Regional variation in the *Coffin Texts*,

A study of sentence structure, verbal structure and graphical forms

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I would like to end these acknowledgments with a slightly adapted phrase from CT spell 398: lmt nb.t smh.t n-i m-rmt.w ipw nis.t n-i in nfr.w: Everyone who I have forgotten among these people, are those who are invoked for me by the gods!
List of abbreviations, terminology and other technical information

All the hieroglyphic transcripts were made by using the JSesh Hieroglyphic Editor,\(^1\) with the exceptions of single signs, which were added using Unicode. For the terminology of hieroglyphic functions, the taxonomy of Polis and Rosmorduc was used.\(^2\) For the place names in Egypt, the standardized forms of the Digital Topographical Bibliography were used.\(^3\)

*List of abbreviations:*

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>BotD</td>
<td>Book of the dead</td>
</tr>
<tr>
<td>CT</td>
<td>Coffin Texts</td>
</tr>
<tr>
<td>LE</td>
<td>Lower Egypt</td>
</tr>
<tr>
<td>MK</td>
<td>Middle Kingdom</td>
</tr>
<tr>
<td>N</td>
<td>Name</td>
</tr>
<tr>
<td>N-dem</td>
<td>Name + demonstrative</td>
</tr>
<tr>
<td>NK</td>
<td>New Kingdom</td>
</tr>
<tr>
<td>OK</td>
<td>Old Kingdom</td>
</tr>
<tr>
<td>PT</td>
<td>Pyramid Texts</td>
</tr>
<tr>
<td>UE</td>
<td>Upper Egypt</td>
</tr>
<tr>
<td>1pip</td>
<td>1st person singular independent pronoun</td>
</tr>
<tr>
<td>2pip</td>
<td>2nd person singular independent pronoun (masculine or feminine)</td>
</tr>
<tr>
<td>3pip</td>
<td>3rd person singular independent pronoun (masculine or feminine)</td>
</tr>
<tr>
<td>1pdp</td>
<td>1st person singular dependent pronoun</td>
</tr>
<tr>
<td>2pdp</td>
<td>2nd person singular dependent pronoun (masculine or feminine)</td>
</tr>
<tr>
<td>3pdp</td>
<td>3rd person singular dependent pronoun (masculine or feminine)</td>
</tr>
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<td>=1ps</td>
<td>1st person singular suffix pronoun</td>
</tr>
<tr>
<td>=2ps</td>
<td>2nd person singular suffix pronoun (masculine or feminine)</td>
</tr>
<tr>
<td>=3ps</td>
<td>3rd person singular suffix pronoun (masculine or feminine)</td>
</tr>
</tbody>
</table>

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\(^3\) [http://topbib.griffith.ox.ac.uk](http://topbib.griffith.ox.ac.uk) (accessed 14-10-2020).
List of terminology used in this work:

Dendrogram: A diagram representing a tree.

Early period of coffin decoration in Deir el-Bersha:

Graphical form: The 2-dimensional format representing the positions of hieroglyphic signs within a word.

Later period of coffin decoration in Deir el-Bersha:

Owner: Person named on the support. Note that due to usurpation, it is possible for one support to have multiple owners.

Phrase: Unit of text, comprising of a functional clause.

Spelling: The sequence of hieroglyphic signs used to write a word, without regard for their 2-dimensional interaction.

Support: The object which carries the Coffin Texts, usually a coffin. Note that it is possible for one support to provide two or more witnesses.

Token: A unique entry in the database with an Id number, usually used for a single word.

Unique variation: A variation which does not occur in the same position in any other witness.

Unique phrase: A phrase which varies in one or more aspects from all other witnesses with the same phrase.

Witness: A single variant of the Coffin Texts.
1. Introduction

1.1. Regional conditioned variation

At a first glance, the culture of ancient Egypt might be considered monolithic and singular. However, this view would be too limited, and simplistic at best. As humanity has proven time and time again, their actions are rarely simple or singular. In a country of the size of Egypt, especially in ancient times, it cannot be assumed that all their material culture would have been created in one location, using one style only. Rather, one needs to assume that with the exception of some items, the material culture of ancient Egypt should have been created on a more local level, within the different regions of Egypt. This should allow the introduction of local preferences, which could lead to local traditions.

It would be assumptive if this was not the case for language as well. Based on a quick comparison to any modern country, dialect should have existed in ancient Egypt, which is sometimes called ‘The Common Sense Principle’. This is visible as well in a text from the 19th dynasty, in a line from the letter of Hori to Amenemope: `st mi md.t n s idH.w hn' s n sbw ‘It (his words) are as the words of a man of the Delta together with a man of Elephantine’. Another example of socio-linguistic variation, although more diastratic than diatopic, can be found on the stela of Mentuweser: `ink mdw r r-² sr.w šw.y m qd pš.w (I am one who spoke according to the style of the officials, one who is free of saying pš). Mentuweser makes it clear here that he did not use the ‘low’ speech of the people. However, as Kupreyev argues that the article pA originates from the dialect of the north, even in a diastratic examples there are signs of dialect. Thus, that there were dialectal differences in Egypt was even noted in ancient Egypt itself.

However, to prove and document the different dialects in ancient Egypt is an entirely different manner. Any study in ancient Egyptian dialect is generally hampered. First and foremost, the language is no longer in use, which reduces the availability of material that can be studied to written sources only. This creates the issue that the discovery of phonological iso-glosses is severely restricted, as Winand states: ‘to say the least, hieroglyphic writing has never been very cooperative in this respect’. Moreover, these written sources only reflect a minority of the material produced in Ancient Egypt. Finally, the written

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6 Fischer-Elfert (1983), p. 157; Fischer-Elfert (1986), p. 238. However, it needs to be noted that the interpretation is problematic.
7 Polis (2018), p. 68-72. Diastratic variation is linguistic variation based on the social dimension.
8 Polis (2018), p. 66-68. Diatopic variation is linguistic variation based on the geographical dimension.
9 Ransom (1913).
11 However, Allen (2009), 267-269, suggest to read qd pš as ‘antiquated speech’ instead, reflecting the early Middle Kingdom tendency to ‘consciously adopt Memphite froms of the Old Kingdom in their art and architecture.’
material was produced by a small segment of the population that was literate.\textsuperscript{15} These issues make any distinct study of dialect in ancient Egypt problematic.

A definition of dialect is ‘any variety of a language spoken by a group of people that is characterized by systematic differences from other varieties of the same language in terms of structural or lexical features’.\textsuperscript{16} Although dialect is often connected with phonetic features, this is far from being the only criterion. A regional structural pattern could find itself in use even though the regional phonetic format is not visible. For example, the word ‘needs’ in English is most commonly followed by a gerund. For example: ‘the yard needs mowing’. However, in Texas, United States of America, it is possible to complement ‘needs’ with a passive participle instead. For example: ‘the yard needs mowed’.\textsuperscript{17} The intention is clear, even though the structure of the phrase changes noticeably.

It could be argued that these variations could be inserted into the written language, consciously or unconsciously. Although it is not intended to claim that a close study of the same texts from different locations can provide a structure of a dialect concerning ancient Egyptian sources,\textsuperscript{18} it should be possible to create distinctions between different regions based on structural or lexical features. It is the intention in this work to show different methods for approaching regional variation patterns in the text, even though it is outside the scope of this work to actually create a framework of dialect in ancient Egypt.

Ideally, there could be a case made for the inclusion of additional features into what is considered dialect. In ancient Egyptian scripts, which consist of a higher number of graphemes that are generally used by modern languages, it could be possible to discover regional preferences in the uses of specific graphemes, or in their underlying structure.\textsuperscript{19} One could wonder if this should not be included into the commonly understood definition of dialect, under the requirements that it is systematic, on a structural level. If true, it could be argued that for scripts like Egyptian hieroglyphs, the structural features of a dialect could include the visual representation as well.\textsuperscript{20}

Although research into dialect in pharaonic Egypt is not a new concept,\textsuperscript{21} these approaches are usually on a diachronic axis,\textsuperscript{22} i.e. discussing a chronological progression, and most commonly limited to Coptic, where research concerning dialect is less disputed.\textsuperscript{23} This diachronic approach is the primary approach in textual criticism as well, where the focus lies on making families of manuscripts, and form these families

\textsuperscript{16} Bergmann, Hall, & Ross (2007), p. 407.
\textsuperscript{17} I am indebted to Dr. Christian D. Casey for providing this example to me.
\textsuperscript{18} As the provenance of a text does not mean that it is where the text was composed.
\textsuperscript{19} Regulski (2018), p. 262.
\textsuperscript{20} Which can be seen in the graphical form of the name of the god Ha in Asyut, which is remarkably distinct from the habitual graphical form of the name in other regions. See Jasper (2019), p. 48-56. However, it would suffice to consider this regionalism, rather than dialect, as dialect is normally restricted to linguistic phenomena.
\textsuperscript{21} Edgerton (1951); Roquet (1979); Allen J. P. (2004); Gundacker (2010); Uljas (2010,a); Allen J. P. (2013), p. 5-6; Kupreyev (2014); Winand (2015); Gundacker (2017); Winand (2018).
\textsuperscript{22} Polis (2018), p. 60-61.
based on their dependencies into a stemma.\textsuperscript{24} However, a stemma does not necessarily reflect the regional aspect.\textsuperscript{25} In textual criticism, more focus is placed on the chronological development of a text, rather than the variations that occur in the actual texts, or to visualise their shared regional patterns.

In this work, the focus lies rather on a diatopic approach. Thus, instead of providing a familial connection over time, a distinct period will be chosen, where the different witnesses of a text are compared without creating a chronological distinction. Thus, the origin of the actual support is compared, not their linguistic heritage.

1.2. Aims of the study

In this work, the \textit{Coffin Texts} are used as a text corpus in order to visualise regional variation, on the level of sentence structure, verbal structure and verbal use. As an actual study of dialect in the Pharaonic period should be considered out of reach,\textsuperscript{26} this study intends to approach the next best thing, namely linguistic regional patterns in the language. However, as only limited research has been performed on this level,\textsuperscript{27} the scope of this study is not to provide lists of regionally conditioned morphologies or structures, but rather to provide the means to visualise the existence of these patterns. Thus, it is intended to show that these patterns exist, rather than explain what these patterns are. Due to the limitations of the ancient Egyptian language, and especially the limited amount of material that has survived the ages, it would be impossible to actually create these types of lists without knowing where to look for these variations. In this case, the focus of the work lies on the aspect of what happens, rather than explain why something happens. Therefore, the quantity of variations, rather than the quality of variation is the focus of this work. Thus, the work performed in this study is rather considered a first epistemological step on the road, that would hopefully lead to distinguishable patterns, rather than to provide these patterns.

Additionally, it is intended to show the possibilities of automatization in this process by using algorithms, searchable databases and visualisation programs, which will be discussed in detail in the following chapters. By using these ‘modern’ tools, the Egyptologist will, to some extent, be removed from the process of comparison, in order to reduce underlying biases, and allow for the reproduction of the results by other studies. Moreover, it is intended to show the functionality of the processes detailed in this work, even though only based on one type of texts. However, it is intended to suggest that the methods described in the following chapters could not only be implemented in other types and stages of the ancient Egyptian language, but exported to any other written language as well.

However, the method used is not intended as a system suited for diachronic approaches to the text, nor to create or imply ancestry files regarding the texts studied. Thus, it is not the intention of this work to

\textsuperscript{25} Although aspects of the diatopic axis will be serviced as well.
\textsuperscript{26} Loprieno (1982), p. 76-77.
\textsuperscript{27} As Polis (2018), p. 68, states: ‘there can be no doubt that the dialectal study of pre-Coptic Egyptian is still in its infancy’.
create a history of a specific text, rather the focus lies solely on the resulting witnesses, and if it is possible to visualise patterns on a regional level in these resulting witnesses.

Second, this work will not concern itself with a palaeographical study of the texts, rather only a linguistic approach is used. Thus, the structure of the text, rather than the graphical form of the hieroglyphs will dealt with in this study. Although this would be highly desirable, it falls outside the scope of this study.\(^{28}\)

Third, although full transliterations and translations for the studied spells and witnesses will be provided, as these form the basis on which the further research is based, these translations are not intended as additions to or replacements for existing translations.\(^{29}\) Nor is it intended to provide social, historical or religious context for these spells.

### 1.3. Corpus

For the purposes of this work, the Coffin Texts were chosen as a text corpus. First and foremost, it needs to be stated that the distinction of Coffin Texts as a separate entity is fraught with problems, as it is rather a part of the mortuary liturgies\(^{30}\) which constantly developed during the pharaonic period, and beyond.\(^{31}\) Moreover, although seemingly treated as their own entity, the Coffin Texts should be considered part of the decoration pattern of Middle Kingdom coffins. This decoration was clearly guided by underlying principles, which Willems calls ‘grammaire du sarcophage’,\(^{32}\) echoing the decoration principles of Graeco-Roman temple construction known as ‘grammaire du temple’.\(^{33}\) However, the terminology is functional, as in general terms the Coffin Texts appear in the Middle Kingdom,\(^{34}\) as first suggested by Schenkel.\(^{35}\) Additionally, it needs to be noted that some spells originally considered Coffin Texts have been attested in the Old Kingdom as well.\(^{36}\)

The corpus currently known to Egyptologists as the Coffin Texts was in use in the Middle Kingdom, although the composition of some of these texts did occur in an earlier period.\(^{37}\) For example, spell 313 is currently known from one witness from Deir el-Bersha only (BSC), but based on its metrics and the frequent references to Heracleopolis it is suggested that the text itself could be dated to the Heracleopolitan period.\(^{38}\) The tradition of inscribing mortuary liturgical texts on coffins remained in use,

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\(^{28}\) However, at the time of writing, Tobias Konrad is performing his PhD research project on the cursive hieroglyphic script of the Coffin Texts. See: Konrad (2017), The Use of Cursive Hieroglyphic Script on Middle Kingdom Coffins. https://doi.org/10.5281/zenodo.1306342 (accessed 13-05-2020).

\(^{29}\) Speleers (1946); Faulkner (1973); Faulkner (1977); Faulkner (1978); Barguet (1986); Carrier (2004,a); Carrier (2004,b); Carrier (2004,c).

\(^{30}\) However, as von Lieven (2019), p. 115, points out, the Coffin Texts were not solely funerary.


\(^{33}\) Derchain (1962).

\(^{34}\) Willems (2014), p. 133-134.

\(^{35}\) Schenkel (1962), p. 116-123.


\(^{38}\) Buchberger (1993), p. 470-471. I am endebted to Dr. Kata Jasper for drawing my attention to this spell.
although its popularity diminished over time. In the Memphite and Theban regions, the use of Coffin Texts was most prevalent in the early part of the Middle Kingdom. However, in Middle Egypt, the use remained popular for a longer period. It might be significant as well that the decline in the popularity of using Coffin Texts can be correlated to the decline of the power of the Middle Kingdom nomarchs.

Originally in Egyptology, the occurrence of Coffin Texts was attributed to the ‘democratisation’ of the mortuary liturgies, where the Pyramid Texts, which were solely intended for royalty, became more widely used in Egypt. This was suggested to be related to the upheaval in Egypt during the First Intermediary Period, where due to the fragmentation of central rule, the material which was considered royal became available to a wider section of the population. This scholarly view most likely resulted from the period of upheaval in the world when this theory developed. However, as Willems points out, the earlier occurrence of Coffin Texts than the Middle Kingdom, makes this position problematic. Therefore, it might be better to consider the Coffin Texts as part of a wider collection of liturgies of mortuary texts, instead of a distinct entity, which can be supported as well by the fact that Pyramid Texts and Coffin Texts occur on the same support together. This melange is visible in the linguistic position of the Coffin Texts as well, which features aspects of Old Egyptian and Classical Egyptian.

It should be noted that the accessibility by the Ancient Egyptians to Coffin Texts should be considered limited at best. An extensive study by Willems shows that only a minute section of the ancient Egyptian population would have had decorated coffins, with only a fraction of these coffins being decorated with Coffin Texts (only 0.068% of the population would have had a coffin with Coffin Texts). Thus, it can be assumed that the use of Coffin Texts was still limited to the elite of the elite (the upper upper class). Additionally, although there is seemingly no restriction to the availability of Coffin Texts in Egypt itself, the majority of the sources are limited to three major regions, namely the Memphite region, the Theban region and Middle Egypt. Thus, it seems that this type of decoration was more popular in these major regions than in the other parts of Egypt.

The corpus of the Coffin Texts is usually considered to originate from the Memphite region. However, Lapp suggests Deir el-Bersha as a possible origin, based on the coherency of the spell sequences. Gestermann provides an explanation for the vastness and variety of the material that retains this Memphite origin. She suggests that the funerary text material which was used in the Memphite region was taken over by the Theban court, and then moved away from the Memphite region. However,

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42 Moret (1922).
43 For a full history of the development and current applicability of this theory, see Willems (2014), p. 124-135.
44 Willems (2014), p. 133-134, with further literature.
48 Willems (2014), p. 165-167. Aswan and Gebelein are two examples of Coffin Texts sources outside these regions.
instead of moving the material directly to Thebes, she suggests that the archive of texts was first moved to Hermopolis, which became the centre for diffusion of Coffin Texts. So, due to what Willems calls the ‘Theban policy’ of the Theban court, the vastness and variety of material at Deir el-Bersha might be the result of the relocation of this material to Hermopolis, rather than being the origin of the texts. Additionally, it might be unwise to identify one region only as the origin of such a broad corpus of texts. Although the Memphite region most likely provided a sizable section of the material, it should not be assumed that all material considered as Coffin Texts would have the same origin.

More pragmatically, the Coffin Texts were chosen as corpus for this work, as methodologically a substantial corpus of the same texts from different locations was required. The publishing method used by de Buck is highly useful to linguistic variation studies, as it places the same phrases from different witnesses next to each other. Finally, this corpus limits the period studied to material dated to the 11th and 12th dynasty. However, due to uncertain dates of some supports, witnesses outside this period will sometimes be included as well.

However, there is an underlying issue that does persist with this corpus, which might influence any study regarding regional variation, as the majority of the supports originate from the same general region. In the publication of de Buck, there is a sheer prevalence of Middle Egypt origin (69.1%), in comparison to the other regions. Additionally, only 15.4% represent both north and south Egypt. In practice, this means that in de Buck, Deir el-Bersha, Meir, and to some extent, the Theban area is over-represented.

Based on the decoration patterns which are attested for the decorated coffins, at least for the early Middle Kingdom, it is clear that the coffins were created locally, with their own local traditions. These coffins were most likely created in local workshops, perhaps associated with the local governor or temple. Therefore, it can be assumed that the Coffin Texts on the decorated coffins would be added locally as well. Thus, it stands to reason that there would have been some local repository for the texts, which would be transmitted to the coffin. Luckily, some sections of this type of material did survive, known as ‘Vorlagen’-papyri. In this type of material, the owner is referred to as mn pn (this someone),

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54 I am completely aware that Coffin Texts were used outside this period, as part of the mortuary liturgies, but as the majority of the supports in de Buck originate from this period, I considered it a good cut-off point.
55 For example, Papyrus Gardiner II, which is dated by Allen T. G. (1950), p. 30-31, to the 6th dynasty, which Bidoli (1976), p. 25, sincerely doubts, as according to Bidoli the criteria of the script mentioned in Allen do not suit the photographs and facsimile of the original. Rather, he expects a later date in the First Intermediate Period. Gestermann (2003), p. 206, suggest that an early First intermediary Period dating is more probable, even though a sixth dynasty would be possible as well. Lapp (2014), p. 219-220, notes that due to the use of the A1 sign (𓀀) with the first person the date cannot be earlier than the 8th dynasty.
57 This overrepresentation of one region is mirrored in late Egyptian as well, where more than 80% of the material originates from the Theban area. See Winand (2018), p. 494.
which needs to be replaced by the name of the owner when transcribed on behalf of a specific individual. However, this process does not always occur correctly, as can be seen in B2Bo, where the phrase *i mn pn* (Oh, this someone) is found, whereas this support normally uses the name of the owner.

In the process of transmission from ‘*Vorlagen*’ to the final product, there were chances of variations, intentional or unintentional, that could influence the final form of the text. These variations from different witnesses of the same text can include variation due to errors or miscomprehension of the scribe, but just as well because of intentional changes. Although a reproduction ‘*à l’identique*’ did occur in Ancient Egypt, conscious variation did occur due to particularities at a local (dialectal features) or personal level (idiosyncrasies), or intentional modernisations of the text. Additionally, as the ‘*Vorlagen*’ text was on papyrus, a perishable material, it is very likely that ‘*Vorlage*’ needed to be copied from time to time, which mechanically increased the possibilities of variations occurring within the precursor, and the final product based on it.

For example, mismatches caused by inner dictation could happen when copying text to a coffin. In the case of *CT* spell 7, there is a phrase section which in the majority of the witnesses is written as *hrw-s pw nfr n šn.t* (this good day of her of playing music). However, it is clear that the word *šn.t* was poorly understood, or misheard by the artist, as some of the other witnesses have homonyms of this word. B4Bo, B6C and B1P use *šn.t* (rowing), and T1NY used *šn.t* (resting). As one can see here, an unconscious variation could sneak into the text easily.

If a variation occurred in the precursor text, it can be assumed that any witness based on that texts would use the variations in that ‘*Vorlage*’. These variations should be considered an addition to any other variations that occurred during the normal process of copying text to a coffin. Although the example above occurred most likely on some unconscious level, it needs to be assumed that conscious changes were made as well, based on ancient sacerdotal selection of content based on local idiosyncrasies, or innovation of the scribe or compiler, based on their own initiative.

### 1.4. Data set

Due to the size of the *Coffin Texts*, a selection needed to be made. Willems mentions a total of 289 (+23?) coffins which contain *Coffin Texts* and/or *Pyramid Texts*, which would be impossible to handle in
its entirety within a limited timeframe. It must be noted that this number is based on actual coffins, while the number of supports for Coffin Texts is substantially higher. Additionally, the entirety of the publication of Coffin Texts of de Buck would be too large, as it consists of 2928 pages, for a total of 1185 spells. Fortunately, for studying regional variations, there is a high number of spells which are of limited interest, only attested in de Buck in one region, or one witness, coined unique spells. Of course, the occurrence of unique spells over different regions could be interesting to deal with, but falls outside the scope of this work. Thus, only a selection of spells was used for the purpose of this research. CT Spell 1-27, 30-33, 36, 75, 89, 94-97, 151, 154, 162, 165-167, 215, 225, 335, 355 and 398.

For these spells, only the supports found in the publication of de Buck were used, even though these only represent a selection of all the Coffin Texts material. The inclusion of supports outside de Buck would be beneficiary, but as de Buck provided a wealth of sources, and the material outside de Buck is often difficult to access, the choice was made to focus on the material provided in de Buck. In appendix 1, there is a full list of supports used in this work and their meta-data.

### 1.5. History of scholarship

In an identical fashion to Pyramid Texts, most studies on the Coffin Texts are limited to particular spells or spell groups for thematic reasons, or sections of the spells are used for theological themes. Additionally, as one should expect, there are multiple studies regarding specific coffins as well. However, any systematic study of the Coffin Texts themselves is still lacking. It is understandable, when

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70 de Buck (1935) CT I, for spell 1-75, de Buck (1938) CT II, for spell 76-163, de Buck (1947) CT III, for spell 164-267, de Buck (1951) CT IV, for spell 268-354, de Buck (1954) CT V, for spell 355-471, de Buck (1956) CT VI, for spell 472-786, de Buck (1961) CT VII, for 787-1185.
71 Appendix 2 contains a full list of the spells in de Buck and Allen with the number of witnesses, from which region, and length in publication pages.
72 Billson (2010), p. 5, an unpublished M.Phil. thesis. However, it is not unlikely that new supports with Coffin Texts will be discovered over time, which will provide an additional attestation of what used to be a unique spell.
73 Gracia Zamacona (2020), pp. 12-13, in press at the time of writing, the exact page numbers are not yet known to me.
74 The rational regarding the selection of spells is discussed in more detail in chapter 2.1.6.
75 The only exception to this is M1Be, for which material was kindly provided to me by Tobias Konrad.
76 For a full list regarding Coffin Texts material, I would like to refer to Willems (2014), p. 230-315, which has a full concordance of Middle Kingdom Coffin Texts manuscripts.
77 Note that this reflects the general scholarship regarding the scope of this work, as the long and multi-faceted history of scholarship concerning the mortuary liturgies of Ancient Egypt deserves its own study.
78 Morales (2013), p. 7-8, who analysed the transmission of pyramid texts into the Middle Kingdom.
79 For example: Willems (2001), who showed that spells 30-41 were part of a liturgical sequence, which was most likely recited during festivals in the necropolis; Bonanno (2018), who discusses spell 94-96 and 488-500, and showed the underlying continuity in these groups in the mortuary literature; Priskin (2019), which is a detailed study of spell group 154-160 as a composition of the phases of the moon, and discussing the origins and continuations of the spells.
80 For example: Bickel (1994), who used Coffin Texts as examples for sequences of cosmogonic notions; Kemboly (2010), who used Coffin Texts passages in his discussion regarding evil in ancient Egypt; Jasper (2019), who used Coffin Texts passages for her discussion of the god Ha.
81 For example: Willems (1996), a publication and study of the coffin of Heqata (A1C); Meyer-Dietrich (2006), a publication and study of the coffin of Senebi (M3C).
the sheer size of the corpus is taken into consideration, that only a selection of the material can be approached in a time efficient manner, which supports a thematic approach.

Any discussion of the scholarship of the Coffin Texts must include the monumental work performed by de Buck. This publication of the Coffin Texts needs to be regarded as a singular achievement, without which many studies regarding the Coffin Texts would not have been possible.

In regard to studies about the decorations of Middle Kingdom coffins, to which the Coffin Texts belong, one will need to turn to the work of Willems. Although the Coffin Texts themselves are not the focus, his seminal work Chests of life is one of the essential resources regarding Middle Kingdom coffins and their decoration. Additionally, he has provided publication of coffins; additional studies regarding Middle Kingdom coffin decoration; multiple studies regarding the social, religious and archaeological context of Coffin Texts; or intention, in general, or as specific spell groups. However, regarding the Coffin Texts, his focus lies mostly on the social and religious context, rather than regional features.

One of the major frontrunners for a digital approach to the Coffin Texts is Schenkel, who is responsible together with several collaborators for an extensive Coffin Texts database. He was thus in the capacity of discussing multiple different aspects of the linguistic features of the Coffin Texts. However, these studies are thematic surrounding specific verbal forms, and do not discuss any regional conditioned features. More recently, an partial additional database was made by Gracia Zamacona, which focused on the specific verbs (verbs of motion). As he notes: ‘Indeed, we can find without doubt an inspiring model in the research group Ramsès under the direction of St. Polis and Prof. Winand of the University of Liège.

Specifically, in regard to regional variation studies, Hoffmeier took some interest in regional aspects of theological differences between the witnesses, based on the exact location of spells within the support, and the potential changes regarding divinities in the text. However, his results were inconclusive in regard to distinct regional patterns.

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83 de Buck (1935) *CT I*; de Buck (1938) *CT II*; de Buck (1947) *CT III*; de Buck (1951) *CT IV*; de Buck (1954) *CT V*; de Buck (1956) *CT VI*; de Buck (1961) *CT VII*.
84 Willems (1988).
85 Willems (1996); Willems (2017); Willems (2018).
86 Willems (1997).
87 Willems (2014); Willems (2019).
88 Willems (2001); Willems (2015); Willems (2017); Willems (2018).
89 However, aspects of regional variation are covered in detail regarding the decoration patterns of the coffins.
90 Gundlach & Schenkel (1970); Junge & Schenkel (1972); Junge & Schenkel (1973); Schenkel (1981); Schenkel (1982); Schenkel (2003).
91 Schenkel (1996); Schenkel (1999); Schenkel (2000,a); Schenkel (2004); Schenkel (2005); Schenkel (2005).
92 Gracia Zamacona (2013).
For any verbal studies of the *Coffin Text*,95 one has to refer to Gracia Zamacona,96 who has performed multiple in-depth studies about the verbs of motion and studies on the spatial and temporal aspect of the language in the *Coffin Texts*.

The notion of textual criticism in the *Coffin Texts* is far from new.97 A major achievement in this field has been done by Jürgens,98 which provided stemmas for multiple spell groups.99 However, this is usually focussed on the diachronic evolution, in order to locate the origin of a spell, or its development in the funerary liturgies. However, by using these stemmas he was able to suggest the existence of regional groups.

Any specific study on diatopic linguistic regional variation in the *Coffin Texts* is, however, still lacking. Therefore, this thesis is intended to address this absence.

1.6. Structure of the Research

In the following chapters three different, but interconnected approaches of research will be used to visualise regional variations in the *Coffin Texts*. In chapter 2, the database that was used will be introduced. In chapter 3, a new method to visualise the regional variation based on sentence structure will be presented, which has most in common with traditional textual criticism, while being partially automated. In chapter 4, the process introduced in chapter 3 will be applied, but limited to the verbal structure, specifically the morphological, lexical and syntax variations. In chapter 5, the graphical forms of the verbal lemmas will be studied, in order to localize regional preferences in the form and sign use. Additionally, the visual representation of the first-person stative ending will be discussed.

1.7. Approach

The methodology varies throughout this work, and is discussed appropriately in the respective chapters. However, it is worthwhile to present the general approach used in this work. It is most clearly visible in the database100 that was created for this study. This approach does understandably influence the final results, due to the choices made in the process of encoding the data. These choices were informed by my views regarding the grammar of ancient Egyptian and the function of transliteration. It is only appropriate to address these views.

For allocating of the function of words, the morphology is of primary importance for me, as for Middle Egyptian I find it a necessity, within reason, to provide an explanation for every sign which occurs in the word. This will extend even to the transliteration, where I prefer to retain the common phonetic value

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95 Although it is common for grammatical and verbal studies to include material from the *Coffin Texts*, it is rarely the sole focus. For example, see: Vernus (1990) or Winand (2006,b).
96 Gracia Zamacona (2001); Gracia Zamacona (2008); Gracia Zamacona (2010,a); Gracia Zamacona (2010,b); Gracia Zamacona (2012); Gracia Zamacona (2015).
99 His work covers spell groups 1-27, 30-32, 33-37, 75-83, 162+164, 225-226 and 343+345.
100 See chapter 2 Database and encoding, for more details.
associated with the sign, even in cases of false archaism. For example, in CT spell 75, in the following phrase:

\[ n \overline{s}(w).n \overline{p} w \overline{b}z-i \text{ in } ir.y \, ?w \, wsir \]

My soul is not guarded by the guardian of the limbs of Osiris.

In this phrase, the \( sd.m.n.tw-f \) is written with a V13 (\( \rightleftharpoons \)) sign, rather than the X1 (\( \rightleftharpoons \)) sign which would be expected. However, this does not extend to the Old Egyptian distinction between the \( s \) and the \( z \), which is no longer visible in the Coffin Text, thus I read the O31 (\( \rightleftharpoons \)) and the S29 (\( \rightleftharpoons \)) both as \( s \). In a similar vein, I use \( rdl \) for the verb ‘to do, to make’, rather than \( rd\). Moreover, this strict reading of written features does extent to the lexical level as well. For example, in CT spell 32, there is the phrase: \( dr-f \, ih-k \) (he will expel your pain). However, one of the major variations is: \( dr-f \, ih-k \) (he will expel your shout). Here, there is a homonym, \( ih \) (pain) versus \( ih \) (shout). The distinction is based on the classifiers, as A2 (\( \rightleftharpoons \)) and G37 (\( \rightleftharpoons \)) are used respectively. Thus, if a distinction can be made based on a classifier, I would do so, even if the resulting word used is less sensible.

Additionally, I prefer to limit the modern corrections made to a text, and rather try to make the texts work as written rather than adjusting the text freely based on similar texts or assumed reductions. This even includes the addition of the first-person suffix pronoun, especially when it was written out in an earlier or later section of the same text on the same witness. For example, in CT spell 225, where Pap.Berl has: \( wn \, k\overline{s}s.\, wt \, gbb \, tp.(y)-\overline{h}w.t \, ptr[.\, w] \) (the door bolts of Geb and the shutters of the two celestial windows are opened), where the other witnesses add a suffix pronoun or the name of the owner after \( wn \). Based on the closest similar witness, S1C, it could be argued that the \( =i \) suffix pronoun

\footnotesize{\begin{itemize}
\item[101] For me, transliterations serve as a representation of the variability observed in the text, rather than a tool to represent standardization of my understanding what is written.
\item[102] de Buck (1935) CT I, p. 396,b (B2L).
\item[103] However, it could be argued that this phrase should be read as \( n \, ss(w).n \overline{p} w bz-i \) instead. But based on the other witnesses with this phrase, for example G1T, I found the \( sd.m.n.tw-f \) more likely here. Moreover, the use of the agentive \( in \, ir.y \, ?w \, wsir \) phrase supports the reading of a passive here.
\item[104] For example, in the word \( ss\overline{p} \) (light), in de Buck (1935) CT I, p. 358,c, which is written both with O31 (B3C, B2L and M5C), and with S29 (the other witnesses).
\item[105] de Buck (1935) CT I, p. 104,a (B1P).
\item[106] de Buck (1935) CT I, p. 104,a (B4L).
\item[107] Even though it could be argued that these two lemmas are actually extensions of each other, that the shout implied here is specifically a shout of pain. For the purposes of encoding (see chapter 2.1.2), I took these two as separate lemmas, as it would allow me to easily separate the two variants. Moreover, the separation was based on van der Molen (2000), p. 50, who has two separate lemmas for \( ih \) as well, as he considers \( ih \) (misery, pain) a variant of \( sh \) (misery, pain), see van der Molen (2000), p. 5. However, it is not unlikely that there is only the single lemma \( ih \) (which might include \( sh \) as well), which takes different classifiers based on its shade of meaning. However, a study on homonyms etc. in Ancient Egypt would be beneficial to address these issues.
\item[108] de Buck (1947) CT III, p. 214,c.
\end{itemize}}
should be added. However, as the phrase still works with k33 wt gbb as the subject of wn, no addition has been made.

The second level of the criteria of the function of a word is based on the syntax. These can consist of obvious forms like the iw(-f) sdm.n-f,\(^{109}\) for example, in CT spell 16: iw ms.n sw zs.t (Isis brought him forth).\(^{110}\) Thus, if morphology does not give a clear indication on the form of the word, the syntax is used as the deciding feature of the function.\(^{111}\)

Note that during the encoding process of the database, I only gave syntax labels to sdm-f forms, and did not include any syntax labels for the imperative, relative sdm-f forms, contingent sdm-f forms and finite verb forms. At the time of encoding, I considered the syntax label of these verbal forms of less importance for the purpose of variation, as for the purposes of variation, the distinction between, for example, a sdm-f and participle would suffice, and any other syntax markers would be visible in the sentence structure.\(^{112}\) For example, in CT spell 225, phrase III,220-221,c, the majority of the witnesses have a subjunctive sdm-f: sdm=im ib-i (may I have power in my ib-heart),\(^{113}\) where Y1C has an imperfective active participle: sdm m ib-i (who has power in my ib-heart).\(^{114}\) Here the use of a sdm-f versus a participle is already a variation, in which I considered the additional details to be of less importance, as the variation is not only with the verbal form, but is visible in the structure due to the absence of the first person suffix pronoun in the sentence structure of Y1C.\(^{115}\) Thus, as the variation is visible in the sentence structure as well as the verbal form, the addition of syntax label was considered to be of lower importance.\(^{116}\) However, this is an oversight, as there is no theoretical basis for the

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\(^{109}\) Note that in the database there are 417 attestations of the iw(-f) sdm.n-f pattern and 168 attestations of the iw(-f) sdm-f pattern, of which 19 attestation include the suffix pronoun after iw (CT I,33,a, I,51,b, I,330,c, I,364,b, I,366,b, I,375,e, III,240,b, IV,87,k, IV,193,d-f), and 39 attestations include a substantive after the iw (CT I,44-45e-a, I,51,b, I,51,d, I,53,b, I,74,i, I,364-365,b, I,400,c, II,286,b, III,180,c). Note that I consider iw-f sdm-f/sdm.n-f and iw NP sdm-f/sdm.n-f to be the same pattern, see Collier (1992), p. 59, or Borghouts (2010,a), p. 218-219. Note however that I consider a sdm-f and sdm-n-f different verb forms that share a similar pattern.

\(^{110}\) de Buck (1935) CT I, p. 48,a (B4Bo).

\(^{111}\) Which is this case would be a circumstantial sdm.n-f with the pattern iw(-f) sdm-f.

\(^{112}\) This is the most common type of variation of the verbal structure. Variation in the same verbal form did occur, for example in de Buck (1951) CT IV, p. 208-209,c, where Sqq1C, Sqq2C, Sqq7C and M1NY have ‘emphatic use’, while the majority of the other witnesses have ‘balanced sentence’ for the nominal sdm-f. This variation is not visible in this phrase, but occurs rather through IV,208-209,d, where Sqq1C, Sqq2C, Sqq7C and M1NY have a sdm.n-f, instead of the sdm-f which occurs in the majority of the other witnesses. Thus, even here the variation can be seen in the structure, although based on the following phrase. However, this type of variation is rare for the sdm-f forms, and even rarer for the forms in which the syntax value was not yet added.

\(^{113}\) de Buck (1947) CT III, p. 220,c (S2C,a).

\(^{114}\) As discussed above, I prefer not to add the first-person suffix pronoun to the phrase if it is not written, even though it can be argued here that the addition should be made here. Note that the ‘who’ is based on III,220,b, which would read together hs ink sdm m ib-i (Ho, it is me who has power in my ib-heart).

\(^{115}\) As another example, this would be visible in the distinction between a sdm-f and infinitive as well, as any other syntax markers would be visible in the sentence structure, which would provide a variation in the sentence structure itself. Although iw-f sdm-f and iw-f hr sdm would function in a similar manner, the addition of the hr would directly be ground for a variation between the witnesses. Moreover, in the encoded sections of the Coffin Texts, there is no instance of the iw-f hr sdm construction, even though it does occur in the Coffin Texts.

\(^{116}\) As for the purposes of chapter 3, the variation of Y1C is visible in the sentence structure (absence of the first suffix pronoun), which is distinct from the other witnesses. Or in chapter 4, where the distinction between sdm-f
inclusion syntax labels in some but not all verbal forms.\textsuperscript{117} I intend to correct this oversight in a future update of the database.

The final criterium is the context used to suggest a function to a word. This is the broadest category, and although initially the function is always based on the text itself, the other witnesses with the same text are taken into regard as well.\textsuperscript{118}

For the verbal aspect of Middle Egyptian grammar, I prefer clear distinctions between the verb forms, which are based on the principles discussed above, in the following order: morphology $>$ syntax $>$ context. Although I admire the theories set forth by Polotsky\textsuperscript{119} and Junge,\textsuperscript{120} which Depuydt coined the Standard Theory,\textsuperscript{121} I have to agree with its detractors\textsuperscript{122} that by now the Standard Theory is no longer tenable.\textsuperscript{123} I find the idea of a structural predictive model used in the Principle of Parallelism\textsuperscript{124} an admirable ideal, as it suits my mental mindset which prefers clear borders and predictability.\textsuperscript{125} However, as it devalues the morphological aspects,\textsuperscript{126} it is for me a reason to abandon the principle. However, even though I consider the Standard Theory and Principle of Parallelism to questionable,\textsuperscript{127} I follow the suggestion of Ockinga to ‘adopt individual observations’ of Standard Theory, while not embracing the entire system.\textsuperscript{128} Thus, to some extent I prefer the maximalist model of Schenkel,\textsuperscript{129} rather than the minimalist model,\textsuperscript{130} even though I prefer $sdm$-f forms with a wide range of functions over single function forms. Nonetheless, I consider myself closer to Schenkel than to Allan.\textsuperscript{131}

As a visual example of my comprehension of the verbal forms, figure 1.1 shows the functions of the $sdm.n$-f form, following the grammar of Ockinga.\textsuperscript{132}

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and participle would suffice to differentiate between Y1C and the other witnesses, as for both these chapters the occurrence of a variation is more important than which form the variation takes. See chapter 3.2.1.1 for a discussion of the issues concerning variation.

\textsuperscript{117} For example, the distinction between $iw$+stative and $iw$-suffix pronoun+stative is currently not encoded in the database.

\textsuperscript{118} As explained in note 103.

\textsuperscript{119} Polotsky (1965); Polotsky (1976).

\textsuperscript{120} Junge (1978); Junge (1989).

\textsuperscript{121} Depuydt (1983).


\textsuperscript{124} Depuydt (1993), p. 11-12.

\textsuperscript{125} Note that there is a recent trend towards a more liberal and multilayered approach, see for example Collier (2016), Uljas (2016) and Winand (2016).


\textsuperscript{127} Over the last 40 years, the advocates of the Polotskyan theory have diminished, with Depuydt remaining one of the main advocates, for example, see Depuydt (2011) or Depuydt (2017), p. 5-12.

\textsuperscript{128} Ockinga (2005), p. XIV. This grammar functioned as my introduction to Middle Egyptian, and therefore shaped my comprehension of the verbal system.

\textsuperscript{129} Brose (2015), p. 8-9, which is based on Schenkel (2006) and Schenkel (2012), p. 183-286.


\textsuperscript{131} Allen (2011); Allen (2014).

\textsuperscript{132} Ockinga (2005), p. 38-41.
In figure 1.1 one can see my approach to the *sDM.n=f*, in which I prefer to have one form with multiple functions, rather than a single form for every function. For the *sDM.n=f*, based on morphological evidence, I follow the observations of Stauder\(^\text{133}\) and Uljas\(^\text{134}\) over Schenkel\(^\text{135}\) in the regard that I consider that there is one *sDM.n=f* form rather than the ‘split *sDM.n=f* hypothesis’.\(^\text{136}\) This is represented in the leftmost level, which is based on morphology alone. The other levels are rather based on a combination of syntax and context. Thus, for me there is one *sDM.n=f*, which can be divided in sixteen labels based on the function.\(^\text{137}\)

The borders between the different levels in figure 1.1 are rarely clean cut, and rarely based on one aspect. For example, the first level, *sDM.n=f* is solely based on morphology, but this cannot be said for the other levels, nor are they usually understood in this specific order. Instead, these levels are usually based on a combination of morphology, syntax and context, and often a higher-level label is given based on a lower level. For example, the *iw(=f) sDM.n=f* function is shown in the rightmost level, where in practice this feature actually informs the label circumstantial, instead of the reverse. Even so, the label *sDM.n=f* would always be given first, due to the addition of a N35 suffix (…) to the verb. Additionally, the different levels of figure 1.1 should not be considered a hierarchical structure, but rather a convenient

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\(^{133}\) Stauder (2014,a); Stauder (2014,b); Stauder (2014,c); Stauder (2016), p. 176-178.

\(^{134}\) Uljas (2010,b).


\(^{136}\) Based on Schenkel (2009). However, Stauder (2014,c), p. 271 notes that he does not intend to claim that there is only one *sDM.n=f* forms, rather that there is no evidence of two stress patterns in *sDM.n=f*.

\(^{137}\) As I do not disagree that the functions suggested to the two forms exist. Note that I consider the relative *sDM.n=f* a distinct form, which is true for the imperfective relative *sDM=f* and prospective relative *sDM=f* as well.
manner to depict the different labels, as for example, I do not consider the active or passive label more important than the label in the fifth level.\textsuperscript{138}

However, it needs to be noted that the form of figure 1.1 cannot be directly extrapolated for the $s_{dm}m$-f forms, as these forms show morphological variation based on the second level. For example, due to the gemination in the $2ae$ gem. and $3ae$ inf. verb forms for the nominal $s_{dm}m$-f, it would not be possible to make one level for $s_{dm}m$-f and one for nominal, circumstantial etc., but it would require the creation of multiple distinct $s_{dm}m$-f forms, which can overlap in morphology. Thus, the first two levels of the $s_{dm}m$-f forms would be combined, which results in multiple different $s_{dm}m$-f forms, before additional features are added.\textsuperscript{139} However, in practice I temporarily make the distinction of $s_{dm}m$-f, to separate the form from the $s_{dm}m.n$-f, $s_{dm}m.1$-f, $s_{dm}mm$-f, $s_{dm}m.tw$f,\textsuperscript{140} $s_{dm}m.k3$-f, $s_{dm}m.in$-f and the finite verb forms,\textsuperscript{141} before I allocate the distinct indicative,\textsuperscript{142} nominal, circumstantial, subjunctive and prospective\textsuperscript{143} labels, based on the morphology first, followed by the syntax and context.\textsuperscript{144}

However, as often with such an approach, it is common not to have any morphological or syntax features to decide the label to be applied. Usually, it is possible to base any readings on context. For example, in CT spell 398: $i\ r\ ^m.y\ svh.t$-f, $wbn\ m\ imn$-f, $psd\ m\ sh.t$-f, $nbb\ hr\ bix$-f (Oh, Re, who is in his egg, who rises in his sun disk, who shines in his horizon, who swims upon his firmament).\textsuperscript{145} In these phrases the verbs $psd$ and $wbn$ do not show gemination, but the verb $nbi$ does. Thus, as the verb $nbi$ is an imperfective active participle,\textsuperscript{146} which is part of a similar structure (verb-connector-substantive+$f$) used in all the phrases, it can be easily assumed that $psd$ and $wbn$ should be read as imperfective active participles as well. Thus, I often use the underlying phrase structure of the spells to inform my

\textsuperscript{138} Following the suggestion by Roccati (2006), I do not consider the passive $s_{dm}m.(w/y)$ to be a separate verb form, even though it can have a morphological feature $(.w$ or $.y$ ending), because, for example, the $s_{dm}m.n$-f can occur as a passive as well, see Allen (2011), p. 13. Note that in practice, I only rarely used the active label, so if unlabeled, a verb form should be considered active, unless the passive label is added, or if it is a $s_{dm}m.tw$-f, $s_{dm}m.n.tw$-f or $s_{dm}mm$-f, which are passive by nature. Only with the $s_{dm}m.t$-f and the participles I included the ‘active’ label in every instance.

\textsuperscript{139} For a full list of the verbal structures used in this work, see appendix 4. However, it could be argued that these morphological features are less distinct than suggested, and that there is only one $s_{dm}m$-f form, with an extensive list of potential functions. See Allen (2011).

\textsuperscript{140} Note that due to the morphological feature I consider the $s_{dm}m.tw$-f its own form, even though functionally it simply functions as a passive form of a $s_{dm}m$-f form.

\textsuperscript{141} Which I consider distinct forms due to the morphological features, even though they could be considered adaptations of the basic $s_{dm}m$-f form.

\textsuperscript{142} Note that in the Coffin Text, the indicative $s_{dm}m$-f is still used in multiple functions beside the negation. Additionally, I used the terminology used of Loprieno (1995), p. 77, 184, 210, for this form, rather than the (historic) perfect described in Ockinga (2005) p. 41.

\textsuperscript{143} Due to some morphological features (for example $msn$ in the subjunctive for the lemma $msn$) and some specific syntax functions (for example the $in$-construction for the prospective), I did maintain a separation between the two forms in my descriptions. See Vernus (1990), p. 15-60, and Schenkel (2000,b), p. 27-101.

\textsuperscript{144} For a practical example, see chapter 2.2, where I show an example of the encoding process used in the database, with explanations of the choices I made to allocate what label was given to the different forms.

\textsuperscript{145} de Buck (1951) CT IV, p. 292,b-294,b (T1C,b).

\textsuperscript{146} Due to the absence of a subject, the verb form is most likely finite. Due to the gemination of the $b$, it is most likely a participle, which due to the gemination has to be imperfective. The lemma $nbi$ is transitive, thus passive is unlikely.
interpretation of the function of verb forms when morphology and syntax do not inform a choice. However, it is possible that even the context does not give a clear distinction. For example, in CT spell 225: $shm\cdot k m\ ib\text{-}\k$ $shm\cdot k m\ hs\ .\ ty\cdot k$ (may you have power in your ib-heart, may you have power in your hs.ty-heart). However, even though I translated a subjunctive $sdm\cdot f$ (wish clause) here, there is no morphological or syntax feature to proof that this is correct. Based on the morphology of the verb form, and the syntax, it could other $sdm\cdot f$ form as well. However, as these are spells, and in the phrase before these phrases the owner of the coffin is addressed, I find the subjunctive $sdm\cdot f$ more likely than the other options. However, by default I use a nominal or circumstantial $sdm\cdot f$ when the syntax allows for their use.

In general, I have a near mathematical approach to the language, with strict separations between the different grammatical forms, even if they are functionally similar. In general, I consider any Egyptian text as correct, and try to remain close to the original, even when dealing with obvious corruptions. The priority of my interpretation is based on the following order: morphology > syntax > context. I prefer a multilevel system in regard to the verbal forms, in which the function of a verb form derives from a general main form, from which multiple functional distinctions spread out, rather than considering each different function its own entity. Due to my work with digital tools, which rarely leave any room for overlapping borders, I prefer a strict order if possible, rather than fuzzy borders between the forms and functions.

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147 de Buck (1947) CT III, p. 220,c-d (T1L).
148 Note that in some witnesses, only one $shm$ is written for multiple phrases, and that the suffix pronoun $-k$ can be replaced by $-i$ or the name of the owner as well.
149 Nominal $sdm\cdot f$ (You have power), prospective (You will have power), indicative $sdm\cdot f$ (You had power). However, as the $shm$ is on the initial position in the clause, any circumstantial $sdm\cdot f$ is of course excluded.
150 In the case of the finite verb forms without morphological features, the choice is usually based on which form provides the most functional translation.
151 However, even though I draw relatively strict borders, these borders are based on a combination of morphology, syntax and context, rather than only one aspect (even though morphology has the priority).
152 I am aware of human agency in the copying of texts, which can create variation which might not be significant on a linguistic level. However, as this work deals with the occurrence of variation, rather than the reasons behind variation, I considered beneficial to retain as much variation as possible, as in my opinion a regional conditioned variation can originate from both intentional and unintentional variation.
153 Even though fuzzy borders are closer to a representation of reality.
2. Database and encoding

For the purpose of collecting and storing data for this work, a new database was created. This chapter will discuss the structure of the database and the encoding process used.

2.1. Database encoding

The structure of the database constructed for this work was inspired by the underlying database structure of Ramses Online.\(^{151}\) This structure was chosen based on the beneficiary style of encoding, which is done on a word by word basis. Advantages are the ability for searching based on words, an inherent limit to the number of mistakes which occur during encoding, as the system forces the encoder to think on every word. Additionally, it allows for the possibility of adding notes on a word basis, as well as a sentence basis. Moreover, it allows the encoding of the spelling of the words and any other type of required detail, such as morphology, syntax and what type of variation occurs between the different witnesses of a text. The one major drawback to this database structure is the high amount of time needed to encode any text, due to the number of fields to encode. This time-consuming issue has led to an exclusive focus on the verbal system in the encoding process of this work, so that only the verbal forms were encoded in full, while for example, substantives and connectors were only added as bare tokens, which only denoted their basic function.\(^ {152}\) The database used for this project was created by Prof. Dr. Jean Winand, using the program Filemaker Pro 15,\(^ {153}\) and expanded upon by myself. The relational model of the database is as follows (figure 2.1):

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\(^{152}\) Such as substantive, demonstrative, independent, dependent or suffix pronoun, particle etc. Only spell 30, 355 and part of spell 75 was encoded in full, as these were the first three spells that were encoded, at which point the time-consuming nature was clearly noticed, and the decision was made to limit the full encoding to the verbal system. However, it is my intention to eventually fully encode these other tokens as well.

As one can see in figure 2.1, the database consists of one central section (Encoding Main CT), into which five different tables feed data, which concerns different features. There is a separate table for the spells (Spell CT), the witnesses (Coffin CT), the lexicon (Lemma CT), the sentences (Sentences), and the spelling of words (Spellings). These separate tables store their own sections of data, of which certain sections are used for the general encoding process.

2.1.1. Main encoding table

The texts are encoded as tokens, which are single data points that represent a single word of the encoded spell from one witness. The main encoding process takes place in the Encoding Main CT window (figure 2.2):
This table consists of the following features:

- **Id main**: This is an automatically generated Id code, which functions as identifier code for the token.
- **Form**: This is a free text field for the form of the word as it occurs in the transliteration of the phrase.
- **Lemma**: The lemma to which this word belongs. This field is generated from the Lexicon table (figure 2.4, see below), using the Id Lemma field, based on the code associated with the lemma.
- **Morphology**: These four fields consist of drop-down menus based on morphological data, separated between the four fields based on different levels of data.\(^{154}\)
- **Colour**: This field allows the colour of the ink of the token to be registered.\(^{155}\)
- **Sense of writing**: This records the general direction of writing of the text, based on the orientation of the hieroglyphs.\(^{156}\)
- **Syntax**: This field consists of a drop-down menu where the syntactical use of the word in the phrase is recorded.

\(^{154}\) This extends from general type of word at the morphology 1, so substantive, demonstrative, connector, participle etc. For a description and terminology used for the verbal system in this work, see appendix 4. Note that often different features were merged, for example, a active relative *sdm. n=f* would be encoded with morphology 1: *sdm. n=f*, morphology 2: active relative, rather than separating relative and active in two different fields.

\(^{155}\) In case of lost text, the colour is assumed to be black, unless it can be reasonably suggested that red ink was used instead.

\(^{156}\) Note that the orientation is based on the majority of the hieroglyphs in a column, and in case of retrograde writing does not necessarily reflect the reading direction of the columns. Additional features as these were noted as comments.
• **Subject**: In this field the type of subject is recorded. Note that this is added to the token that has a subject, rather than the token that is the subject.

• **Text** and **Translation**: These two fields are generated using the Id sentence field, as the sentence are encoded in their own *Sentences* table (figure 2.5, see below).

• **Type of variant**: This field allows the encoder to mark the type of variation which occurs between this token, and a similar token in another witness. Note that a variant which is most commonly used between the witnesses, i.e. the form that occurs in the majority, is usually not marked in the database.\(^{157}\)

• **Comment**: This free text field allows for any comment concerning the token to be added.

• **Coffin sigla**: This field is generated from the *Coffin CT* table (see 2.1.5).

• **De Buck**: These three fields refer to the book, page and section of the text in the publication of de Buck in which this token occurs. This field is generated from the *Sentences* table together with the *Text* and *Translation* fields.

• **Spell**: This field is a drop-down menu, based on the data encoded in the *Spell CT* table (see 2.1.5), which allows the token to be attached to a spell.

• **Coffin sigla variant**: This field allows an additional marker to be added to the token, to clarify its connection to one witness of a spell, when a support provides multiple witnesses of the same spell.

• **Id Spelling**, **Spelling Glyph code** and **Spelling image**: These three fields concern the spelling of the token. These fields are generated from the *Spellings* table (figure 2.6, see below), using the id code of the spelling.

• **Editorial remarks**: This check-box system allows the encoder to mark specific editorial remarks concerning the tokens. For example, if the token was partially or fully reconstructed by the encoder. This field includes any other editorial remark, like ambiguity in the token or modern influence in the encoding. Usually these editorial remarks are explained in the comments field.\(^{158}\)

It must be noted that any field can be left empty, depending on the need of the encoder, or if the field actually applies to the token in question.

Some additional remarks regarding the spelling section of the tokens is in order. The spelling consists of the code\(^{159}\) used, and an image. The program Jsesh\(^{160}\) is used for the creation of the images. However, the image is not automatically generated by the code, as the Jsesh program has not yet been embedded into the database. Thus, the images of the tokens are manually encoded in the database. Note that the images are displayed as if written as a line, although the code is written in a way that it will generate a

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\(^{157}\) Note that this is not an automatic feature of the database, but that this needs to be performed by the encoder.

\(^{158}\) Note that there is one more field in the encoding main, namely the classifier field. This field will not be used for the purposes of this work, as it was created for cooperation with the Iclassifier project [https://www.iclclassifier.pw/](https://www.iclclassifier.pw/) (accessed 03-12-2019).

\(^{159}\) The code referred to is the code used to encode hieroglyphic texts, sometimes known as MdC code (Manuel de Codage: Buurman, Grimal, Hainsworth, Hallof, & Plas (1988) or Jsesh code. These code numbers, are based on the codes used for signs in the sign-list of Gardiner (1957), p. 438-548, although with an extended repertoire of signs.

correct image if the image is displayed as a column. For example, the word *slm* can be written as S29-S42-G17, or S29*S42-G17, which when displayed as a line would look identical, but when displayed as a column would look different, see table 2.1:

|---------------------------------|---------------------------------|-----------------------------------|-----------------------------------|

Table 2.1 Display differences between two different codes for *slm*, when displayed as a line and when displayed as a column.

This variation will be described as the graphical form, as it is possible for the same spelling to have a different order of sign placement in regard to the other signs. Thus, for the purposes of this work *spelling* will refer to the signs and their sequential order, whereas *graphical form* will describe the signs in their position in regard to each other. This means that one spelling can have multiple graphical forms. However, for the purposes of the database, the name spelling was kept for the fields, even though the glyph code and spelling image sections (see figure 2.2) technically describes the graphical form, rather than the spelling.161

The use of the display as a line was chosen due to space considerations in the database, but as most of the *Coffin Texts* are actually written as columns, the codes used for the images will reflect the column-based writing. Additionally, it must be remarked that the images are created as standardised hieroglyphs, following the publication of de Buck,162 which usually do not accurately depict the actual written form in the original. For example, a token for *inn* is added in the database in standardised hieroglyphs, but the original actually looks like figure 2.3.163 As most of the *Coffin Texts* material is written in some form of cursive hieroglyphs, the conversion to standard hieroglyphs was considered an important feature in order to ease non-palaeographical studies.164 Moreover, hieroglyphic transcriptions were used in de Buck as well. Additionally, only a limited amount of photographic material of the witnesses was easily accessible. Therefore, using one type of visualisation was considered beneficiary.

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161 I kept the names as they are in the database, as the need for the separation between spelling and graphical form only emerged during a later stage of the research.
162 de Buck (1935) *CT I*, p. xiii.
163 Image from the coffin of *ikr* (G1T), © Museo Egizio, Turin.
164 The witnesses vary strongly on the cursive hieroglyphic scale, varying between near hieroglyphic script, to near hieratic script. For a full list of script type per witness, see appendix 1.
2.1.2. Lemma table

Five different tables supply data for the main encoding section. As a repository for the different lemmas used in the database, the Lemma CT table was created. This provided the database with a stable data points which functions as a lexicon. This table (figure 2.4) consist of the following features:

- **Id main**: This field automatically generates an id code for the Lemma tokens. This will ensure that every lemma token has its own distinct code.
- **Lemma**: In this field, the transliteration of the lemma is added, based on its form as it would occur in the dictionary.
- **Translation**: This field gives the standard translation of the lemma.
- **Class of word**: In this field, the class of the lemma is added. Note that it is possible to have multiple classes associated with one lemma, for example in the case of causative verbs.
- **Sub class of word**: This field consists of a drop-down menu, in which a sub-class can be selected. Based on the class of the lemma, this can be highly varied. For example, a verb will be given its type, and a substantive could be marked as a geographical location or god.

For the purposes of encoding, it has to be noted that it was intended to limit the number of different lemmas. As an example, the adverb *im* does not have its own lemma entry, but as it originated from the connector *m*, the lemma encoded for the adverb *im* is connector *m*, and the differentiation is made on the main encoding level instead. Additionally, it is possible that some spellings on the main encoding level do not reflect the lemma at all. For example, the particle *ist*, which can be written as *st*, *ist*, *isk* and *sk* are all bound to the same lemma. Compound words were however added as separate entries, although not entirely structurally.

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165 Some compound connectors were added, and some compound verbs, like *ms²-hrw*, but as these are technically phrases, it could be argued that they should represent two different lemmas. However, due to the form in which *ms²-hrw* can be written, the placement of the classifiers often suggests that the phrase was a single construct for the Ancient Egyptians as well. Although attempts were made to limit the number of compound entries, no real structural system was used to decide if an entry should be a compound or not.
2.1.3. Sentences table

In a second table, the sentences were provided. These sentences usually correspond to the separation into phrases used in the publication of de Buck.\textsuperscript{166}

![Figure 2.5 Display of the sentences table.](image)

This table (figure 2.5) consists of the following features:

- \textit{Id main}: this code is automatically generated, and creates a unique data point for every phrase encoded.
- \textit{CT volume, CT page and CT section}: These free texts fields provide the location of the phrase in the publication of de Buck. In order to improve searchability, Arabic numerals are used, instead of the Roman numerals used in de Buck.
- \textit{Coffin Sigla}: This free text field allows the phrase to be bound to one witness. Note that this field is not generated from Coffin CT table (see Coffins and spells tables, chapter 2.1.5). This separation allows the field to remain empty, in case multiple witnesses use the exact same phrase. Additionally, it allows the addition of additional markers\textsuperscript{167} to the sigla of the witness.
- \textit{Egyptian text}:\textsuperscript{168} This free-text field holds the transliteration of the phrase.
- \textit{Translation}: This free-text field holds the translation of the phrase.
- \textit{Comment}: This free-text field allows the addition of comments for the phrase. Note that comments concerning the entire sentence are usually here, where the comments considering specific tokens on the main encoding level are usually not mentioned here.
- \textit{Bibliography}: This free-text field allows for the addition of any relevant bibliography to be added to the phrase.

\textsuperscript{166} de Buck (1935) \textit{CT I}, p. xiii-xiv.
\textsuperscript{167} Usually an ,a or ,b, directly based on de Buck.
\textsuperscript{168} As the tokens have an image of the graphical form of the tokens, no transcription was added of the entire phrase.
2.1.4. Spellings table

The third table (figure 2.6) concerns the spelling used for the different tokens encoded at the main level. This repository allows the collection of different spellings and graphical forms, based on the criteria discussed above.\footnote{See Main encoding table.} The table consists of the following features:

- **Id Spelling**: This id code is automatically generated, and provides the different spellings with a unique data point.
- **Form**: this is a transliteration of the basic form of the spelling, to aid the search of a specific spelling or graphical form.\footnote{Note that only one transliteration is chosen, even if the spelling or graphical forms can be used for different lemmas. For example, the form of D46 (𓊇) is dr.t, but it can be used for dl or wd as well. The transliteration is usually based on the initial encounter of the graphical form, or the most common use of the sign or sign-group.}
- **Spelling Glyph**: This field holds the code by which the image can be generated. Note that this code is based on JSesh, taking into account the principles discussed above.\footnote{See Main encoding table.}
- **Spelling Visual**: This field holds the image of the graphical form of the spelling, created by using JSesh. However, this is done by copying the image from JSesh, as the program has not yet been embedded into this database.

Figure 2.6 Display of the spelling table.
• **Comments**: this is a free text field, in which comments regarding the spelling or graphical form can be added. These comments usually concern sign specific details that currently cannot be covered correctly by the available graphemes in Jesh.

2.1.5. **Coffins and spells tables**

The fourth table concerns the different supports for the witnesses of the *Coffin Texts* which are encoded. Although mostly coffins, these include different sources as tomb decoration and papyri as well. A full extensive list of the supports used for this study\textsuperscript{172} has been provided in appendix 1. This table is used as a repository for the different supports, and allows the allocation of tokens to one specific support.

The final table concerns the spells encoded in the database. This provides a repository that allows the tokens to be allocated to a specific spell. The spell numbers are accompanied by the exact location in de Buck, and any other related literature.

2.1.6. **The encoding process**

The process of encoding was performed on a spell by spell basis, on a sentence by sentence basis. Thus, after a spell was chosen, every sentence for every witness was encoded, by encoding every token of the sentence sequentially per witness, before moving on to the next sentence. The tokens of the verbal forms were encoded in full, whereas the non-verbal tokens were only encoded in a limited manner. These sentences were normally encoded following the phrase separation of de Buck, but two or more phrases from de Buck were combined in certain cases. Generally, the witness order of de Buck was maintained.

Due to evolving views on the types of spells needed for this work, the selection process of the spells that were to be encoded was relatively random. Initially CT spell 30, 355 and 75 were chosen due to their perceived suitability for initial tests. Following this, CT spell 1-27 were encoded, following a principle of structured encoding of spells starting from CT spell 1. Due to the development of the methods of analysis, it became clear that some spells are more suitable than others. As CT spell 18 and 19 only had witnesses from one region, namely Deir el-Bersha, they were of limited use for research concerning regional variation. From that point on, only spells with at least eight witnesses from at least three different regions were selected. Additionally, it became clear that longer spells were less problematic for the method used for the analysis,\textsuperscript{173} so longer spells were chosen. In appendix 2, a table concerning the

\textsuperscript{172} Although it is not intended to imply that these are the only supports with *Coffin Texts* available, but rather that these reflect only the material used for the purpose of this work.

\textsuperscript{173} This issue will be discussed in chapter 3.2.2 Spells as proteins.
spells, number of witnesses, region of origin and length\textsuperscript{174} was provided. The last spells selected for encoding\textsuperscript{175} were chosen based on this table.

For the general encoding, the following principles were used:

1) Every text is treated as if fully correct, and additions, corrections and deletions on the side of the encoder of the database were kept to a bare minimum. On the other hand, if the corrections were made by the ancient Egyptians themselves, they are encoded following the final form after the correction.\textsuperscript{176} If the phrase grammatically agrees with the rules of modern Egyptological linguistics, that is to say, the phrase is grammatically ‘correct’, even though it does not yield much sense, the phrase is added as written. For example, in CT spell 75, there is the phrase \textit{n m\textsubscript{3.n} sn sw} (they do not see him),\textsuperscript{177} and a variant phrase \textit{m\textsubscript{3.n} sn sw} (after they saw him).\textsuperscript{178} The former is used in seven witnesses,\textsuperscript{179} and the latter in three.\textsuperscript{180} Although it can be easily assumed that the negative particle \textit{n} is missing in these instances, and should be provided by the encoder, the phrase is grammatically functional and therefore it is encoded as it was written. In the same manner there are two phrases\textsuperscript{181} in CT spell 225 discussing the eating of abomination, and in some witnesses\textsuperscript{182} the negation is not written. Clearly this does not make sense, as no Egyptian would want to eat his abomination, but as the phrases are grammatically functional, they are encoded as they were written. Additionally, when dealing with problematic cases such as the first-person suffix pronoun, the same rules apply. If a witness writes the first-person suffix pronoun any point in the spell, it will never be provided where it is not written, unless the phrase ceases to remain functional. For example, in CT spell 335, Sq1Sq has the phrase \textit{wn=i m t\textsubscript{3} i iy.n <x i> m niw.t=i} (May I exist on my land, after I came from my city).\textsuperscript{183} In this witness, the first-person suffix pronoun is written as a M17 (𓋑), and this is not added after \textit{iy.n}. Based on the approach discussed here, the suffix pronoun would not be provided by the encoder, as it is written at the other locations in this phrase. However, as the connector \textit{m} directly follows the \textit{s\textsubscript{dm} n-f}, a suffix would be expected, and is therefore added. This principle was maintained even in the case of obvious errors or changes, as long as the error or change is grammatically functional. For example, in CT spell 75, B1P has the phrase \textit{nd-i hpr.w-i m niw.t} (while I question my creation from Nut)\textsuperscript{184}. In the other witnesses, it is not the goddess Nut that is mentioned here, but Nun. Here, it seems that the craftsman mistook a Z1 (𓋕) for a X1 (𓋕), and the A40 (𓋕)

\textsuperscript{174} I need to point out here that the length in this table is based on the number of pages used in de Buck, and that I am aware that this is a deceptive method of selecting based on length. Due the style of publication, it is possible that a spell with many witnesses will cover 20 pages, where a spell half the number of witnesses would only cover 10 pages, in which case the number of phrases might actually be the same. However, as the number of witnesses was considered of high importance as well, I consider that although deceptive, the number of pages is still a good indication of the length of the spell.

\textsuperscript{175} Spell 215, 225 and 335.

\textsuperscript{176} For example, in: de Buck (1935) \textit{CT I}, p. 8,a (Y1C).

\textsuperscript{177} de Buck (1935) \textit{CT I}, p. 389,c (B1Bo).

\textsuperscript{178} de Buck (1935) \textit{CT I}, p. 389,c (B2L). Note that this can be read as \textit{m\textsubscript{3}sn sn sw} (may they see him) as well.

\textsuperscript{179} B1Bo, B3C, G1T, M5C, M23C, M28C, T3C.

\textsuperscript{180} B2L, B1P, S1C.

\textsuperscript{181} de Buck (1947) \textit{CT III}, p. 234,b-c. Note that these two phrases are highly variable on other points as well.

\textsuperscript{182} T9C, B2Bo, B4Bo.

\textsuperscript{183} de Buck (1951) \textit{CT IV}, p. 206,b (Sq1Sq).

\textsuperscript{184} de Buck (1935) \textit{CT I}, p. 332,c (B1P).
for B1 (𓁐), which is a possibility in the type of cursive script which is used in this witness.\textsuperscript{185} However, although the origin of the variation is clear, it is encoded in the form that it was written, as the phrase is functional with Nut or Nun.

2) Any lacuna was reconstructed if possible. Due to requirements of the method described in chapter \textsuperscript{3.2}, and the way de Buck published the material,\textsuperscript{186} every lacuna has been restored. The reconstructions were based on a different witness belonging to the same owner, or the same region,\textsuperscript{187} before taking other factors in regard. For these reconstructions, the length of the lacunae in de Buck were considered as correctly transcribed. In the database, comments were attached to the phrases which required some explanation regarding the origin of the reconstruction.

3) Every entry should be validated by conferring with an original image of the text. Of all principles, this one was the most often broken, due to the difficulty to obtain photographic material of the supports. When possible, the available material of the originals was used to verify the reading of de Buck. Based on an in-depth study of the material concerning CT spell 75 from the archives of de Buck in Leiden,\textsuperscript{188} it became clear that the transcriptions are nearly without errors. For CT spell 75, one of the more common issues that occurred structurally were for example the use of M13A (𓇅) in the original, where de Buck transcribed M13 (𓇅), or the use of N37A (𓈚) in the original, where de Buck transcribed N37 (𓈚). Mistakes concerning misread signs or incorrectly placed signs were nearly non-existent. Due to this case study, the publications of de Buck were considered trustworthy for the purposes of this work.

2.2. Encoding in practice

As the database reflects the encoded text, it would be beneficial to include an example of the encoding process and explaining the rationale behind the choices that were made.

For this purpose, CT spell 3, from the witness B1P, was used as an example.\textsuperscript{189} Note that in order to show the reasoning behind the allocation of the labels, the glossing system proposed by Di Biase-Dyson, Kammerzell and Werning\textsuperscript{190} was used, rather than to export the tokens from the database. Note as well that for practical reasons, the tokens were written horizontally, rather than the vertical form of the columns which were used in the original text.

\textsuperscript{185} See appendix 1 for more detail.
\textsuperscript{186} de Buck (1935) CT I, p. xiii.
\textsuperscript{187} I am mindful of the inherent bias of this principle of reconstruction, as this could unconsciously support my theory by creating false results.
\textsuperscript{188} I am indebted to Prof. Dr. O.E. Kaper and the Netherlands Institute for the Near East (NINO) for allowing me to access this material.
\textsuperscript{189} de Buck (1935), p. 10,a-f. The witness B1P was chosen for this example, as I was able to verify the transcription in de Buck with images of the original text.
\textsuperscript{190} Di Biase-Dyson, Kammerzell & Werning (2009). However, note that these glosses do not represent the exact encoding in the database, as the suffix pronouns were encoded as separate tokens.
In this first phrase, the first token poses some issues, as it is written with a D54 (𓇀) classifier. Therefore, it could be read as the verb hsi (to descend) as well. However, the other witnesses do not include this classifier, where they do include it in the verb hsi in I,10,c. Thus, it can be assumed that this is the interjection hsi instead. The other tokens of this phrase are simply substantives (masculine singular), or the demonstrative pn. Note however that wsir was only included in B1P and B15C, and that MC105 did not use this phrase at all.

In this phrase, šsp was read as an imperative (finite form, first position in the phrase), to imply a command to the deceased, who was addressed in I,10,a. However, this is only one of the viable interpretations. Instead of reading an imperative followed by a reflexive dative, it could be a nominal (due to the initial position) sdm.n-f (due to the addition of the N35 (𓇁)), emphatic use (default form, there are no sdm.n-f forms in an adjacent phrase to form a balanced sentence, nor is it used after an connector). In this case, the phrase would read: ‘You have taken your staff, your loincloth and your two sandals’, a statement rather than a command. However, it could be read as a participle (finite form), to create an attributive clause to the spi pn in I,10,a. Note that this could be either an imperfective (who takes for himself) or perfective (who took for himself), as there are no morphological features to distinguish between the two forms. Theoretically the šsp could be read as other sdm=f forms as well (there are no morphological features to distinguish between the different sdm=f forms), using mdw=k etc. as a nominal subject (the n=k would be considered a dative moving between the verb and the subject). However, this would make the sdm=f passive. Nonetheless, the imperative was chosen as this spell seems to be a statement towards the deceased, commanding an action that results into the consequences of phrase I,10,d-f.

---

191 Note that B6C does include the D54 classifier in both I,10,a and I,10,c as well.

192 It is notable that the other witnesses from Deir el-Bersha, B2Bo, B3Bo, B4Bo and B6C are all dated to the early period of coffin decoration in Deir el-Bersha, whereas B1P and B15C belong to the later period.

193 For example, nominal sdm=f, emphatic use: ‘Your staff, your loincloth and your two sandals were taken for you.’

194 However, I need to admit that this could be due to the influence of the translation by Faulkner (1973), p. 2.
The other tokens of this phrase are substantives and suffix pronouns. However, it is remarkable that the dual is made clear by both the double S33 (𓋸) classifier and the inclusion of the Z4 (𓏭) in this witness. Note that in MC105, the only witness of this spell that did not come from Deir el-Bersha, mdw and tbw.ty were not written.

CT I,10,c (B1P)

\[ h₃=k \quad r \quad dsd₃.t \]

descend:PROS=2SG.M ALL tribunal-COLL:F

so that you descend to the tribunal.

The first token of this phrase is challenging, and would depend more on the translation used in the other phrases, rather than morphology and syntax. However, the direct addition of the V31A (𓎢) makes it most likely that this is not a finite verb form, but rather a sdm-f form. Additionally, there is no gemination of the G1 (𓄿), therefore it could not be a nominal sdm-f, which would show gemination with a 3ae inf. lemma. There are two likely candidates for this token, namely the circumstantial sdm-f, pattern temporal clause (default, there are no additional syntax features) or the prospective sdm-f, pattern final or consecutive clause implying purpose (as it follows the imperative in I,10,b). As this phrase was interpreted as a command to deceased, to cause a positive result, the prospective was chosen here, to state the reason for the taking of the staff, loincloth and sandals, as the deceased needs to be well equipped when facing the tribunal. However, the circumstantial sdm-f is just as likely: 'while you descend to the tribunal', making the act of taking the staff, loincloth and sandals a feature that occurred during the travel to the tribunal. Additionally, this token could even be read as a subjunctive sdm-f (wish clause): may you travel to the tribunal, following the command in I,10,b with a wish.

The connector r is clearly directional in this phrase, while the dsd₃.t is a substantive. Note that the addition of the A50 (𓀻) classifier in dsd₃.t is unusual, especially as it does not occur in I,10,f. Note that B15C added h₃ wsir ḏḥwty-nḥt pn (Ho, the Osiris, this ḏḥwty-nḥt) before the phrase, and that B6C used a nominal subject after h₃, and left out the r dsd₃.t.

CT I,10,d (B1P)

\[ ms²-ḥrw=k \quad r \quad ḥft-yw=k \]

be_justified:SBJV=2SG.M ALL enemy-M:PL=2SG.M enemy-F:PL=2SG.M

May you be justified against your male enemies and your female enemies,

---

195 As ḥṣi is a 3ae inf. lemma, an infinitive (status pronominalus) would be unlikely, as a X1 (𓏏) should be added. Even though the X1 is not an absolute requirement, the fact that it occurs in no other witness, makes it highly unlikely that this form could be read as an infinitive.

196 ḥft.yw and ḥft.ywt were written next to each other as a double column, so the V31A (𓎢) should be read twice.
The compound verb $ms^r-hrw$ does not show any morphological features, and can therefore be interpreted in multiple ways, as was the case with I,10,c. Even though theoretically possible, the infinitive would be unlikely, as would any of the other finite verb forms due to the V31A which follows. For this form, multiple $sdm=f$ forms are possible, as there is no gemination or other morphological features. As this phrase was considered a new sentence, the circumstantial $sdm=f$ is not possible, as $ms^r-hrw$ is on the initial position of the sentence. Thus, the reading of this token came down to the interpretation of the spell on the whole. Here, a subjunctive (wish clause), was chosen, as this spell was interpreted as something that still needs to occur. Thus, some sort of future tense would be assumed, in where well-wishing was preferred over the affirmative future: ‘You will be justified against’. However, a present tense affirmation, using a nominal $sdm=f$ (emphatic use), is possible: ‘You are justified against’.

The connector $r$ has to be opposition, due to the juxtaposition between vindication and enemies. The enemies are the main source for variation in this phrase, as the distinction between male and female enemies does not occur in B4B0 and B6C, which use only $hft.yw$, although this is the collective for both genders, rather than the female plural, as both a male and female classifier is used. B15C only uses the masculine plural. B2B0, B3B0 and MC105 repeat the connector $r$ before both $hft.yw$ and $hft.ywt$, instead of the single connector $r$ used in B1P. 

CT I,10,e (B1P)

\[
\begin{array}{cccc}
  r & irr-w & <irr>-wt & r-k \\
  \text{ALL} & \text{do\PIA-M.PL} & \text{do\PIA-F.PL} & \text{against}=2SG.M \\
  \text{against those males and females that act against you,} \\
\end{array}
\]

This phrase should be considered a continuation of I,10,d, as a similar structure to the $r hft.yw-k hft.ywt-k$ structure. $irr.w$ and $irr.wt$ are both considered participles here, although one could argue that these are substantives instead. Due to the Z2, these tokens could only be substantives, participles or relative $sdm=f$ forms, as this sign should not occur with any other type of $sdm=f$ or finite verb form. In this phrase, the D21 is considered to be a gemination, rather than an interpretant, and therefore

---

197 Note that I read this as a compound verb form, while it is technically the verb $ms^r$ followed by $hrw=f$ (may your voice be true). However, as a description of justification or vindication, I consider the compound more viable here.

198 Which would not occur with a 3-lit. lemma.

199 However, this is only based on where I prefer to end the sentence, rather than any clear evidence.

200 Which would be a prospective $sdm=f$ (main clause). In my division of the future $sdm=f$, the main clause function belongs to the prospective, but this is more an idiosyncrasy of my encoding, rather than a distinct division based on morphology or syntax (beside the initial position in a sentence).

201 Although it could be argued that the D21 is part of the same double column, and should be read twice.

202 $irr.w$ and $irr.wt$ were written as a double column, with the D4 and D21 only written once.

203 For the Coffin Texts at least.
these are considered imperfective active participles.\(^{204}\) The addition of the X1 (.) makes it clear that \textit{irr.wt} is feminine.

The separate genders create the majority of the variation in this phrase, and every witness has their unique form, as B2Bo, B3Bo and B4Bo use a perfective active participle, rather than the imperfective.\(^{205}\) B2Bo and B6C only write the participle once, as the collective \textit{ir.r.wt/irr.wt} for both male and female.\(^{206}\) In B4Bo, the participles are singular, rather than plural. B6C leaves out the initial connector \textit{r}. B3Bo, B4Bo and MC105 write the construction in its entirety twice, for example in B3Bo: \textit{r ir.r.w r=t r ir.wt r=t}. MC105 added \textit{m hr.r-t-nfr} (in the necropolis) to the phrase, to specify where the opposition occurs. In B15C this phrase was not added.

\begin{verbatim}
CT I,10,f (B1P)
ir-t(y)=sn wɛt-w-mdw hft=k m hrw pn nfr
do-PPO-PL judgement-M.PL in_front_of=2SG.M INS day DEM:M.SG good(M.SG)
\end{verbatim}

they who will do judgements in front of you on this good day,

\begin{verbatim}
m d3d3-t
INS tribunal-COLL:F
\end{verbatim}
in the tribunal.

In this phrase, \textit{ir.t} can be interpreted as multiple different forms. Based on the addition of the X1 (.) and the \textit{=sn} suffix pronoun,\(^{207}\) it could be either an infinitive (status pronominalus), \textit{sdm.t=f}, \textit{sdm.tw=f} or \textit{sdm.t(y)=f(y)}. The \textit{sdm.t=f} is not possible here, as it only used in a negation, or after a connector. A \textit{sdm.tw=f} is unlikely, as a passive reading does not make sense here: ‘they are done judgement’. Although the infinitive would function here, based on the participles in I,10,e, it seems more likely that this construction continues as a \textit{sdm.t(y)=f(y)}.

The rest of the tokens are substantives, connectors, adjectives and demonstratives. Note that some variation occurs in this phrase. B4Bo added the connector \textit{r} before the \textit{ir.t(y)=sn}. B2Bo left out the suffix pronoun after \textit{hft}. B1P is has a unique feature, as it reads \textit{wɛt.w-mdw} (plural), where the other witnesses

\footnotesize
\begin{tabular}{l}
\textsuperscript{204} Based on instances of the perfective active participle of \textit{iri} in this support written only with D4 (.), see de Buck (1935) \textit{CT I}, p. 346,b, 380,b, 382,b (B1P), de Buck (1951) \textit{CT IV}, p. 236-238,c-a (B1P). It is highly unlikely that these participles are passive, due to the \textit{r=k} which follows.
\textsuperscript{205} As there is no D21 (.) added, thus these forms do not geminate.
\textsuperscript{206} Only certain in B2Bo, which has both a male and female classifier. B6C does not have any classifiers, and therefore it could be read as only female as well.
\textsuperscript{207} Could be the dependent pronoun as well, although I find it unlikely here.
\end{tabular}
use the singular. B15C used $\text{d\textcircled{h}s.t nb(.t)}$ (every tribunal), and B6C used $\text{d\textcircled{h}s.t nb.t n.t wsir}$ (every tribunal of Osiris).
3. Visualising regional variation using sentence structure

In order to show that additional avenues should be used to visualise regional variation in textual material, this chapter will introduce a new approach to sentence structure studies as a feature of regional variation. This chapter will discuss the method used to visualise the variation within the witnesses of different Coffin Texts spells. For this visualisation, the spells are treated as if they were protein strands. Additionally, this chapter will show how this method can indicate local patterns in the sentence structure of the spells. The visualisation of these patterns will be discussed on a spell by spell basis.

3.1. Introduction

In a corpus as massive as the Coffin Texts, it is beneficial to use multiple different approaches to study variation, as a complete study of all possible types of variation together would be unwieldy. The first approach of this work will concern the sentence structure. As discussed in the chapter 1.3, it could be assumed that through conscious or unconscious variation, some local influence could enter the material, such as a preference of one type of verb form used over another, or a preference to use particles or not. All of these could sneak into the sentence, and change the structure used, if one compares it with another witness. The challenge lies in visualising these differences, and see if underlying similarities between witnesses can be shown.

It must be noted that the aim of this chapter is not to provide a full list of phrases and structure styles that are available in the different regions in Egypt, but rather to show that it is possible to differentiate between distinct groups of witnesses based on sentence structure alone. Although it might be possible to extract some local features in the sentence structure of the different witnesses from this work, the aim is first and foremost to show a method for discovering similarities between witnesses, and to explore where fertile grounds for additional research lies.

3.2. Method

The following section will present the method used for studying the variation between the witnesses on a spell by spell basis, based on the sentence structure, from the encoding level of the spells themselves, up to the methods used to attain the results. These results will then be discussed on a spell by spell basis, based on the spells selected for this work.

3.2.1. Analysis

In order to allow the analysis on a sentence structure level, analysis files were created by hand on a spell by spell basis. For these files, only the transliteration and the translation of the phrases were taken from the database for the purposes of this analysis. For every encoded spell, the witnesses were set out as
parallel vertical columns, resembling the general structure of the publication of de Buck.\textsuperscript{208} The witnesses were compared on a phrase by phrase basis, and colour coded based on the similarity and variation on a sentence structure level. A zoomed out form of such a file is visible in figure 3.1 in chapter 3.2.2.\textsuperscript{209} If a witness did not have a specific phrase, it was left empty in the comparison. As lacunae have been reconstructed, empty sections reflect the absence of a phrase.

3.2.1.1. Variation

Before continuing, an underlying issue with variation itself should be discussed here. It could be said that not every type of variation is equal, some might be considered less important than others. It is extremely difficult to make an exact scale, without creating problematic grey areas. Such grey areas will complicate any study of variation, as the different levels of importance need to be taken into consideration. However, one can wonder if it is actually possible to differentiate between these levels. The following examples function as an illustration of similar types of variation, but with different levels of importance.

In the case of lemma, it seems obvious that any variation would be important, as a different word is used. In CT spell 75, most witnesses have: $\text{Ts n-f šnw.t}$ (who ties the courtiers together for him),\textsuperscript{210} but S2C uses $\text{ink mšt n-f šnw.t}$ (I am the one who leads the courtiers for him).\textsuperscript{211} Beyond the addition of $\text{ink}$, the verb $\text{Ts}$ is replaced by $\text{mAa}$, which is an obvious variation. Given the change in the translation, it should be considered important. However, when there is a lemma variation which does not influence the translation, it could be suggested that this variation is less important. For example in CT spell 225, T1L has the phrase: $\text{wn n-k k₃₃.wt gbb wn n-k tp(.y)-ḥ₄w.t ptr.wy}$ (the door bolts of Geb are opened for you, the shutters of the two celestial windows are opened for you.),\textsuperscript{212} while B1L has: $\text{wn n-k k₃₃.wt gbb sn n-k tp(.y)-ḥ₄w.t ptr.wy}$.\textsuperscript{213} For the second verb form, B1L uses $\text{sn}$ where T1L uses $\text{wn}$. These are clearly two different lemmas, but as they are synonyms, one could consider the variation less important.

Additionally, variation can occur in the spelling of a word, to the extent that it resembles a different lemma. For example, in the same phrase of CT spell 225, Pap.Ber\textsuperscript{214} has the phrase: $\text{wn k₃₃.wt (₃₃₃₃₃₃₃₃)}$ $\text{gbb tp(.y)-ḥ₄w.t ptr.ty}$ (the door bolts of Geb and the shutters of the two celestial windows are opened),\textsuperscript{215} while Y1C has: $\text{wn k₃₃.r t (₃₃₃₃₃₃₃₃)}$ $\text{gbb tp.y-ḥ₄w.t ptr.ty}$. The variation occurs in the spelling of the word for door bolts. $\text{k₃₃.r}$ is the most common spelling of the word, but $\text{k₃₃.w}$ and many other forms are allocated to this lemma as well.\textsuperscript{216} It could be argued that there are two different lemmas here, or one lemma with two forms. Thus, it is either an important variation, as a new lemma was created, or

\begin{itemize}
\item \textsuperscript{208} de Buck (1935) CT I, p. xiii.
\item \textsuperscript{209} Due to the unprintable nature of the excel files created in this manner, they will only be available in a digital format. However, Appendix 3 will provide the transliterations and translations of all the spells and witnesses encoded in the database.
\item \textsuperscript{210} de Buck (1935) CT I, p. 393,d (B1Bo). Note that ‘who’ reflects back to the $\text{ḥ₄wty-nḥt}$ in l,393,c.
\item \textsuperscript{211} de Buck (1935) CT I, p. 393,d (S2C).
\item \textsuperscript{212} de Buck (1947) CT III, p. 214,c.
\item \textsuperscript{213} de Buck (1947) CT III, p. 215,c.
\item \textsuperscript{214} Siglum used by de Buck for Papyrus Berlin 10482. See appendix 1 for more detail.
\item \textsuperscript{215} de Buck (1947) CT III, p. 214,c.
\item \textsuperscript{216} Hannig (2006), p. 917.
\end{itemize}
less important, as it is still the same lemma. The particle *ist* exist in the same vein, as it can occur in many different forms, like *st, ist*, *isk* and *sk*. Usually these are understood to be the same, but it could be argued that one particle should be read as five separate particles instead, albeit with the same function.

Similarly, one can wonder if the presence or absence of a word is an important variation, if the witnesses have an identical feature which sets them apart from the other witnesses. For example, in *CT* spell 225, only S2C,a, Pap.Berl and Y1C use the first person for the owner. S2C,a and Pap.Berl have the phrase: "*nh-i is m t n gbb* (May I even live from the bread of Geb), while Y1C has: "*nh-i m t n gbb* (May I live from the bread of Geb),\(^{217}\) without the particle *is*. Thus, Y1C varies from S2C,a and Pap.Berl. However, one can wonder whether this is important enough to exclude Y1C from the other witnesses, or whether the variation due to the particle *is* should be ignored, as the use of the first person is a more important variation.

In the case of morphology, the same problems of variation scale occur. For example in *CT* spell 215, M22C has the phrase: *nd. n=k hr n r* (you have protected the face of Re),\(^{218}\) while B2L has: *nd-k hr n r* (may you protect the face of Re). Clearly B2L is a morphological variant, as it uses a *sdm-f* where M22C uses a *sdm.n-f*. Due to the change from past tense to future, this can be considered an important variation. However, morphological variation can occur due to context, even if the phrases are visually similar. In *CT* spell 215, S2C has: *shkp=k hr n psd.ty* (while you satisfy the face of the double Ennead),\(^{219}\) while B1Y has: *shkp-k hr n psd.ty* (you satisfy the face of the double Ennead). The phrases look identical, but while *shkp* in S2C is a circumstantial *sdm-f*, in B1Y uses a nominal *sdm-f* instead. The variation occurs due to the preceding phrase, in which S2C used a *sdm.n-f*, and B1Y a *sdm-f*. It could be argued that this morphological variation is less important, as the variation between the witnesses is already visible in the preceding phrase. It should therefore not be repeated, as there is no direct visible variation in this phrase.

In the same vein, the presence or absence of the genitival adjective *n* might seem unimportant, as it would not influence the understanding or translation of the text. On the other hand, in *CT* spell 162, the majority of the witnesses have: *imm. ti pw sn hz* (It is the west wind, the brother of Ha),\(^ {220}\) but BH1Ox and BH2C have: *imm. ti pw sn n hz* (It is the west wind, the brother of Ha).\(^ {221}\) The addition of the genitival adjective here occurs only in the two witnesses from Beni Hasan.\(^ {222}\) Therefore, for the purposes of regional variation, it should be considered important.

A further issue related to variation has to do with how the owner is addressed in the texts. Depending on the spell and witness, the text can refer to the owner with a first-person suffix pronoun, a third

\(\text{\textsuperscript{217}}\) de Buck (1947) *CT III*, p. 234.a.
\(\text{\textsuperscript{218}}\) de Buck (1947) *CT III*, p. 188.b.
\(\text{\textsuperscript{219}}\) de Buck (1947) *CT III*, p. 188.c.
\(\text{\textsuperscript{220}}\) de Buck (1938) *CT II*, p. 395,c (B2Bo).
\(\text{\textsuperscript{221}}\) de Buck (1938) *CT II*, p. 395,c (BH1Ox).
\(\text{\textsuperscript{222}}\) The genitival adjective does not occur in the same phrase in the witnesses from the other regions, which are Aswan, Asyut, Deir el-Bersha, Gebelein, Meir, the Theban area and one from an unknown origin (assumed Asyut). See chapter 3.48.1 for more details.
person suffix pronoun, or even the name of the owner, with or without titles and demonstratives. Although a variation between the first, second and third person should be considered important, the variations surrounding the use of the name of the owner might be less important. For example, in CT spell 225, S1C and S2C use ḫ3 msḥt (Ho, Meshet), where B4Bo uses ḫ3 dlḥwty-nḥt tn (Ho, this Djehutinakht), and B1L uses ḫ3 wsḥ ḫw ʿn (Ho, the Osiris, this Gua). Beyond the intention of calling to the owner of the coffin, there is plenty of variation surrounding the use of titles and demonstratives. It could be assumed that whatever follows the interjection ḫ3 is unimportant, and should be considered as such. Or, one could assign importance to the use of a demonstrative, or the title wsḥ. Thus, the variation might be important or even absent in this case.

Additionally, the gender of the owner might create variation when addressed in the third person. For example, in CT spell 75, B3C has the phrase: ṣwr.t(i) qnd.(t)i r psd.t nb.t (she is more powerful and raging than any Ennead), while B1Bo has: ṣwr(.w) qnd(.w) r psd.t nb.t (he is more powerful and raging than any Ennead). This is a clear morphological variant in the stative endings, due to the gender of the owner. Thus, one could wonder if the gender or the use of the third person stative is the most important feature here.

Furthermore, the spelling of the first-person singular stative can be highly varied. For example, in CT spell 154, S2C has the phrase: iw=i ḫr.ki psd.t ḫwnw (I know the Ennead of Heliopolis), while S1Tū has: iw=i ḫr.k psd.t ḫwnw (I know the Ennead of Heliopolis) and B4L.a has: iw=i ḫr.kwi psd.t ḫwnw (I know the Ennead of Heliopolis). All these witnesses use a first-person singular stative, but all are clearly spelled differently. As the full .kw ending type does not occur in Asyut in this phrase, but only in Deir el-Bersha, it could be considered an important variation. On the other hand, it could be considered that there is no variation here at all, as all use a first-person singular stative.

In summary, all these examples serve to show the complexity when defining levels of variation, depending on the selected point of view. For this reason, it was chosen to use a binary approach to variation, in which every variation was taken as absolute and identical in weight. Although this will allocate variations to some witnesses that only vary by very minor details, it reduces any inherent biases.

The previous being said, the following exceptions were made for the allocation of variation in the sentence structure:

I. Variation due to the gender of the owner of the witness.

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223 Masculine or feminine, based on the gender of the owner.
224 de Buck (1947) CT III, p. 220-221,b.
226 As most of the other witnesses use the first-person stative here instead.
227 de Buck (1938) CT II, p. 272,a.
228 See chapter 5.4 for more detail about the different types of first-person stative endings.
229 Suffix pronouns concerning the owner, for example, are only regarded as first, second or third person, the gender is not considered a variation. This includes gender variation in statives and participles as well.
II. Variation due to phonetically different spellings of the same lemma.\(^{230}\)

III. Variation in different endings of the first-person singular stative.\(^{231}\)

IV. Variation due to the name of the owner.\(^{232}\)

3.2.2. Spells as proteins

The colour code adopted to denote phrases with a similar structure and variation between the witnesses\(^{233}\) allows the use of a DNA metaphor: the spells inscribed on coffins are proteins.

As this metaphor is the basis of chapter, it would be beneficial to quickly discuss the terms DNA, RNA, and the process by which proteins are formed, although simplified. DNA,\(^{234}\) deoxyribonucleic acid, is the main component of chromosomes, which hold the genetic code of living organisms. These DNA strands, formed of nucleotides twisted in a double helix, commonly rest in cell core.\(^{235}\) RNA, ribonucleic acid, is a molecule that is similar to DNA, although consisting of a singular strand folded onto itself. Overly simplified, RNA is a single strand transcript of DNA, which allows for the movement of the genetic data from the cell core to the other parts of the cell, for a variety of purposes.\(^{236}\) One of its major functions is to facilitate the creation of proteins. Proteins are large molecules, consisting of chains of building blocks, called amino-acids.\(^{237}\) These building blocks are stringed together based on the code provided in the RNA.\(^{238}\) Based on their sequence of amino-acids, proteins are formed as folded strings, which determines its function. In a cell, the proteins are the workhorses, which facilitate nearly any action that takes place in the cell.\(^{239}\) For the purposes of proteins, the information for their creation is held in the DNA, which is transcribed into RNA, which provides the blue-print for the creation of the proteins.

When the colour-coded file discussed in chapter 3.2.1 is viewed at a distance (figure 3.1), one can see similarity between the second to the fourth column from the right. So, one can expect that on a sentence structure level, these could be considered to be similar.

\(^{230}\) Including the different forms of *ist*.

\(^{231}\) Thus, no difference is made between ending type *k*, *kw*, *ki* or *kwi*, for the first person singular, or any other stative ending. However, number will be retained as a variation. Note that this only applies for this chapter, and that in chapter 5.4 this spelling and graphical form variation will be taken into regard.

\(^{232}\) For the purposed of comparison, the name of the owner was replaced by using 'N'. Note however, that the presence of titles or demonstratives are still considered a variation. However, in appendix 3 the names have been restored.

\(^{233}\) See chapter 3.2.1 and figure 3.1.


\(^{235}\) Although some DNA exists in the mitochondria as well.


However, it is tedious to manually sort the witnesses. Therefore, a digital approach would be more suited.

In order to sort the different witnesses, they were treated as if they were protein strings, with each phrase treated as an amino-acid, the building blocks of a protein. One could assume that there might have been a theoretical ideal spell.\textsuperscript{240} This ideal spell should be seen as the DNA which rests in the core of the cell.\textsuperscript{241} To produce a coffin with that spell, the DNA was read, producing an RNA string, which is taken outside the core to be turned into an actual protein. The witness in this metaphor is the protein. Due to the steps the spell has to go through to become a protein, there are chances of changes to the string structure. Some sections might be lost, added or changed. The final protein might thus not fully represent the DNA from which it originated.\textsuperscript{242}

The metaphor of spells as proteins is not only made due to the visual representation created in the analysis file. Considering spells as proteins will allow the use of existing biomedical algorithms and programs as well.

\textsuperscript{240} I want to make clear that this ideal spell is only exists on a theoretical level, and that I do not expect an Ur-text to actually exist for any of the spells.
For this work the program Iq-tree was chosen as a comparison tool. The results of the comparison will be used by Dendroscope. This program allows for the visualisation of the resulting comparisons as a dendrogram, a tree shaped diagram which shows clusters of related material.

In order to use these programs, the different sentence variants have to be converted into amino-acid codes, and extracted into a specific format. Every different colour used was thus allocated a different amino-acid code. These coded were placed in a document in the FASTA format.

![FASTA format](https://zhanglab.ccmb.med.umich.edu/FASTA/)

Figure 3.2 Amino-acid codes of spell 75 extracted and placed in FASTA format. Every letter represents a sentence. The _ represents the absence of a sentence.

In the FASTA format used in figure 3.2, every sentence is represented by a single amino-acid code, where every letter represents a variant of the phrase used. As stated above, variation was based on a

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245 These codes are included in appendix 3.

246 A FASTA format is a text-based format for representing nucleotide sequences or peptide sequences, using single letter codes to represent base pairs or amino acids. For a full explanation, see [https://zhanglab.ccmb.med.umich.edu/FASTA/](https://zhanglab.ccmb.med.umich.edu/FASTA/) (accessed 18-12-2019). This format was chosen from a selection of different file formats supported by iq-tree.
binary approach, where any variation could be responsible for the allocation of a different amino-acid code.

The use of the FASTA format revealed an underlying issue that was initially not taken into regard when the spells were chosen for encoding. Some spells, for example CT spell 14 and 15, consist of only 5 phrases each. When any comparison is done on these spells, any minor variation unique to one witness will directly have a strong influence on the placement of the witness in comparison to the others. For example, if due to an intentional or unintentional variation one phrase is different, 20% of the witness will be different. Thus, a witness could be assigned to its own group, only due to one variation. In a longer spell, the same unique variation in one phrase should have less impact. Therefore, the encoding process moved away from the structural numerical encoding of spells, and focussed rather on the spells with a higher number of phrases.

### 3.2.2.1. Alternative amino-acid allocation methods

Alternative methods than the binary approach used for this chapter were considered, such as using three amino-acid codes for every sentence instead of one. In this format, the first letter could denote absolute variation, and the other two letters could allow the allocation of levels of variation. For example, the second letter would deal with morphological variation and the final letter with any influence of the owner. The problems discussed in section 3.2.1.1 showed, however, that it is nearly impossible to create a functional system of thresholds and still limit any underlying bias.

Another approach to quantify the graduation of variation was to allocate amino acid codes to every different token of which a phrase consists. This would allow for an extreme detail in notation of variation, in which nearly no detail would be lost. For this purpose, a construct phrase would be created, like in the following table:

---

247 de Buck (1935) *CT I*, p. 43-46.

248 In de Buck, the number of phrases is higher, but to create complete clauses, some of the phrases were combined. In spell 14, I,43,c and I,44,a were combined, as I,44,a only consists of *sp sn.w*. Similarly, I,44,e and I,45,a were combined, as I,44,e only consists of *iv N pn/tn*, while the *sdm-f* of the phrase only follows in I,45,a. Spell 15 has more phrases as well in de Buck, which is discussed in more detail in chapter 3.17.

249 Wherein every variation is considered absolute and identical in weight.
I know the name of this great god who is in it.

Table 3.1 Phrase construct table for phrase IV,196-197,a\textsuperscript{250} from CT spell 335, showing a standardised phrase, and encoded variation patterns based on token position.

<table>
<thead>
<tr>
<th>α</th>
<th>β</th>
<th>γ</th>
<th>δ</th>
<th>ε</th>
<th>ζ</th>
<th>η</th>
<th>θ</th>
<th>i</th>
<th>k</th>
<th>λ</th>
</tr>
</thead>
<tbody>
<tr>
<td>iw</td>
<td>-i</td>
<td>rḥ.k(wi)</td>
<td>rn</td>
<td>n</td>
<td>nτr</td>
<td>pw</td>
<td>ṡ</td>
<td>n.ty</td>
<td>im</td>
<td>=s</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>β1</th>
<th>γ1</th>
<th>η1</th>
<th>θ1</th>
<th>κ1</th>
<th>λ1</th>
</tr>
</thead>
<tbody>
<tr>
<td>s₂₃.ḥ层出</td>
<td>rḥ.t(i)</td>
<td>ṡ</td>
<td>pw</td>
<td>im</td>
<td>s(y)</td>
</tr>
</tbody>
</table>

Name + Dem. | Stative (3.f.) | Adj. | Dem. | Adverb | Dependent pronoun

γ2
rḥ.t(i)
Stative (2.c.)

γ3
rḥ
i.a.p

Table 3.1 shows the construct phrase, and all the available\textsuperscript{251} variations for the phrase. Note that no code was associated with the absence of a token. Using this format, the most common phrase would exist of the following code: α-β-γ-δ-ε-ζ-η-θ-ι-κ-λ, which is reflected in witness T1C,b, M8C, M4C, T1Be. However, if one takes a look at B3C, there is some clear variation (α-β1-γ1-δ-ε-ζ-η-θ-ι-κ-λ), as it uses the name of the owner instead of the first-person singular suffix pronoun, and therefore the gender of the following stative changes as well\textsuperscript{252} Another witness, B1P, has the code α-γ-δ-ε-ζ-η-θ-ι-κ-λ, as nothing lies between the particle iw and the stative. B9C,a, whose code is α-β-γ3-δ-ε-ζ-η1-ι-κ-λ, is more varied: it did not use a stative for rḥ but rather a participle, moved the ṡ adjective directly after nτr, and did not write the deictic pw after it. Thus, this will allow very precise notation of variation. Although such a method of encoding token by token should be beneficial for a variation study,\textsuperscript{253} it was not used in this work, as it is extremely time-consuming.

Although other methods for marking the variation in the sentences could be used, the binary method in which only one amino-acid code was allocated to a phrase was considered most applicable here. Although it is understood that information will be lost using this binary method, any alternative was

\textsuperscript{250} de Buck (1951) CT IV, p. 196-197,a.

\textsuperscript{251} For all the witnesses currently available to me, see chapter 3.52.1.

\textsuperscript{252} The first-person singular stative was changed into the third person singular feminine stative.

\textsuperscript{253} It might be possible to automate this process in the future, but I have currently not yet performed any study regarding the possibilities of using this process.
considered too problematic or time-consuming to process the high number of possible variations and underlying importance of the variation.

3.2.2.2. Creation of a dendrogram

To visualise the variation in the spells, the FASTA format file was used by the Iq-tree program to construct an evolutionary tree.\(^{254}\) However, for the program to work, the amino-acid sequences of the witnesses need to be aligned correctly and need to be of the same length. Therefore, the absent\(^{255}\) phrases in the witnesses were retained in the sequence as a hyphen (\(-\)). As one can see in figure 3.2, extensive sections of the witness can become marked with a hyphen.\(^{256}\)

The results of the Iq-tree program are produced in a so-called treefile, which is then used by Dendroscope to create a dendrogram. In this dendrogram, witnesses are grouped together based on similarity, which are shown as different branches of the tree. This dendrogram can be visualised in multiple different formats (table 3.2):

<table>
<thead>
<tr>
<th>Rectangular phylogram</th>
<th>Rectangular cladogram</th>
<th>Slanted cladogram</th>
<th>Circular phylogram</th>
</tr>
</thead>
<tbody>
<tr>
<td>Circular cladogram</td>
<td>Inner circular cladogram</td>
<td>Radial phylogram</td>
<td>Radial cladogram</td>
</tr>
</tbody>
</table>

Table 3.2 Different display forms of a dendrogram, based on the results of spell 1.


\(^{255}\) Note that this refers to phrases that were never written for the witness, not phrases that were lost due to damage.

\(^{256}\) In appendix 3, the absence of a sentence is actually depicted using the letter X instead, but is afterwards converted to the hyphen.
In this work, the display as a rectangular phylogram was chosen, because beyond relationship between the witnesses, it shows distance based on inferred change. The rectangular display was chosen for the sake of accuracy, as a circular display or radial display have the tendency to imply a central point of origin. This central point could imply the existence of a precursor text, which is not the intent of this study.

It needs to be noted that even though the processes used for this work originate in biomedical evolutionary studies, any line within any dendrogram uses in this work should not automatically be considered a depiction of ancestry or hierarchy. The lines imply proximity between witnesses only, and should not be interpreted beyond that point. Moreover, it should be made clear here that the dendrogram visualisation is intended to inform additional avenues of traditional research, but will not by itself serve as an explanation of the results.

In the following sections, the spells will be discussed in sequence, following the numbering of the spells in de Buck, for the spells which were included in the database. In general, only the witnesses published in de Buck are included. Due to time constraints, it is rarely possible to locate every witness for a spell. If additional witnesses are known to the author, they will be mentioned with the specific spell, but it is not suggested that these reflect all the available witnesses. The following sections will consist of a short introduction to the spell, followed by an introduction to the available witnesses, and the state of conservation of the witnesses. Finally, the dendrogram for the spells will be discussed, in order to show the functionality of the method used.

3.3. Spell 1

The first spell discussed for the purpose of sentence structure is spell 1. The subject of this spell concerns the deceased identifying himself with several gods, including Horus, the protector of his father. It needs to be noted that this spell should be considered part of a group of spells which runs from spell 1 to spell 27, although there is no witness which has every spell of this spell group.

3.3.1. Introduction

Spell 1 is a short spell, containing only eighteen phrases in total. It should be noted that no witness uses all the phrases available for this spell. In de Buck, this spell has fifteen witnesses in total, although two witnesses originate from the same support. The following table shows the witnesses sorted by region (table 3.3):

---

257 Although it needs to be admitted that some ancestry might be depicted, although I expect the chances of a provable ancestry with supporting arguments occurring to be low.
260 de Buck (1935) CT I, p. 2,c.
261 Jürgens (1996), p. 55-59. The entirety of this spell group will be discussed in chapter 3.29.
262 The full sentence structure file is available in appendix 3.1.
<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S10C</td>
</tr>
<tr>
<td>Beni Hasan</td>
<td>BH5C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B2Bo, B3Bo, B4Bo, B4C, B6C, B15C, B1P</td>
</tr>
<tr>
<td>Theban area</td>
<td>MC105,a-b, TT319, T9C, T1L</td>
</tr>
<tr>
<td>Unknown</td>
<td>Y1C</td>
</tr>
</tbody>
</table>

Table 3.3 Witnesses sorted by region for spell 1. See appendix 1 for a full list of details concerning every witness.

Based on the table above, one can see that the majority of the witnesses originate from Deir el-Bersha, with seven witnesses, closely followed by the Theban area, which supplied five witnesses. The other attested regions in de Buck all have one witness. It needs to be noted that these witnesses reflect only the material available in de Buck, and do not represent all the witnesses with spell 1 that are currently known.  

As can be expected with this material, most of witnesses are damaged to some extent, and have therefore been reconstructed. The percentage of reconstructions per witness have been visualized in the following graph (figure 3.3):

Figure 3.3 Percentage of reconstruction and damage in the witnesses for spell 1. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

---

263 Following the description in de Buck (1935) CT I, p. xviii. It needs to be noted however, that it is suggested that Y1C originates from Asyut. See Jürgens (1990), p. 55-56.

264 Jürgens (1996), p. 55-57, mentions an additional witness from Kom el-Hisn, three additional witnesses from Sidmant el-Gebel and one additional witness from el-Lahun.
As is visible here, there was some major reconstruction in T1L and MC105,b, for which more than 50% of the text was reconstructed to some extent. These two are closely followed by B4C, which is more than 40% reconstructed, and S10C, which is more than 30% reconstructed. Although they are not excluded from the work, any results including these witnesses need to be approached with some caution.

3.3.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was produced (figure 3.4):

![Dendrogram](image)

Figure 3.4 Rectangular Phylogram display of the distance between different witnesses of spell 1. Numbers were added to denote the 3 distinct main branches.
As one can see here, for spell 1 there are three main branches, although branch 1 and 2 share a connection, before they are connected to branch 3. The only witness that is not part of these branches is B3Bo.\textsuperscript{265} The different branches will be discussed below.

The first main branch to be discussed is branch 1. This branch actually consists of two sub-branches. Figure 3.5 shows the left sub-branch of branch 1. On this sub-branch are four witnesses, namely T9C, TT319, T1L and MC105,b. It is encouraging that all the witnesses on this sub-branch originate from the Theban area, although MC105,a, which originates from the Theban area as well, is not on this sub-branch, but rather on the right sub-branch. Additionally, as MC105,b was reconstructed for more than 60%, it is possible that the placement of this witness was actually due to the reconstructions of the author.

It needs to be noted that all these witnesses share the same general date between them, of the late 11th dynasty, as they all belong to Willems group Thebes B.\textsuperscript{266} Additionally, all witnesses use the same type of cursive hieroglyphs.

The second sub-branch of branch 1, shown in figure 3.6, is more problematic. It has four witnesses, one from the Theban area, one from Deir el-Bersha, one from Asyut and one from an undocumented origin. The placement of B15C can be considered unusual, as all the other witnesses from Deir el-Bersha were placed either on main branch 2 or 3. Although no clear pattern can be discerned from this sub-branch, there is some remarkable proximity between S10C and Y1C. It is suggested by Jürgens\textsuperscript{267} that Y1C originates from Asyut, which is supported by the close proximity in these results. This is most clearly visible in the following phrase: \textit{irr.\,w bšḥ} (those who make the inundation),\textsuperscript{268} which only occurs in these two witnesses.

The second main branch of the dendrogram consist of only three witnesses, two from Deir el-Bersha, and one from Beni Hasan. Although barely visible, the first and second main branch do actually share a connective point before joining with branch 3, so some commonality between branch 1 and 2 is therefore implied. It needs to be noted that B4Bo shares the same owner with B3Bo, and one would expect some proximity between these two witnesses, which is clearly not the case for this spell,\textsuperscript{269} as B3Bo exists separated from the three main branches. However, the connection between B4Bo and B4C can be seen in I,2,c, where B4Bo has: \textit{ḥwty-ẖnt tn ḫr}

\textsuperscript{265} It needs to be noted that when displayed as a circular phylogram, B3Bo is in center of the circle.

\textsuperscript{266} Willems (1988), p. 110-114.

\textsuperscript{267} Jürgens (1990), p. 55-56.

\textsuperscript{268} de Buck (1935) CT I, p. 4,c (Y1C).

\textsuperscript{269} I could speculate that this variation was actually intentional. In order to make sure that the owner did not receive duplicate spells, or that the fact that this concerns a paired coffin, one witness might have been intended specifically for the inner coffin, and one for the middle coffin.
Finally, the third main branch consists of three witnesses, B1P, B2Bo and B6C, which all originate from Deir el-Bersha. Although these witnesses all originate from the same region, there are no other features that are shared structurally between these witnesses. As shown in figure 3.7, there are two sub-branches. The right sub-branch is reserved for B2Bo, where the other sub-branch contains B1P and B6C. It needs to be noted that B2Bo and B6C share a similar date, namely the late 11th dynasty to the early 12th dynasty, and B1P is dated to the period between Sesostris II and Sesostris III. Due to the dates, one could expect more proximity between B2Bo and B6C than between B1P and B6C. As this is not the case here, it seems that an underlying Deir el-Bersha pattern might exist, even though it is not based on the date of the witnesses.

3.3.3. Conclusions

From the results visualised in the dendrogram for spell 1, the following remarks can be made. Based on the sentence structure, it is possible to differentiate between a pattern used in the Theban area, and one in Deir el-Bersha. There does not seem to be a differentiation between dates of the witnesses, and although sub-groups in Deir el-Bersha are visible, it is not clear where the division originates from.

Additionally, the placement of Y1C indicates that the suggestion of Jürgens regarding the origin of the support, namely Asyut, is valid for this spell.

Regarding spell 1, the method used in this chapter is capable of showing local variation patterns based on the sentence structure used by the witnesses.

3.4. Spell 2

This section will discuss spell 2. This spell continues from spell 1, and concerns the justification of the deceased against his enemies, by command of Geb, who summons the deceased before the tribunal. This spell should be considered part of the same group that spell 1 belongs to.

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270 de Buck (1935) CT I, p. 2,c (B4Bo).
271 de Buck (1935) CT I, p. 2,c (B4C).
3.4.1. Introduction

Spell 2 is a short spell, consisting of seven phrases in total. There is no witness which has all the available phrases for this spell. In de Buck, there is a total of eleven witnesses, spread over three regions, and one from an unattested origin. The following table shows the witnesses sorted by region (table 3.4):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S10C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B2Bo, B3Bo, B4Bo, B4C, B6C, B15C, B1P</td>
</tr>
<tr>
<td>Theban area</td>
<td>MC105, TT319</td>
</tr>
<tr>
<td>Unknown</td>
<td>Y1C</td>
</tr>
</tbody>
</table>

Table 3.4 Witnesses sorted by region for spell 2. See appendix 1 for a full list of details concerning every witness.

As one can see here, the majority of the witnesses originate from Deir el-Bersha, with seven witnesses. There are two witnesses from the Theban area and the other regions provide one witness each. Note that these only reflect the witnesses from the publication of de Buck.

Except for B2Bo, B4Bo, MC105 and Y1C, the witnesses were all damaged to some extent. The percentage of the damage per witness has been set out in the following graph (figure 3.8):

![Figure 3.8 Percentage of reconstruction and damage in the witnesses for spell 2. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.]

As one can see here, the damage to the witnesses for this spell was quite limited. B4C had the highest percentage of damage (more than 30% reconstructed), while S10C has more than 30% damage as well, although lower than B4C. These two witnesses need to be treated with a degree of reservation.

---

275 The full sentence structure file is available in appendix 3.2.

276 Jürgens (1996), p. 58, notes that there is another witness from Kom el-Hisn.
3.4.2. Results and discussion

The following dendrogram was generated, following the method described in 3.2.2 (figure 3.9):

As one can see here, there is a large branch, which can be separated in a small sub-branch and a larger sub-branch. The main branch shares its origin with a horizontal section from which the witnesses not covered by this main branch extend.

As this spell is only seven phrases long, any minor change will more strongly affect the method used, which is in fact what occurred here. In the phrase i.9,c, the witnesses from Deir el-Bersha use \( m\text{šr}-\text{hrw} k r \text{hft.yw} k \)\(^{277}\) (so that you will be justified against your enemies),\(^{278}\) while the witnesses that do not come from Deir el-Bersha, use a variant of the following phrase instead: \( iw m\text{šr}-\text{hrw} < k > r \text{hft.yw} k r \text{irr.wt} r=k r \text{msdq}.w \text{tw \textit{ir.y(y)}-sn wqf-mdw} \text{hft} k \text{m hrw pn} \) (you are justified against your enemies, against those who act against you, against those who hate you, they who will do judgment in front of you on this day).\(^{279}\) As all the witnesses that are not from Deir el-Bersha have some variations within this structure,\(^{280}\) they are all marked as separate structures for the purposes of this work. Even so, all witnesses not using the first phrase structure, are put together on the left sub-branch of the large branch. B6C ended up on this branch as well due to variation in this phrase, although it is structurally a lot closer to the other witnesses from Deir el-Bersha. Here one can see that a minor change in material

\(^{277}\) B6C actually separated \( \text{hft.yw} \) into \( \text{hft.yw} \) and \( \text{hft.ywt} \), making a separation between the male and female enemies, which is not visible in the other witnesses from Deir el-Bersha.

\(^{278}\) de Buck (1935), p. 9.c (B2Bo).

\(^{279}\) de Buck (1935), p. 9.c (Y1C).

\(^{280}\) MC105 and TT319 do not have the particle \( iw \) for example.
with a low number of phrases can misleadingly imply stronger variation or kinship between witnesses. This can result in incorrect interpretations, and should be taken into consideration when using this method.  

Even so, it is encouraging that B4Bo and B3Bo were placed together on a sub-branch, as they belong to the same owner. Additionally, although B6C is there as well, it is encouraging that S10C and Y1C are relatively close to each other, as it supports the idea that Y1C originated from Asyut.

3.4.3. Conclusions

There are only limited statements that can be made regarding sentence structure patterns based on the method used here, as the connections are less coherent, and can imply a result that is difficult to defend when the actual text is considered.

Based on the dendrogram and the phrase that created the issues for this spell, it is possible to suggest that there is a distinction in the pattern used in witnesses from Deir el-Bersha and witnesses from other regions, as long as the underlying problems of a spell with a low number of phrases is taken into regard.

As discussed above, it is clear that a limited number of phrases hampers the functionality of the method used in this chapter.

3.5. Spell 3

The following section will discuss spell 3. This spell continues from spell 2, and is part of the same group of spells to which spell 1 and 2 belong. The spell concerns the compelling of the deceased to go to the tribunal, with his gear, so that he can be justified.

3.5.1. Introduction

Spell 3 is even shorter than spell 2, with only six phrases used. In de Buck, there are a total of seven witnesses, originating from Deir el-Bersha or the Theban area. Except for two witnesses, all six phrases are attested in the witnesses from de Buck. The following table shows the witnesses sorted by region (table 3.5):

---

281 The results here are a clear example why I chose longer spells to encode. Texts which include more phrases are more likely to have more than one divergent phrase, and due to the higher number of phrases, one different phrase will be less influential on the results.
284 B15C, which lacks l,10,e and MC105, which lacks l,10,a and l,10,f.
285 The full sentence structure file is available in appendix 3.3.
<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deir el-Bersha</td>
<td>B2Bo, B3Bo, B4Bo, B6C, B15C, B1P</td>
</tr>
<tr>
<td>Theban area</td>
<td>MC105</td>
</tr>
</tbody>
</table>

Table 3.5 Witnesses sorted by region for spell 3. See appendix 1 for a full list of details concerning every witness.

As one can see here, most of the witnesses come from Deir el-Bersha, with a total of six witnesses. A seventh witness originates from the Theban area. Note that these witnesses only reflect the witnesses from the publication of de Buck.

The witnesses for this spell are mostly intact, with only some minor partial lacunae. The following graph shows the percentage of reconstruction per witness (figure 3.10):

![Graph showing percentage of reconstruction and damage in witnesses for spell 3. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.]

As can be seen here, there is barely any damage, and any reconstructions are only partial.

### 3.5.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was produced (figure 3.11):
As one can see here, there is one main branch, which is separated in two sub-branches. Beyond this main branch are two separate branches which both contain one witness.

It is encouraging that B3Bo and B4Bo occur relatively close, as they are part of a set of coffins. It needs to be noted that this placement is complicated by MC105, which was added to the same sub-branch. As in spell 2, the placement is problematic due to the low number of phrases of this spell. MC105 only has four of the six phrases, and its placement is only due to two phrases (10,c-d), which are similar to B3Bo and B2Bo. Therefore, there is more weight assigned to these phrases than the fact it does not have two of them, which influences the placement within the dendrogram, and therefore the results.

Additionally, as B2Bo and B1P share the same sub-branch, it seems that there is a Deir el-Bersha pattern for this spell, but as B2Bo and B1P do not share the same date, it is unlikely that time of creation had any influence on the structure of the spell. This pattern from Deir el-Bersha is most clearly visible in the following phrase: šsp n=k mdw=k dsl.w=k tbw.ty=k (take your staff, your loincloth and your sandals),\textsuperscript{286} which is used in all the witnesses from Deir el-Bersha. However, MC105 has: šsp n=t d(s)i.w=t (take your loincloth),\textsuperscript{287} which is a clear variation from the witnesses from Deir el-Bersha.

Finally, as this concerns a spell with only one witness that originates from a different region than the others, it is difficult to make any meaningful statements concerning regional patterns.

\textsuperscript{286} de Buck (1935) CT I, p. 10,b (B1P).
\textsuperscript{287} de Buck (1935) CT I, p. 10,b (MC105).
3.5.3. Conclusions

The benefit of the visualisation of the variation in sentence structure for spell 3 is limited, due to the same issues that occurred with spell 2. Additionally, this is complicated by the fact that only one of the seven witnesses is not from the same region as the others. Nevertheless, it can be assumed that there is a sentence structure pattern associated with Deir el-Bersha, although a lot of variation seems to be possible within that general pattern.

Due to similar issues as in spell 2, it seems that the benefits of using the method described in this chapter is severely hampered by limited length in material, in which case traditional methods of comparison seem to be more accurate.

3.6. Spell 4

This section will deal with spell 4. This spell is part of the same group of spells to which spell 1 to 3 belong. The subject of this spell concerns a wish to the deceased, in order for the deceased to receive the benefits of being justified.

3.6.1. Introduction

Spell 4 is a short spell consisting of eighteen phrases. It needs to be noted that every witness only has a selection of these phrases, as there is no witness which has all phrases. In de Buck, this spell consists of twelve witnesses, which originate from three known regions, and one witness is from an unattested origin (Y1C). In the following table, the witnesses are sorted by region (table 3.6):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S10C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B2Bo, B3Bo, B4Bo, B4C, B6C, B15C, B1P</td>
</tr>
<tr>
<td>Theban area</td>
<td>MC105, TT319, T9C</td>
</tr>
<tr>
<td>Unknown</td>
<td>Y1C</td>
</tr>
</tbody>
</table>

Table 3.6 Witnesses sorted by region for spell 4. See appendix 1 for a full list of details concerning every witness.

The majority of the witnesses originates from Deir el-Bersha, with a total of seven witnesses, followed by the Theban area, which has three witnesses, and one witness from Asyut, and finally one from an unattested origin. These witnesses used for this work only represent the material available in de Buck.

As is the case with the other spells discussed above, most witnesses are damaged to some extent. The following table shows the percentage of reconstruction performed on the witnesses (figure 3.12):

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290 The full sentence structure file is available in appendix 3.4.
With the exception of B4C, which is more than 30% partially or fully reconstructed, the average damage for the witnesses is relatively low, with S10C having slightly more that 20% partial or full reconstructions, and the others having less than 20%.

**3.6.2. Results and discussion**

The following dendrogram was generated after following the method described in 3.2.2 (figure 3.13):
In this dendrogram, there are two main branches, and a separate branch for B15C. Branch 1 contains 6 of the witnesses, and branch 2 contains 5 of the witnesses. Branch 1 consists of three sub-branches, where branch 2 consists of 2.

Branch 1 will be discussed first. As one can see in figure 3.14, there is common ground between T9C and MC105, which both originate from the Theban area. Moreover, this is visible in the following phrase: *sdš šdi ḫn r ḫw d wr iw.t šdi ḳ[n ḫr] niw.t wr.t* (may this šdi go to the great stairway, may this šdi come to the great city). Here, T9C and MC105 use a nominal subject, where the other witnesses use the second person singular suffix pronoun instead. However, TT319 is instead placed on the right sub-branch, although it shares the same date of creation with T9C and MC105. Based on the text in appendix 3.4, it is clear that nearly every phrase is slightly different from any of the other witnesses, which might explain its placement in a separate sub-branch. Based on Spell 1 and spell 2, it seems reasonable to assume that Y1C and S10C share some proximity to each other, but as one can see, the proximity is limited, as S10C is actually on a sub-branch different from Y1C. Therefore, spell 3 would not serve as support for the suggestion that Y1C

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291 de Buck (1935) *CT I*, p. 12,a-b (MC105). T9C replaced šdi ḫn with *bws Wolfgang* (the name of the owner).
originates from Asyut, even though they are both on the same larger branch. B4C seems out of place, as it is on the same sub-branch as TT319. Moreover, B4C is the only witness from Deir el-Bersha that is not placed with the other witnesses from Deir el-Bersha. Based on the actual phrases used in this witness, it seems that just as TT319, most of the phrases are in some way different from the other witnesses in this spell. For example: $s^\text{nh}=k \; m \; hft.y\,[w-t]$ (may you nourish with your enemies). Here, B4C uses $s^\text{nh}$ (to nourish), rather than the $s\text{hm}$ (to have power) used in the other witnesses. This high number of unique phrases might be the reason TT319 and B4C are grouped together in the first place. Alternatively, the placement could be due to the reconstructions performed on B4C, but since more than 60% was undamaged, it seems unlikely that the reconstructions would be able to influence the placement to this extent.

The second main branch consist only of witnesses from Deir el-Bersha, which seems to suggest that there was a specific phrase structure in use in this region. Moreover, B2Bo, B3Bo, B4Bo and B6C are grouped relatively close to each other. This seems to validate the used methodology, as these witnesses are all part of the same group in Willems and are dated to the same general period of late 11th dynasty or early 12th dynasty. Moreover, these supports share a specific type of inscription, where the text was first drawn in ink, and then carved into the wood, so that the script was partially drawn and carved. Even so, as B1P, which is dated between Sesostris II and Sesostris III, is in the middle of the other witnesses, it would be unwise to allocate a specific period to the pattern, but rather consider it a local pattern only.

3.6.3. Conclusions

First, based on the dendrogram generated using the method described above for spell 4, there seems to be a distinct pattern in Deir el-Bersha, which separates it from the witnesses that originate from other regions. Second, there seems to be some distinction in the Theban area. However, exceptions exist for both of these remarks, with B4C occurring outside the main Deir el-Bersha branch, and TT319 being situated in a sub-branch different from the other witnesses from the Theban area.

For spell 4, the method used for this chapter seems to be functional, although problematic border cases occur.

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292 See appendix 3.4 for the full translation and allocated codes in regard to the other witnesses. However this is most clearly visible in l,12-13,e-a and l,13-14,d-a, phrases that occur in B4C, but not in any of the other witnesses from Deir el-Bersha.
293 de Buck (1935) CT I, p. 12-13,e-a (B4C).
294 MC105, S10C, T9C, TT319 and Y1C, as this phrase does not occur in any other witness from Deir el-Bersha. I assume this originated from a corruption, where the S42 (𓌂) was misread as an S34 (𓌃), while the S29 (𓌄) and Aa1 (𓌍) interpretants were maintained. However, due to the editing process of the artist, the N35 (𓌅) interpretant was added as well. The shift between the S42 and S34 is possible in near hieratic cursive script, see Möller (1909), p. 42, 51; no. 449 and 584, as the two signs are remarkably similar.
3.7. Spell 5

The following section concerns spell 5. This spell is considered to be part of the same spells discussed above. The subject of this spell concerns the deceased taking possession of the sky and land, which functions as prerequisites for the vindication of the deceased.

3.7.1. Introduction

This spell is another short spell, with a total of six phrases, of which most witnesses have three phrases at most. In de Buck, there are a total of nine witnesses for this spell, originating from three different regions. In the following table, the witnesses are sorted by region (table 3.7):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S10C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B2Bo, B3Bo, B4Bo, B4C, B6C, B15C, B1P</td>
</tr>
<tr>
<td>Theban area</td>
<td>MC105</td>
</tr>
</tbody>
</table>

Table 3.7: Witnesses sorted by region for spell 5. See appendix 1 for a full list of details concerning every witness.

As one can see here, the majority of the witnesses originate from Deir el-Bersha, with seven witnesses. Asyut and the Theban area provides one witness each. Note that the witnesses used for the work here are limited to the material published in de Buck.

The following table concerns the percentage of reconstruction performed on the witnesses (figure 3.15):

---


299 *B15C* and *B6C* actually have four, and *B4C* only has 2, which are mostly reconstructions. It needs to be noted however that for the purposes of this work, some of the phrases have been combined in the database. The full sentence structure file is available in appendix 3.5.
For this spell, it is clear that B4C is badly damaged, and mostly reconstructed by the author, as more than 70% of the witness is reconstructed. Although included, any results concerning B4C need to be approached with caution.

3.7.2. Results and Discussion

Using the method discussed in 3.2.2, the following dendrogram was created (figure 3.16):

It firstly needs to be noted that due to the limited number of phrases for every witness, there are issues at play here concerning short spells, similar to spell 2. As most witnesses only have three of the phrases
of this spell, it means that one minor change in one phrase might affect the placement of the witness by a third. This might explain most witnesses existing on the top horizontal line, without being separated in branches. There is only one main branch, which contains B3Bo, B4Bo, B1P, B6C and MC105. Based on the actual available text, one can see that this placement is unusual, as the only shared phrase between this witnesses is I,15,b, as the other witnesses have different phrases here. Moreover, as is visible in appendix 3.5, only I,15,b is generally the same phrase, where all other phrases are different from each other to various extents. However, where B1P and B6C have it n-k p.t iw n-k ts (take the sky, inherit the earth), MC105 has the unique phrase: iwi it.n wsir [šdi] tn p.t iw iw.n wsir [šdi tn] ts (the Osiris, this šdi, has taken the sky, the Osiris, this šdi, has inherited the land), making the connection between these witnesses even more dubious.

Due to these issues, it is clear that the method used for this chapter is of limited use for these types of short spells, especially when the level of underlying variation between the witnesses is high, which compounds the issue of a low number of phrases used for the system.

Nevertheless, based on if a specific phrase occurs, and not considering variation within the phrases themselves, it is possible to notice two patterns originating from Deir el-Bersha. The first pattern concerns B2Bo, B3Bo, B4Bo and B1P, which use phrase I,15,b-c and I,16,a-b. The second pattern concerns B6C and B15C, which use I,15,a-c and I,16,a-b. B4C is not considered here, as it was badly damaged, and it cannot be said with certainty if the reconstructions are correct. The witnesses MC105 and S10C use phrase I,15,b-d. If this separation is compared to figure 3.16, one can see clearly that this is not reflected in the image.

3.7.3. Conclusion

Spell 5 is of limited use to visualise regional variation, although it clearly shows the limitations of the method used in this chapter. Nevertheless, based on basic sentence occurrence, there might be two patterns in use in Deir el-Bersha, and there might be a distinction between the pattern used in Deir el-Bersha and outside Deir el-Bersha.

3.8. Spell 6

In this section, spell 6 will be discussed. The spell concerns the rebirth of the deceased during the festival of the new moon. This spell is part of the same group of spells to which spell 1-5 belong, as it is part of the process, prerequisites and effects of the justification of the deceased.
3.8.1. Introduction

Spell 6 is slightly longer than the preceding spells, with a total of fifteen phrases, although every witness only uses a selection of these phrases. As with spell 5, the spell occurs in de Buck in nine witnesses in total, originating from three different regions. The following table sets out the witnesses by region (table 3.8):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S10C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B2Bo, B3Bo, B4Bo, B4C, B6C, B15C, B1P</td>
</tr>
<tr>
<td>Theban area</td>
<td>MC105</td>
</tr>
</tbody>
</table>

Table 3.8 Witnesses sorted by region for spell 6. See appendix 1 for a full list of details concerning every witness.

The majority of the witnesses used in de Buck originate from Deir el-Bersha, which provides seven of the nine witnesses. Asyut and the Theban area each have one witness. As in section 3.7.1, it needs to be noted that these witnesses only reflect the material from the publication of de Buck.

The following table shows the percentage of damage for every witness of this spell (figure 3.17):

![Figure 3.17 Percentage of reconstruction and damage in the witnesses for spell 6. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.]

Most witnesses are relatively intact, with the exception of S10C, which is more than 50% damaged. Although S10C is included in the results of this spell, any result containing S10C needs to be approached with some caution.

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304 The full sentence structure file is available in appendix 3.6.
3.8.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was created (figure 3.18):

![Dendrogram](image)

Figure 3.18 Rectangular Phylogram display of the distance between different witnesses of spell 6.

As one can see here, the dendrogram is mostly one branch, to which witnesses B2Bo and B3Bo are connected as separate sections. In left most section of the main branch, there are three witnesses, namely S10C, MC105 and B4C. Although B4C represents a degree of uncertainty, the placement of these witnesses suggests that there is a separate sentence structure pattern outside of Deir el-Bersha. If the image is rendered as a rectangular cladogram however, as in figure 3.19, it becomes clearer that S10C and MC105 are more closely related to each other than to B4C. This can be seen in I,19,a: *r ir*[t(y)]=sn wd wt-mdw hft=t m hrw [pn] (against they who will do judgement in front of you on this day). This phrase varies from the other witnesses, which added the adjective *nfr* after *pn*. The placement of S10C might however be due to the reconstructions made in this witness, as more than 50% was reconstructed.

Additionally, when regarding the right sub-branch of the main branch, which contains B15C and B1P, it is encouraging that these are placed in proximity, because these two coffins are dated close to each other, B15C dated to Amenemhat II, and B1P dated to Sesostris II to Sesostris III. This is comparable to the

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305 de Buck (1935) *CT I*, p. 19,a (MC105).
other witnesses from Deir el-Bersha, which are dated to the late 11th dynasty or early 12th dynasty. Therefore, it is possible to suggest that there might be two Deir el-Bersha patterns, based on period of construction, although the proximity of B15C and B1P to B6C suggest that this difference is most likely limited at best. For example, this can be seen in I,16,d: n sjh.t(w) dqbi.t hYr-k (because the finger is removed upon you). Here, B15C, B1P and B6C add the connector n before sjh.t(w), which does not occur in the other witnesses.

3.8.3. Conclusions

Based on the dendrogram created for this section, it is possible to make the following remarks. Although the observed differences might be relatively modest, and reconstructed material was included, it seems that there is a difference in sentence structure pattern between witnesses from Deir el-Bersha and outside Deir el-Bersha. Additionally, it seems that there is a difference in the sentence structure pattern used between earlier and later production of coffins in Deir el-Bersha.

For spell 6, the method used in this chapter visualised patterns of regional variation in the sentence structure, and even seemed to allow distinction between two periods of coffin creation in one region, even though the borders are fuzzy.

3.9. Spell 7

The following section deals with spell 7. This spell needs to be considered as part of the same group to which spell 1-6 belong. The spell continues in the group theme of justification, starting with a mythological description of a fight between Horus and Seth, which created the pool in the temple of Heliopolis. In this spell, the deceased is prepared to be justified against his enemies as Horus was against his.

3.9.1. Introduction

This spell is of comparative length to spell 6, with a total of sixteen phrases. As with the other spells discussed above, the witnesses only use a selection of these phrases. Spell 7 is attested in de Buck for eleven witnesses, which originate from three different regions. The following table shows the different witnesses separated by region (table 3.9):

---

308 de Buck (1935) CT I, p. 16,d (B6C).
<table>
<thead>
<tr>
<th>Region:</th>
<th>Witness:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S10C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B2Bo, B3Bo, B4Bo, B4C, B6C, B1P</td>
</tr>
<tr>
<td>Theban area</td>
<td>MC105, T9C, T1L, T1NY</td>
</tr>
</tbody>
</table>

Table 3.9 Witnesses sorted by region for spell 7. See appendix 1 for a full list of details concerning every witness.

For spell 7, the majority of the witnesses originate from Deir el-Bersha, with a total of six witnesses. This is followed by the Theban area, which supplied four witnesses, and finally Asyut, which has one witness. As noted above, these witnesses only reflect the material provided in the publication of de Buck.

The following figure shows the percentage of reconstruction that was performed on the witnesses (figure 3.20):

![Figure 3.20 Percentage of reconstruction and damage in the witnesses for spell 7. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.](image)

As one can see here, the damage to the witnesses is relatively modest, with only T1NY, B4C and S10C nearing 40% damage, where the other witnesses are within 10-20% damage in total.

### 3.9.2. Results and discussion

After the method described in 3.2.2 was applied, the following dendrogram was created (figure 3.21):
In this dendrogram, there is a large branch on the left, which is separated into two sub-branches, as well as a smaller branch containing B2Bo and B3Bo, and finally B1P separate from the other branches. It seems that this spell does not have any region-specific patterns of variation, as Asyut, Deir el-Bersha and the Theban area share the same main branch, without any obvious difference in spacing. However, when taking the left sub-branch of the large branch (figure 3.22), T1NY and B4C are grouped together. There is thus no variation based on region. However, in the stemma of Jürgens\footnote{Jürgens (1996), p. 60.} for the entire spell group 1-27 B4C and T1NY are placed together as well, under δ2. There is therefore some underlying similarity between these two witnesses which was visible for Jürgens as well. This can be seen in 1,22,b: \textit{di-tn msz-\textit{hrw wsir ss.t-\textit{hd-\textit{hlt\textit{p} tn m hrw pn}} (may they cause that the Osiris, this \textit{ss.t-\textit{hd-\textit{hlt\textit{p}}, is justified on this day).}}\footnote{de Buck (1935) \textit{CT I}, p. 22,b (B4C). T1NY replaced \textit{ss.t-\textit{hd-\textit{hlt\textit{p}}} \textit{tn} with \textit{n(y)-sw-\textit{i\textit{k\textit{r}} pn} instead (name of the owner).}} Here, B4C and T1NY vary from the other witnesses due to the addition of the \textit{di-tn}. It needs to be noted that B4C and T1NY were both nearly 40\% reconstructed to some extent, which may be the reason for the proximity of these two witnesses.

The right sub-branch of the large branch does not show any local underlying pattern, as B6C and B4Bo are part of the smaller branches to which T9C and T1L belong. Moreover, B3Bo and B2Bo are on their own branch and belong to the same coffin group as B4Bo and B6C. As such, it seems that there is common ground here between B3Bo and B2Bo, but not with B4Bo, which makes the existence of an underlying pattern on a local basis unlikely, as B3Bo and B4Bo belong to the same owner, and likely have been created around the same time. However, it is possible that the variation between B3Bo and B4Bo was intentional, in order to create some variation between the two witnesses of the same spell.
3.9.3. Conclusions

Due to the variety of the regions in the largest branch, it seems that for spell 7 there is no regional sentence structure pattern. Although B2Bo and B3Bo share a close proximity, B4Bo and B6C, which belong to the same group in Willems, do not. This makes it unlikely that there is any regional sentence structure pattern in Deir el-Bersha for spell 7.

In spell 7, the method used in this chapter seems to work satisfactory, although there are no results that imply any pattern of sentence structure on a regional basis.

3.10. Spell 8

Spell 8 is the subject of this section. This spell should be considered part of the same group of spells to which spell 1-7 belong. This spell discusses the process of justification of the deceased in front of the tribunal, while the deceased is supported by divinities that are called \( p\text{fr} \) (the one who envelops) and \( \text{fr} \) (the one that stands).

3.10.1. Introduction

Spell 8 is another short spell, with a total of eight phrases. With some exceptions, all phrases are used by the witnesses. In de Buck, this spell occurs in a total of ten witnesses, who originate from three different regions. The following table shows the different witnesses sorted by region (table 3.10):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S10C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B2Bo, B3Bo, B4Bo, B4C, B6C, B1P</td>
</tr>
<tr>
<td>Theban area</td>
<td>MC105, T9C, T1L</td>
</tr>
</tbody>
</table>

Table 3.10 Witnesses sorted by region for spell 8. See appendix 1 for a full list of details concerning every witness.

For this spell, the majority of the witnesses originate from Deir el-Bersha, which provides six witnesses, where the Theban area supplied three witnesses, and Asyut one.

The percentage of reconstruction for the witnesses in this spell is set out in the following figure (figure 3.23):

---

314 Willems (1988), p. 70-74, Deir el-Bersha group B.
317 de Buck (1935) CT I, p. 25,a (T9C).
318 S10C, B4C, MC105, T9C and T1L. The full sentence structure file is available in appendix 3.8.
As is visible in the figure, the average damage to the witnesses is light. B4C has more than 30% full or partial reconstructions, where T1L has slightly more than 20%.

3.10.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was created (figure 3.24):
In this dendrogram, there are two main branches, of which the first main branch is separated into two sub-branches. B1P was placed on a separate branch. The left sub-branch of branch 1 contains S10C, MC105, T9C and T1L. As these witnesses are placed on a separate sub-branch, there might be a pattern to these witnesses that is distinct from the witnesses from Deir el-Bersha. S10C is in this sub-branch as well, so it seems that there is a distinction from Deir el-Bersha, but not a clear distinction between Asyut and the Theban area.\(^{319}\)

The second main branch contains B3Bo, B4Bo and B4C. The fact that B3Bo and B4Bo occur in close proximity to each other is encouraging, as they belong to the same owner. Additionally, these witnesses share a feature, unlike the other witnesses from Deir el-Bersha, as the owners of B3Bo, B4Bo and B4C are all female.\(^{320}\)

As this spell is short, any placement of the witnesses in the dendrogram is dubious, due to the problems discussed in spell 2, 3 and 5. The placement of B4C on the same sub-branch of B4Bo is already unusual, as these witnesses share a feature, unlike the other witnesses from Deir el-Bersha, as the owners of B3Bo, B4Bo and B4C both have unique sentence structure variations, it seems that dissimilarity to any other witness has more to do with the placement than any actual proximity.

As one can see in appendix 3.8, for most phrases of this spell the witnesses are highly varied. This leads to dubious placement for every witness, as they will be connected based more on differences than similarities.

For example, in I.24.a, where nearly every witness is varied to some extent. In this phrase, B3Bo has: 
\[i.\text{n}d\ hr\-\text{tn} d\text{s}d\text{r}.t n\text{tr} wdf.\text{t}(i)=s d\text{hwty}-n\text{ht} t\text{n} (\text{greetings to you, tribunal of the god, she who will judge this}\ d\text{hwty}-n\text{ht})\]; B2Bo has: 
\[i.\text{n}d\ hr\-\text{tn} d\text{s}d\text{r}.t n\text{tr} wdf.\text{t} s\text{w} ws\text{ir} d\text{hwty}-n\text{ht} t\text{n} (\text{greetings to you, tribunal of the gods, who judge him, the Osiris}\ d\text{hwty}-n\text{ht})\]; B4Bo has: 
\[i.\text{n}d\ hr\-\text{tn} d\text{s}d\text{r}.t n\text{tr} wdf.\text{t}(i)=s d\text{hwty}-n\text{ht} t\text{n} (\text{greetings to you, tribunal of the god, who judges her, the Osiris, this}\ d\text{hwty}-n\text{ht})\]; B1P has: 
\[i.\text{n}d\ hr\-\text{tn} d\text{s}d\text{r}.t n\text{tr} wdf.\text{t} s\text{w} ws\text{ir} sp\text{i} p[n]\text{t} im=s (\text{greetings to you, tribunal of the god, who judges him, the Osiris, this}\ sp\text{i}, in it)\]; B6C has: 
\[i.\text{n}d\ hr\-\text{tn} d\text{s}d\text{r}.t n\text{tr} wdf.\text{t} s\text{w} ws\text{ir} \text{h}s-n\text{ht} p\text{n} im=s (\text{greetings to you, tribunal of the god, who judges him, the Osiris, this}\ \text{h}s-n\text{ht}, in it)\]; B4C has: 
\[i.\text{n}d\ hr\-\text{tn} d\text{s}d\text{r}.t n\text{tr} wdf.\text{t}[.t] ws\text{ir} s\text{s}.t-h\text{d}-h\text{tp} t\text{n} im=s m \text{hrw} p\text{n} (\text{greetings to you, tribunal of the god, who judges the Osiris, this}\ s\text{s}.t-h\text{d}-h\text{tp}, in it on this day)\]; MC105 has: 
\[i.\text{n}d\ hr\-\text{tn} d\text{s}d\text{r}.t n\text{tr} wdf.\text{t}(i)=s ws\text{ir} \text{\text{s}d} i\ t\text{n} im=s m \text{hrw} p\text{n} (\text{greetings to you, tribunal of the god, who will judge the Osiris, this}\ \text{s}d\text{i}, in it on this day)\]; S10C has: 
\[i.\text{n}d\ hr\-\text{tn} d\text{s}d\text{r}.t n\text{tr} wdf.\text{t}(i)=sn ws\text{ir} \text{ir} p\text{n} (\text{greetings to you, tribunal of the god, who they judge the Osiris, this}\ \text{ir})\]; T9C has: 
\[i.\text{n}d\ hr\-\text{tn} d\text{s}d\text{r}.t n\text{tr} wdf.\text{t}(i)=sn ws\text{ir} b\text{w} s\text{w} p\text{n} im=s m \text{hrw} p\text{n} (\text{greetings to you, tribunal of the god, who they will judge the Osiris, this}\ b\text{w} s\text{w}, in it on this day)\]; T1L has: 
\[m\text{r}-\text{hrw} ws\text{ir} im=s w\text{p} n (\text{the Osiris, this}\ im=s w, is justified})\].

With the exception of T1L, which is remarkably different, one can see here that

\[\text{\footnotesize 319}\] However, this is rather due to the fact that S10C, MC105, T9C and T1L almost entirely consist of unique phrases, therefore it seems that this branch only exists due to dissimilarity from the other witnesses, rather than any shared underlying structure.

\[\text{\footnotesize 320}\] However, it is not my intention here to imply that this is the reason why these witnesses were grouped together.

\[\text{\footnotesize 321}\] de Buck (1935) CT I, p. 26,c. Moreover, this phrase is mostly reconstructed in B4C.
the variation base on minor features, as in general the statement is similar between the witnesses. For example, B3Bo did not add *wsir before the name of the owner, while B2Bo left out the demonstrative after the name, which did occur in B4Bo, which wrote *wsir as well. Even though the addition of *m hrw pn in B4C, MC105 and T9C is a clear variation which could group these witnesses together, there are still other underlying variation between these witnesses. For example, B4C uses *wdȝ.t (participle), where MC105 and T9C use a prospective relative *sdȝm ȝ t instead, but vary based on the suffix pronoun which follows *wdȝ.t(i), as MC105 uses *s, and T9C uses *sn.323 S10C uses *wdȝ.t(i)=sn as well, but left out the *m hrw pn, and is therefore a variant. Only B1P and B6C are completely similar.324

3.10.3. Conclusions

Based on the dendrogram produced for this spell, it seems that there is a distinct pattern in Deir el-Bersha, in comparison to the witnesses that originate from other regions. It needs to be noted that there is no clear distinction between Asyut and the Theban area.

Due to the limited number of phrases, and the high level of variation between the phrases, it is possible that the dendrogram used here actually gives an incorrect image. Possible bias of the author may amplify the problem, as it results in a distinction between Deir el-Bersha and the witnesses from other regions. Thus, the limited number of phrases, combined with a high number of unique phrases, might give a false positive when using the method shown in this chapter.

3.11. Spell 9

The following section discusses spell 9.325 This spell should be considered a part of the same group to which spell 1-8 belong. The subject of the spell is a speech made by Atum, on behalf of the deceased, to Thot as the leader of the tribunal326 which declares the deceased justified.

3.11.1. Introduction

Spell 9 is a slightly larger spell than spell 6 and 7, as it has a total of seventeen phrases. None of the witnesses contains the entire set of these phrases however. In de Buck, there are a total of ten witnesses. There are six witnesses from Deir el-Bersha, three witnesses from the Theban area and one witness from Asyut (table 3.11):

---

322 Both these cases do not affect the meaning of the phrase, and show one of the underlying issues with the binary approach to variation, as the absence of a demonstrative after a name would make a witness a unique variant.
323 It could be argued that in MC105 the N35 (...) was lost or forgotten, but as the *s is functional, it was encoded as written.
324 As only the name of the owner varies.
Table 3.11 Witnesses sorted by region for spell 9. See appendix 1 for a full list of details concerning every witness.

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S10C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B2Bo, B3Bo, B4Bo, B4C, B6C, B1P</td>
</tr>
<tr>
<td>Theban area</td>
<td>MC105, T9C, T1L</td>
</tr>
</tbody>
</table>

The following figure shows the percentage of damage in the witnesses for this spell (figure 3.25):

![Figure 3.25 Percentage of reconstruction and damage in the witnesses for spell 9. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.]

For most witnesses in spell 9, the damage is relatively minor. B4C is more extensively reconstructed, with nearly 40% reconstructed. Although B4C is included in the results, any results which include B4C need to be approached with some caution.

3.11.2. Results and discussion

Before any discussion takes place concerning spell 9, it needs to be noted that T1L only has two of the 17 phrases, and any placement within the dendrogram is based on limited data, and therefore susceptible to misinterpretation.

Using the method described in 3.2.2, the following dendrogram was made (figure 3.26):
In the dendrogram of spell 9, there is one large branch, with two separate branches for B4Bo and B1P. The large branch is formed as a fan, where one witness is separated from the other witnesses at every division. The final section of the large branch, contains MC105, T9C and S10C. Although not fully separate from the witnesses from Deir el-Bersha, it is encouraging that these witnesses occur in proximity to each other. This implies that although some connection with the witnesses from Deir el-Bersha still exists, one can assume there is a Deir el-Bersha sentence structure pattern, which is not as closely followed by witnesses from other regions. This can be seen in 1,29,b: *in.t.n wsir n ss-f hr* (which Osiris brought to his son Horus).\(^{327}\) In this phrase, MC105, T9C, and S10C add *ss-f* in front of *hr*, which does not occur in the other witnesses.

This distinction from Deir el-Bersha is additionally supported by the phrases used in the witnesses for this spell,\(^{328}\) as S10C, MC105 and T9C have the phrases I,33,b and I,33,c, which do not occur in the witnesses from Deir el-Bersha.

However, due to the separation of B4Bo and B1P from the main branch, and the fan structure of the main branch, it cannot be stated if there is a clear underlying sentence structure for the witnesses from Deir el-Bersha in this spell. There is some clear proximity between the witnesses from Deir el-Bersha, but all witnesses seem to be some variation of each other, as each witness has a high number of unique phrases.

### 3.11.3. Conclusions

The results of the dendrogram of spell 9 shows that a variation, where witnesses from different regions than Deir el-Bersha have two phrases that do not occur in Deir el-Bersha, is reflected in the dendrogram. Thus, for this spell, the method used in this chapter to visualise regional variation at the level of

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\(^{327}\) de Buck (1935) *CT I*, p. 29,b (MC105).

\(^{328}\) The full sentence structure file is available in appendix 3.9.
sentence structure is functional, although here it is limited to either Deir el-Bersha or any other region in general.

### 3.12. Spell 10

The following section will discuss spell 10. Together with spell 1-27, this spell should be considered part of a group. It concerns how the deceased can move forward, as the portal (sbs) and good roads (ws wt nfr. (w)t) are opened for him, now that the deceased is justified.

#### 3.12.1. Introduction

Spell 10 is another of the small spells of this group of spells, consisting only of seven phrases in total. All phrases are used by the witnesses. In de Buck, spell 10 occurs in a total of nine witnesses, from a total of three different regions. The following table shows the witnesses separated by region (table 3.12):

<table>
<thead>
<tr>
<th>Region:</th>
<th>Witness:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S10C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B2Bo, B3Bo, B4Bo, B4C, B6C, B1P</td>
</tr>
<tr>
<td>Theban area</td>
<td>MC105, T9C</td>
</tr>
</tbody>
</table>

Table 3.12 Witnesses sorted by region for spell 10. See appendix 1 for a full list of details concerning every witness.

In this spell, the majority of the witnesses originate from Deir el-Bersha, with a total of six witnesses. This is followed by two witnesses from the Theban area, and one witness from Asyut. Note that these witnesses only reflect the material in publication of de Buck.

In the following figure, the percentage of damage is set out per witness (figure 3.27):

---

331 de Buck (1935) *CT I*, p. 34,a (B1P).
332 With the exception of B2Bo, B3Bo, B4Bo, B6C and B4C. The full sentence structure file is available in appendix 3.10.
As one can see here, MC105 is badly damaged, with nearly 60% partially or fully reconstructed, closely followed by S10C, which has 50% full or partial reconstructions. Finally, B4C is more than 30% partial or fully reconstructed. Although these witnesses are included in the results, any results including these witnesses need to be approached with caution.

### 3.12.2. Results and discussion

Applying the method discussed in this chapter, the following dendrogram was produced (figure 3.28):
In this dendrogram, there is one big branch, and which separates into two main sub-branches. On the main branch is an earlier sub-branch, on which B2Bo is placed. Beside the main branch, there are two separate branches containing B1P and B4C respectively.

The fact that S10C and MC105 are both on a separate sub-branch would be encouraging, although the extensive damage to these witnesses could imply that the placement is more due to the reconstructions. However, the similarity can be seen in I,33,d: \([\text{wd}(.w) \text{ sb}z] n \text{ wsir \ ir p} n \text{ in } s\tilde{s}.t\) (the portal is opened for the Osiris, this \textit{ir}, by Seshat).\(^{333}\) In Deir el-Bersha, this phrase is for example: \(h\tilde{s} \text{ wsir } dh\tilde{wty-nht} \text{ in } wd(.w) n=1 \text{ sb}z \text{ in } s\tilde{s}.t\) (ho Osiris, this \textit{dh\tilde{wty-nht}}, the portal is opened for you by Seshat).\(^{334}\) As one can see, in S10C and MC105 the owner is not addressed, and only mentioned by name after \textit{sb}z.

This sub-branch could imply that there is a pattern outside Deir el-Bersha, but this is contradicted by the fact that T9C is on the other sub-branch, near B4Bo and B3Bo.\(^{335}\)

Note that these statements are based on the dendrogram alone. In the actual phrases, there are some visible patterns beyond random variation. Phrase I,35,b only occurs in S10C, B4C, B1P, MC105 and T9C, which should set them apart from the other witnesses, and B4C and B1P uses \textit{hm.t-r3} (etcetera), where

---

\(^{333}\) de Buck (1935) \textit{CT I}, p. 33,d (S10C). MC105 replaced \textit{ir p} \text{ by } \textit{\textbf{sdi} tn} (name of the owner). T9C is remarkably similar to S10C and MC105, but left out the \textit{wsir} before the name of the owner.

\(^{334}\) de Buck (1935) \textit{CT I}, p. 33,d (B3Bo).

\(^{335}\) However, this could be due to the fact that I,33,d and I,33,d are unique phrases, even though the general structure resembles S10C and MC105 more than the witnesses from Deir el-Bersha.
S10C, MC105 and T9C use some variant of the phrase \( r \text{ irr.} \text{ wt} \) \( [r-f \text{ r msqd.} \text{ wt}] \) \( sw \) \(^{336}\) (against those male and females who act against him, against those males and females who hate him). It needs to be noted here that S10C, MC105 and T9C all have their own specific variant of this phrase. Thus, one would expect three groups here based on this phrase alone, which would contain B2Bo, B3Bo, B4Bo and B6C in one, B4C and B1P in the second, and S10C, MC105 and T9C in the third.

### 3.12.3. Conclusions

In the dendrogram produced for spell 10, one can see that there does not seem to be a regional sentence structure pattern. As there is a structure visible when taking the phrases themselves into regard, the method used in this chapter may be of limited use in a spell of this length.\(^{337}\)

### 3.13. Spell 11

In this section, spell 11\(^{338}\) will be discussed. This spell is part of the same group of spells to which spell 1-10 belong. This spell concerns the welcome received by the deceased, after the process of justification.\(^{339}\)

### 3.13.1. Introduction

Spell 11 is a longer spell than spell 10, but still relatively short with a total of twelve phrases. None of the witnesses contain all of these phrases. In de Buck, this spell has a total of eight witnesses, which originates from two different regions (table 3.13):

<table>
<thead>
<tr>
<th>Region:</th>
<th>Witness:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deir el-Bersha</td>
<td>B2Bo, B3Bo, B4Bo, B4C, B6C, B1P</td>
</tr>
<tr>
<td>Theban area</td>
<td>MC105, T9C</td>
</tr>
</tbody>
</table>

Table 3.13 Witnesses sorted by region for spell 11. See appendix 1 for a full list of details concerning every witness.

As one can see here, the majority of the witnesses from this spell originate from Deir el-Bersha, with a total of six witnesses. The two remaining witnesses come from the Theban area. As with the other spells discussed above, there was some damage in the witnesses. The following table shows the percentage of damage for the witnesses (figure 3.29):

---

\(^{336}\) de Buck (1935) \( CT \) I, p. 35,d (S10C).

\(^{337}\) Although it might be possible that one of the other approaches concerning amino-acid code allocation discussed could stabilize the system more than the binary approach used for this chapter.


For this spell, most witnesses are only lightly damaged, with the exception of MC105, which is more than 50% reconstructed. Therefore, any results including MC105 should be treated with caution.

3.13.2. Results and discussion

After the method discussed in 3.2.2 was applied, the following dendrogram was created (figure 3.30):
Figure 3.30 Rectangular Phylogram display of the distance between different witnesses of spell 11.

In this dendrogram, there is one main branch, and two small branches for B1P and B3Bo. As both T9C and MC105 originate from the Theban area, it is encouraging to see that they ended up together on the final section of the main branch. This implies that there is a difference between the sentence structure pattern of Deir el-Bersha, and the Theban area. This can for example be seen in I,37,d: ḫ nt n bsww pn ns.wt gbb (this bsww was in front of the thrones of Geb).\textsuperscript{340} In the same phrase, the witnesses from Deir el-Bersha use a suffix pronoun instead of the name of the owner. Moreover, this is supported in the fact that both MC105 and T9C do not have phrase I,36,c and I,37,b, although this feature is shared by B4C as well, as is visible from the proximity between these witnesses in the dendrogram. Additionally, phrase I,37,e only occurs in MC105 and T9C, which supports the placement here as well. It needs to be noted that witnesses MC105 and T9C differ strongly from each other, based on the phrases used for this spell.\textsuperscript{341} The fact that they are still placed in this proximity to each other is encouraging, as it shows a sentence structure pattern that is different to the witnesses from Deir el-Bersha, even if there is only limited underlying similarity between these two witnesses themselves. However, it is possible that the reconstructions play a significant role as well, as MC105 is more than 50% reconstructed.

3.13.3. Conclusions

In spell 11, even though the spell is short with only twelve phrases, it is possible to make out a regional difference in sentence structure using the method described in this chapter. The Theban area seem to have their own pattern in sentence structure, which can be supported by patterns in the phrases they

\textsuperscript{340} de Buck (1935) CT I, p. 37,d (T9C). MC105 replaced bsww pn with ṣḏ ṭn (name of the owner).

\textsuperscript{341} The full sentence structure file is available in appendix 3.11.
use and do not use. Regarding this spell and spell 2, 3, 5, 8 and 10, it seems that the method used in this chapter requires a minimum of roughly twelve available phrases to function in a beneficial manner.

3.14. Spell 12

The following section concerns spell 12.342 This spell is part of the same group of spells concerning justification to which spell 1-27 belong. This spell concerns the deceased acting in a similar manner to Re, when he rises in the east, and how the gods who supported Horus against Seth, support the deceased as well against his enemies, which is the result of the vindication of the deceased.343

3.14.1. Introduction

Spell 12 is another short spell, with a total of ten phrases available to the witnesses. With the exception of T2C, none of the witnesses use all available phrases, but rather a selection of them. In this spell, there are a total of eleven witnesses, which originate from three different regions (table 3.14):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S10C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B2Bo, B3Bo, B4Bo, B4C, B6C, B15C, B1P</td>
</tr>
<tr>
<td>Theban area</td>
<td>MC105, T2C, T9C</td>
</tr>
</tbody>
</table>

Table 3.14 Witnesses sorted by region for spell 12. See appendix 1 for a full list of details concerning every witness.

As one can see in the table above, the majority of the witnesses originate from Deir el-Bersha, which provides a total of seven witnesses. This is followed by a total of three witnesses from the Theban area, and finally one witness from Asyut. The witnesses used for this section reflect the material published in de Buck only.

It needs to be noted that although MC105 and T9C have spell 11 and 12, these do not follow each other in their placement in the supports, as is the case with the majority of the witnesses from Deir el-Bersha.344

For this spell, the following figure shows the percentage of full or partial damage which occurred in the witnesses (figure 3.31):

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344 For the full order of spells used for every witness for spell 1-27, see Jürgens (1996), p. 57-59.
As one can see in this figure, S10C and MC105 are both badly damaged, with MC105 being more than 50% partly or fully reconstructed, and S10C being more than 60% reconstructed. B4C is damaged to a noticeable extend as well, with more than 30% of its tokens reconstructed. These witnesses are included in the results, but due to the damage they have received, any results including them should be approached with caution.

3.14.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was made (figure 3.32):
In this dendrogram, there are two major branches, and two separate branches for B15C and T2C. When considering branch 1, the results of this dendrogram seem encouraging. This branch holds B3Bo, B4Bo and B6C. Of these supports, B3Bo and B4Bo belong to the same owner, and based on Willems, B6C belongs to the same group as B3Bo and B4Bo. Moreover, this is supported by the same type of script used in these supports, which is partly engraved. The connection between B3Bo and B4Bo can be seen in I,39,c: *shr*/*tn n-f stḥ (while you overthrow Seth for him),\(^{345}\) where the other witnesses use the suffix pronoun */sn* instead. However, B2Bo should belong to the same group as well, but is placed on branch 2. Additionally, when taking the actual phrases\(^{346}\) used into regard, the placement of B6C is even more unusual, as it only shares 2 phrases, I,38,c and I,39,b, with B4Bo, which should be its closest neighbour. B1P, shares two phrases, I,38,b and I,38,c with B3Bo and B4Bo as well, thus the use of two phrases that are the same does not seem to inform the placement.

Additionally, phrase I,40,b-c does not occur in Deir el-Bersha, which one would expect to be an important feature of comparison. But, except for T9C and MC105, the witnesses from Asyut and Thebes are separated from each other. Thus, therefore, the dendrogram created for this spell seems only of limited use, and although it shows some proximity correctly,\(^{347}\) it does not seem to be structural.

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\(^{345}\) de Buck (1935) CT I, p. 39,c (B3Bo).

\(^{346}\) The full sentence structure file is available in appendix 3.12.

\(^{347}\) B3Bo and B4Bo, which share five phrases (I,38,b-c, I,39,a-c), B2Bo and B1P, which share four phrases (I,38,c, I,39,a-c).
3.14.3. Conclusions

For spell 12, the method used in this chapter does not seem to work properly. Although some placement is within expectation, the placement of the witnesses is in some cases difficult to explain. Even so, when ignoring the dendrogram and focussing on the phrases used, it is possible to say that there is a sentence structure pattern used in Deir el-Bersha, as witnesses from other regions have a different pattern, which includes two additional phrases.

3.15. Spell 13

The following section concerns spell 13. This spell belongs to the same group as the spells discussed above. The spell concerns the deceased going forth as one justified by the tribunal of the gods of Pe, Dep and Heliopolis, in the same manner as Horus.

3.15.1. Introduction

Spell 13 is another short spell, with a total of seven phrases. Except for B15C, all the witnesses from Deir el-Bersha use every phrase, while the witnesses from the other regions use a selection of the available phrases. T2C is the shortest witness, as it only uses three of the seven available phrases. In de Buck, this spell occurs in ten witnesses, which originate from three different regions. The following table shows the witnesses separated by region (table 3.15):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S10C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B2Bo, B3Bo, B4Bo, B4C, B6C, B15C, B1P</td>
</tr>
<tr>
<td>Theban area</td>
<td>MC105, T2C</td>
</tr>
</tbody>
</table>

Table 3.15 Witnesses sorted by region for spell 13. See appendix 1 for a full list of details concerning every witness.

The majority of witnesses originate from Deir el-Bersha, with a total of seven witnesses. The Theban area supplied two witnesses, and Asyut provided one witness. These witnesses reflect only the material published in de Buck.

The following table shows the percentage of damage which occurred in the witnesses (figure 3.33):

---

350 de Buck (1935) CT I, p. 42,c.
351 Note that in de Buck there are actually nine phrases, but in my database I merged l,41,c, l,41,d and l,42,a together.
As one can see in the figure above, the witnesses from Deir el-Bersha are relatively intact, although B4C is more than 30% partially or fully reconstructed. T2C however, is nearly 90% reconstructed, and S10C almost 70%. MC105 is the least damaged witness which does not originate from Deir el-Bersha, although the damage is still more than 40%. Although used for the results, the damaged witnesses should be treated with caution.

3.15.2. Results and discussion

Based on the method described in 3.2.2, the following dendrogram was created for spell 13 (figure 3.34):
In the dendrogram above, one can see that there is one main branch, with two additional branches for B15C and B4C. As S10C, T2C and MC105 share the same sub-branch, even separated between the witnesses of the Theban area and Asyut, it seems that the method used in this chapter works. However, due to the heavy reconstruction that has taken place here, the reason for this may be more the bias of the author352 than the actual text. However, it is in accordance with the fact that all witnesses from Deir el-Bersha use the phrase I,41,a,353 which does not occur outside Deir el-Bersha in this spell. Additionally, the connection between MC105 and T2C can be seen in I,42,b: ḫpš. n-k ḫpš (after you powered power),354 where Deir el-Bersha uses the third person singular suffix pronoun instead.

Moreover, as every phrase from B3Bo is shared with at least one other witness, the other placements seem correct as well. B6C varies in two phrases, I,41-42,c-a and I,42,c and is placed further away from B3Bo, close to B4Bo, which has two different phrases as well, I,42,c and I,43,a. B2Bo is placed close, as it only has one variant phrase, I,41,a. The placement of B1P is clear as well, as it has three different phrases, namely I,41,b, I,42,c and I,43,a. However, the placement of B4C seems unusual when regarding B3Bo, as they share three of the seven phrases, and B4C is on a separate branch, while MC105 and S10C only share one phrase, I,43,b, with B3Bo, but are placed on the same main branch.

3.15.3. Conclusions

Based on the phrases used, it seems that the dendrogram generated using the method described in this chapter works to show regional variation, as there seems to be a distinction between Deir el-Bersha and witnesses from other regions. However, due to damage in S10C, T2C and MC105, this may be more due to reconstruction. Additionally, although the placement of the witnesses seem to fall generally within expectation, it cannot be excluded that the results in the dendrogram were more due to chance than underlying patterns of sentence structure, as the method was shown to have limited functionality in spell 2, 3, 5, 8, 10 and 12, which are of similar length, or even longer than this spell.

3.16. Spell 14

This subsection will discuss spell 14.355 As the spells discussed above, this spell should be considered as part of a group of spells, running from spell 1 to 27. In this spell, the deceased is urged to move away from opposition, in a similar manner as Horus did, and contains a warning to the one who would approach the deceased.356

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352 As the reconstructions for these witnesses were first and foremost based on each other, due to the perceived, but not fully proven pattern of differentiation between the Deir el-Bersha and the other regions, which seems to be the case in spells 1-12.
353 The full sentence structure file is available in appendix 3.13.
354 de Buck (1935) CT I, p. 42,b (T2C).
3.16.1. Introduction

Spell 14 is a short spell, with a total of five phrases. Except for B4C, which lacks I,43-44,c-a, all these phrases are used by the witnesses. In de Buck, this spell has a total of eleven witnesses, which originate from three different regions. The following table shows the different witnesses sorted by region (table 3.16):

<table>
<thead>
<tr>
<th>Region:</th>
<th>Witness:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S10C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B2Bo, B3Bo, B4Bo, B4C, B6C, B15C, B1P</td>
</tr>
<tr>
<td>Theban area</td>
<td>MC105, T2C, T9C</td>
</tr>
</tbody>
</table>

Table 3.16 Witnesses sorted by region for spell 14. See appendix 1 for a full list of details concerning every witness.

For this spell, the majority of the witnesses originate from Deir el-Bersha, with a total of seven witnesses. Three witnesses come from the Theban area, and one witness comes from Asyut. These witnesses only represent the material published in de Buck.

For this spell, the following figure shows the percentage of damage for every witness (figure 3.35):

![Figure 3.35 Percentage of reconstruction and damage in the witnesses for spell 14. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.](image)

In this spell, T2C and MC105 are both badly damaged, with more than 60% fully or partially reconstructed. B4C is almost 40% damaged, and S10C roughly 20%. Especially regarding T2C and MC105 some caution should be taken concerning the results.

---

Note that de Buck has a total of seven phrases instead, but I,43,c and I,44,a, and I,44,e and I,45,a were merged together, to form a complete clause.
3.16.2. Results and discussion

Using the method discussed in 3.2.2, the following dendrogram was made (figure 3.36):

![Dendrogram diagram]

In the dendrogram above, there are two main branches, and one separate branch for B15C. The left branch, consisting of B3Bo, B4Bo and B6C is encouraging, as these witnesses share a same date, and style of script. On the other hand, B2Bo, which should belong to this group as well, is not in the same branch. However, this is not surprising when taking the actual phrases into regard, as the witnesses in the left branch share at least three of the five phrases between each other, where B2Bo shares only two phrases. B2Bo is more akin to B1P in this case, as they share I,44,c: hr.t(i) r-i n.t(y) hr(.w) r-i (you are far from me, who is far from me). Here, B2Bo and B1P have the first person singular, where the other witnesses have the third person singular instead.

The final section of the central branch seems encouraging as well, as it contains all the witnesses that originate outside Deir el-Bersha, which implies a pattern variation which is not used in Deir el-Bersha. This can be seen in I,44,c: hr.t(i) r wsir bwsw pn n.t(y) hr(.w) r-f (you are far from the Osiris, this bwsw, who is far from him), where MC105, S10C and T9C added wsir before the name of the owner, which

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358 The full sentence structure file is available in appendix 3.14.
359 I,43-44,c-a, 44,b and I,44-45,e-a.
360 I,43-44,c-a and I,44,b
361 de Buck (1935) CT I, p. 44,c (B2Bo).
362 de Buck (1935) CT I, p. 44,c (T9C).
does not occur in the other witnesses. However, B4C is in this section as well, which seems to counter this suggestion. It needs to be noted however, that B4C has a unique sentence structure variation in all the phrases it uses here in comparison with the other witnesses, except for I,44,b: nyt [hr pr] m šntt sp sn. w (you are Horus, who went forth from opposition, who went forth from opposition), which it shares with S10C, due to the use of the ntt hr, rather than the hr pw used in the other witnesses. This implies that the placement of B4C is solely based on this phrase.

3.16.3. Conclusions

In a similar fashion as with spell 13, it seems that although the number of available phrases is low, the dendrogram displays a separation which is supported by the phrases, in opposition to spell 2, 3, 5, 8 and 10. However, as most placement in the dendrogram seems to be based on similarity between three out of five phrases or less, it would be premature to consider the results stable. As B4C shows, only one phrase shared with one other witness can inform the placement within a branch, even if that phrase variation only occurs between the two of them, and not relative to the other witnesses in the same larger branch.

However, based on the dendrogram, and supported to some extend by the phrases used, the dendrogram suggest a separation between witnesses from Deir el-Bersha and other regions, although the placement of B4C complicates this statement.

3.17. Spell 15

The following section deals with spell 15. This spell should be considered to belong to the same group of spells to which spell 1-14 belong. In this spell, the deceased calls upon bn kA (the one who the bull begets), to act as a protector against the enemies of the deceased.

3.17.1. Introduction

Spell 15 is another short spell. The exact length however poses a bit of a problem. Depending on the witness, there are two general patterns in use, where only the first two phrases are similar enough to be compared over every witness of this spell. So, it is not really possible to state how many phrases are available for the spell, but for this work, there are five phrases in total, with the section after the first two phrases consisting of I,46,a, I,46,b and I,46,c, or I,45d, I,46,d and I,46,e.

363 Except for B4C, although this witness replaced the final suffix pronoun with ss.t-hq-f hip tn, and is therefore a unique phrase.
364 de Buck (1935) CT I, p. 44,b (B4C).
366 de Buck (1935) CT I, p. 45,b. Faulkner suggest that the bull is Osiris, and therefore the god that is called upon is Horus, see Faulkner (1973), p. 9, spell 15, note 1.
368 As they form one clause together, I,45,d and I,46,d are treated as one phrase.
369 The full sentence structure file is available in appendix 3.15.
The total number of witnesses in de Buck is eleven, which originate from three different regions. The following table shows the different witnesses separated by region (table 3.17):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S10C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B2Bo, B3Bo, B4Bo, B4C, B6C, B15C, B1P</td>
</tr>
<tr>
<td>Theban area</td>
<td>MC105, T2C, T9C</td>
</tr>
</tbody>
</table>

Table 3.17 Witnesses sorted by region for spell 15. See appendix 1 for a full list of details concerning every witness.

For this spell, seven witnesses come from Deir el-Bersha, three from the Theban area, and one from Asyut. The witnesses used in this section do only reflect the material used in de Buck.

The following figure shows the percentage of damage per witness for this spell (figure 3.37):

![Percentage of reconstruction and damage in the witnesses for spell 15. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.](image)

For this spell, MC105 has the most damage, with nearly 70% partially or fully reconstructed. This is followed by T2C, which is 50% damaged. B4C has only full reconstructions, with more than 30% reconstructed tokens. Although these witnesses are included in the results, these results need to be approached with caution.

### 3.17.2. Results and discussion

After the method described in 3.2.2 was applied, the following dendrogram was created (figure 3.38):
As stated above, the distinct variation in the sentence structure pattern which is supposed to exist between witnesses from Deir el-Bersha and the witnesses from other regions, is not reflected in the dendrogram at all, as MC105 is placed on a separate branch and S10C is placed on a sub branch which contain B1P and B6C as well, with whom S10C only has one phrase in common. T9C and B4C are placed together on a sub-branch, while they do not have any phrases in common. However, it needs to be mentioned that with the exception of the first two phrases of the spell, the other phrases used are highly variable, which could be another reason for the dendrogram not resembling the actual phrase structure patterns, as most placement would be based on one or two phrases only. Even so, more proximity would have been expected for B2Bo, B3Bo, B4Bo, B15C and B1P, as they share the same structure in I,46,b: šnt-sn ḫwty-nḥt tn (while they revile the Osiris, this ḫwty-nḥt),\(^{370}\) which does not occur outside Deir el-Bersha.\(^{371}\)

### 3.17.3. Conclusions

The method used for this chapter does not work at all for this spell. There is a clear distinct variation in Deir el-Bersha, and one in the other regions, although B4C shows that witnesses of Deir el-Bersha could use the alternative pattern as well. This is not reflected in the dendrogram at all. Due to the high number of potential variations, and low number of phrases, the placement of witnesses seems random.

---

\(^{370}\) de Buck (1935) *CT I*, p. 46,b (B3Bo). The other witnesses replaced ḫwty-nḥt pn with the name of their owner.

\(^{371}\) B6C has a unique variant of this phrase: šnt-sn ir.t r ḫwty-nḥt pn (while they revile that which was done against the Osiris, this ḫwty-nḥt).
3.18. Spell 16-17

The following section deals with spells 16 and 17. These spells were grouped together based on the suggestion of Faulkner, as he considers the two spells a continuous text, even though there is a separation mark in B3Bo, B4Bo and B1P. These two spells should be considered part of a group of spells, which contains spells 1-27. These two spells concern the deceased becoming the incarnation of Horus, as a manifestation of vindication.

3.18.1. Introduction

Even combined, this spell pair is relatively short, with a total of 20 phrases, of which the witnesses use a selection. In de Buck, there are a total of ten witnesses, which originate from four different regions. The following table shows the witnesses separated by region (table 3.18):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S10C</td>
</tr>
<tr>
<td>Beni Hasan</td>
<td>BH5C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B2Bo, B3Bo, B4Bo, B6C, B15C, B1P</td>
</tr>
<tr>
<td>Theban area</td>
<td>MC105, T2C</td>
</tr>
</tbody>
</table>

Table 3.18 Witnesses sorted by region for spell 16-17. See appendix 1 for a full list of details concerning every witness.

For this spell group, the majority of the witnesses originate from Deir el-Bersha, which provides six witnesses. The Theban area supplied two witnesses, and Asyut and Beni Hasan both have one witness. It needs to be noted that these witnesses only reflect the material provided in de Buck. Additionally, it needs to be noted that BH5C only has phrases attested to spell 16, not any of the phrases attested to spell 17.

The following figure shows the percentage of damage which occurred in the witnesses (figure 3.39):

---

374 B3Bo uses a single black horizontal line, B1P uses two red horizontal lines, and B4Bo uses D41 = (grh).
376 The number of phrases is higher in de Buck, due to the combination of phrases to form complete clauses.
For this spell group, the witnesses are relatively intact, with the exception of T2C, which is more than 70% partially or fully reconstructed. Any results which includes T2C need to be approached with caution.

3.18.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was created (figure 3.40):
In this dendrogram, there are two main branches, while B15C exist separate from both branches. In the left main branch, only witnesses from Deir el-Bersha occur, namely B2Bo, B3Bo, B4Bo and B6C. This placement on a single branch is highly encouraging, as these witnesses are grouped together in Willems, sharing a date of late 11th dynasty to early 12th dynasty, and share the same type of partially engraved script. Additionally, as these witnesses are placed away from B15C and B1P, which are of a later date,\(^{377}\) there might be some distinction between the structure used in early and later coffin creation in Deir el-Bersha. For example, this can be seen in I,51,b, where B2Bo, B3Bo, B4Bo and B6C have: \(iw=f \text{sSm=f } \text{ánx n nTr.w} \) (He conducts the life of the gods),\(^{378}\) B1P and B15C have: \(iw \text{sSm=f } \text{ánh n ngr.w} \) (he conducts the life of the gods),\(^{379}\) and MC105, S10C and T2C have: \(iw \text{wsir } \text{sdi tn sSm=s } \text{ánx n nTr.w} \) (the Osiris, this \(sdi\), conducts the life of the gods.).\(^{380}\) The difference between B1P, B15C and the other witnesses from Deir el-Bersha is the use of the suffix pronoun after the particle \(iw\). MC105, S10C and T2C replaced the suffix pronoun after the particle \(iw\) with \(wsir\)-name of the owner-demonstrative instead.

The right branch contains B1P, and on a sub branch, S10C, MC105, T2C and BH5C. This placement is encouraging as well, as it suggests that there is a sentence structure pattern distinct from Deir el-Bersha, although it shares some similarities with B1P, as they were placed on the same main branch. However, it does not seem to be possible to make a distinction between these witnesses.

---


\(^{378}\) de Buck (1935) \(CT\) I, p. 51,b (B3Bo).

\(^{379}\) de Buck (1935) \(CT\) I, p. 51,b (B1P). Note that grammatically this phrase is identical to the other witnesses from Deir el-Bersha, as both use a circumstantial \(sdm-f\), syntax \(iw(\cdot f) sdm-f\).

\(^{380}\) de Buck (1935) \(CT\) I, p. 51,b (MC105). Note that S10C replaced \(sdi tn\) with \(ir\) \(pn\) and T2C replaced it with \(dsg i\) \(pn\) (name of the owner).
3.18.3. Conclusions

For the spell group 16-17, the method used in this work seems capable to show regional variation in the sentence structure, as the witnesses from Deir el-Bersha are generally placed separately from the witnesses from other regions. Additionally, it could be suggested that based on the date of the supports, there is some difference in the sentence structure pattern within Deir el-Bersha itself, as earlier witnesses are placed separate from later witnesses.

3.19. Spell 18

This section will deal with spell 18. Like the other spells before it, spell 18 should be considered part of the same spell group to which spell 1-17 belong. The subject of this spell is a wish to the deceased, that he may travel the sky, in the day bark and the night bark: pr-k m skt.t hš-k m ʻnd.t (may you go forth in the night bark, may you descend in the day bark).

3.19.1. Introduction

For the purposes of this chapter, spell 18 of limited use at best, as in de Buck the spell is only attested in Deir el-Bersha, in a total of four witnesses. These witnesses are B3Bo, B6C, B15C an B1P. Its inclusion in this work is due to the earlier process of encoding, and as an example of the use of the method on material that only occurs in one region. Additionally, as the spell group 1-27 will be discussed together in chapter 3.29, its inclusion here seemed appropriate. For this spell there are a total of eleven phrases.

For the witnesses of this spell, the following figure shows the percentage of damage (figure 3.41):

![Figure 3.41 Percentage of reconstruction and damage in the witnesses for spell 18. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.]

For this spell, the damage is light, and the results based on these witnesses can be considered trustworthy.

---

383 de Buck (1935) CT I, p. 54,c-d (B3Bo).
384 See chapter 2.1.6 for more detail.
385 Note that in de Buck, there are a total of fourteen phrases, as I,53,f-g, I,54,c-d and I,54,h-i were merged together to form complete clauses.
3.19.2. Results and discussion

Using the method described in this chapter, the following dendrogram was made (figure 3.42):

![Dendrogram diagram]

Figure 3.42 Rectangular Phylogram display of the distance between different witnesses of spell 18.

In this dendrogram, there are three branches, one for B6C, one for B15C, and one for B3Bo and B1P. Based on the dendrogram alone, there does not seem to be a clear distinction in Deir el-Bersha, as could be expected. The distance between B6C and B3Bo is remarkable however. B3bo and B1P have the same phrase except for one, 1,54,e: \( wd\ n=k\ hr\ ds=f\ nb\ p'=t \) (which Horus himself, lord of the patricians, commands to you).\(^{386}\) This phrase is unique in B1P, as the other witnesses start this phrase with the connector \( m \). As only this phrase varies, the placement on the same sub-branch falls within expectations. However, B6C only varies in one phrase from B3Bo and is placed on a separate branch. In this phrase, 1,54,c-d: \( pr=k\ m\ skt.t\ h\h\ h\ h\ d\ m\ cnd.t \) (may you go forth from the night bark, you descend even into the day bark),\(^{387}\) B6C varies from B3Bo and B1P due to the gemination in \( h\h\ h\h\ d\ ) (to descend), as B3Bo and B1P use \( h\h\ ) instead. The separation of B15C is completely valid however, as it only shares four of the eleven phrases with the other witnesses.

3.19.3. Conclusions

As stated above, the method used in this chapter is not of use for this spell, as all witnesses originate from Deir el-Bersha. There is clear variation in B15C in comparison to the other witnesses. However, any variation in the pattern based on the period of coffin decoration (see section 3.18.2) does not seem to occur here.

\(^{386}\) de Buck (1935) *CT I*, p. 54,e (B1P).
\(^{387}\) de Buck (1935) *CT I*, p. 54,c-d (B6C).
3.20. Spell 19

The following section addresses spell 19. This spell should be considered part of the group of spells which include spell 1-27. This spell concerns the deceased becoming the incarnation of a god, together with Re and Osiris.

3.20.1. Introduction

This is a short spell, with a total of five phrases, which in de Buck only occurs in Deir el-Bersha. As this spell is of limited use for a study in regional variation, its inclusion is due to the earlier encoding process discussed in chapter 2.1.6, and its inclusion in the discussion of the spell group of spells 1-27, discussed below, in chapter 3.29. In de Buck, the spell occurs in a total of five witnesses. The following figure shows the percentage of damage per witness (figure 3.43):

![Figure 3.43 Percentage of reconstruction and damage in the witnesses for spell 19. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.](image)

For this spell, B4C is nearly 40% partially or fully reconstructed, while the other witnesses are intact or only slightly damaged. Although included, any result including B4C need to be approached with caution.

3.20.2. Results and discussion

After the method discussed in 3.2.2 was applied, the following dendrogram was created (figure 3.44):

---


In this dendrogram, there are branches with each two witnesses, and a separate one for B15C. The placement of B3Bo and B6C seems encouraging, as they share the same date and script type. But as with spell 2, 3, 5, 8, 10, 12 and 15, this is deceptive, when the actual phrases are taken into regard.  

B3Bo and B6C only share two of the phrases with each other, I,55,a and I,55,e. Compared to B4C and B1P, which are identical based on sentence structure, and B15C, which has one phrase which varies from B4C and B1P. In this phrase, I,55,c, B15C uses: ₐₙₙ ₢ₜₙₖₙ=ₖ (your enemies do not exist), which is the short variant of the phrase used in B1P and B4C, which add ₐₙₙ ᷫₚ-ₜₘₙₜ=ₖ (your opponent does not exist). It seems that the placement of B3Bo and B6C is due to the fact that they are the least like B4C, B15C and B1P, and not because they are similar to each other. For example, in I,55,b, B6C has the unique phrase: iw=ₙ ṯₚ ṯₚₙₙ=ₖ ṯₚ (you are as a god, you will be a god), which varies from the other witnesses, as they include the connector ṯₚ between ṯₚₙₙ=ₖ and ṯₚ.

However, due to the limited variation between B4C, B15C and B1P, it could be possible that the sentence structure pattern of this spell was more open to variation in the late 11th dynasty, and became more fixed in the 12th dynasty.

### 3.20.3. Conclusions

For this spell, the results of the method used in this chapter are of limited use, and deceptive, as it implies a difference in pattern, which is not supported by the actual phrases used. B3Bo and B6C are grouped together because they are both different from the others, not because they share the same pattern. Moreover, as this spell is in de Buck only attested in Deir el-Bersha, any study on regional variation is impossible.

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390 The full sentence structure file is available in appendix 3.18.
391 de Buck (1935) CT I, p. 55,c (B15C).
392 de Buck (1935) CT I, p. 55,c (B1P).
393 de Buck (1935) CT I, p. 55,b (B6C).
394 For this phrase, and the other unique phrases in this spell (I,55,c-d for B3Bo, and I,55,c for B6C), it is possible that the variations were errors, in which something was lost, or changed by mistake.
3.21. Spell 20

This section concerns spell 20. As discussed in the spells above, this spell should be considered part of the group of spells 1-27. This spell concerns the gifts that Geb has given to the deceased, which allows the reconstruction of the deceased in the necropolis, resembling the reconstruction of Osiris.

3.21.1. Introduction

Spell 20 is relatively short, with a total of twelve phrases. Note that the witnesses only use a selection of these phrases. In de Buck, there are a total of eight witnesses, originating from three different locations. For the purposes of this work, only these eight witnesses published in de Buck were used. The following table shows the different witnesses sorted by region (table 3.19):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beni Hasan</td>
<td>BH5C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B3B0, B4C, B6C, B1P</td>
</tr>
<tr>
<td>Theban area</td>
<td>MC105, T9C, T1L</td>
</tr>
</tbody>
</table>

Table 3.19 Witnesses sorted by region for spell 20. See appendix 1 for a full list of details concerning every witness.

In de Buck, four witnesses came from Deir el-Bersha, three witnesses came from the Theban area, and one witness came from Beni Hasan. The following figure shows the percentage of damage which occurred for this spell in the witnesses (figure 3.45):

---

396 Only mentioned in witnesses that are not from Deir el-Bersha. See de Buck (1935) *CT I*, p. 56,a.
398 Jürgens (1996), p. 58, mentions additional witnesses from the middle kingdom: Sid1Sid, Sid2C, Sid3X and KH1KH from Sidmant el-Gebel and Kom el-Hisn.
Figure 3.45 Percentage of reconstruction and damage in the witnesses for spell 20. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

T1L is badly damaged, with nearly 70% partially or fully reconstructed. B4C is nearly 40% partially or fully reconstructed, and MC105 is 30% partially or fully reconstructed. Although these witnesses have been included in the results, any results based on these witnesses need to be approached with caution.

### 3.21.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was created (figure 3.46):

In this dendrogram, there are two main branches, and one separate branch for B1P. The left branch contains BH5C, MC105, T9C and T1L. Based on the results of the spells discussed above, this is
encouraging, as it suggests that there is a distinct pattern in the sentence structure between Deir el-Bersha, and the witnesses from other regions. This is visible in the phrases used as well, as \textit{I,56,a} and \textit{I,56,b} are not used in Deir el-Bersha (the right branch), but are used in the witnesses from the left branch. However, as BH5C is part of the latter branch, it cannot be said whether there is a difference in the pattern between Beni Hasan and the Theban area. However, as BH5C does not use \textit{I,56,b}, \textit{I,57,b} and \textit{I,58,a}, which do occur in the Theban area, there could be a difference between them, but this is not visible in the dendrogram. The connection between BH5C and T1L is visible in \textit{I,57,d}: \textit{in.t=s n=k c.wt=k w3.(w)t ir=k} (may it bring your limbs which were far from you to you), as these two witnesses use the suffix pronoun \textit{s} after \textit{in.t}, rather than the \textit{sn} which was used in the majority of the other witnesses.

The second branch has three witnesses from Deir el-Bersha, namely B3Bo, B4C and B6C. This is encouraging as well, as it supports the idea that there is a difference in sentence structure pattern in Deir el-Bersha. The proximity between B3Bo and B6C is expected due to their date and type of script, but the placement of B4C is probably due to the reconstructions, as they were based on B3Bo. The fact that B1P is not part of this branch could imply that there is a difference based on the date of the witness in Deir el-Bersha, but as B6C only shares three of phrases with B3Bo, this is unlikely. Moreover, B1P and B6C are often more similar to each other than to the other witnesses from Deir el-Bersha. For example in \textit{I,57,b}: \textit{htp n-k im.yw is.w=sn} (those who are in their tombs will be gracious to you).\textit{In the other witnesses, the im.yw is replaced by nb.w, including the witnesses outside Deir el-Bersha.}

\subsection*{3.21.3. Conclusions}
For spell 20, the dendrogram shows that there is a difference in the sentence structure pattern between Deir el-Bersha and the other regions. This is supported by the phrases that occur outside Deir el-Bersha, but not in the witnesses from Deir el-Bersha themselves. Thus, the method used for in this chapter to visualize regional variation between the witnesses is functional to the extent that a Deir el-Bersha and non-Deir el-Bersha pattern can be recognised.

\section*{3.22. Spell 21}
Spell 21\textsuperscript{401} is the subject of this section. Together with spell 1-27, this spell should be considered part of a group of spells. In this spell, the deceased is urged to go to Re, where the deceased will be pure.\textsuperscript{402}

\subsection*{3.22.1. Introduction}
In comparison to the other spells in the group of spells 1-27, this spell is relatively long, with a total of 25 phrases. It needs to be noted that the witnesses use a selection of these phrases. In de Buck, there is a

\textsuperscript{399} de Buck (1935) \textit{CT I}, p. 57,d (BH5C).
\textsuperscript{400} de Buck (1935) \textit{CT I}, p. 57,b (B1P).
\textsuperscript{402} Sokolova (2017), p. 80.
total of eight witnesses, from three different regions. The following table shows the witnesses separated by region (table 3.20):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beni Hasan</td>
<td>BH5C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B3Bo, B4C, B6C, B1P</td>
</tr>
<tr>
<td>Theban area</td>
<td>MC105, T9C, T1L</td>
</tr>
</tbody>
</table>

Table 3.20 Witnesses sorted by region for spell 21. See appendix 1 for a full list of details concerning every witness.

For this spell in de Buck, four witnesses came from Deir el-Bersha, three witnesses came from the Theban area, and Beni Hasan provided one witness. Note that the witnesses used for this work only reflect the material published in de Buck. 403

It needs to be noted here that there is technically another witness for this spell, namely T1C. However, for spell 21-25, it has only some of the same phrases that are used with the other witnesses. Moreover, it is partly in a different order than the order which occurs in the other witnesses for the same group of spells. Due to the reorganisation, and the fact that only some of the phrases of every spell are used, the spell group 21-25 in T1C is considered a separate spell for the purposes of this study, instead of an additional witness with only a few of the phrases that are available for each spell. However, the ‘new’ spell of T1C is provided as a separate entry in appendix 3.25.

The following figure shows the percentage of damage which occurred with every witness for this spell (figure 3.47):

![Figure 3.47 Percentage of reconstruction and damage in the witnesses for spell 21. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.](image)

403 Jürgens (1996), p. 58, mentions additional witnesses from the middle kingdom: Sid1Sid, Sid3X and KH1KH from Sidmant el-Gebel and Kom el-Hisn.
For this spell, T1L is more than 40% damaged, where B4C is nearly 30% damaged. The other witnesses are relatively intact. Due to the reconstructions in T1L and B4C, any results including these two witnesses need to be approached with caution.

3.22.2. Results and discussion

Using the method described in this chapter, the following dendrogram was made (figure 3.48):

![Dendrogram](image)

**Figure 3.48** Rectangular Phylogram display of the distance between different witnesses of spell 21.

In the dendrogram of spell 21, there is one big branch, and two separate branches for B4C and B1P. The final section of the bigger branch shows that the pattern seen in the spells discussed above, seem to apply here as well. As BH5C, MC105, T9C and T1L are closer to each other than to B6C and B3Bo, it seems that there is a difference in sentence structure pattern between Deir el-Bersha, and witnesses from other regions. This separation can be seen in I,58,d: \( pr \ r-k r \ p.t \) (go forth to the sky),\(^{404}\) where Deir el-Bersha uses: \( pr-t \ r \ p.t \) (may you go forth to the sky).\(^{405}\) Thus, the witnesses from Deir el-Bersha use a subjunctive \( sḏm-f \), where the witnesses outside Deir el-Bersha use an imperative. Additionally, as one can see in figure 3.49, it can even be suggested that there is a less pronounced but nonetheless obvious difference between the witnesses from the Theban area, and the witness from Beni Hasan. This can be seen in I,60,e: \( iw \ \wln.\ n-k \ \lnb.\ \wt \) (you overthrew the fences),\(^{406}\) where only BH5C included the particle \( iw \). However, this result is based on a single witness, which leads to uncertainty as to how the structure

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\(^{404}\) de Buck (1935) *CT I*, p. 58,d (BH5C).

\(^{405}\) de Buck (1935) *CT I*, p. 58,d (B3Bo).

\(^{406}\) de Buck (1935) *CT I*, p. 60,e (BH5C).
in Beni Hasan is reflected. Additionally, as T1L is more than 40% reconstructed, its placement could be partially ascribed to the reconstruction.

Although circumstantial, as it is based on the orientation and visualization of the dendrogram, it is remarkable that there is some distance between B3Bo and B6C, and B4C and B1P. This distance could imply that there is some difference in the sentence structure in Deir el-Bersha itself, based on the date of the witness. However, when the actual phrases used for these witnesses are taken into regard, it seems less likely, as the similarity between B3Bo and B6C is less apparent as between B4C and B3Bo, which are quite distant in the dendrogram. This can be seen between B1P and B6C as well, which share the same structure in I,61,d: iw=k w'b ti sp sn.w (you are pure, you are pure), which is used in B1P and B6C, where the other witnesses do not include the sp sn.w. Thus, although a difference is implied by the dendrogram, it cannot be supported by the actual phrases used in this spell.

3.22.3. Conclusions

For this spell, the dendrogram created using the method of this chapter seems to show regional variation in sentence structure. The dendrogram shows a difference between witnesses from Deir el-Bersha, and the other regions, and a separation between Beni Hasan and the Theban area is implied as well.

3.23. Spell 22

The following section will discuss spell 22.409 This spell should be considered part of a group of spells, together with spell 1-27. The spell consists of two themes, first a theme concerning the food offerings given to the deceased. The second section urges the deceased to go forth, and wishes the deceased to have power in his legs, shm-k m rd.wy-k (may you have power in your two legs),411 in different times and places.

3.23.1. Introduction

Spell 22 is of similar length as spell 21, with a total of 22 phrases. Except for B1P and B4C, the witnesses use a selection of these phrases. It needs to be noted that MC105 only has two of the 22 potential phrases, as the lid of the coffin ends, and the spell is not continued on another part of the coffin. In de Buck, there is a total of eight witnesses, originating from three different regions. The following table shows the different witnesses separated by region (table 3.21):

407 The full sentence structure file is available in appendix 3.20.
408 de Buck (1935) CT I, p. 61,d (B6C).
411 de Buck (1935) CT I, p. 69,c (B3Bo).
<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beni Hasan</td>
<td>BH5C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B3Bo, B4C, B6C, B1P</td>
</tr>
<tr>
<td>Theban area</td>
<td>MC105, T9C, T1L</td>
</tr>
</tbody>
</table>

Table 3.21 Witnesses sorted by region for spell 22. See appendix 1 for a full list of details concerning every witness.

The majority of the witnesses come from Deir el-Bersha, with four witnesses. Three witnesses came from the Theban area, and Beni Hasan provides one witness. Note that the material used in this section only reflects the witnesses published in de Buck.

The following figure shows the percentage of damage which occurred in the witnesses for this spell (figure 3.50):

![Figure 3.50 Percentage of reconstruction and damage in the witnesses for spell 22. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.](image)

For this spell, the damage is relatively light in the witnesses, with the exception of B4C, which has nearly 40% partial or full reconstructions, and T1L, which has more than 20% partial or full reconstructions. Any result including B4C and T1L should be considered with caution.

### 3.23.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was produced (figure 3.51):

---

412 As explained in chapter 3.22.1, there is an additional witness from the Theban area (T1C).

413 Jürgens (1996), p. 58, mentions additional witnesses from the middle kingdom: Sid1Sid, Sid3X and KH1KH from Sidmant el-Gebel and Kom el-Hisn.
Figure 3.51 Rectangular Phylogram display of the distance between different witnesses of spell 22.

In this dendrogram, there is one main branch, and one additional branch for B1P and B6C. The placement of T9C and T1L, and to some extend MC105 is encouraging, as it implies that there is a sentence structure pattern in the Theban area. It needs to be noted that the placement of MC105 has significant uncertainty, as it only has two of the 22 phrases, and shares only one phrase, I,63,c, with the other witnesses. Nonetheless, the variation between Deir el-Bersha and the Theban area can be seen in I,66,a, where the witnesses from Deir el-Bersha have: \( \text{nd.ty*sn n-t} \) (their two protectresses are yours),\(^{414}\) while the witnesses from the Theban area have: \( \text{nd.ty nd-sn n-k st} \) (the two protectresses, they protect it for you).\(^{415}\) BH5C has a unique phrase here: \( \text{nd.ty r\textsuperscript{*} nd-k st} \) (the two protectresses of Re, may you protect it).\(^{416}\)

Due to the placement of B3Bo on the same sub-branch, it cannot be stated that there is a distinct sentence structure pattern in Deir el-Bersha. However, the placement of BH5C at some distance from the witnesses from the Theban area suggest that there might be a distinct pattern in Beni Hasan as well, but as this is based on only one witness, it cannot be more than a suggestion.

3.23.3. Conclusions

In the dendrogram of spell 22, it is possible to see regional variation, although due to the placement, the border between Deir el-Bersha and the other regions is a lot less clear cut, as is the case in spell 20 and 21. Even though the borders are fuzzy, it is still possible to see a distinct group for the Theban area, although the placement of MC105 there may not be accurate. Based on these results, it can be stated

\(^{414}\) de Buck (1935) CT I, p. 66,a (B3Bo). Note that B1P and B6C use \( \text{=k} \) instead of \( \text{=t} \), as the suffix pronoun refers to the gender of the owner.
\(^{415}\) de Buck (1935) CT I, p. 66,a (T9C).
\(^{416}\) de Buck (1935) CT I, p. 66,a (BH5C).
that for spell 22, the method used in this chapter seems to work to show regional variation between the witnesses.

3.24. Spell 23

The following section of this chapter concerns spell 23.\(^{417}\) This spell should be considered part of the same group of spells discussed above. This spell is a statement that the deceased is not treated as a common criminal, who is about to be executed: \(n rdi.t(w)=t \ m \ hbt \ didi. t \ sbi.w \ im=s \ n \ rdi.tw \ 5s \ w \ n \ hrt=t\)\(^{418}\) (you will not be placed in the place of execution, in which rebels are placed, sand will not be placed to your face).

3.24.1. Introduction

Spell 23 is a relatively short spell, with a total of sixteen phrases,\(^{419}\) of which every witness has a selection. In de Buck, there are a total of seven witnesses for this spell,\(^{420}\) which originate from three different regions. The following table sorts the witnesses by region (table 3.22):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beni Hasan</td>
<td>BH5C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B3Bo, B4C, B6C, B1P</td>
</tr>
<tr>
<td>Theban area</td>
<td>T9C, T1L</td>
</tr>
</tbody>
</table>

Table 3.22 Witnesses sorted by region for spell 23. See appendix 1 for a full list of details concerning every witness.

As one can see above, the majority of the witnesses originate from Deir el-Bersha, which provides four witnesses. The Theban area supplied two witnesses,\(^ {421}\) and Beni Hasan has one witness. Note that the material used for this section only reflects the witnesses published in de Buck.

The following figure shows the percentage of damage which occurred in every witness (figure 3.52):

---


\(^{418}\) de Buck (1935) CT I, p. 70,d - 71,a (B3Bo).

\(^{419}\) The number of phrases in de Buck is actually 17, as I merged 71,h and 72,a together.

\(^{420}\) Jürgens (1996), p. 58, mentions two additional witnesses, Sid1Sid and KH1KH from Sidmant el-Gebel and Kom el-Hisn.

\(^{421}\) As explained in chapter 3.22.1, there is an additional witness from the Theban area (T1C).
The witnesses in spell 23 are relatively undamaged, as the highest percentage of damage occurs in B4C, which is less than 30%. Thus, for this spell, the influence of reconstruction on the results should be limited.

3.24.2. Results and discussion

After applying the method discussed in this chapter, the following dendrogram was produced (figure 3.53):

In this dendrogram, there is one main branch, and three small branches containing one witnesses each. The three small branches are an expected result, when taking the phrases in regard, \footnote{The full sentence structure file is available in appendix 3.22.} which are highly
variable between the witnesses, so any common ground between any witness actually seems more based on how little they share between them.

For the purposes of this chapter, the placement of all witnesses that are not from Deir el-Bersha is encouraging, as it implies a difference between the structure of Deir el-Bersha and the other regions. For example, this is visible in I,70,b, where the witnesses from Deir el-Bersha have: \( n \ ip.t(w)=T \ n \ ddh.t(w)=T \ n \ hnr.t(w)=T \) (you will not be assessed, you will not be imprisoned, you will not be restrained). In the same phrase, T9C has: \( n \ ip.t(w)=k \ n \ hnr.t(w)=k \) (you will not be assessed, you will not be restrained), leaving \( ddh.t(w)=k \) out. T1L has: \( n \ ip=k \ n \ hnr=k \ n \ ddh.t(w)=k \) (you were not assessed, you were not restrained, you will not be imprisoned), which uses and indicative \( sm=f \) for \( ip \) and \( hnr \), and moved \( ddh.t(w) \) to the back. Finally, BH5C has: \( n \ ip.t(w)=k \ n \ hni.t(w)=k \) (you will not be assessed, you will not be restrained), which is similar to T9C, although \( hnr \) is written as \( hni \). However, it needs to be noted here that the placement of BH5C, T9C and T1L is more due to their lack of common ground. T9C and T1L have only 2 phrases in common, I,71,c and I,71,d, where BH5C shares two phrases with T1L: I,71,b and I,71,d. BH5C shares only one phrase with T9C: I,71,d. However, BH5C, T9C and T1L have only a limited number of phrases in common with the witnesses of Deir el-Bersha.

3.24.3. Conclusions

Although some regional variation is implied in the dendrogram, it is deceptive as the witnesses of this spell are all remarkably varied from each other in their sentence structure. However, it is intriguing to note that the method actually allows grouping on limited similarity as well, although one could expect random chance to be a major factor such that this method should in this case bit be solely relied upon.

3.25. Spell 24

This section will discuss spell 24. This spell should be considered part of a spell group together with spell 1-27. This spell concerns the cacophony of sounds which is created by the gods, after the deceased is justified.

3.25.1. Introduction

The total number of available phrases in used in spell 24 is eighteen, but with exception of B4C, B6C and B1P, only a small selection is used, as BH4C and B3Bo have two phrases, T9C has six phrases, and

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423 de Buck (1935) CT I, p. 70,b (B3Bo). Note that B1P and B6C use \(+k\) instead of \(+T\), as the suffix pronoun refers to the gender of the owner.
424 Although \( hni \) is a variant of \( hnr \), I counted this as a variation, as it might imply a phonetic development for this lemma in Beni Hasan.
425 Usually one or two phrases at most, depending on the witness from Deir el-Bersha.
426 In as far as relying on one method only should not be considered prudent in general.
429 De Buck actually has 20 phrases, but I,73,d and I,74,a, and I,75,e-f have been merged.
T1L has three phrases. In de Buck, this spell is attested in seven witnesses, originating from three different regions. The following table shows the witnesses per region (table 3.23):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beni Hasan</td>
<td>BH5C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B3Bo, B4C, B6C, B1P</td>
</tr>
<tr>
<td>Theban area</td>
<td>T9C, T1L</td>
</tr>
</tbody>
</table>

Table 3.23 Witnesses sorted by region for spell 24. See appendix 1 for a full list of details concerning every witness.

As one can see above, four of the seven witnesses came from Deir el-Bersha. Two witnesses came from the Theban area,\(^{430}\) and one witness came from Beni Hasan. For the purposes of this section, only the witnesses from the publication of de Buck have been used.\(^{431}\)

The following figure shows the percentage of damage which occurred in the witnesses of this spell (figure 3.54):

![Figure 3.54 Percentage of reconstruction and damage in the witnesses for spell 24. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.](image)

With the exception of B4C, which is more than 30% partially or fully reconstructed, the witnesses for this spell are undamaged, or barely damaged. As B4C is included in the results, its placement needs to be considered with some caution.

3.25.2. Results and discussion

After the method discussed in 3.2.2 was applied, the following dendrogram was produced (figure 3.55):

\(^{430}\) As explained in chapter 3.22.1, there is an additional witness from the Theban area (T1C).

\(^{431}\) Jürgens (1996), p. 58, notes that there is another witness from Sidmant el-Gebel (Sid1Sid).
As discussed above, there is a clear difference between the left branch, containing BH5C, B3Bo, T9C and T1L, as they only have a few of the eighteen phrases. The fact that they were placed on the same branch shows that the program will separate correctly based on the existence of a phrase or not. However, as B3Bo is placed on the same branch as BH5C, T9C and T1L, it cannot be called a feature that only occurs in the regions outside Deir el-Bersha. This is partly due to 1,73-74,d-a: *iw ḫ3.n n-t bik* (the falcon has screeched to you),\(^{432}\) which is used by BH5C, T9C and T1L as well, where B1P and B4C have: *iw ḫ3.n-k in bik* (you have been mourned by the falcon).\(^{433}\) However, the placement of T9C creates a problem, as this witness actually has more phrases than B3Bo, BH5C and T1L, so some distance would have been expected from this group.

Although the long version of this spell is restricted to Deir el-Bersha in the current available material, the dendrogram does not correctly reflect this, as B4C, B6C and B1P are all on different branches. This can be explained however, as within the section of phrases only shared between them, they have five phrases where every witness has their own sentence structure, even though they are minor variants of each other. For example, 1,74,e, where B1P has: *iw ḫ3.n-k in ḍr.ty* (you have been mourned by the two kites), B5C has: *iw ḫ3.n n-k ḍr.ty* (the two kites have screeched for you), and B4C has: *iw ḫ3 n-t ḍr.ty* (the two kites screech for you). Thus, the separate placement can be supported, although a general branch for this group would have been expected.

### 3.25.3. Conclusions

The method used in this chapter seems functional for this spell, as it clearly separates the witnesses with the short version of the spell from the ones with the long version. However, due to variation in the long version, the dendrogram produced does not show the similarity between the witnesses of the long version, except that they are distant from the short version. Additionally, as B3Bo is placed with the witnesses from the other regions, the dendrogram does not show regional variation clearly, even though

\(^{432}\) de Buck (1935) *CT I*, p. 73-74,d-a (B3Bo).

\(^{433}\) de Buck (1935) *CT I*, p. 73-74,d-a (B1P). B6C has a unique phrase, which uses a *ṣdm-* instead of a *ṣdm.n-*.
the long version only occurs in witnesses from Deir el-Bersha in de Buck, while B3Bo shows it was not
the sole version used for this spell for this region.

3.26. Spell 25
The following section will discuss spell 25.\textsuperscript{434} As with the other spells discussed above, spell 25 should be
considered part of a group, which contains spell 1-27. In this spell, the deceased is given a parcel of land
in the valley\textsuperscript{435} by Re.\textsuperscript{436}

3.26.1. Introduction
Spell 25 is short, with a total of eleven phrases. With the exception of B4C and B1P, the witnesses only
have a selection of these phrases. In de Buck, there are a total of six witnesses, which come from three
different regions. The following table shows the witnesses sorted by region (table 3.24):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beni Hasan</td>
<td>BH5C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B4C, B6C, B1P</td>
</tr>
<tr>
<td>Theban area</td>
<td>T9C, T1L</td>
</tr>
</tbody>
</table>

Table 3.24 Witnesses sorted by region for spell 25. See appendix 1 for a full list of details concerning every witness.

In de Buck, Beni Hasan provides one witness, Deir el-Bersha supplied three witnesses, and the Theban
area has two witnesses.\textsuperscript{437} Note that the material used for this chapter only reflect the material available
in de Buck.\textsuperscript{438}

For the witnesses, the following table (figure 3.56) shows the percentage of damage which occurred in
them:

\textsuperscript{434} de Buck (1935) CT I, p. 76,a - 77,b; Speleers (1946), p. 9, 167; Faulkner (1973), p. 16; Barguet (1986), p. 169-170;
\textsuperscript{435} I assume this to be a valley in the netherworld.
\textsuperscript{436} Sokolova (2017), p. 80.
\textsuperscript{437} As explained in chapter 3.22.1, there is an additional witness from the Theban area (T1C).
\textsuperscript{438} Jürgens (1996), p. 58, notes that there is another witness from Sidmant el-Gebel (Sid1Sid).
The witnesses in this spell are relatively intact, with the exception of B4C, which is nearly 40% partially or fully reconstructed. Thus, any results including B4C need to be approached with some caution.

3.2.6.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was created (figure 3.57):

In this dendrogram, there is one main branch, separated into two sub-branches for BH5C and T9C, and B4C and B6C respectively. Finally, there is a separate branch for B1P, and one for T1L.

The sub-branch of BH5C and T9C is encouraging, as it shows that there is a sentence structure pattern for this spell that is different from the patterns used in Deir el-Bersha. This can be supported by the fact that BH5C and T9C do not have phrase I,76.a. For example, this is visible in I,76,j, where the witnesses from Deir el-Bersha have: *imi n-f in r* sśm sw ('give to him,' so says Re, 'guide him.'), where BH5C and T9C have: *imi n-f r* sśm-f sw (give Re to him, may he guide him). However, as T9C only has five of the eleven phrases in total, of which only two are similar to BH5C, its placement in this branch is dubious.

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439 de Buck (1935) CT I, p. 76,j (B1P).
440 de Buck (1935) CT I, p. 76,j (T9C). Note that this could be read as: Give to him Re, may he guide him.
Moreover, as T1L shares three phrases with BH5C, and uses the same number of phrased as BH5C, one would expect more proximity with T1L, which is on its own branch, than between T9C and BH5C.\footnote{Even though these phrases (I,76,c, I,76,f and I,76,i) are shared with Deir el-Bersha as well.}

Additionaly, when the witnesses from Deir el-Bersha are taken into regard, the same issue occurs, as B4C and B6C are placed on the same sub-branch. This seems encouraging, as they are both older than B1P, which would explain the separation. However, B4C and B1P share eight phrases,\footnote{I,76,a, I,76,c, I,76,f-j and I,77,b.} where B4C and B6C only share four,\footnote{I,76,f-h and I,77,b.} so one would rather expect B4C and B1P to share a branch.

3.26.3. Conclusions

As with earlier short spells that have been discussed above, the results visualised in the dendrogram of spell 25 are deceptive, as they suggest similarity between witnesses that cannot be supported when the actual phrases are taken into regard, upon which different grouping would have been expected. However, simply based on one phrase, one could suggest that there is a difference in sentence structure pattern between Deir el-Bersha and the other regions. Although this is visualised in the dendrogram, the other issues with this spell show that this is likely due to chance.

3.27. Spell 26

The following section concerns spell 26.\footnote{\textit{de Buck} (1935) CT I, p. 77,c - 78,m; \textit{Speleers} (1946), p. 9, 168-169; \textit{Faulkner} (1973), p. 16-17; \textit{Barguet} (1986), p. 170; \textit{Carrier} (2004,a), p. 40-41; \textit{Gracia Zamacona} (2008), p. 1105, 1283.} This spell should be considered part a single spell group that compromises spells 1-27. The spell states that the fear (\textit{snfd}), respect (\textit{šfš.t}) of the deceased exists among the spirits, as the deceased is justified.\footnote{\textit{Sokolova} (2017), p. 80.} This is followed by a wish that the deceased may travel in the netherworld.

3.27.1. Introduction

For the purposes of regional variation, this spell is of limited use, since in de Buck, the four attested witnesses of this spell originate from Deir el-Bersha. This spell has nonetheless been included, to facilitate the discussion of the spell group of spells 1-27 in chapter 3.29. The spell is relatively short, using a total of fourteen phrases,\footnote{\textit{In the Buck the number of phrases is higher, but some phrases were merged.}} of which the witnesses only use a selection, except for B4C, which uses every phrase. The following figure shows the percentage of damage which occurred in the witnesses (figure 3.58):

\begin{figure}
\centering
\includegraphics[width=\textwidth]{figure3_58}
\caption{Percentage of damage in witnesses for spell 26.}
\end{figure}
The witnesses in this spell are relatively intact, with the exception of B4C, which is nearly 40% partially or fully reconstructed. Therefore, any results including B4C should be approached with some caution.

### 3.2.7.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was produced (figure 3.59):

In this dendrogram, there are three branches, with the central branch containing B6C and B15C. These two witnesses were most likely placed together as they uniquely share one phrase, l,78,d-e, in addition to the phrases they have in common with the other two witnesses, or phrase structures that only occur in either of them. B1P and B4C have: *lw ḫnmm.t m sw.t-ib n wsir spi pn* (the sun-folk are in joy because of the Osiris, *this spi*),\(^{447}\) where B6C and B15C have: *lw ḫnmm.t m sw.t-ib n Ỉḥ3-nḥt pn* (the sun-folk are in joy because of this Ỉḥ3-nḥt).\(^{448}\) As one can see, the only difference in phrase l,78,d-e is the use *wsir* (Osiris) before the name of the owner in B1P and B4C. Therefore, as only one phrase is involved, it would be presumptive to claim that there is a specific structure pattern for these B6C and B15C, outside of the unique variation of the other witnesses of this spell.

### 3.2.7.3. Conclusions

As all the witnesses originate from the same region, spell 26 is of limited use for the purposes of this chapter. However, it shows that the method used in this chapter is sensitive enough to correctly place

\(^{447}\) de Buck (1935) *CT I*, p. 78,d-e (B1P). Note that B4C uses *ss.t-ḥdt-ḥtp tn* instead of *spi pn* (name of the owner).

\(^{448}\) de Buck (1935) *CT I*, p. 78,d-e (B1P). Note that B4C uses *ḏḥwy-t-nḥt pn* instead of *Ỉḥ3-nḥt pn* (name of the owner).
witnesses based on shared similarity in comparison to the other witnesses, even if it concerns one data point.

3.28. Spell 27

This section will discuss spell 27,\(^{449}\) the final spell in what should be considered a group of spells, running from spell 1 to spell 27. This spell is a statement of the successful justification of the deceased,\(^{450}\) made clear in the phrase \(n\ m\ t\-k\) (you did not die).\(^{451}\)

3.28.1. Introduction

Spell 27 is a relatively short spell, consisting of eighteen phrases in total, of which every witness uses a selection. In de Buck, this spell is attested in four witnesses, that originate from three different regions. The following table shows the witnesses sorted by region (table 3.25):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S10C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B4C</td>
</tr>
<tr>
<td>Theban area</td>
<td>MC105, T9C</td>
</tr>
</tbody>
</table>

Table 3.25 Witnesses sorted by region for spell 27. See appendix 1 for a full list of details concerning every witness.

Two of the witnesses of this spell come from the Theban area, and Asyut and Deir el-Bersha both provide one witness. Note that the material used in this section only reflect the material published in de Buck.

The following table shows the percentage of the damage which occurred in the witnesses (figure 3.60):


\(\text{Sokolova (2017), p. 80.}

\(\text{de Buck (1935) } CT I, \text{ p. 80,b (T9C).}\)
In this spell, MC105 is nearly for 50% partially or fully reconstructed, and B4C is nearly 30% reconstructed. Due to this damage, any result which included these two witnesses needs to be approached with caution.

### 3.28.2. Results and discussion

The method described in 3.2.2 led to the creation of the following dendrogram (figure 3.61):

![Dendrogram](image)

In this dendrogram, which nearly represents a rectangular cladogram, there are three branches, one for S10C, one for B4C, and one for MC105 and T9C. If one holds the hypothesis that regional variation can be visualised using the sentence structure, the results for this spell are ideal. Although it only concerns four witnesses, every region has its own branch. This can be seen in l,79,c, where MC105 and T9C have: *in snq.t-t ir.t špss=k* (it is his foundation that made your nobility),\(^{452}\) B4C has: *in int.t=t ir.t šps.t-t* (it is your fetter which made your nobility), and S10C has: *in snq.t-k ir.t šps=k* (it is your foundation that made your nobility). In these phrases, the Theban area uses *f* after *snq.t*, where S10C uses *k* after *snq.t*, while B4C replaced *snq.t* with *int.t*, while following the suffix pronoun structure of S10C. However, the placement of MC105 could be more due to the method of reconstructing the phrases, as these reconstructions were usually based on T9C.

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\(^{452}\) de Buck (1935) CT I, p. 79,c (T9C).
Additionally, MC105 and T9C have multiple phrases that are not used by S10C and B4C which may underlie their separation from MC105 and T9C.

3.28.3. Conclusions

For spell 27, the method used for this chapter shows clearly the regional variation in sentence structure pattern, as every region is placed on its own branch of the dendrogram.

3.29. Spell group 1-27

In this section the method outlined in chapter 3.2 will be applied simultaneously to the entire spell group of spells 1-27 discussed before, instead of a single spell at the time. This approach is possible due to the fact that every spell of this group was encoded.

The following table will show the spells used per witness of this group (table 3.26):

\[^{453}\) S10C does not use I,79,i-k and I,80,c.
\[^{454}\) B4C does not use I,79,f, I,79,i, I,79,l-n and I,80,b. Additionally it uses I,78-80,o-a, which only occurs in this witness.
Table 3.26 Occurrence of spells in for every witness in spell 1-27.

It needs to be noted here that this table only reflects the occurrence of the spell, and is not intended to represent the order of the spells on the supports.\(^{455}\) It needs to be mentioned as well that as MC105 has two witnesses for spell 1, two witnesses are in the table for spell 1, but for all the other spells where MC105 only has one witness, the spells have been grouped under MC105,a.

As there is not one witness that has all the spells, it was necessary to fill these openings in the .faa file, as discussed in chapter 3.2.2. For the purpose of this section, every spell that is not attested in a witness was treated as if it was a missing phrase, so it was replaced in the .faa file with a number of hyphen signs equal to the number of phrases in that spell.

\(^{455}\) See Jürgens (1996), p. 57-59, for actual tables concerning the order of spells on the supports.
3.29.1. Results and discussion

Using the method of this chapter, but this time for 27 spells in sequence, the following dendrogram was created (figure 3.62):

![Dendrogram Image]

Figure 3.62 Rectangular Phylogram display of the distance between different witnesses of spell 1-27. Numbers were added to indicate the 2 distinct main branches.

As one can see in the figure above, there are two main branches, and a separate branch for S10C. Branch 1 consist of two sub-branches, the left sub-branch containing B1P, and the right sub-branch containing the rest of the witnesses of branch 1. On this right sub-branch, a further division can be made into two sub-branches, one containing B4C, B15C and MC105,b, the other containing B2Bo, B3Bo, B4Bo and B6C. The placement of all the witnesses from Deir el-Bersha on branch one is encouraging, as it supports the suggestion that there is a distinct sentence structure pattern in Deir el-Bersha, when compared with the other regions in which this spell group is attested.

However, there is one witness which complicates this result, namely MC105,b, which originates from the Theban area. But, as this witness has only one spell of the 27 spells, it can be assumed that its placement has considerable uncertainty. Moreover, as shown in figure 3.3 in chapter 3.3.1, MC105,b is badly damaged, and due to the extent of reconstruction that took place, any placement could be due to the reconstruction, instead of the original text of this witness. Therefore, this witness should be ignored.
As one can see in figure 3.63, there is another encouraging feature which occurs in this spell group, namely that B2Bo, B3Bo, B4Bo and B6C share the same sub-branch. These witnesses belong to the same group in Willems, and they use the same technique of inscription, where the text is first written in ink, and then incised. Moreover, it is fitting that B3Bo and B4Bo are placed together, as they belong to the same owner. It is encouraging that these four witnesses have been grouped together, in comparison to the other witnesses from Deir el-Bersha, as this implies the existence of a distinct sentence structure pattern in the late 11th dynasty or early 12th dynasty in Deir el-Bersha, when compared to other periods of coffin creation in Deir el-Bersha.

With the exception of S10C and MC105,b, branch 2 consists of all the witnesses that do not originate from Deir el-Bersha, which as stated above, suggests that there is a distinction between the sentence structure of witnesses from Deir el-Bersha, and those from other regions. However, as Y1C and BH5C share the main branch, it is not clear whether there is a difference in the sentence structure pattern between Y1C, BH5C and the witnesses from the Theban area, even though Y1C and BH5C are on either extreme of the branch.

As S10C is on its own branch, it could be suggested as well that there is a sentence structure pattern for Asyut as well, in comparison to the other regions. However, this statement would be based on one witness only, and therefore should not be considered with much weight.

When the dendrogram created for this spell group is compared to the stemma for this spell group in Jürgens, there is only similarity on the greater branches. This is most likely due to different criteria used for the comparisons. Branch 1 can be compared to type $\epsilon$ in general, but it does not resemble any of the sub-types of this section, as for example B6C and B15C are divided in two separate sub-branches in the dendrogram, whereas in Jürgens they are both part of type $\epsilon$4. The same can be said in of branch 2, as it is generally comparable to Jürgens type $\delta$1, but B4C is part of type $\delta$ in Jürgens, but not part of the same group in the dendrogram.

However, the suggestion of Jürgens that Y1C originates from Asyut is not visible in this dendrogram, even if it is suggested in the three spells that S10C and Y1C share. It is possible that the distance between S10C and Y1C is due to the fact that S10C has fifteen of the spells, and Y1C only three, which gives too few datapoints between the two witnesses in comparison to the potential connections between other witnesses.

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3.29.2. Conclusions

Based on the dendrogram created for the spell group of spells 1-27, it seems that it is possible for regional variation based on sentence structure to be visualised when dealing with spell groups as well, even if not all the spells are available for every witness. Moreover, when taking the problematic short spells 2, 3, 5, 8, 10, 12, 15 and 19 into regard, it seems that the issues due to a low number of phrases are limited as well, as the program has more material to base its allocation on. Based on the dendrogram, created in this section, it seems that there is a difference in sentence structure pattern between Deir el-Bersha and the other regions. Additionally, it seems that there is a distinction within Deir el-Bersha as well, based on the period of coffin creation.

3.30. Spell 30

The following section will discuss spell 30.\(^{458}\) This spell should be considered part of a spell group consisting of spells 30-32, which is closely related to a spell group consisting of spells 33-37.\(^{459}\) Additionally, these two groups should be considered related to the spell group of spells 38-41 as well.\(^{460}\) These spell groups are considered part of a type of texts which Assmann\(^{461}\) refers to as ‘Verklärung’ texts.\(^{462}\) Moreover, it should be considered part of a group of texts that represent a ‘dramatic argument’, constituting a dialogue.\(^{463}\) However, as Willems\(^{464}\) notes, it should not be perceived as a play that occurred as part of the funerary proceedings, but rather a performance of a priest. The dialogue of this spell might have been recited as part of a mortuary ritual, performed during seasonal festivals: \(\text{m tp-tr nb n hr.t-nfr} \) (in every seasonal festival of the necropolis).\(^{465}\)

The spell itself concerns a statement given by the gods of the horizon concerning the deceased being received by the \(\text{imn.tt nfr.t} \) (beautiful west),\(^{466}\) the goddess of the west, after the deceased has finished the process of justification.

3.30.1. Introduction

Spell 30 is a medium sized spell, with a total of 33 phrases that are available to the witnesses, when the title of the spell sequence is included. However, it needs to be noted that only four witnesses, S1C, S2C, B1L and T1L,b\(^{468}\) have a title. None of the witnesses use every phrase that is available, but rather a


\(^{461}\) Assmann (1986).


\(^{463}\) Ogdon (1982).


\(^{466}\) de Buck (1935) CT I, p. 83,f (S1C).

\(^{467}\) de Buck (1935) CT I, p. 88,b (B1P).

\(^{468}\) It needs to be noted that in T1L,b, the title of the spell group 30-32 is actually written preceding spell 33, although I trust de Buck that the title belongs with spell 30-32.
selection of the available phrases. In de Buck there are a total of 21 witnesses for this spell,\(^{469}\) which originate from five different regions. It needs to be noted however, that the supports T1L and B12C provide two witnesses each. The following table shows the witnesses sorted by region (table 3.27):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S1C, S2C, S5C, S6C, S10C, S11C, S12C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B2Bo, B3Bo, B12C,a, B12C,b, B13C, B1L, B3L, B4L, B1P</td>
</tr>
<tr>
<td>el-Lisht</td>
<td>L2Li</td>
</tr>
<tr>
<td>Meir</td>
<td>M24C, M25C</td>
</tr>
<tr>
<td>Theban area</td>
<td>T1L,a, T1L,b</td>
</tr>
</tbody>
</table>

Table 3.27 Witnesses sorted by region for spell 30. See appendix 1 for a full list of details concerning every witness.

Most of the witnesses come from Deir el-Bersha, which provides nine witnesses in de Buck, although two of the nine witnesses come from the same support. Asyut supplied seven witnesses. Meir and the Theban area have two witnesses each, although both witnesses of the Theban area come from the same support. Finally, there is one witness that came from el-Lisht. Note that the material used in this section only reflects the material published in de Buck.

The following figure shows the percentage of damage which occurred in the witnesses for this spell (figure 3.64):

\(^{469}\) Jürgens (1995), p. 195, notes additional witnesses: S16C, S2Tü, S1X and S6P from Asyut, and pLouvre E 15594, which is of unknown origin. Willems (2001), p. 258, note 16, mentions that Sid4Sid from Sidmant el-Gebel has this spell as well.
In this spell, the witnesses from Meir nearly no longer exist, as both witnesses are close to 90% partially or fully reconstructed. B12C,a is 50% partially or fully reconstructed, L2Li is more than 40% reconstructed, and B13C is more than 30% reconstructed. S1C and S2C are both nearly 30% partially or fully reconstructed, while the remaining witnesses are relatively undamaged. Although the damaged witnesses are not excluded from this work, their placement in the results should be approached with caution.

3.30.2. Results and discussion

After the method described in 3.2.2 was used, the following dendrogram was created (figure 3.65):
In this dendrogram, there is one large branch, on which most of the witnesses were placed, and a smaller one for S1C and S2C, and a final branch for B1P.

In the final section of the left sub-branch of the large branch (figure 3.67), on the right-hand side, there is a collection of two branches of witnesses from Asyut, one containing S5C, S10C and S12C, and the other S6C and S11C. This section of the branch includes a sub-branch consisting of B1L and B3L as well. As B1L and B3L are on the same section, it cannot be said that this is a visualization of a specific Asyut sentence structure pattern. However, based on the phrases used, the placement of B1L and B3L is a bit unusual, as they have ten phrases that do not occur in the witnesses from Asyut in this section, with the exception of S5C, which only lacks four phrases in comparison to B1L and B3L. Thus, the proximity of B1L and B3L to this section of witnesses from Asyut is probably less close than shown here, which is supported when a rectangular cladogram is used instead (figure 3.66), where one can see that the Asyut group is on a different branch than B1L and B3L. Thus, based on this alternative visualisation, there are still signs that there is an Asyut sentence structure pattern in this section. However, based on I,82,b: ds.yt m r n l̄bbs.w (and a shout from the mouth of the

Figure 3.65 Rectangular Phylogram display of the distance between different witnesses of spell 30.

Figure 3.66 Spell 30: Rectangular cladogram display of the final section of the left sub-branch of the main branch.

Figure 3.67 Spell 30: Final section of the left sub-branch of the large branch.

\footnote{90-91,a-d, 92-93,a-c, 94,a-c.}
there is some connection between B1L, B3L, S5C, S6C, S10C, S11C and S12C, as these all have the same structure, where B2Bo, B3Bo, B1P, M24C, M25C and T1L,a-b have: $\text{ds.yt } m \ r \ n \ h'b.t.\text{.(w)t}$ (and a shout from the mouth of the $\text{hbs.w}$ with $\text{nhb.t.(w)t}$). In this phrase, S1C and S2C have: $\text{ds.yt } m \ [n\text{hb.t.(w)t]}$ (And a shout from the $\text{nhb.t.(w)t}$), which does not use the $r \ n$, and B12C,b, B13C and B4L have: $\text{ds.yt } m \ h\text{bs.w}$ (and a shout from the mouth of the veiled ones), which does not write the genitival adjective $n$.

However, beside the witnesses from Asyut, there are two more witnesses which are on their own branch. S1C and S2C are grouped not with the other witnesses of Asyut, and seem to form their own distinct group. Their placement together is encouraging, as they are part of a set of coffins which belongs to the same owner. As they are placed separate from the other witnesses from Asyut, it can be suggested that two different patterns for this spell were in use there, although it is possible that S1C and S2C use a unique variation in the sentence structure that does not reflect Asyut entirely.

In the stemma of spell groups 30-32 and 33-37 in Jürgens one can observe the same general groups, as S1C and S2C are part of type $\Theta$, where the other witnesses are part of type $\nu$, although the subdivision in Jürgens is not the same as seen here. The proximity of S5C, S6C, S10C, S11C and S12C to the witnesses of Deir el-Bersha is visible in Jürgens as well, as these are all part of the large group $\kappa$, though not divided in the same manner beyond this point. However, this section deals with one spell, where Jürgens deals with eight spells, so some differences are expected.

When considering the witnesses from Deir el-Bersha, it is encouraging that they are generally grouped together, on the same section of the large branch. However, as B1P and B3Bo are placed apart from these sections, and there is no clear sub-branch devoted to these witnesses, it seems that the underlying similarity between these witnesses is limited. It needs to be noted that the distance between B2Bo and B3bo is somewhat unusual, as they do share fourteen phrases with each other, as they are dated to the same period, and share the same type of inscription. More proximity would have been expected. However, they do share the same structure in 1,88,b: $\text{iw.(ti) ntr rnp} \ ms.n \ inn.t \ nfr.t \ iy \ min \ m \ ts 'nh'$ (welcome, young god, whom the beautiful west brought forth, who came today from the land of the living), which varies from the other witnesses, which have for example: $\text{iw.(ti) m htp i} \ nn.t \ ntr \ rnp} \ ms.n \ inn.t \ nfr.t \ iy.n=k \ min \ m \ ts 'nh'$ (welcome in the peace of the west, young god, whom the beautiful west has brought forth, after you came today from the land of the living), or: $\text{iw.(ti) m htp ntr rnp} \ ms.n \ inn.t \ iy \ min \ m \ ts 'nh'$ (welcome in peace, young god, whom the west brought forth, who came today from the land of the living).

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471 de Buck (1935) CT I, p. 82,b (S6C).
472 de Buck (1935) CT I, p. 82,b (T1L,a).
473 de Buck (1935) CT I, p. 82,b (S1C).
474 de Buck (1935) CT I, p. 83,b (B12C,b).
476 de Buck (1935) CT I, p. 88,b (B2Bo).
477 de Buck (1935) CT I, p. 88,b (T1L,a). This structure is used in T1L,b as well.
478 de Buck (1935) CT I, p. 88,b (B4L). This structure is used in B13C as well.
In the right final section of the large branch (figure 3.68), there is T1L,a-b and L2Li. The placement of T1L,a and T1L,b is not unusual, as they come from the same support, but the placement of L2Li is. Nearly every phrase that L2Li uses has a unique structure, with the exception of I,93,a and I,93,c, which it shares with T1L,a. However, it must be noted that these phrases are shared with B2Bo, B3Bo, B1L and B1P as well, so it could have likely been placed near either of these. The placement of L2Li might thus be random, as it shares so few phrases with the other witnesses. In Jürgens, T1L,a-b and L2Li are not placed close, but are two distinct types, β and ι, so it is not unlikely that the placement here is more due to lack of commonality with the other witnesses in this spell, than actual similarity between el-Lisht and the Theban area.

Finally, the placement of M24C and M25C might suggest a regional pattern, but as both were heavily damaged, this may be purely due to the reconstructions performed on the text. Therefore, their placement, even if it supports the idea of a regional pattern used in Meir, should be discarded.

3.30.3. Conclusions

For spell 30, the dendrogram does not clearly visualise regional patterns in the sentence structure, as many borders between regions are fuzzy. However, there is some indication of two sentence structure patterns in Asyut, although one of the two patterns are related to the pattern structure used in Deir el-Bersha. As is visible with T1L,a-b and L2Li, there are problems with the method used in this chapter when dealing with witnesses that are divergent from the other witnesses.

3.31. Spell 31

This section will discuss spell 31.479 This spell should be considered a group together with spell 30 and 32, which is closely related with the spell group of spells 33-37, and spells 38-41. This spell continues the discourse of spell 30, in three similarly structured couplets, which consists of the structure: ‘May you see ... The young god is similar to you’.480 This discourse is most likely performed by the same gods who spoke in the last section of spell 30.481 In the spell, the deceased is wished to witness the falcons and bulls in their birth places.

3.31.1. Introduction

This spell is short, with a total of seven phrases, although in de Buck the number is higher482. Note that every witness only uses a selection of these available phrases. In B2Bo, B12C,a-b, B13C, B1L and B4L, this spell was written in the form of a table, where the phrases Ỉḫ ms-k (therefore, may you see)483 and iw tt

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482 In order to create complete clauses, many phrases were merged together. There were ten phrases in de Buck.

483 de Buck (1935) CT I, p. 97,b (B12C,b).
**n=k ntr rmp** (the young god is similar to you)\(^{484}\) where written as lines, and the rest of the phrases were written as columns.\(^{485}\)

In de Buck, this spell occurs in a total of sixteen witnesses\(^{486}\) of which two supports, T1L and B12C provided two witnesses. These sixteen witnesses came from four different regions. The following table shows the witnesses sorted by region (table 3.28):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S5C, S10C, S11C, S12C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B2Bo, B3Bo, B12C,a, B12C,b, B13C, B1L, B3L, B4L, B1P</td>
</tr>
<tr>
<td>el-Lisht</td>
<td>L2Li</td>
</tr>
<tr>
<td>Theban area</td>
<td>T1L,a, T1L,b</td>
</tr>
</tbody>
</table>

Table 3.28 Witnesses sorted by region for spell 31. See appendix 1 for a full list of details concerning every witness.

The majority of the witnesses in de Buck originate from Deir el-Bersha, which provides a total of nine witnesses. Asyut supplied four witnesses, while the Theban area has two witnesses, and el-Lisht one. Note that the witnesses used in this work only resemble the material available in de Buck.

The following figure (figure 3.69) shows the percentage of damage which occurred in the witnesses.\(^{487}\)

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\(^{484}\) de Buck (1935) *CT I*, p. 97,d (B12C,b).

\(^{485}\) For the purposes of the database, it means that the line, which should be read before and after every column, needed to be encoded as separate, reconstructed phrase. However, the duplication of the phrase would not have been necessary for the Egyptians themselves to understand that the line should be read multiple times.

\(^{486}\) Jürgens (1995), p. 195, notes the following additional witnesses: S19C, S21C, S2Tu and S6P from Asyut, and *pLouvre E 15594*, which is of unknown origin. Willems (2001), p. 268, note 53, mentions that Sid4Sid from Sidmant el-Gebel has this spell as well.

\(^{487}\) Note that due to the table format of B2Bo, B12C,a-b, B13C, B1L and B4L have in the database a higher number of tokens that are counted as a reconstruction, but these were not included in the figure.
As one can see in this table, L2Li is nearly 60% partially or fully reconstructed. B4L is more than 30% reconstructed, and B12C,a is nearly 30% reconstructed. The other witnesses are relatively undamaged. Note that any result based on B12C,a, B4L and L2Li should be regarded with some caution.

### 3.31.2. Results and discussion

After the method discussed in this chapter was applied, the following dendrogram was created (figure 3.70):
In this dendrogram, there is one main branch, separating into two sub-branches which follow after the splitting of B12C,b and T1L,b. Additionally, there are two small branches, separately for B12C,a and B13C. As one can see immediately, there are no real regional sections, as every sub-branch has at least one witness from at least three regions. Only the right final section of the main branch shows some regional proximity, between B2Bo, B1L and B1P. This is however completely deceptive, as B1P does not share any similar phrases with any of the other witnesses.\footnote{The full sentence structure file is available in appendix 3.29.} For example, in I,96,b-c, B1P has: \(i\hbar \ d\bar{i}=i\ m\ z\ w\ s\i\ r\ s\i\ p\ i\ n\ b\ i\ k.w\ m\ s\\lower{1pt}s.w=s\i\ n\) (therefore, may I cause that the Osiris, this \(s\i\ p\i\) sees the falcons in their nests),\footnote{de Buck (1935) CT I, p. 96,b-c (B1P).} where the most common structure is: \(i\hbar\ m\z-k\ b\ i\ k.w\ m\ s\\lower{1pt}s.w=s\i\ n\) (therefore, may you see the falcons in their nests).\footnote{de Buck (1935) CT I, p. 96,b-c (T1L,a). Used in B12C,a-b, B4L, S11C and T1L,a-b.} This occurs L2Li as well, which uses a unique sentence structure in all its phrases, for example in I,97,b-c: \(m\ s\s\n-f\ p\n b[i]k.w\ m\ b\i\ k.w\ m\ s\\lower{1pt}s.w=s\si n\) (may this \(s\s\n-f\) see the falcons in their nests).\footnote{de Buck (1935) CT I, p. 99-100,d-a (B12C,a). Note that the reconstruction of \(i\hbar\ m\z-k\) is due to the table format in which this spell is written. Note that B12C,b duplicates the \(m\z-k\), which should be considered a dittography.} These two witnesses should have expectedly been placed on their own branch.

Although T1L,a and T1L,b are on the same general branch, they are strongly not in proximity of each other, which is unusual, as they are nearly identical, with the exception of phrase 98,a-b, where one uses a singular for \(m\s\w.t\), and the other the plural.

A similar problem occurred in B12C,a-b, which have a similar structure in five of the six phrases that were used, but are nevertheless placed far away from each other, on different branches. Additionally, more proximity would have been expected between B12C,a-b and B13C, as they share the same phrase structure in I,99-100,d-a, which is separate from the other witnesses. Here B12C,a-b and B13C have: \(<i\hbar\ m\s\n-k>\ w\i\ r\ m\ d\w\ m\ s\^h\ n\ k\ s\ i\ m\ t\) (oh, may you see Osiris in Busiris, in the dignity of the bull of the west),\footnote{de Buck (1935) CT I, p. 98-100,d-a (T1L,a). Used in B4L and T1L,a-b, the other witnesses all have their own unique form.} where the majority pattern under the other witnesses is: \(i\hbar\ m\z-k\ w\i\ r\ m\ d\w\ m\ s\^h-f\ n\ k\ s\ i\ m\ t\) (oh, may you see Osiris in Busiris, in his dignity of the bull of the west).\footnote{de Buck (1935) CT I, p. 98-100,d-a (T1L,a). Used in B4L and T1L,a-b, the other witnesses all have their own unique form.} Although B13C has three phrases out of six that are different from these witnesses as well, the placement in the dendrogram would have been expected to be closer.

Only the section concerning S5C, S10C and S12C are placed together according to expectation, as they share four phrases, and have one phrase, I,98-100,d-a, which varies between them. The remoteness of S11C fits as well, as S11C uses a phrase structure in I,96,b-c that is different from the other witnesses from Asyut.

### 3.31.3. Conclusions

For this spell, the method used in this chapter does not work at all. The placement of the witnesses seems completely random, and cannot be supported by the actual phrases used between the witnesses. It can be assumed, when compared to spell 2, 3, 5, 8, 10, 12, 15 and 19, that the short length of the spell influences the results to the extent that they do not resemble expectation based on the structure of the
phrases used. Although some of the witnesses from Asyut were placed within expectations, it could be argued that this placement was random when compared to the placement of the other witnesses.

### 3.32. Spell 32

Spell 32\(^{493}\) is the focus of this section. Together with spell 30 and 31, it should be considered part of a spell group, which itself is closely related to spells 33-37 and spells 38-41. This spell continues the discourse started in spell 30 and 31. Although it is unclear who the initial speaker is,\(^ {494}\) the second section of the spell is a discourse spoken between Osiris and the beautiful west. The discourse in this spell concerns the arrival of the deceased at Osiris and the beautiful west, and the reception he receives.

#### 3.32.1. Introduction

Of the spell group of spells 30-32, this spell is the second longest, with a total of 23 phrases,\(^ {495}\) of which the witnesses use a selection. In de Buck, there are a total of 20 witnesses,\(^ {496}\) from five different regions. There are two supports, B12C and T1L which provide two witnesses each. The following table shows the witnesses separated by region (table 3.29):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S1C, S2C, S5C, S10C, S11C, S12C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B2Bo, B3Bo, B12C,a, B12C,b, B13C, B16C, B1L, B3L, B4L, B1P</td>
</tr>
<tr>
<td>el-Lisht</td>
<td>L2Li</td>
</tr>
<tr>
<td>Meir</td>
<td>M25C</td>
</tr>
<tr>
<td>Theban area</td>
<td>T1L,a, T1L,b</td>
</tr>
</tbody>
</table>

Table 3.29 Witnesses sorted by region for spell 32. See appendix 1 for a full list of details concerning every witness.

In de Buck, the majority of the witnesses come from Deir el-Bersha, which provided ten witnesses. The second largest number of witnesses come from Asyut, which supplied six witnesses. The Theban area has two witnesses, and el-Lisht and Meir both gave one witness. Note that for the purposes of this work, only the witnesses published in de Buck were used.

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\(^{494}\) Willems (2001), p. 273. Note that Willems disagrees with the idea that it is Osiris who speaks here, which is suggested by other authors. Note however that B1P seems to write in l,102,a that it is Osiris who speaks, although i could be considered an interjection here as well.

\(^{495}\) In de Buck, the actual number of phrases is higher, as some phrases were merged.

\(^{496}\) Jürgens (1995), p. 195, mentions additional witnesses: S20C, S2Tu from Asyut, and pLouvre E 15594, which is of unknown origin. Willems (2001), p. 270, note 60, mentions that Sid4Sid from Sidmant el-Gebel has this spell as well.
The following figure shows the percentage of damage which occurred in the witnesses for this spell (figure 3.71):

![Figure 3.71 Percentage of reconstruction and damage in the witnesses for spell 32. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.](image)

Of the witnesses of this spell, M25C is the most damaged, as it is more than 70% reconstructed. B4L and B12C,a are both nearly 40% reconstructed. The other witnesses are relatively intact. Although M25C is included in this work, any results including M25C should be regarded with caution.

### 3.32.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was created (figure 3.72):
In this dendrogram, there are two main branches, of which branch 2 is the largest, and consists again out of two main sub-branches. Finally, there is B1P, which is on its separate branch.

On the first main branch, there are three witnesses, S10C, S11C and S12C. This placement is encouraging, as it suggests the existence of a specific sentence structure pattern in Asyut. As these three witnesses only use five of the 23 phrases, their placement is as one would expect. However, S12C does not share any phrases with S10C and S11C, but is on the same branch, as it is the same length. For example in l,104,a, S10C and S11C have: \textit{dr=k ih=f} (you will expel his pain),\footnote{de Buck (1935) \textit{CT} I, p. 104,a (S10C). Note that S11C uses \textit{-s} rather than \textit{-f}, as the owner is female.} where S12C has: \textit{dr=f ih=k} (he will expel your pain), which occurs in B12C,a, B1L and B1P as well.\footnote{Note that the majority of the witnesses use the homonym \textit{ih} (shout) instead, as these use a A2 (𓀁) classifier, where these witnesses use a G37 (𓅪) classifier.} Thus, although S10C and S11C use identical phrases, it seems that this branch is based more on the length of the spell, than any underlying pattern.\footnote{Although it could be argued that number of phrases used should be considered a part of the pattern as well.}

Concerning the right branch of branch 2, it is interesting to see that it holds a witness of every region, except Deir el-Bersha. This suggest that there is a pattern in Deir el-Bersha which is not shared by the other witnesses, although there is no clear variation between the other regions themselves. On the final section of the right sub-branch of branch 2, one finds S1C, S2C and M25C. As M25C is mostly reconstructed, its placement can be discarded. This leaves S1C and S2C, which belong to the same owner. As S1C and S2C are placed in a different branch than the other witnesses from Asyut, the suggestion can be made that S1C and S2C follow a different pattern to the other witnesses from Asyut, which are with the exception of S5C on the first main branch. This is supported by the fact that S1C and S2C use phrases l,104,b to l,107,c, where S10C, S11C and S12C use l,100,c to l,104,c, so they should be on a separate branch. Moreover, this is visible in l,104,c: \textit{s'=r-f n=k ṣkr=k n s'ḥ śm.w} (he will cause your
adornment to ascend for you, to the dignity of the summer),\(^6\) where B2Bo, B3Bo, B12C,a-b, B13C and B4L have: \(\text{s}_r f \text{ s}kr=k n \text{s} \text{h} \text{sm}.w\) (he will cause your adornment to ascend to the dignity of the summer),\(^7\) S10C and S11C have: \(\text{s}_r=k \text{ s}kr=f n \text{s} \text{h} \text{sm} \text{w} \text{w}\) (you will cause that his adornment ascends to the dignity of the summer)\(^8\) and T1L,a-b have: \(\text{s}_r=f n=k \text{ hkr} . w=k n \text{s} \text{h} \text{sm}.w\) (he will ennoble your adornments for you, to the dignity of the summer).\(^9\) The other witnesses all have unique variations.

The left section of the second main branch is interesting as well, as it contains all the witnesses from Deir el-Bersha, which suggests the existence of a specific Deir el-Bersha sentence structure pattern in regard to the witnesses from other regions. For example, in I,107,d, which only occurs in Deir el-Bersha and el-Lisht. Here, Deir el-Bersha has: \(\text{hmn} \text{t} \text{v}\) (while I enfold you),\(^10\) while L2Li has: \(\text{hmn tw}\) (who embraces you),\(^11\) which varies due to the absence of the first-person singular suffix pronoun. However, this Deir el-Bersha pattern is contradicted by the placement of SSC. This witness is only one phrase longer than S10C, S11C and S12C, although it only shares phrase I,102,a with these witnesses. As this witness shares the phrases I,100,c and I,104,b\(^12\) with Deir el-Bersha, it is assumed that this primarily informed the placement, and not the length of the witness here.

Finally, the final section of the left sub-branch (figure 3.73) shows an additional interesting feature. In Deir el-Bersha, there is a group of witnesses, B12C,a-b, B13C and B4L, that in I,103,a and I,108,a, replace the name of the owner with the following phrase: \(\text{i} \text{t} \text{i pf} \text{h} \text{y} \text{r}.w=i pf \text{h} \text{yw} \text{i pf} \text{h} \text{z} . \text{n} \text{i} \text{n} \text{f pf}\) (this father of mine, this attendant of mine, this protector of mine, this one to whom I have gone down).\(^13\) This is actually visible in the dendrogram, as these four witnesses are grouped together. However, the presence of B16C complicates the rationalization, as this witness only has the final five phrases of the spell, even though four of these are identical with B13C. In spell 33, B16C has the full spell, and there the witness uses the \(\text{i} \text{t} \text{i pf}\) phrase as well, thus the placement here seems correct. As there is a clear phrase that is different, it is possible to suggest that there are at least two different sentence structure patterns in Deir el-Bersha.

There is one potential complication with the placement of B4L however. B3L and B4L belong to the same owner, \(\text{sn}\), and are assumed to have been found as a pair. As they are a pair, one would expect a similar period of creation, and therefore, to some extent, the same phrase structure for the text, which is due to the \(\text{i} \text{t} \text{i pf}\) phrase not the case. In Willems,\(^14\) they are not of the same inner decoration pattern,

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\(^6\) de Buck (1935) CT I, p. 104,c (S1C).
\(^7\) de Buck (1935) CT I, p. 105,c (B12C,b). This phrase is a variant, where the \(n=k\) is not written.
\(^8\) de Buck (1935) CT I, p. 104,c (S10C). This phrase is a variant, where the \(n=k\) is not written, and the second person suffix pronoun was used after \(\text{s} \text{h}\), and the third person suffix pronoun after \(\text{skr}\). Note that the G43 (\(\text{h}\)) of \(\text{sm}.w\) was duplicated for some unknown reason in this witness.
\(^9\) de Buck (1935) CT I, p. 104,c (T11,a). In this phrase, the \(\text{s} \text{r}\) was replaced with \(\text{s} \text{h}\) instead.
\(^10\) de Buck (1935) CT I, p. 107,d (B1P).
\(^11\) de Buck (1935) CT I, p. 107,d (L2Li).
\(^12\) Although it must be mentioned that this phrase is shared with the witnesses from the Theban area and el-Lisht as well.
\(^13\) de Buck (1935) CT I, p. 103,a (B12C,b).
namely IVab for B4L, and VIII for B3L. Therefore, it is possible that these two supports might not have originally belonged together,\(^{509}\) which could explain the difference in sentence structure as well.

### 3.32.3. Conclusions

For spell 32, the method used in this chapter seems functional, as it mostly visualises the differences between groups that would be expected. In this chapter, there are two sentence structure patterns for Asyut, although one of these is shared with el-Lisht, Meir and the Theban area as well. Additionally, there is a separate pattern in Deir el-Bersha, which can be separated in two patterns. Thus, for spell 32, the method used in this chapter is capable to visualize regional variation, and is even capable of visualizing variation in Asyut and Deir el-Bersha.

### 3.33. Spell group 30-32

As Jürgens considers spell 30 to 32 to be a group together, it will be treated here as was done for spells 1-27 in chapter 3.29. The following table (table 3.30) shows which witnesses use which spell, as not all the witnesses have all three spells of this group:

| Spell: S1C S2C S5C S6C S10C S11C S12C B2Bo B3Bo B12C,a B12C,b B13C B16C B1L B3L B4L B1P L2Li M24C M25C T1L,a T1L,b |
| 30 | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ |
| 31 | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ |
| 32 | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ |

Table 3.30 Occurrence of spells in for every witness in spell 30-32.

Note that this figure only shows the occurrence of the spell, not the order in which the spells were added on the support. Spells that did not occur were treated as discussed in chapter 3.29.

### 3.33.1. Results and discussion

After the method described in 3.2.2 was applied, the following dendrogram was created (figure 3.74):

\(^{509}\) It is not my intent to state that one of the coffins was usurped, but rather that they might have been made in different workshops, or at different points of time. As the context of the origin of these two coffins is uncertain, see Willems (1988), p. 76, I wonder if these were not two separate coffins of two physicians named Sen that were buried in the same shaft.
In this dendrogram, there is only one main branch, on which most witnesses are placed. S1C and S2C both have their own branch. The main branch has multiple sub-branches.

First, when observing the right final section of the branch, there are three witnesses placed here, T1L, a, T1L, b and L2Li. This placement is interesting, as T1L, a and T1L, b are placed together in Jürgens\(^\text{510}\) as well, as type 8. However, the placement of L2Li is unusual here, since in spell 30-32, it usually varies in most phrases from all the other witnesses, so it is better to assume that this branch is more due to a lack of similarity with the other witnesses, as discussed in spell 30.

All the witnesses from Asyut, with the exception of S1C and S2C are found together on the same sub-branch (figure 3.75). This suggests that there are two distinct patterns used in Asyut, one which shares features with Deir el-Bersha, and one which is quite different. This is visible in Jürgens as well, as S5C, S6C, S10C, S11C and S12C are considered type ν, although it needs to be mentioned that this dendrogram does not reflect the subdivision found in Jürgens. However, Jürgens placed S1C and S2C under type θ, which is reflected by the separate placement of these two witnesses.

Then, the middle section of the main branch (figure 3.76) contains every witness from Deir el-Bersha, with the exception of B1P, which diverges from the group at an earlier stage. It needs to be noted here that the pattern within Deir el-Bersha is clearly visible here as well. As one can see in figure 3.76, B12C, a-b, B13C, B16C and B4L are on

\(^{510}\) Jürgens (1995), p. 199. Note that this stemma does include the group of spells 33-37 as well, which are not addressed in this dendrogram.
their own branch, which can be supported by the *it-i pf* phrase\textsuperscript{511} used in these witnesses. In Jürgens, this group exists as well as its own entity, as type ξ, although not using the same sub-division.

Concerning the left sub-branch of the main branch, it is encouraging to see that with the exception of B1P, this follows type κ in Jürgens quite closely, as it contains both sections of Deir el-Bersha witnesses, and the larger group of Asyut witnesses.

As additional features, the dendrogram places B1L and B3L together, which occurs in Jürgens as well (type λ4). However, it places M24C and M25C together, which does not occur in Jürgens, although it needs to be noted that the placement of M24C and M25C is most likely due the high number of reconstructions that were performed there, instead of any true underlying pattern of sentence structure.

### 3.33.2. Conclusions

For this spell group, the method used in this chapter is capable to visualize regional variation in the sentence structure. Moreover, it is additionally capable of visualising different patterns which were used within regions, as at least two patterns are visible in Asyut and Deir el-Bersha. Moreover, this group approach corrected the issues that occurred in spell 31, which shows that the method is more viable in longer spells, instead of shorter spells.

### 3.34. Spell 33

The following section will discuss spell 33.\textsuperscript{512} This spell should be considered part of the spell group 33-37, which is closely related to spell group 30-32,\textsuperscript{513} and spell group 38-41. In this spell, there is first an appeal to two groups of gods, the *ntr.w im.yw hh.w* (the gods who are with the primeval gods),\textsuperscript{514} and the *psd.t im.t štš.w* (the ennead which is in secrets),\textsuperscript{515} after which the deceased is spoken to by the beautiful west, and commanded by Osiris.

#### 3.34.1. Introduction

In spell 33, the witnesses have access to a total of 42 phrases.\textsuperscript{516} Note that the witnesses only use a selection of these phrases. In de Buck, there are a total of sixteen witnesses,\textsuperscript{517} which come from five different regions. The supports B12C and T1L both provided two witnesses. The following table shows the different witnesses sorted by region (table 3.31):

\textsuperscript{511} See chapter 3.32.2 for more details.
\textsuperscript{514} de Buck (1935) *CT I*, p. 111,c (B1P).
\textsuperscript{515} de Buck (1935) *CT I*, p. 111-112,d-a (B1P).
\textsuperscript{516} Note that in de Buck, the number of phrases is higher, as some of the phrases have been merged together.
\textsuperscript{517} Jürgens (1995), p. 195, mentions an additional witness, pLouvre E 15594, which is of unknown origin.
Table 3.31 Witnesses sorted by region for spell 33. See appendix 1 for a full list of details concerning every witness.

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S1C, S2C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B2Bo, B3Bo, B12C,a, B12C,b, B13C, B16C, B1L, B3L, B4L, B1P</td>
</tr>
<tr>
<td>el-Lisht</td>
<td>L2Li</td>
</tr>
<tr>
<td>Meir</td>
<td>M25C</td>
</tr>
<tr>
<td>Theban area</td>
<td>T1L,a, T1L,b</td>
</tr>
</tbody>
</table>

The majority of the witnesses come from Deir el-Bersha, which provided ten witnesses. Asyut and the Theban area both supplied two witnesses. Finally, el-Lisht and Meir both have one witness. Note that for the purposes of this section, only the material published in de Buck was used.

The following figure shows the percentage of damage which occurred in the witnesses (figure 3.77):

![Figure 3.77 Percentage of reconstruction and damage in the witnesses for spell 33. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.]

As one can see in the table above, M25C is badly damaged, with nearly 70% partially or fully reconstructed. B13C is more than 50% partially or fully reconstructed, and B4L more than 40%. The other witnesses are relatively intact, although S2C and B12C,a both are over 20% partially or fully reconstructed. All the witnesses are included in the results for this spell, but any results including the badly damaged witnesses need to be approached with caution.

3.34.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was created (figure 3.78):
Figure 3.78 Rectangular Phylogram display of the distance between different witnesses of spell 33.

In this dendrogram, there is a large main branch, containing fourteen of the witnesses, which itself is separated into multiple sub-branches. Beside the main branch there is a separate branch for B12C,a, and one for L2Li. The separation of L2Li falls within expectations, as it has many distinct phrases in comparison to the other witnesses, \(^518\) with 19 of the 34 phrases that this witness uses having their own distinct structure. For example, in I,115,b, the majority of the witnesses have: \(hp \text{ m } htp \text{ hnm-i tw}\) (travel in peace, so that I may envelop you), \(^519\) where L2Li has: \(hp \text{ m } htp \text{ hnm tw}\) (travel in peace, enveloping you). \(^520\) The separation of B12C,a is sensible as well, as it only has four of the 42 potential phrases, of which three are not shared with the other witnesses.

The placement of T1L,a and T1L,b on their own sub-branch is encouraging, as they are nearly identical, and have only seven of the 42 phrases available, and they belong to the same support. Their distinction from the other witnesses can be seen in I,111,c, where they have: \(hs \text{ nfr. w nb. w hh. w}\) (ho gods, lords of

\(^{518}\) The full sentence structure file is available in appendix 3.31.
\(^{519}\) de Buck (1935) CT I, p. 115,b (B2Bo).
\(^{520}\) de Buck (1935) CT I, p. 115,b (L2Li). Here, the first person singular suffix pronoun was not added. Note that I did not add it, as for example in de Buck (1935) CT I, p. 141,a (L2Li), it was actually written, even though this witness writes the first person suffix pronoun with the M17 (\(_DEC\)). In this support, there is the preference to limit the hieroglyphs of animates, as it uses partial forms of hieroglyphs for the hieroglyphs of animates instead.
the chaos gods),521 where the other witnesses have: i nt. w imy. w hh. w (oh, gods who are with the chaos gods).522 Here, T1L,a-b replaced the interjection i with hz, and replaced imy. w with nb. w.

The same can be said for S1C and S2C, which belong to the same owner, and are both on the same branch. These two witnesses have only eight of the 42 phrases, and are nearly identical as well. For example, this can be seen in l,119,b, where S1C and S2C have: mi ir.t.n-f n hz. w.n-f n=sn (like that which he has done for those to whom he has descended),523 where the other witnesses have: mi hz. w.n-f n=sn (like those to whom he has descended).524 Here, S1C and S2C add ir.t.n-f n before hz. w.n-f. M25C has only seven phrases, with the phrases used similar to the selection of S1C and S2C. Therefore, some proximity would have been expected, but is not visible here. However, since M25C is mostly reconstructed, its placement could be an effect of the reconstructions, rather than any original sentence structure pattern.

The central sub-group of the main branch contains a group of witnesses from Deir el-Bersha, B2Bo, B3Bo, B1L, B3L and B1P, which suggests that a distinct sentence structure pattern exists in Deir el-Bersha for this spell. However, these do not include all witnesses from Deir el-Bersha, as B12C,b, B13C, B16C and B4L are not in this group. These witnesses pose a problem, as they share a feature that does not occur in the other witnesses, namely the use of the it=i pf phrase,525 which in these witnesses occurs in l,114,a, l,116,b and l,121,b. Due to this specific phrase construction, one would expect a separate group, which is not observed here. Rather, these witnesses are spread out over the branch. Additionally, based on the many phrases that are shared amongst the witnesses, more proximity would have been expected. For example, in l,119,a, B2Bo, B3Bo, B1L, B3L and B1P have: ‘pr.n-f t3 m hm.t.n-f (he has equipped the land even with that which he did not know),526 where B12C,b, B13C, B16C and B4L have: ‘pr.n-f t3 m rh.t.n-f (he has equipped the land even with that which he knew),527 where the lemma hm (to not know) was replaced by rh (to know). Based on the combination of the dendrogram and the phrases used, it is possible to suggest that there were two distinct sentence structure patterns in Deir el-Bersha for this spell.

Finally, as stated in chapter 3.32.2, this spell supports the idea that although B3L and B4L share the same owner, they were likely not created as a pair. The placement in the dendrogram shows that they do not belong to the same sentence structure pattern. This is most clearly visible in the use of the it=i pf phrase structure in B4L, which does not occur in B3L. Additionally, the difference is supported by the fact that they use a different internal decoration pattern.

521 de Buck (1935) CT I, p. 111,c (T1L,a).
522 de Buck (1935) CT I, p. 111,c (B1P).
523 de Buck (1935) CT I, p. 119,b (S1C).
524 de Buck (1935) CT I, p. 119,b (B4L).
525 Discussed in more detail in chapter 3.32.2.
526 de Buck (1935) CT I, p. 119,a (B1L).
527 de Buck (1935) CT I, p. 119,a (B4L).
3.34.3. Conclusions

For this spell, the method used in this chapter is clearly capable to visualize regional differences in the sentence structure patterns used in the witnesses, as every region has its own sub-branch in the dendrogram. However, there is only one sub-branch for Deir el-Bersha, where one would expect two sub-branches. Although the second group consisting of B12C,b, B13C, B16C and B4L are on the same general vertical level, they do not show the proximity that would have been expected concerning the number of phrases they share between them.

3.35. Spell 36

This section will discuss spell 36. This spell should be considered part of a group of spells which run from spell 33 to 37, and are closely related to the spell group 30-32 and spell group 38-41. This spell is a discourse, where the ritualist first speaks to Osiris, stating the actions, knowledge and aims of the deceased. This is followed by a statement of Osiris, requesting the beautiful west to let the deceased enter. The beautiful west then asks in what manner the deceased should be received, which is answered by Osiris. Finally, the deceased is requested to proceed.

3.35.1. Introduction

For this spell, there are in essence two versions, a short version, used in B1L, B3L and B1P, which consists of thirteen phrases, and a long version, used in B3Bo, B12C, B13C,a-b, B16C, B4L and L2Li, which consists of 46 phrases, although not all these phrases are used by every witness. In de Buck, there are a total of ten witnesses, which originate from two different regions. Note that the support B13C provided two witnesses. The following table shows the witnesses sorted by region (table 3.32):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deir el-Bersha</td>
<td>B3Bo, B12C, B13C,a, B13C,b, B16C, B1L, B3L, B4L, B1P</td>
</tr>
<tr>
<td>el-Lisht</td>
<td>L2Li</td>
</tr>
</tbody>
</table>

Table 3.32 Witnesses sorted by region for spell 36. See appendix 1 for a full list of details concerning every witness.

As one can see here, in de Buck this spell is mostly attested in Deir el-Bersha, with the witness from el-Lisht being the only exception. For this work, only the witnesses used in de Buck were used.

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529 Willems (2001), p. 303-304. Note that Willems mentions that Isis is the one who asks the deceased to proceed, but in phrase l,145,d: i.t in imm.t nfr.t (which is said by the beautiful west), it is clear that it is the beautiful west is the one who speaks here.

530 In de Buck, the number of phrases is higher, as some of the phrases have been merged.

531 The full sentence structure file is available in appendix 3.32.

532 Jürgens (1995), p. 195. mentions an additional witness, plouvre E 15594, which is of unknown origin.
In the following figure (figure 3.79), the percentage of the damages which occurred in the witnesses is set out:

![Bar chart showing percentage of reconstruction and damage in the witnesses for spell 36. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.]

The witnesses of this spell are mostly intact, except for B13C,a and B13C,b which are nearly 70% and more than 80% partially or fully reconstructed. Although these two witnesses are included in this study, it needs to be remarked that any result which includes these two witnesses needs to be approached with caution.\footnote{Although it needs to be noted that there was a lot of similarity between B12C and B13C in spells 30-33, so the reconstructions were usually based on B12C, and I consider these reconstructions relatively safe.}

3.35.2. Results and discussion

After the method discussed in section 3.2.2 was applied, the following dendrogram was created (figure 3.80):
In this dendrogram, there is one great branch, which contains the majority of the witnesses, and two small branches containing B1P and B3L. It needs to be stated here that for any study of regional variation, this spell is of limited use, as it contains witnesses of only two regions.

As discussed above, there are technically two variants of this spell, a short and long version. It is encouraging to see that this is to some extent visible in the dendrogram, as B1L, B3L and B1P, which all use the short version, are separated from the other witnesses that use the long version. This can be seen in I,138,b as well, where the witnesses with the short version have: *htm n-f wrš.w-f im-f* (while his watchers perish for him with him),\(^534\) while the witnesses with the long version have: *sdš n-f wrš.w-f im-f* (while his watchers tremble for him at him),\(^535\) where *htm* is replaced by *sdš*. However, this is not as clear as would be expected, as B1L is on the main branch, with the long versions, and B1P and B3L being separate branches. As B1L and B1P share eleven of their thirteen phrases with each other, and B3L shares nine out of the thirteen phrases with B1L and B1P, more proximity between these three would have been expected. However, based on the stemma of Jürgens for the spell group 30-32 and 33-37,\(^536\) the proximity between B1L and B3Bo does fall within the expectation, as both B3Bo and B1L belong to type λ, although part of different sub-types.

\(^534\) de Buck (1935) CT I, p. 138,b (B1P). Note that B3L has a unique variation, as it uses *wrš* (singular), rather than *wrš.w* (plural).
\(^535\) de Buck (1935) CT I, p. 138,b (B12C).
The placement of B12C, B13C,a, B13C,b, B4L and B16C (figure 3.81), as the final section of the main branch, is highly encouraging. As discussed earlier, these witnesses use the it=i pf phrase when the other witnesses use the name of the owner. As these witnesses are placed together, it can be argued that this represents a specific sentence structure type in Deir el-Bersha for this spell. This is supported as well by the placement of B3Bo, which is quite far removed from the other long versions of this spell in Deir el-Bersha. As this witness does not use the it=i pf phrase, there is a clear difference between the B3Bo and the other witnesses with the long version of this spell, which is reflected in the dendrogram.

Additionally, L2Li is placed more or less as expected, as it is part of the group of witnesses with the long version of the spell. However, its separation from the other witnesses is clear as well, as this witness has many unique sentence structure patterns that set it apart from the other witnesses. For example, in I,144,d, where L2Li has: imi nhm ssnb-n-f pn (let this ssnb-n-f not shout),537 where the other witnesses have: imi=f nhm (let him not shout).538

3.35.3. Conclusions

Although spell 36 is of limited use for the study of regional variation in the sentence structure, it does visualise some interesting features. The dendrogram shows that there are at least two sentence structure patterns in use in Deir el-Bersha. However, the third pattern, in form of a shorter version of the spell is not clearly depicted, although the witnesses with this short version are some distances away from the long versions in the dendrogram. Additionally, it is encouraging that L2Li was placed on the same branch as the other witnesses which use the long version, even though it has many variations in sentence structure that are not shared by the other witnesses.

Although not all the outlines are as clear as would be preferred, it seems that the method used in this chapter is capable of visualizing the variation in the sentence structure correctly in spell 36.

3.36. Spell 75

The following section will discuss spell 75.539 The subject of this spell concerns the deceased becoming (hpr) the incarnation of Shu,540 or the wind or air, as Shu is the air dividing the land and the sky.541 The

537 de Buck (1935) CT I, p. 144,d (L2Li). Here this witness uses the name of the owner, rather than a suffix pronoun.
538 de Buck (1935) CT I, p. 144,d (B16C).
540 Literally the bA of Shu, the soul of Shu.
interpretation of the deceased being like air is supported by phrases like: *ink bꜣ šw nṯr sḏk irw* (I am the spirit of Shu, the god invisible of shape),\(^{542}\) or: *ink nṯr nḫš irw* (I am the god who is exhaled of shape).\(^ {543}\) These types of phrases show the underlining influence of the Heliopolitan theology for this spell.\(^{544}\) Spell 75, together with spells 76 to 83, are known as the book of Shu.\(^ {545}\)

### 3.36.1. Introduction

Spell 75 is attested in de Buck in a total of 24 witnesses, from a total of eight different regions. Only spell 162 and 390 have witnesses attested from the same number of regions.\(^ {546}\) Additionally, spell 75 has the second highest number of witnesses in de Buck, with only spell 335 having more witnesses. In this section, an additional witness, M1Be, will be added, which was not published in de Buck.\(^ {547}\) The following table shows the witnesses sorted by region (table 3.33):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aswan</td>
<td>A1C</td>
</tr>
<tr>
<td>Asyut</td>
<td>S1C, S2C, S14C</td>
</tr>
<tr>
<td>Beni Hasan</td>
<td>BH2C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B1Bo, B1C, B3C, B4C, B6C, B7C, B2L, B1P</td>
</tr>
<tr>
<td>Gebelein</td>
<td>G1T</td>
</tr>
<tr>
<td>Saqqara</td>
<td>Sq5C</td>
</tr>
<tr>
<td>Theban area</td>
<td>T3C</td>
</tr>
</tbody>
</table>

Table 3.33 Witnesses sorted by region for spell 75. See appendix 1 for a full list of details concerning every witness.

As one can see in the table above, the highest number of witnesses originate from Meir, which provided nine witnesses. Deir el-Bersha supplied eight witnesses, while Asyut has three witnesses. Finally, Aswan, Beni Hasan, Gebelein, Saqqara and the Theban area all have one witness each. Note that these witnesses only reflect the material currently available for this work.

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\(^{542}\) de Buck (1935) *CT I*, p. 316,b (S1C).

\(^{543}\) de Buck (1935) *CT I*, p. 338,c (T3C).


\(^{546}\) Not including *Pyramid Texts* used in Middle Kingdom coffins, as PT 213 Allen, J. P. (2006) *CT 8*, p. 46-57, is attested in 8 different regions as well.

\(^{547}\) I am indebted to Tobias Konrad for providing the material concerning M1Be to me.
This spell is the second largest spell encoded in the database, consisting of 191 phrases, where the longest spell, spell 335, has 314 phrases. Not every phrase is attested in each witness, since every witness uses a selection of these phrases.

The following figure (figure 3.82) shows the percentage with which the witnesses were partly or fully reconstructed:

![Percentage of reconstruction and damage in the witnesses for spell 75. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.](image)

Although every witness is included in the results, caution should be taken in regard to B7C, M6C, M23C and Sq5C, as all these witnesses are more than 70% partially or fully reconstructed. Therefore, any result might be based more on the suggested reconstruction, rather than the original text.

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548 In de Buck, the number of phrases is actually higher (217), but as most of these are due to tactical use of space in the publication, not based on actual phrase structure, some phrases were combined to create functional clauses.

549 The full sentence structure file is available in appendix 3.33.

550 Although B7C is badly damaged, I consider the reconstruction to be relatively certain, as the reconstructions are based on B1P, B2L and B1C, which share the same use of A50 (𓀻) for the first person with B7C. This function is...
3.36.2. Results and discussion

After applying the method described in 3.2.2, the following dendrogram was produced (figure 3.83):

![Dendrogram Diagram]

Figure 3.83 Rectangular phylogram display of the distance between the different witnesses of spell 75. Numbers were added to indicate the 3 distinct main branches.

As can be observed in figure 3.83, there are three major branches in this dendrogram. These are branch 1, which contain sixteen of the witnesses, branch 2, which contains two witnesses, and branch 3, which contains six witnesses. The only witness not on any other branch is S1C.\textsuperscript{551} These different branches will be discussed below. Additionally, the different branches will be compared as well to the stemma graph in Jürgens.\textsuperscript{552}

\footnotesize
\textsuperscript{551} It needs to be noted that the fact that S1C is not on any of the branches is remarkable, as Faulkner (1973), p. 74, note 1, and Carrier (2004,a), p. 184-201, use this as their basis of translation. However, when this dendrogram is displayed as a circular phylogram, S1C is clearly in the middle of the circle. Therefore, it can be argued that some merit to their choice exists.

Figure 3.84 concerns a group of four witnesses, all from Deir el-Bersha. Due to shared features beside the text itself, the placement of these witnesses as a group is beneficiary. All these witnesses share the same date of creation, based on the date proposed for these four supports by Willems, specifically a period between Sesostris II and Sesostris III. However, it needs to be noted that B7C is more than 90% reconstructed and moreover, in Willems, B7C is considered of group Deir el-Bersha E, instead of Deir el-Bersha D, to which B1C, B1P and B2L belong. Therefore, there might have been some differences between these witnesses, which are no longer preserved in the text.

Another shared feature of these witnesses is in the use of the A50 hieroglyph (𓀻). This sign is used in these witnesses for the first person. This use is currently only attested in B1Be, B1C, B2C, B5C, B9C, B10C, B11C, B12C, B15C, B17C, B18C, B20C, B1L, B2L, B1P, B2P, B1Y, and not anywhere outside Coffin Texts or Deir el-Bersha. Based on these two features, one would expect that these four witnesses share a common origin, even before sentence structure is taken into regard.

However, their connection can be seen, for example, in I,326-329,c-a, where they have: nd=sn hpr.w=i (they ask about my creation), where the majority of the other witnesses have: nd=sn hpr.w=i m-ɛ nnw (they ask about my creation from Noun), which add m-ɛ nnw to the phrase, or B3C and B1Bo, which use the name of the owner: nd=sn hpr.w n ss.t-ḥd-ḥtp tn m-ɛ nnw (they ask about the creation of this ss.t-ḥd-ḥtp from Noun), or A1C and G1T, which replaced nd (to ask) with ḳts (to lift up) instead: ḳts=sn hpr.w=i m-ɛ nnw (they lift my creation up from Noun).

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555 To my current knowledge, based on research I performed for the Thot Sign List (www.thotsignlist.org), see Borghouts (2010,b), p. 21, and Gardiner (1957), p. 447, although these do not specify that the use is region and period specific. However, in Schenkel (1996), p. 126, it seems that it occurs in Sq3C as well, but I have not been able to locate where in the support this is the case.
556 de Buck (1935) CT I, p. 326-328,c-a (B2L).
557 de Buck (1935) CT I, p. 327-329,c-a (M4C).
558 de Buck (1935) CT I, p. 326-328,c-a (B3C). Note that B1Bo replaced ss.t-ḥd-ḥtp tn with ḳhwty-ḥnt pn (name of the owner).
559 de Buck (1935) CT I, p. 327-329,c-a (G1T).
Additionally, in the stemma of Jürgens, this group is part of his type λ2 and λ3, although in his work the λ type concerns all witnesses of Deir el-Bersha, which does not overlap with the results shown in figure 3.83, as the other witnesses from Deir el-Bersha are placed on the third main branch, which is discussed below.

In the left sub-branch of branch 1 (figure 3.85), one finds A1C and G1T. That these two witnesses end up in close proximity to one another is puzzling, if one considers that these witnesses were found in Aswan and Gebelein, which are geographically far removed from one another. However, Willems groups these two together with T3C, as he suggests that there was most likely a First Intermediate Period southern school of artists.560 The fact that based on sentence structure, A1C and G1T are placed in proximity to each other is thus encouraging, and would support this hypothesis.561 Although, if T3C should be considered a group with them, it does not end up in proximity with them in spell 75. Rather, T3C is placed on the second main branch. In Jürgens, on the other hand, A1C and G1T are grouped together as well, under type β, while T3C is part of type ι, which follows the direction of the results presented here.

Based on these results, it can be argued that A1C and G1T share a common origin, which could be part of the First Intermediate Period southern school of artists, as suggested by Willems. However, due to a lack of additional witnesses from either Aswan or Gebelein, and the connection with Thebes through T3C, it cannot be stated with certainty where these witnesses would have originated.562

On the central section of the right sub-branch (figure 3.86), the witnesses from Meir are grouped together, BH2C from Beni Hasan having its own small sub-branch before the large Meir group starts. This separation is visible in Jürgens as well, as BH2C falls under type δ. This can be seen in the number of unique phrases, for example I,316-317,b: *ink bs n sfg irw* (I am the spirit of the one who is hidden of shape),563 where M4C, S1C and S2C have the most complete form of this phrase: *ink bs šw nṯr sfg irw* (I am the spirit of Shu, the god invisible of shape),564 even though M3C, M6C, M20C and M28C reduce the phrase to: *ink bs* (I am the spirit),565 while A1C and G1T only have: *sfg irw* (invisible of shape).566 It needs to be noted that this group, although clustered together, are all part of a larger sub-branch, instead of being a distinct sub-branch themselves.

561 See phrase I,326-328,c-a above.
562 If one works on the assumption that the creation of coffins of this tradition was based in one location, instead of multiple locations.
563 de Buck (1935) *CT I*, p. 317,b (BH2C).
564 de Buck (1935) *CT I*, p. 316,b (S1C).
565 de Buck (1935) *CT I*, p. 316,b (M3C).
566 de Buck (1935) *CT I*, p. 317,b (G1T).
It is encouraging that all nine witnesses of Meir are generally grouped together, even though there is no clear subsection devoted to witnesses from Meir. In Jürgens, the Meir group is separated on two different types, namely η and μ. However, this separation is not visible here.

It has to be noted that M6C and M23C were heavily damaged, and that for M28C and M-Ann, the transcriptions in de Buck were not based on the originals, as they are now lost, but rather on transcriptions made by Daressy and Kamal. Moreover, some material exists only as fragments of the original coffins, for example M20C, which is only a lid, and M23C only consists of fragments of a coffin. Most witnesses from Meir belong to Willems group Meir B, which are dated to Sesostris I or early in the reign of Amenemhat II. The exception is MSC, however, which belongs to Willems group Meir A, which is dated to Amenemhat I. It is clear that some common ground between the witnesses of Meir exists, but that no further statements can be made based on spell 75 alone. For example, this is most clearly visible in I,322-323,b, where all the witnesses from Meir except for M4C have: *di=i nrw=f n ḫr mn=f* (while I place the fear of him to whom searches for his name), where A1C, G1T, S14C, T3C and M4C have: *di nrw=f n ḫr.w mn=f* (who placed the fear of him to whom searches for his name), where the -i suffix was not used, or B1C and B1P, which replace nrw with ssw: *di=i ssw.w=f ḫr.w mn=f* (while I place his guardians against whom searches for his name).
The second main branch of the dendrogram (figure 3.87) consists of two witnesses, T3C and S14C. As T3C is considered similar to A1C and G1T (cf. above), one would expect some proximity between these witnesses, which did not occur here. However, in Jürgens, these T3C and S14C occur together as well on their own type, namely ι1. Even so, this could be due to the reconstructions that were performed on S14C, as it is more than 40% partially or fully reconstructed, usually based on S1C, S2C or T3C.

Before discussing the final main branch, a few words about S1C are in order. As noted in appendix 1, S1C and S2C are part of a set of coffins, which belong to the same owner. Therefore, assuming that the two coffins were made at roughly the same time, the argument can be made that the text would be similar as well. This is not the case, which leaves open the question whether the variation was made intentionally.

Figure 3.88 shows the left sub-branch of branch 3. This sub-branch contains two witnesses from Deir el-Bersha. This is promising, as these witnesses are grouped together in Willems, based on stylistic features, and are therefore dated to the same period, i.e. the late 11th dynasty or early 12th dynasty. Additionally, these witnesses share the same type of script. The text was first drawn in ink, and then carved into the wood, so that the script was partially drawn and carved. This shared type of script and the similar dates of the witnesses allows the assumption that their proximity based on sentence structure shows a similar origin. On the other hand, it has to be noted that in Jürgens, B1Bo is type λ and B6C is type κ, which are related to each other, but not as close as this result suggests.

The final section is the right sub-branch of branch 3 (figure 3.89). Due to the high percentage of damage (more than 70%), the placement of Sq5C should not be considered important, as multiple phrases have been reconstructed based on B3C. The placement of B4C in proximity to B3C seems beneficiary, as B3C and B4C share the same owner. However, as B4C only has two of the 191 phrases, its placement has large uncertainty. Moreover, although they are on a different sub-branch, the proximity of B3C and B4C to B1Bo and B6C is interesting. Willems notes that B3-4C occupies an intermediate position between the witnesses created in Deir el-Bersha during the reign of Amenemhat I, and those created during the reign of Amenemhat II. This intermediate position is visible as well in the script used in B3-4C. They have the pre-inked

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577 de Buck (1935) CT I, p. 314,c, 315 note 2*.
incised script used in B1Bo and B6C with sections only written in ink. The connection between B1Bo, B3C and B6C is visible in I,318,c, where B1Bo, B3C and B6C have: ss.t-hdq-htp in imy dr n ntr hpr ds-f (this ss.t-hdq-htp is the one who is in the side of god who came into being (by) himself), where S14C and T3C use the first person instead: ink imy dr hpr ds-f (I am the one who is in the side of the one who came into being (by) himself), while M3C, M6C, M20C, M28C and M-Ann add ntr before hpr ds-f: ink imy dr n ntr hpr ds-f (I am the one who is in the side of the god who came into being (by) himself).

Finally, S2C exists on its own sub-branch, which implies some similarity with the other witnesses of branch 3, while remaining distinct. It has to be noted that this grouping of witnesses does not occur in Jürgens, where all these witnesses belong to their own type, namely Sq5C to type α, S2C to type θ and B3C to type λ1.

3.36.3. Conclusions

Based on the results of the sentence structure dendrogram of spell 75, the following remarks can be made. First, as the witnesses of Deir el-Bersha are separated over two different branches, it can be assumed, at least for spell 75, that for Deir el-Bersha there were two distinct periods of coffin decoration. Moreover, as discussed above, this can be supported by stylistic and textual features, with B3-4C resembling more proximity to the earlier period of coffin decoration, although already displaying features of later period decoration. It has to be noted though that no claim can be made if it is a development within the same workshop, or if another new workshop took over.

Second, there are clear indications that the witnesses from Meir share a common origin, even though the borders are fuzzy. However, the general style of the sentence structure is shared with the later period witnesses from Deir el-Bersha, as the sub-section of Deir el-Bersha is directly connected to the branch of which the Meir witnesses are part as well.

Finally, there is some clear common ground between A1C and G1T, which is supported by stylistic features as well. Even though the stylistic features would suggest that T3C should share the common ground, based on the sentence structure it is clear that T3C is quite far removed from A1C and G1T in textual features, as T3C occurs on a different branch.

Based on these results, it seems that for this spell, the protein sequence method used in this chapter is capable to show regional variation in the sentence structure, even to the extent that two periods of coffin creation in one region is implied.

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579 Based on photographs that I took in the Museum of Egyptian Antiquities in Cairo.
580 de Buck (1935) CT I, p. 318,c (B3C). Note that B1Bo replaced ss.t-hdq-htp tn with dhwty-nht pn and B6C replaced it with ḫs-nht pn (name of the owner).
581 de Buck (1935) CT I, p. 318,c (T3C).
582 de Buck (1935) CT I, p. 318,c (M3C).
583 If one assumes there were only two workshops, which is dubious at best.
3.37. Spell 89

The following section discusses spell 89.\textsuperscript{584} This spell concerns the deceased going forth against his enemies, to plead his case against his enemy in the tribunal, as: \textit{iw nhm.n-f tsw m fnd-i n iy.yt h rw.w-i} (He has taken away the breath from my nose, before my days had come).\textsuperscript{585}

3.37.1. Introduction

This spell is relatively short, consisting only of sixteen phrases. However, the witnesses only use a selection of these phrases. In de Buck, this spell consists of a total of eight witnesses, from a total of four different regions, although the origin of one witness is not certain. The following table shows the witnesses sorted by region (table 3.34):

<table>
<thead>
<tr>
<th>Region:</th>
<th>Witness:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S1C, S2C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B1Bo, B2Bo, B4C</td>
</tr>
<tr>
<td>Gebelein</td>
<td>G2T</td>
</tr>
<tr>
<td>Theban area</td>
<td>T1L</td>
</tr>
<tr>
<td>Uncertain</td>
<td>Pap.Berl.\textsuperscript{586}</td>
</tr>
</tbody>
</table>

Table 3.34 Witnesses sorted by region for spell 89. See appendix 1 for a full list of details concerning every witness.

For this spell, the majority of the witnesses came from Deir el-Bersha, which provided three witnesses. Asyut has two witnesses, and Gebelein and the Theban area supplied one each. Finally, the origin of Pap.Berl. is uncertain.

The following table shows the percentage of damage which occurred in the witnesses for this spell (figure 3.90):


\textsuperscript{585} de Buck (1938) \textit{CT II}, p. 58,b-c (B2Bo), although it needs to be noted that it is not entirely clear who the he is, as it could refer to \textit{sfg inw} (the one hidden of shape) as well, who is mentioned in II,57-58,d-a.

\textsuperscript{586} Regulski (2015), p. 301, mentions that the art dealer who sold the papyrus to Borchardt suggested the papyrus came from Asyut.
For this spell, S2C is more than 80% partially or fully reconstructed, T1L more than 50%, and B4C over 30%. The other witnesses are relatively intact. Although all these witnesses are included in this work, any result including S2C, T1L and B4C needs to be considered with caution.

### 3.3.7.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was created (figure 3.91):

For spell 89, there are two branches, and a separate one for S1C. On a first glance, it seems that there are no regional specific patterns, as the witnesses are placed all over the dendrogram. The only region that has two witnesses on the same branch is Deir el-Bersha, with B1Bo and B4C. However, when the phrases that are used in these witnesses are taken into regard, it becomes clear that the connection between B1Bo and B4C is not based on similarity, but rather dissimilarity. In total these two witnesses share two phrases between them, and most of the other phrases are unique variations in sentence structure. This is the case as well for T1L, which is on the same branch. For example, II,57,c, where the

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587 The full sentence structure file is available in appendix 3.34.
majority pattern is: sdm mdw=i hnt=f (who hear my word together with him). G2T has a passive sdm=f here: sdm.w mdw=i hnt=f (while my word is heard together with him), while B1Bo has the name of the owner instead of the suffix pronoun -i: sdm.t mdw dhwty-nht pn hnt=f (who hear the word of this dhwty-nht together with him). B2Bo has sdm.t instead of sdm: sdm.t mdw=i hnt=f (who hear my word together with him), where T1L uses a sdm.n=f, and added the particle iw, while replacing the suffix pronoun -i with the name of the owner: iw sdm.n-f mdw imsw [pn] hnt=f (he has heard the word of this imsw together with him). B4C is similar to T1L, but used a sdm=f rather than a sdm.n-f, and used mdw as the subject instead of the suffix pronoun -f: iw sdm mdw [s3.t-hd-htp tn hnt=f] (the word of this s3.t-hd-htp is heard together with him.). However, it cannot be stated that the purpose of the left main branch is only dissimilarity, as S2C and Pap.Berl. share a total of eight phrases.

In general, there are many sources of variation concerning sentence structure in this spell, with many unique variations in the sentence structure of the phrases. This might have influenced the placement of the witnesses, as it seems random. For example, S1C and G2T share eight phrases, and are the only witnesses that have the phrase II,59,c. However, G2T is placed on the same branch that B2Bo occupies, and they only share five phrases in total.

3.37.3. Conclusions

For spell 89, the method used in this chapter does not seem functional, as it is nearly impossible to see any reasoning behind the placement of the witnesses. It is assumed, that due to the high level of unique sentence structure variation in this spell, coupled with a relatively low number of phrases, there is too little stability for the method to work correctly. Moreover, as can be seen with B1Bo and B4C, the results are deceptive, as the proximity is based on dissimilarity, instead of similarity.

3.38. Spell 94

This section will discuss spell 94. De Buck considers this spell, together with spells 95-97 as a group, which contain within them a variant of spell 89. However, Bonanno rather regards spell 94-96 as a group, with spell 97 belonging to a group of spells that runs from spell 97-104. For the purposes of this work, the grouping of Bonanno is followed.

This spell is a statement by the deceased, where he identifies himself with the soul of Osiris, and the son of Osiris. This process seems to have included a copious amount of copulation, as the verb nk (to copulate) occurs often in this text.

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588 de Buck (1938) CT II, p. 57,c (S1C). This structure is used in S1C, S2C and Pap.Berl. All the other witnesses have unique phrases.
589 Although there is the possibility that this spell has no clear regional sentence structure patterns at all.
591 de Buck (1938) CT II, p. 67, note 1*.
3.38.1. Introduction

Spell 94 is relatively short spell, with a total of 20 phrases. The witnesses use only a selection of these phrases. In de Buck, there are a total of eleven witnesses, of which the supports S1C, S2C and B1C all provided two witnesses each. However, for the purposes of this work, B1C was treated as one entry only, as B1C was completely lost, and its inclusion in de Buck was more due to the witness being attested in spells 95-97. As de Buck states himself: ‘This MS is so fragmentary that the length of the lines can be determined only approximately’. Therefore, as the witness B1C,b would be nothing more than a complete reconstruction, it was considered impractical in regard to this study. The following table sorts the witnesses based on region (table 3.35):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S1C,a, S1C,b, S2C,a, S2C,b</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B1C, B1L, B3L</td>
</tr>
<tr>
<td>Meir</td>
<td>M3C, M28C, M31C</td>
</tr>
</tbody>
</table>

Table 3.35 Witnesses sorted by region for spell 94. See appendix 1 for a full list of details concerning every witness.

The highest number of witnesses come from Asyut, although this is deceptive, as they originate from only two supports belonging to the same owner. Deir el-Bersha and Meir both supplied three witnesses. Note that the material used in this section only reflects the material published in de Buck.

The following table shows the percentage of damage in the witnesses (figure 3.92):

593 In de Buck the actual number of phrases is 22, but four phrases were merged into two.
594 de Buck (1938) CTII, p. 67, note 2*.
595 Based on my method for reconstruction, it would be a copy of B1C,a, without any variation. Although a case could be made that B1C did have a second version at some point, it is possible as well that this spell never existed in its second form, so I considered discarding it preferable here.
Figure 3.92 Percentage of reconstruction and damage in the witnesses for spell 94. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.

As one can see in the figure above, S2C,b and M31C are both badly damaged, with nearly 80% of the tokens partially or fully reconstructed. S1C,b and S2C,a are both heavily damaged as well, with more than 50% partially or fully reconstructed. The other witnesses are relatively intact. 596

That S1C,a is undamaged, in regard to the other witnesses from Asyut in de Buck, seems interesting, but it needs to be noted here that S1C,a actually only has three phrases of the 20, and these are barely similar to the same phrases in the other witnesses, or even the same support. Although all witnesses are included in the final results, it has to be remarked that any result which includes S1C,b, S2C,a, S2C,b and M31C need to be approached with caution.

3.38.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was created (figure 3.93):

596 Although I need to note that M28C is actually nearly completely lost now, and the witness in de Buck is based on earlier publications. See de Buck (1938) CT II, p. 67, note 3*.  

153
Figure 3.93 Rectangular phylogram display of the distance between the different witnesses of spell 94.

In this dendrogram, there is one large branch, on which most witnesses are placed, and two small ones, each containing one witness each, B1C and B3L. Note that it should not be considered important that B1L is on the main branch but close to B1C and B3L, as any reorientation of the dendrogram could place B1L at the other side of the dendrogram.

The placement of the three witnesses from Meir on the final section of the main branch is encouraging, as it suggests a common sentence structure pattern in the witnesses from Meir. Although this pattern would be related to the pattern used in Asyut, as these share the same main branch, it is distinct enough to warrant its own sub-branch. This is visible as well because M3C and M28C used the same phrases, and only have one phrase where they do not use an identical sentence structure. Their distinction from the other witnesses can for example be seen in II,68,b: *iri n wsir m ḥw iw=f-f* (who was made for Osiris from the efflux of his flesh). Although most of the other witnesses have the same structure, the distinction lies with ḥw (efflux), which is written as ḫw in the other witnesses. Even though both ḥw and ḫw should be considered part of the same lemma, it is remarkable that the loss of the ḫ only occurs in Meir. The placement of M3C, M28C and M31C falls within expectation, as based on Willems, they belong to the same group, Meir group B, and their decoration pattern is relatively similar.

Additionally, the placement of S1C,a-b and S2C,a-b is encouraging as well, as it suggests a sentence structure pattern in Asyut as well. However, as most of these witnesses are badly damaged, this could

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597 Except for the witnesses with a unique phrase: B1L left out the connector m, S2C,a left out iw=f-f, S1C,a replaced *imy* with genitival adjective *n* and S1C,b added the suffix pronoun -*f* after ḫw.

be due more to the reconstructions that occurred. Additionally, as was discussed in chapter 3.36.2, the witnesses from S1C and S2C have the tendency to be different by design, so any placement in proximity of each other would tend outside expectation. The reconstructions could be dominantly responsible for similarity as opposed to the original content of the witnesses. Even so, in II,70,b S1C,b and S2C,a-b have a distinct structure from the other witnesses: sn|d.t n kf|t-s] (which is feared because of its uncovering), where the other witnesses have: sn|d.t ntr|w kf|t-s (which the gods fear, its uncovering) which replaces the n with ntr|w, while reading the sn|d.t as a relative sdm=f, instead of a participle.

Although a separate branch between the witnesses from Deir el-Bersha would have been preferred, their placement can be explained due to a relatively high number of phrases with a unique structure that occurs in those witnesses. Additionally, they share only seven of the 20 phrases between all three of them, which are generally shared with the witnesses that are from the other regions as well. Therefore, their separate placement can be explained.

3.38.3. Conclusions

For spell 94, it seems that the method used in this chapter is able to visualise regional variation in the sentence structure, as there is a clear distinction between the three regions that have this spell. However, in Deir el-Bersha, there seems to be a lot of freedom in the structure, as it does not show a real common ground. This is visible in Asyut and Meir, which occupy distinct sections of the main branch. However, the distinction of Asyut could be due more to the reconstructions, as these were heavily damaged.

3.39. Spell 95

This section will deal with spell 95. This spell should be considered a group together with spells 94 and 96, based on Bonanno, and the fact that these spells occur together on the supports as well. This spell is addressed to a guardian of the gates by the deceased, who states how he will go forth in the day.

3.39.1. Introduction

Spell 95 is a short spell, consisting of only seven phrases, of which only S2C,a and S2C,b have all seven phrases. As discussed above, the method used in this chapter is problematic with shorter spells, and the inclusion of this spell is only because it belongs to a group, so that this group of four spells can be studied as a unit as well, in chapter 3.41. In de Buck, this spell occurs in a total of eight witnesses, that

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599 de Buck (1938) CT II, p. 70,b (S2C,a).
600 de Buck (1938) CT II, p. 70,b (B3l).
601 M28C has a unique phrase here, as it used n|tr instead of ntr|w, and added a n-f before ntr.
603 Or some sort of cakes, based on the X4 (…) classifier used in the witnesses from Deir el-Bersha.
originate from a total of three regions. Two supports provided two witnesses for this spell, namely B1C\textsuperscript{604} and S2C. The following table shows the witnesses sorted by region (table 3.36):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S2C,a, S2C,b</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B1C,a, B1C,b, B1L, B3L</td>
</tr>
<tr>
<td>Meir</td>
<td>M3C, M28C</td>
</tr>
</tbody>
</table>

Table 3.36 Witnesses sorted by region for spell 95. See appendix 1 for a full list of details concerning every witness.

For this spell, the majority of the witnesses come from Deir el-Bersha, which provided four witnesses. Asyut and Meir both supplied two witnesses. Note that the witnesses used for this section only reflect the material published in de Buck.

The following figure shows the percentage of damage which occurred in the witnesses (figure 3.94):

![Figure 3.94 Percentage of reconstruction and damage in the witnesses for spell 95. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.]

B1C,b is badly damaged, with more than 90% of its tokens reconstructed.\textsuperscript{605} S2C,a-b were both badly damaged as well, S2C,b was nearly 90% fully or partially reconstructed, and S2C,a more than 50%. M28C was more than 20% partially or fully reconstructed, while the other witnesses were relatively intact. Although all these witnesses were included in the results, any results including S2C,a-b or B1C,b should be considered dubious at best.

### 3.39.2. Results and discussion

After the method described in 3.2.2 was applied, the following dendrogram was produced (figure 3.95):

\textsuperscript{604} In contrary to spell 94, there are actually some signs left in this spell for B1C,b, so here the witness is actually included.

\textsuperscript{605} In total, there were just 3 of the 33 tokens visible.

156
In spell 95, the dendrogram has two main branches, and a lesser one for B3L. The separate branch for S2C,a and S2C,b is encouraging, as it suggests that S2C has a separate sentence structure pattern from the other witnesses. This is supported by the fact that S2C,a-b use phrase II,73,c, which only occurs in these witnesses. Additionally, they only share phrases with each other, and not with the other witnesses, which supports their placement. For example, II,73,b, where S2C,a-b have *pr.n-i hrw* (I have gone forth in the day)\(^{606}\), where the witnesses from Meir add the demonstrative *pn* after *hrw: pr.n-i m hrw pn* (I have gone forth in this day),\(^{607}\) while the witnesses from Deir el-Bersha use a prospective *sdm-f* instead of a *sdm.n-f*: *pr.y-i m hrw* (I will go forth in the day).\(^{608}\) However, as both S2C,a and S2C,b are badly damaged, it is not unlikely that reconstructions are more the cause of the placement than the actual text that was used here.

The placement of M3C and M28C is within expectation as well, as they share three phrases, of which the structure only occurs in Meir. What cannot be explained however, is the placement of B1C,a-b and B1L on the same branch, as they only share one phrase, II,73,a with M3C. Thus, one would expect that they should not share the same branch as M3C and M28C, or if they do, that M28C would be in the place of M3C and vice-versa. Moreover, as B3L shares three phrases, II,72,d, II,73,b and II,74,a with B1C and two phrases, II,72,d and II,73,b with B1L, it would be placed a lot closer to the other witnesses from Deir el-Bersha than to Meir. However, the placement of B3L is not surprising, as three of the six phrases have

\(^{606}\) de Buck (1938) *CT II*, p. 73,b (S2C,a). Note that S2C,b is a complete reconstruction.

\(^{607}\) de Buck (1938) *CT II*, p. 73,b (M3C).

\(^{608}\) de Buck (1938) *CT II*, p. 73,b (B1C,a). Note that the *y* ending was only visible in B1C,a and B1L.
an unique structure.\textsuperscript{609} The placement of B1C,b was obvious however, as the reconstruction was based on B1C,a.

### 3.39.3. Conclusions

As seen in spell 2, 3, 5, 8, 10, 12, 15, 19 and 31, a low number of phrases seem to influence the results to the extent that the method used in this chapter cannot be trusted. Even though some grouping based on region is visualised in the dendrogram, when compared to the actual phrases used, a clearer division between the three regions would have been expected. Asyut, Deir el-Bersha and Meir all have a distinct pattern, albeit with a lot of unique sentence structure pattern variations. Therefore, the placement seems random, even if the results partially resemble the results that would have been expected.

### 3.40. Spell 96

The following section will discuss spell 96.\textsuperscript{610} Together with spells 94 and 95, it should be considered part of a group of spells. This spell can be separated into three parts. In the first the deceased is stated to go forth, as he is the soul of Osiris, with whom he copulates. The second section concerns the deceased travelling as Re, as the deceased made the soul of Re and vice-versa: \textit{in r' iri bz-i spi iri bz n r’} (It is Re who made my soul, \textit{spi} made the soul of Re).\textsuperscript{611} The final section is quite similar to spell 89, as the deceased addresses the guardian of the battleground, stating his power over his enemies, and his willingness to appear in the tribunal, to be justified.

#### 3.40.1. Introduction

This spell is the longest spell in the spell group of spells 94-96, with a total of 54 phrases.\textsuperscript{612} The witnesses use a selection of these phrases to form their variant of spell 96. This spell occurs in de Buck in a total of ten witnesses, which come from three different regions. The supports S2C and B1C both provided two witnesses for this spell. The following table shows the witnesses sorted by region (table 3.37):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S2C,a, S2C,b</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B1C,a, B1C,b, B1L, B3L</td>
</tr>
<tr>
<td>Meir</td>
<td>M3C, M28C, M30C, M37C</td>
</tr>
</tbody>
</table>

Table 3.37 Witnesses sorted by region for spell 96. See appendix 1 for a full list of details concerning every witness.

\textsuperscript{609} II,73,a, II,74,b and II,74,c.


\textsuperscript{611} de Buck (1938) CT II, p. 83,c (B1C,a).

\textsuperscript{612} The actual number is higher, as some phrases were merged together.
Both Deir el-Bersha and Meir provided four of the ten witnesses, while Asyut supplied two witnesses. Note that the witnesses used in this section only represent the material published in de Buck.

Additionally, it needs to be noted that M30C and M37C only have part of the spell, as they are only fragments. S2C,a and S2C,b end their variant of the spell before the third section of the spell starts, as they continue with something completely different. B1C,a ends the spell early, as the lid ends before the spell was finished.

The following figure shows the percentage of damage which occurred in the witnesses in this spell (figure 3.96):

![Figure 3.96 Percentage of reconstruction and damage in the witnesses for spell 96. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.](image)

For this spell, half of the witnesses are badly damaged. S2C,b, B1C,b and M30C are more than 80% partially or fully reconstructed. M37C is nearly 80% partially or fully reconstructed. S2C,a is more than 50% partially or fully reconstructed. The other witnesses are relatively intact, with only M28C having over 20% partial or full reconstructions. Although all witnesses are included, any results including the badly damaged witnesses need to be approached with caution.

3.40.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was created (figure 3.97):

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613 de Buck (1938) CT II, p. 83, note 5*.
In this dendrogram, there are two main branches, and a separate branch for B3L. On a quick glance, there does not seem to be a regional pattern here. S2C,a and S2C,b are on the final section of left branch, and placed together. As they share the same shorter version of this spell, the placement falls within expectations. Moreover, this can be seen in II,79,a, where they have: *i.n sn nfr.w [r] wsir* (they have said, the gods, to Osiris),\(^614\) while the witnesses from Meir replace the *sdm nfr* with a participle followed by the connector *in: i in sn nfr.w [r] wsir* (which is said by them, the gods, to Osiris)\(^615\) and the witnesses from Deir el-Bersha added *nb.w* after *nfr.w*, and left out the *r wsir: i.n sn nfr.w nb.w* (they have said, all the gods).\(^616\) However, due to the extensive damage in S2C,a-b, it cannot be said if this is due to the reconstructions or not. Additionally, M3C was placed on this branch, which seems unusual as M3C only shares six phrases with S2C,a-b, and more phrases with the other witnesses from Meir.

The placement of B1C,a-b and B1L seems encouraging, until B3L, which is on another branch is considered. Although B3L has a high number of unique structures in its phrases, this is the case for B1L as well, and there seems to be a limited advantage to B1L over B3L with B1C,a-b. Additionally, as B1C,a-b and B1L are placed on the same branch as M30C, M37C and M28C, some resemblance should be expected. However, this is limited, as the witnesses from Meir are usually different in sentence structure. For example in II,86,c, where the witnesses from Deir el-Bersha have: *shmt imf* (while I have

---

\(^614\) de Buck (1938) *CT II*, p. 79,a (S2C,a).
\(^615\) de Buck (1938) *CT II*, p. 79,a (M3C).
\(^616\) de Buck (1938) *CT II*, p. 79,a (B1L).
...power over him),\textsuperscript{617} while the witnesses from Meir have: $shm=i$ $hft.yw=i$ (while I have power over my enemies),\textsuperscript{618} where the $im=f$ was replaced by $hft.yw=i$.

Based on the codes given to the phrases, a reason for the relatively random placement of the witnesses can be given. Nearly every witness has a high number of unique phrase structures, when compared to the other witnesses. These unique variations likely give the program too few phrases to base placements on. However, another possible explanation is that there is no regional sentence structure pattern for this spell.

3.40.3. Conclusions

Based on the dendrogram created for this spell, there does not seem to be a clear regional pattern in the sentence structure. Although a pattern for Asyut and Deir el-Bersha is suggested, the placement of the other witnesses does not lead to a clear picture. Thus, for this spell, the method described in this chapter seems less useful if the preferred result is to provide a visual representation of regional variation in the sentence structure.

3.41. Spell group 94-96

As spell 94-96 are supposed to be considered a group, they should be studied in this manner as well. This group of spells will be treated here as was done for spells 1-27 in chapter 3.29, and spells 30-32 in chapter 3.33. The following table will show the spells used per witness of this group (table 3.38):

<table>
<thead>
<tr>
<th>Witness:</th>
<th>Spell:</th>
<th>S1C,a</th>
<th>S1C,b</th>
<th>S2C,a</th>
<th>S2C,b</th>
<th>B1C,a</th>
<th>B1C,b</th>
<th>B1L</th>
<th>B3L</th>
<th>M3C</th>
<th>M28C</th>
<th>M30C</th>
<th>M31C</th>
<th>M37C</th>
</tr>
</thead>
<tbody>
<tr>
<td>94</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
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<tr>
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<tr>
<td>96</td>
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</tr>
</tbody>
</table>

Table 3.38 Occurrence of spells in for every witness in spell 94-96

Note that the order in which the spells occur is the same as seen in this table, as the spells follow each other sequentially in the witnesses. The witnesses that did not have one or more of the spells were treated as described in chapter 3.29.

3.41.1. Results and discussion

Using the method discussed in 3.2.2, combined with the adaptations discussed in chapter 3.29, the following dendrogram was created (figure 3.98):

\textsuperscript{617} de Buck (1938) \textit{CT II}, p. 86,c (B3L).
\textsuperscript{618} de Buck (1938) \textit{CT II}, p. 86,c (M3C).
In this dendrogram, there are three branches, one large branch in the centre, which contains three sub-branches, a smaller branch on the left, which contains B1C,a-b, and one final branch for S1C,a. The placement of B1C,a-b falls within expectations, as B1C,b was badly damaged, and reconstructed based on B1C,a, and therefore nearly identical. Therefore, its placement is predetermined. Second, the separation of S1C,a falls within expectations as well, as it only has a few phrases of spell 94, which are structurally different from the other witnesses.

In the central branch, there are two sections of witnesses from Meir, which suggest some similarity in the sentence structure in Meir. Note that the separation between the two groups of Meir witnesses follows in general the same separation pattern as seen in figure 3.97 (chapter 3.40.2), where M3C existed on a separate branch from M28C and M37C as well. However, as most of the witnesses from Meir were badly damaged, any placement could have been due to the reconstructions that were performed.

The right sub-branch of the central branch contains S1C,b, S2C,a and S2C,b, suggesting a distinct sentence structure pattern in Asyut as well. However, the idea that a distinction exists in Asyut and Meir is contradicted by the placement of B1L and B3L. These witnesses from Deir el-Bersha are both connected to either Asyut or Meir, which weakens the suggestion that there is a distinct sentence structure pattern in these regions. Moreover, based on the results seen in spell 95 and 96, one would expect more proximity between B1C,a-b and B1L, instead of its connection to the witnesses from Meir. In regard to the results of spell 94 to 96 separately, the placement of B3L is unusual as well, as in all these spells it is placed on its own branch, without any proximity to any witness from Asyut.

3.41.2. Conclusions

Due to the confusing results created using this spell group, it seems that the method used in this chapter does not work for this spell group, even if some results fall within expectation. Alternatively, it could be
argued that the method does not work because there is no clear regional variation in the sentence structure for these spells.

However, there seems to be a suggestion in the dendrogram of a distinct sentence structure pattern in Asyut and Meir respectively, even if their borders are indistinct.

3.42. Spell 97

This section will discuss spell 97. This spell should be considered part of a group of spells which run from spell 97-104. In this spell, the deceased identifies himself with Thot, after which he appeals to the eye of Horus to be taken with it. Finally, the deceased appeals to Atum.

3.42.1. Introduction

This spell is another short spell, consisting only out of eight phrases, of which the witnesses use a selection. In de Buck, this spell is attested in a total of nine witnesses. These witnesses come from a total of four different regions. The following table shows the witnesses sorted by region (table 3.39):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S10C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B1Bo, B4C, B1L, B3L</td>
</tr>
<tr>
<td>Meir</td>
<td>M3C, M28C, M37C</td>
</tr>
<tr>
<td>Theban area</td>
<td>T1L</td>
</tr>
</tbody>
</table>

Table 3.39 Witnesses sorted by region for spell 97. See appendix 1 for a full list of details concerning every witness.

The majority of the witnesses for this spell come from Deir el-Bersha, which provided four witnesses. Meir supplied three witnesses, and Asyut and the Theban area both have one witnesses. The witnesses used in this section only reflect the material published in de Buck.

The following figure shows the percentage of damage which occurred in the witnesses (figure 3.99):

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621 In de Buck this is actually a total of nine phrases, but II,92,b-c were merged together to form a complete clause.
622 This spell was originally added based on the grouping of de Buck of spells 94-97, to be studied as a group, as by the time I encoded this spell, I was already aware of the issues that usually occur regarding the method used in this chapter concerning short spells.
In this spell, M37C and T1L are both badly damaged, as M37C has nearly 70% of its tokens partially or fully reconstructed. T1L is for more than 50% partially or fully reconstructed. The other witnesses are relatively intact, with only B3L and B4C having more than 20% partial or full reconstructions. Although all witnesses of de Buck are included in this section, any results based on these witnesses need to be approached with caution.

3.42.2. Results and discussion

After applying the method described in 3.2.2, the following dendrogram was made (figure 3.100):
In this dendrogram, there is one main branch, which divides into two sub-branches, after M3C branched off in the first stage. Beside this main branch there are two small branches, one for B1L and one for B3L. The right sub-branch of the main branch, which contains M28C and M37C, is encouraging, as it suggests a sentence structure pattern in Meir. This can be seen in II,92,d, where M28C, and M37C have: šd-s wî (so that it will take me), where in B3L and B1L the pronouns are changed to -i and sw: šd-i sw (so that I will take him). As there is a separate sub-branch for M3C, this pattern from Meir is not used by all the witnesses from Meir, which is clearly visible in M3C, which only used four of the eight phrases, while M28C and M37C use six of the eight. Moreover, M3C only shares two phrases with M28C, and three with M37C, so its separate placement is valid. As stated above, M37C was badly damaged, so its similarity with M28C might be more due to the reconstructions, than the original text used.

The left sub-branch seems more disordered. However, these four witnesses share a specific feature, as they only have four phrases of the eight, which supports their placement. Moreover, this branch is actually another branch of dissimilarity then similarity, as for every witness, three of the four phrases have a unique structure used only in that witness. The pair B1Bo and S10C share the single phrase II,91,c between them: n dlhwty ikr im=s (because Thot, the excellent one, is in it), where B4C and T1L have dlhwty ikr (Thot, the excellent one), leaving out the connector n and the im=s. In comparison, the other witnesses have: ink dlhwty ikr (I am Toth, the excellent one), which has ink instead of the connector n, and left out the im=s. This could explain the relative proximity of B4C and T1C, as well as that of S10C and B1Bo.

Finally, B1L and B3L are placed on their own branches, even though based on the phrases used, they should have been on one branch together, as they share five out of the seven phrases they use, and they both use phrase II,92,e, which only occurred in these two witnesses. Note that although they appear close in figure 3.100, this is meaningless, as a reorientation in the visualisation could place them on either side of the dendrogram.

3.42.3. Conclusions

In this spell there is a low number of phrases, so that the method described in this chapter seems to work, in a deceptive fashion. Most of the separation has seemingly been based on the specific phrases used, and not on underlying similarity in the sentence structure, with the exception of M28C and M37C. Moreover, there is a complete sub-branch dedicated to dissimilarity, as the only clear uniting factor between these witnesses is the number and position of the phrases used, not the similar sentence structure used. Additionally, B1L and B3L would have been expected to be placed on the same branch,

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623 de Buck (1938) CT II, p. 92,d (B3L).
624 de Buck (1938) CT II, p. 92,d (M28C).
625 B4C uses five phrases, as it is the only witness with a title. The full sentence structure file is available in appendix 3
626 de Buck (1938) CT II, p. 91,c (B1Bo).
627 de Buck (1938) CT II, p. 91,c (T1L).
628 de Buck (1938) CT II, p. 91,c (B1L).
which did not occur. Although the dendrogram used here suggests some level of proximity, this is only based on the visualisation pattern chosen.

3.43. Spell 151

The following section will discuss spell 151.\(^{629}\) This spell concerns the movement of the deceased in the netherworld, while the deceased sails in the bark of Re.

3.43.1. Introduction

This spell is relatively short, consisting of a total of seventeen phrases.\(^ {630}\) However, all the witnesses only use a selection of these seventeen phrases. In de Buck, this spell occurs in a total of eight witnesses, which originate from four different regions. The following table shows the witnesses separated by region (table 3.40):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S14C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B1Bo, B2Bo, B3Bo, B1C</td>
</tr>
<tr>
<td>el-Lisht</td>
<td>L1Li</td>
</tr>
<tr>
<td>Saqqara</td>
<td>Sq6C, Sq3Sq</td>
</tr>
</tbody>
</table>

Table 3.40 Witnesses sorted by region for spell 151. See appendix 1 for a full list of details concerning every witness.

Most of the witnesses come from Deir el-Bersha, which supplied four witnesses. Saqqara provided a total of two witnesses, while Asyut and el-Lisht have one witness each. Note that the witnesses used in this section only reflect the material published in the Buck.

The following figure shows the percentage of damage which occurred in the witnesses (figure 3.101):


\(^{630}\) In de Buck, there are actually 19 phrases, as some phrases were merged together in the database.
As one can see above, the witnesses in this spell are relatively intact, with only Sq3Sq reaching the 20% partial or full reconstruction mark, with most tokens only being damaged, not fully lost. Therefore, the results are considered to be a representation of the original, and not unduly influenced by reconstructions.

3.43.2. Results and discussion

Before proceeding to the dendrogram, it needs to be stated that phrases used in this spell are extremely varied, with the majority of the phrases used by the witnesses showing some sort of unique variation in the sentence structure, which does not occur in the other witnesses.

Using the method described in 3.2.2, the following dendrogram was created (figure 3.102):

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631 The full sentence structure file is available in appendix 3.39.
In this dendrogram, there is one major branch, which contains the majority of the witnesses, and two small separate branches for Sq3Sq and S14C respectively.

The placement of B1Bo, B2Bo, B3Bo and B1C in the final section seems encouraging, despite some distance between them, as it implies a similar structure. However, this is deceptive, as these witnesses are highly dissimilar. The placement of B1Bo in proximity to B3Bo is based on two phrases, II,257,a and II,257,b, in which they use the same structure. B2Bo branches off one level higher, but has only one phrase that can be linked to other witnesses, namely II,255-256,d-a, which it shares with B1C and Sq6C and Sq3Sq. Thus, it shares no phrases with B1Bo and B3Bo. This might seem unusual, as B1Bo and B2Bo belong to the same owner. However, there is a clear form of variation which occurs in this spell between them. B1Bo uses the third person singular when referring to the owner in the text, while B2Bo uses the first person singular. Therefore, it seems that the variation between B1Bo and B2Bo was intentional.

B1C and Sq6C share a total of three phrases, which can explain their connection.

However, Sq6C and Sq3Sq are on different branches, which based on the low level of similarity in the Deir el-Bersha section seems unusual. These witnesses share a total of four phrases. For example, II,256,c: \( \text{wn} \ hz.t \ w' \) (the tomb of the sole one is opened),\(^{632}\) where L1Li and S14C add a genitival adjective between \( hz.t \) and \( w' \): \( \text{wn} \ hz.t \ n.(t) \ w' \) (the tomb of the sole one is opened).\(^{633}\) The other witnesses have unique phrases, as B2Bo only has \( \text{wn} \) (who are opened), B1Bo replaced \( w' \) with \( rw' \): \( \text{wn} \ hz.t \ rw \) (the tomb of the lion is opened) and B1C added the genitival adjective \( n \) and replaced \( w' \) with \( Sw' \): \( \text{wn} \ hz.t \ n.(t) \ Sw \) (the tomb of Shu is opened).\(^{634}\) Moreover, as Sq6C does not use the final four phrases, it could be argued that Sq6C should be on the separate branch, not Sq3Sq.

Finally, it could be argued that S14C and L1Li should have been placed on the same branch, as they share a total of four phrases between them as well, which is not reflected in the dendrogram, since they exist on different branches.

3.43.3. Conclusions

For this spell, it cannot be said with certainty if the method used in this chapter works correctly. The results produced are deceptive, as they imply a distant connection between the witnesses from Deir el-Bersha, which cannot be supported by the actual phrases used. Moreover, the low number of phrases that connect the witnesses from Deir el-Bersha should have done the same to the witnesses from Saqqara, which is not the case.

Based on this spell, it is clear that spells with a high level of unique sentence structure variation are of limited use when approached with the method discussed in this chapter. Moreover, due to the deceptive nature of the placement of the witnesses from Deir el-Bersha, the method seems incapable of visualizing any regional pattern in the sentence structure used. However, it can be argued that there is

\(^{632}\) de Buck (1938) CT II, p. 256,c (Sq6C).

\(^{633}\) de Buck (1938) CT II, p. 256,c (S14C). Note that the genitival adjective could be a connector as well: ‘the tomb is opened for the sole one.’

\(^{634}\) Could be read as: ‘the tomb is opened for Shu.’
no regional pattern which occurs in this spell, and that this spell allowed for a lot of liberty in its actual form.  

3.44. Spell 154

Spell 154 is the subject of the following section. This spell should be considered part of a group of spells, which run from spell 154 to spell 160, which is called the book of the moon. This spell is additionally an example of the continuous nature of the mortuary literature, as this spell survives into the corpus of the Book of the Dead, as chapter 115. However, the order in which the spells of this group occur as part of the Coffin Texts are not retained.

Spell 154 concerns the knowledge of the deceased concerning the origins of the month, and why months are not uniform in length. This explanation is done through a narrative, structured as: A occurred, so B came to be.

3.44.1. Introduction

This spell is one of the longer spells used in this work, as it consists of a total of 44 phrases. The witnesses use a selection of these phrases to create their version of this spell. In de Buck, this spell is attested in a total of 21 witnesses, although there are three supports, S1C, S9C and B4L, who provide two witnesses each. The 21 witnesses come from three different regions. The following table shows the witnesses separated by region (table 3.41):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S1C,a, S1C,b, S2C, S3C, S9C,a, S9C,b S2P, S3P, S1Tü</td>
</tr>
<tr>
<td>Meir</td>
<td>M38C</td>
</tr>
</tbody>
</table>

Table 3.41 Witnesses sorted by region for spell 154. See appendix 1 for a full list of details concerning every witness.

The majority of the witnesses for this spell come from Deir el-Bersha, which provided eleven witnesses. Asyut supplied nine witnesses and Meir has one witness. Note that the material used in this section only reflects the material used in de Buck.

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635 Although it could be argued as well that the spell was poorly understood by the Ancient Egyptians as well, which allowed for a high level of variation due to errors in transmission.


The following figure shows the percentage of damage which occurred in the witnesses (figure 3.103):

![Percentage of reconstruction and damage in the witnesses for spell 154. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.](image)

S3C is badly damaged, as it is more than 90% partially or fully reconstructed. B1Y is mostly gone as well, as more than 70% is partially or fully reconstructed. S3P is more than 50% partially or fully reconstructed, while S9C,a-b and S2C are somewhere between 30% and 40% reconstructed. The other witnesses are relatively intact. All these witnesses are included in the results, although any results including the heavily damaged witnesses need to be approached with some caution.

### 3.44.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was produced (figure 3.104):
In this dendrogram, there is one large branch, and two small branches, one containing S3C and S3P, the other containing S2P. When the vertical distance is taken into regard, there is the suggestion that there is some pattern variation which occurs in Asyut, although not everywhere, as S1C,a-b and S9C,a-b are placed with the other witnesses for this spell, which occurs on the lower section of the dendrogram. For example this can be seen in II,280,d, where the witnesses from Asyut, except for S1C,a-b and S9C,a-b have: \( r^p \text{ pw } hnp. n \text{ sw } imy \text{ ins=f} \) (it is Re, the one who is in his red linen has snatched him),\(^{642}\) where the other witnesses have: \( r^p \text{ pw } hpi. n \text{ sw } imy \text{ ins=f} \) (it is Re, the one who is in his red linen has met him),\(^{643}\) where \( hnp \) (to snatch) is replaced by \( hpi \) (to meet).

The final section of the main branch (figure 3.105) is interesting. It contains witnesses from all three regions, which at first glance seems to exclude the idea of a regional pattern in the sentence structure. However, the placement of these witnesses together is not unremarkable, as these four witnesses have in common that they only have a small section of the available text. S9C,a uses fourteen of the 44 phrases, B9C,b uses only four, B4C only uses five phrases and M38C uses only five phrases as well. So, it seems that this branch represents the short versions of this spell.\(^{644}\)

The proximity between S1C,a and S1C,b falls within expectation as well, including the distance between these witnesses and S2C, which belongs to the same owner. As seen in spell 75 as well, there usually is a difference between witnesses from S1C and S2C, which is assumed to be intentional. Additionally, the sentence structure pattern used in S1C,a-b is quite different from the

\(^{642}\) de Buck (1938) CT II, p. 280,d (S2P).

\(^{643}\) de Buck (1938) CT II, p. 280,d (B2Bo).

\(^{644}\) However, I need to point out here that these witnesses do not use the same sections of phrases as each other. The full sentence structure file is available in appendix 3.40.
other witnesses from Asyut, which is clearly visible in the dendrogram. In spell 30 this was obvious as well, which seems to suggest that S1C, and to some extent S2C, use a structure in the phrases that is distinct from other witness from Asyut.

Due to the inclusion of the branch containing S1C,a-b, and the final section of the main branch, it cannot be stated clearly that there is a pattern in the sentence structure in Deir el-Bersha, even if there seems to be some support for this from the general placement of all the witnesses from Deir el-Bersha in relative proximity. If a pattern exists that can be assigned to Deir el-Bersha however, it seems to be a general pattern at best. This general pattern can be seen in II,284,b, where the witnesses from Deir el-Bersha have: \( hpr \ fsk \ pw \ n \ iwnw \) (that which came to be, it is the shorn one),\(^{645}\) while Asyut has: \( hpr \ fsk \ pw \) (that which came to be, it is the shorn one),\(^{646}\) that does not include the \( n \ iwnw \). As B2Bo shares a branch with B9C, there does not seem to be any effect on the pattern based on the moment of coffin creation, as was seen in spell 75. Moreover, the placement of B2Bo with B9C seems a bit unusual, as B2Bo has six additional phrases at the start of the spell, which do not occur in B9C.

### 3.44.3. Conclusions

For spell 154, the method applied in this chapter seems to have limited results in regard to visualizing regional variation. However, some variation between Asyut and Deir el-Bersha is implied in the dendrogram, due to the vertical distance between the top and the lower section of the dendrogram.

Additionally, as there is to some extent a separate branch for the shorter witnesses of this spell, it seems the method used in this chapter is capable of separating these witnesses, although any grouping seems to be purely based on length of the spell.

### 3.45. Spell 162

The following section will discuss spell 162.\(^{647}\) This spell should be considered a separate spell,\(^{648}\) although it started its existence included with spell 164. Over time spell 162 became a separate entity,\(^{649}\) as spell 164 was no longer used for multiple supports, while spell 162 was retained by these supports.

In essence, spell 162 consists of two parts, which Jürgens\(^{650}\) calls 162a and 162b. The separation is made clear in B1Bo, which separated the two sections by including an additional title: \( \text{'nh m f\'w m hpr.t-ngr hpr} \)

\(^{645}\)de Buck (1938) CT II, p. 284,b (B4L,b). Note that B2Bo and B9C do not have a phrase here.

\(^{646}\)de Buck (1938) CT II, p. 284,b (S1Tü).


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m ḫḥ ‘pr (Living on air in the necropolis, coming to be as the equipped spirit). ⁶⁵¹ 162a is known as the ‘La chanson des quatre vents’, ⁶⁵² or the song of the four winds. This ‘song’ is made up from four stanzas, which each describe one of the four winds. It is considered to be a composition that did not originate from a funerary context. ⁶⁵³

In 162b, the second section of this spell, the deceased greets the four winds, proclaiming his knowledge about them and their existence. Finally, the deceased invites the winds into a bark, asking them to navigate while the deceased creates his own bark to sail the stairway of fire, ⁶⁵⁴ in the same manner as Re did, while remarking that the deceased will possess provisions. ⁶⁵⁵

3.45.1. Introduction

Spell 162 is another relatively long spell, as it has a total of 48 phrases. ⁶⁵⁶ However, every witness only uses a selection of these phrases. It needs to be noted that A1C and B3Bo only have a small section of the spell, as both only have four phrases of the 48. ⁶⁵⁷ In de Buck, this spell occurs in a total of fourteen witnesses, which originate from a total of seven different regions, and one witness, Y1C, coming from an uncertain origin. ⁶⁵⁸ The following table shows the different witnesses sorted by region (table 3.42):

<table>
<thead>
<tr>
<th>Region:</th>
<th>Witness:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aswan</td>
<td>A1C</td>
</tr>
<tr>
<td>Asyut</td>
<td>S2C</td>
</tr>
<tr>
<td>Beni Hasan</td>
<td>BH2C, BH1Ox</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B1Bo, B2Bo, B3Bo, B4Bo, B6C</td>
</tr>
<tr>
<td>Gebelein</td>
<td>G1T</td>
</tr>
<tr>
<td>Meir</td>
<td>M22C, M23C</td>
</tr>
<tr>
<td>Theban area</td>
<td>T3C</td>
</tr>
<tr>
<td>Unknown</td>
<td>Y1C</td>
</tr>
</tbody>
</table>

Table 3.42 Witnesses sorted by region for spell 162. See appendix 1 for a full list of details concerning every witness.

⁶⁵¹ de Buck (1938) CT II, p. 398,e-f (B1Bo).
⁶⁵² Drioton (1942).
⁶⁵⁶ In de Buck the actual number of phrases is higher, as some of the phrases have been merged. The full sentence structure file is available in appendix 3
⁶⁵⁷ A1C: II,389,b-390,c; B3Bo: II,390,d-391,e.
⁶⁵⁸ Following the description in de Buck (1935) CT I, p. xviii. It needs to be noted however, that it is suggested that Y1C originates from Asyut, see Jürgens (1990), p. 55-56.
The majority of the witnesses come from Deir el-Bersha, which provided 5 witnesses. Beni Hasan and Meir both supplied two witnesses, and the other regions all have one witness. Note that the witnesses used here only reflect the material published in de Buck.\textsuperscript{659}

The following table shows the percentage of damage which occurred for the witnesses (figure 3.106):

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{figure3.106.png}
\caption{Figure 3.106 Percentage of reconstruction and damage in the witnesses for spell 162. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.}
\end{figure}

For spell 162, M23C is badly damaged, as it is nearly 90% fully or partially reconstructed. This is not surprising, as there is only a fragment of the coffin left. On this fragment only some of the words of this spell are left.\textsuperscript{660} S2C is heavily damaged as well, with nearly 50% of the tokens being partially or fully reconstructed. The other witnesses are relatively intact, although M22C is still more than 20% partially or fully reconstructed. All the witnesses from de Buck are included in the results of this section, although it needs to be remarked that any result which includes M23C or S2C need to be approached with caution.

3.45.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was created (figure 3.107):

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{figure3.107.png}
\caption{Figure 3.107 Dendrogram showing the relationship between the witnesses for spell 162.}
\end{figure}

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{figure3.108.png}
\caption{Figure 3.108 Schematic representation of the relationship between the witnesses for spell 162.}
\end{figure}

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{figure3.109.png}
\caption{Figure 3.109 Comparison of the damage levels in the witnesses for spell 162. Grey shows no damage, blue shows partial damage and red shows full damage.}
\end{figure}

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{figure3.110.png}
\caption{Figure 3.110 Distribution of the witnesses for spell 162. Grey shows no witnesses, blue shows one witness and red shows two witnesses.}
\end{figure}

\textsuperscript{659} Jürgens (1995), p. 95, mentions an additional support with this spell from the Theban area, T1Bal.
\textsuperscript{660} Note that I only reconstructed the sections of the spell based on de Buck, although it can be assumed that the entire spell used to be intact previously.
In his dendrogram, there is one large branch in the centre, which contains most of the witnesses. Beside this branch there is a branch for Y1C and G1T, and one for A1C. Only in the most superficial form does this dendrogram resemble the stemma of Jürgens, and even then, there are many exceptions. For example, the large central branch can generally be compared with type ɣ, but as T3C is on this branch, and not with G1T or A1C, which would be part of type β, it does not compare. However, this can be explained by the fact that G1T and T3C only share nine phrases with each other, while Y1C and G1T share eleven phrases, so that G1T should be closer to Y1C than T3C.

In the stemma of Jürgens, the regions are generally neatly divided, which is clearly not the case in the dendrogram produced here. The only regional grouping that does take place here is B6C, B2Bo, B3Bo and B4Bo, which seem encouraging, as these supports are dated to the same period, and use the same technique of inscription. However, the placement of B3Bo cannot be supported at all. Not only does this witness only have four of the 48 phrases, these phrases are all structurally unique, and not shared with the other witnesses. Additionally, as B1Bo should belong to the same group, but is on a separate sub-branch, there are no signs of a connection. On the other hand, B2Bo, B4Bo and B6C form the same division as seen in the stemma of Jürgens, where B6C resembles type λ₁, and B2Bo and B4Bo type λ₂. However, the connection between B2Bo, B4Bo and B6C can be seen in II,396,c, where they have: \( \text{frw. w mhw. t rsw inn. ti isb. t} \) (the winds: the north wind, the south wind, the west wind, the east wind), while B1Bo has the unique phrase: \( \text{rs w mhy. t rsw inn. ti isb. t} \) (the south wind, the north wind, the south wind, the west wind, the east wind), which is similar, although it leaves out the \( \text{frw. w} \) at the start of the phrase, and it has the winds in a different order. S2C has a similar phrase to B2Bo, B4Bo and B6C as well: \( [\text{fr}]w. w rsw mhw. t [inn. ti] isb. t \) (the winds: the south wind, the north wind, the west wind, the east wind), where the winds are in a different order. Y1C is another witness with a unique structure, as it has the connector \( m \) in front of very wind, and uses the singular \( \text{frw} \), rather than the plural: \( \text{fr w m rsw m} \)

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\( ^{662} \) As B1Bo has a high number of unique phrases.

\( ^{663} \) de Buck (1938) CT II, p. 396,c (B6C).
The wind is as the south wind, as the north wind, the east wind, as the west wind. BH1Ox, G1T and M22C use a different structure: \( \text{tsw} \ \text{pw} \ \text{n} \ \text{nh} \ \text{imn.ti} \) (the west wind is the breath of life),\(^{664}\) while BH2C and T3C have two unique versions of this structure, as they both leave out the \( \text{pw} \) and T3C changed the \( \text{imn.ti} \) (the west wind) into \( \text{imn.t} \) (the west).

In general, every witness has a high number of phrases that are structurally unique, as well as a limited number of sites to base the placement on, which most likely complicated the placement. This is quite clearly visible in T3C. This witness has sixteen phrases that are shared with other witnesses, and seventeen that are structurally unique within this witness.

It is not unlikely that the high number of unique variations in the sentence structure could be due to the binary method used in this chapter to specify variation. A more gradual approach could provide more stable results here, as it would reduce the number of variant phrases that are unique to only one witness.

### 3.45.3. Conclusions

For spell 162, the method used in this chapter does not seem to indicate any pattern in the sentence structure that can be considered regional. Moreover, some placements of witnesses in the dendrogram, like B3Bo cannot be supported based on the actual phrases used. Therefore, the visualisation of this dendrogram is dubious. However, as seen in T3C, there is a high number of unique variations in the sentence structure, which could influence the results, as it would create a low number of positions where the different witnesses can be connected, which would destabilise the results.

### 3.46. Spell 165

The following section deals with spell 165.\(^{665}\) This spell is most likely part of a group of spells that runs from spell 165 to spell 167, as nearly all the supports in de Buck write these spells together as a group, and they all concern the consumption of food. This is made clear in the title of spell 165: \( \text{r} \ \text{wnm} \ \text{t} \ \text{hr(y)} \ \text{wdh.w} \ \text{n} \ \text{r} \ ^{\text{rdl.t}} \ \text{sw.wt} \ \text{m} \ \text{iwnw} \) (A spell of eating the bread which is upon the offering table of Re, and placing offerings in Heliopolis).\(^{666}\)

Spell 165 consists of two separate statements made by the deceased, one concerning the meal, and one concerning the offerings. Each of these two statements has a similar structure, where the deceased calls upon an entity which is related to the process, followed by an explanation of his suitability to partake in the offerings.

\(^{664}\) de Buck (1938) CT II, p. 396,c (M22C).


\(^{666}\) de Buck (1947) CT III, p. 5,a-b (B3C).
3.46.1. Introduction

This spell is relatively short, with a total of 20 phrases. Of these phrases, the witnesses use a selection, with the exception of M22C, which has every phrase. In de Buck, there are a total of fifteen witnesses for this spell, although two witnesses are provided by the same support, B2L. It needs to be noted that the witness B2L,b only has one phrase,⁶⁶⁷ which is the first phrase after the title. The fifteen witnesses originate from four different regions, as shown in the following table (table 3.43):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S1C, S2C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B1Be, B2Bo, B3Bo, B4Bo, B1C, B3C, B5C, B17C, B2L,a, B2L,b</td>
</tr>
<tr>
<td>Meir</td>
<td>M2C, M22C</td>
</tr>
<tr>
<td>Saqqara</td>
<td>Sq10C</td>
</tr>
</tbody>
</table>

Table 3.43 Witnesses sorted by region for spell 165. See appendix 1 for a full list of details concerning every witness.

The majority of the witnesses come from Deir el-Bersha, which provided ten witnesses. Asyut and Meir both have two witnesses, and Saqqara supplied one witness. Note that the witnesses used in this section only reflect the material published in de Buck.

The following figure shows the percentage of damage which occurred in the witnesses (figure 3.108):

![Figure 3.108 Percentage of reconstruction and damage in the witnesses for spell 165. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.](image)

Most witnesses in this spell are relatively intact, with the exception of M22C, which is more than 80% partially or fully reconstructed. Sq10C is more than 40% damaged, and M2C is nearly 40% damaged. S2C

⁶⁶⁷ de Buck (1947) CT III, p. 6.a.
and B3Bo both are slightly over 20% damaged. All witnesses are included in the result, although any result including M22C, M2C and Sq10C need to be approached with caution.

### 3.46.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was produced (figure 3.109):

![Dendrogram](image)

Figure 3.109 Rectangular phylogram display of the distance between the different witnesses of spell 165.

For spell 165, the dendrogram has one large branch, on which most of the witnesses are placed. Additionally, there are two branches for S1C and S2C. The distance between S1C and S2C is remarkable, as based on the phrases that they use, they only vary in five out of the nineteen, so more proximity would have been expected. However, their sequence is quite different from the other witnesses, which at least explains their distance from the large branch. This is visible in III,10,a, where S1C and S2C have: $s\text{sm}.t \; s\text{w}.t \; m \; i\text{wnw} \; h\text{r} \; h\text{3w}.w\text{t} \; r^r \; r^r \; nb$ (who will control the offering in Heliopolis on the altars of Re, every day),\(^{668}\) where the majority of the other witnesses have: $s\text{sm} \; s\text{w}.w\text{t} \; m \; i\text{wnw} \; h\text{r} \; h\text{3w}.w\text{t} \; r^r \; r^r \; nb$ (who controls the offerings in Heliopolis on the altars of Re, every day),\(^{669}\) which uses the imperfective active participle rather than the prospective active participle for $s\text{sm}$. M2C and M22C have their own variant: $[s\text{sm}] \; s\text{w}.t \; m \; i\text{wnw} \; h\text{r} \; h\text{3w}.w\text{t} \; r^r \; r^r \; nb$ (who controls the offering in Heliopolis on the altars of Re, every day),\(^{670}\) which is similar to the majority, while using the singular $s\text{w}.t$, rather than the plural.

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\(^{668}\) de Buck (1947) *CT III*, p. 10,a (S1C). Note that the reading of $s\text{sm}.t$ is uncertain, as it could be a $s\text{qm}.tw-f$ as well.  
\(^{669}\) de Buck (1947) *CT III*, p. 10,a (B2Bo).  
\(^{670}\) de Buck (1947) *CT III*, p. 10,a (M2C).
As B2L,b only consists of a single phrase (III,6,a), its placement in the dendrogram can be discounted, as it could have been placed in proximity to nearly any other witness, except for B1Be, B1C, B17C and B2L,a, which all do not have this phrase. When B2L,b is discounted, M2C and M22C are placed in closer proximity, which could imply a specific pattern in Meir. However, the extensive reconstructions that occurred in these witnesses may explain this as well.

Finally, the lower section of the main branch contains all witnesses from Deir el-Bersha, which suggests that there was a sentence structure pattern there. However, the placement of Sq10C in the same section counters this argument. When taking the phrases used in B3Bo and Sq10C into regard, a different reason for their placement becomes visible. They are not placed together due to similarity, but rather dissimilarity, as B3Bo and Sq10C share only two phrases between them. B3Bo actually has a high number of phrases with a unique structure, as fifteen of its nineteen phrases are unique. This is the same for Sq10C, who has nine phrases with a unique structure, out of twelve phrases. Additionally, as Sq10C is badly damaged, its placement might have been influenced by reconstructions.

Nonetheless, this does not mean that the entire branch is based on dissimilarity. The argument can be made for B4Bo to some extent, as it has nine phrases with a unique structure out of eighteen, which could explain its placement on the same general branch as B3Bo and Sq10C. However, this is not the case for B1C, B3C, B17C, B2L,a, which are remarkably similar, even though some unique phrase structures exist within these witnesses. For example, this group can be seen in III,8,b, where they have: m rnp.t tn m hrw pn nfr n ṭm.t (in this year, in this good day of the ṭm.t shrine),\(^671\) while M2C and M22C have: hrw pn nfr n ṭm.t (this good day of the ṭm.t shrine), which leaves out the m rnp.t tn m section. The other witnesses all have their own unique structure.

Of the B1C, B3C, B17C and B2L,a group, B3C has the highest number of unique phrases, with eight out of nineteen phrases. Its placement in proximity to B2L,a seems to be solely based on one phrase, III,8,a, which structure is only shared between these two witnesses. It needs to be noted, that except for B1C, B17C and B2L,a, every witness from Deir el-Bersha seems highly variable in the sentence structure used, with may unique phrase structures occurring in these witnesses.

Regardless, a general Deir el-Bersha theme can be suggested, based on the placement of the witnesses. However, a clearer distinction such as a difference between periods of coffin decoration that occurred in spell 75, cannot be discerned here. For example, B2Bo and B5C do not share the same period of coffin creation, as B2Bo is dated to the late 11th dynasty or early 12th dynasty, where B5C is dated to Sesostris II-III.\(^672\)

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\(^{671}\) de Buck (1947) *CT III*, p. 8,b (B3C). Note that B1Be has this structure as well.

\(^{672}\) Willems (1988), p. 77-78.
3.46.3. Conclusions

For this spell, the method used in this chapter seems to work, as a distinction between witnesses from Asyut, Meir and Deir el-Bersha is implied. However, as Sq10C and B3Bo prove, some branches seem to be based on dissimilarity, instead of similarity.

3.47. Spell 166

The following section concerns spell 166. Together with spell 165 and 167, this spell should be considered part of a group. In this spell, the deceased identifies himself as the bull of Kenset, to divinities who are called the one who hears and the one who unstops, in order to request the offering loafs which are with Horus and Min.

3.47.1. Introduction

Spell 166 is a short spell, which only has eight phrases in total. This spell is included in this work because it is part of a spell group, even though in previous sections, short spells proved to be problematic. In de Buck, this spell is attested in a total of thirteen witnesses, that originate from three different regions. The following table shows the witnesses sorted by region (table 3.44):

<table>
<thead>
<tr>
<th>Region:</th>
<th>Witness:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S1C, S2C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B1Be, B2Bo, B3Bo, B4Bo, B1C, B3C, B5C, B17C, B2L</td>
</tr>
<tr>
<td>Meir</td>
<td>M2C, M22C</td>
</tr>
</tbody>
</table>

Table 3.44 Witnesses sorted by region for spell 166. See appendix 1 for a full list of details concerning every witness.

As with spell 165, the majority of the witnesses come from Deir el-Bersha, which provided 9 witnesses. Asyut and Meir both have two witnesses each. The witnesses here only reflect the material from the publication of de Buck.

The following figure (figure 3.110) shows the percentage of reconstructions which occurred in the witnesses:

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The witnesses in this spell are relatively undamaged, with the exception of M22C, which is more than 50% partially or fully reconstructed. Therefore, any result including M22C needs to be approached with some caution.

### 3.47.2. Results and discussion

After the method described in 3.2.2 was applied, the following dendrogram was produced (figure 3.111):

![Dendrogram](image-url)
In this dendrogram, there is one big branch, containing most of the witnesses, and two additional branches, one for S2C, and one for S1C and B3Bo.\textsuperscript{674} This placement makes little sense, as S1C and B3Bo only share two phrases, and S1C and S2C share seven out of the eight phrases. Therefore, a separate branch for S1C and S2C would have been more sensible than the current result here.

The only section of this spell that falls within expectation is the sub-branch containing B1Be, B1C, B3C, B17C and B2L. These witnesses share a clear feature that separates them from the other witnesses, namely that they do not have the first phrase of the text. Therefore, their placement is encouraging. However, although all these witnesses share the same date, the suggestion that there is a sentence structure pattern in use in Deir el-Bersha in this period (Amenhotep II - Sesostris III) that is different from an earlier period (late 11th dynasty, early 12th dynasty),\textsuperscript{675} cannot be made, as B5C, which is part of the Sesostris II-III period, is not on this branch. Moreover, as B5C does have the first phrase, it does not seem to be a distinct feature in this spell.\textsuperscript{676} However, it could be argued that during the later period of coffin creation, there were at least two structural patterns for this spell in Deir el-Bersha. This can be seen in III,15,b, where B1Be, B1C, B3C, B17C and B2L have: \textit{t.w r ts hr hr} (bread is at the land with Horus),\textsuperscript{677} while B2Bo and B4Bo have the singular \textit{t} instead of the plural \textit{t.w}: \textit{t r ts hr hr} (bread is at the land with Horus).\textsuperscript{678} B5C has the unique phrase: \textit{t.w=i hr hr} (my bread is with Horus), which adds the suffix pronoun \textit{i} after \textit{t.w}, and left out the \textit{r ts}. B3Bo has an unique phrase as well: \textit{h.t fd.w r ts hr hr} (four offerings are at the land with Horus), which is more similar to the structure from Asyut: \textit{t fd.w r ts hr hr} (four loaves of bread are at the land with Horus).\textsuperscript{679}

The placement of B5C and M2C is another case where the placement is purely based on dissimilarity with the other witnesses, rather than any similarity between the witnesses on the branch. Although B5C shares some similarity with the other witnesses, as four of its phrases are shared with at least one of the other witnesses, this is not the case with M2C. This witness not only has five of the eight phrases, the lowest number of phrases in this spell, four of these five phrases have a unique structure that is not shared with the other witnesses. It seems that its placement is solely based on phrase III,15,a, and the fact that it has the first phrase of this spell, which would place it near M22C or B5C.

### 3.47.3. Conclusions

Although some patterns are correctly depicted in the dendrogram, other obvious groups (S1C and S2C), are not placed in proximity. Therefore, it seems that the method used in this chapter has only limited functionality for spell 166. The main reason for this seems to be the limited length of the spell. However, although not clearly visible on the dendrogram, this spell does seem to have a distinct sentence structure pattern in Asyut and Deir el-Bersha. Additionally, Deir el-Bersha might have two sentence

\textsuperscript{674} Although it is not clearly visible in figure 3.111, it is clearly visible when the dendrogram is depicted as a cladogram, instead of a phylogram.

\textsuperscript{675} Which would be represented by B2Bo, B3Bo and B4Bo.

\textsuperscript{676} Although it is possible that in B5C the owner or artist decided to use a different manuscript than was used for the other witnesses.

\textsuperscript{677} de Buck (1947) \textit{CT III}, p. 15,b (B17C).

\textsuperscript{678} de Buck (1947) \textit{CT III}, p. 15,b (B4Bo). Note that M22C has the same structure here.

\textsuperscript{679} de Buck (1947) \textit{CT III}, p. 15,b (S1C).
structure patterns in the period of coffin creation during the reign of Sesostris II-III, although B5C shows that both patterns could be used.

3.48. Spell 167

The following section will discuss spell 167.\textsuperscript{680} Together with spell 165 and 166, this spell should be considered a group. In this spell, the deceased identifies himself with Re-Atum, which allows him to partake in the food at the altar of Re. He calls out to the butler of Re, and states that the double Ennead is satisfied, as the butler has given food to the deceased. This is followed by statement, which Hematet caused him to say, where the deceased state that he moves together with the two gods who descended to their food, travelling in their coils when they move as snakes, traveling on their wings when they move as falcons.

3.48.1. Introduction

Spell 167 is the longest spell of this group, with a total of 34 phrases. The witnesses use a selection of these 34 phrases to create their version of this spell. In de Buck, there are a total of twelve witnesses, which originate from three different regions. The following table shows the witnesses separated by region (table 3.45):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S1C, S2C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B1Be, B2Bo, B4Bo, B1C, B3C, B5C, B17C, B2L</td>
</tr>
<tr>
<td>Meir</td>
<td>M22C, M23C</td>
</tr>
</tbody>
</table>

Table 3.45 Witnesses sorted by region for spell 167. See appendix 1 for a full list of details concerning every witness.

The majority of the witnesses for this spell come from Deir el-Bersha, which provided eight witnesses. Asyut and Meir both supplied two witnesses. Note that the witnesses here only reflect the material which is available in the publication in de Buck. Additionally, it needs to be noted that M23C only has a small section of the spell, as it is a fragment which only held part of the last columns of this spell. Although it is possible that originally this support had spell 165 and 166 as well, the only part of the spell that is included in this work is based on what was visible, and what could be extrapolated from there.

The following table shows the percentage of damage which occurred in the witnesses (figure 3.112):

With the exception of B4Bo, which is more than 30% partially or fully reconstructed, every witness that does not come from Meir is relatively intact. The witnesses from Meir on the other hand, are mostly lost. As M23C is only a fragment of a coffin, it is obvious that more than 90% is reconstructed. M22C is badly damaged as well however, as nearly 70% of the tokens of this witness were partially or fully reconstructed. Every witness was included in the results, although it needs to be remarked that caution should be taken in regard to M22C, M23C and B4Bo.

3.48.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was produced (figure 3.113):
The dendrogram above has four branches in total, two larger branches, and two small branches for S1C and S2C. The left larger branch contains seven of the witnesses, while the right larger branch contains the remainder. As was previously seen in spell 166, the distance between S1C and S2C cannot really be explained. Although some variation exists between them, there should be enough similarity to place them together,\textsuperscript{681} which nonetheless did not happen. That they should be closer can be seen in III,25,b: \textit{prr=i r dnh.ww=sn} (I go forth at their wings),\textsuperscript{682} where the witnesses from Deir el-Bersha and Meir have: \textit{pr=i hr dnh.ww=sn} (I will go forth upon their wings),\textsuperscript{683} where they use a prospective \textit{sdm-f} rather than a nominal \textit{sdm-f} and replaced the connector \textit{r} with \textit{hr}.

Contrarily, the placement of B1Be, B1C and B17C on the same branch falls completely within expectations, as spell 166 previously suggested that they are quite similar. Moreover, B2L branches off at an earlier stage, which is directly visible when the first four phrases of the spell are compared,\textsuperscript{684} which are different from the phrases used in B1Be, B1C and B17C. For example, III,17,c, where B1Be, B1C and B17C have: \textit{ḥr=f sgb hr wdb.w sgb} (stand, abundance, upon the riverbanks of the flood),\textsuperscript{685} where the other witnesses replaced \textit{wdb.w} with \textit{wdhw.w}: \textit{ḥr=f sgb hr wdhw.w sgb} (stand, abundance,
upon the altars of abundance). However, the placement of B2Bo on this branch is harder to explain, as it is structurally quite different.

The grouping in the right main branch is less clear. B4Bo, B3C and B5C do share the feature that all these witnesses have a higher number of phrases with a unique structure than the other witnesses from Deir el-Bersha have. Even so, within this branch, the placement of B4Bo closer to B3C should be expected, as B4Bo shares seven phrases with B3C, where B5C only shares three phrases with B4Bo and two with B3C. It can therefore be assumed that this branch is based on dissimilarity. However, some connection between B4Bo and B3C can be seen in III, 19,c: di=k Hnq.t n dhwyty-nht tn (and while you give beer to this dhwyty-nht), where B2o and B5C have only Hnq.t (and beer), while B1Be, B1C, B17C and B2L have: di=k n-i Hnq.t (and while you give beer to me), which replaces the name of the owner with the first-person suffix pronoun, and moves the dative construction in front of the Hnq.t.

The witnesses from Meir furthermore seem to share some common ground, although the extensive damage to these witnesses could mean that the reconstructions rather than the original text are the reason here. Even though mostly reconstructed, the fact that M23C ended up in the vicinity of M22C is encouraging, as it shows that witnesses are placed together, even when parts of the text are lost, beyond reasonable reconstruction.

The placement of the witnesses from Deir el-Bersha on two separate branches, suggests that there were at least two sentence structure patterns available. However, as seen with spell 165 and 166 as well, there is little evidence that these two patterns are distinctly bound to one period of coffin creation.

3.48.3. Conclusions

As was seen with spell 165 and spell 166, the method used in this chapter seems functional for this spell, but leads to some issues that are difficult to explain. Even though some sections are placed within expectations, others (S1C and S2C) are placed on different branches, even though they should be placed on their own branch.

However, the dendrogram produced suggests that there are regional differences in the sentence structure patterns used, even though not as clearly as preferred. In a similar manner as in spell 166, there is a suggestion that there are two sentence structure patterns in use in Deir el-Bersha, although there seems to be a lot of liberty in their application.

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686 de Buck (1947) CT III, p. 17,c (B2L). Note that B2Bo, B5C, M22C and S2C spelled altar as wdhw, while B3C and S1C spelled it as wdhwh instead. Note that B4Bo has a unique structure, as it added the genitival adjective n before sgh, while it used wdhwh.w, rather than wdbh.w.
687 de Buck (1947) CT III, p. 19,c (B4Bo). Note that B3C replaced dhwyty-nht with s3.t-hd-hip (name of the owner).
688 de Buck (1947) CT III, p. 19,c (B5C).
689 de Buck (1947) CT III, p. 19,c (B17C).
3.49. Spell group 165-167

As spells 165-167 are supposed to be considered a group, it would be sensible to study these spells in this manner as well. This group of spells will be treated using the same method that was used for spells 1-27 in chapter 3.29, spells 30-32 in chapter 3.33 and spells 94-96 in chapter 3.41. The following table shows the spells used per witness of this group (table 3.46):

<table>
<thead>
<tr>
<th>Spell</th>
<th>S1C</th>
<th>S2C</th>
<th>B1Be</th>
<th>B2Bo</th>
<th>B3Bo</th>
<th>B4Bo</th>
<th>B1C</th>
<th>B3C</th>
<th>B5C</th>
<th>B17C</th>
<th>B2L,a</th>
<th>B2L,b</th>
<th>M2C</th>
<th>M22C</th>
<th>M23C</th>
<th>Sq10C</th>
</tr>
</thead>
<tbody>
<tr>
<td>165</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
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<td>167</td>
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<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
</tr>
</tbody>
</table>

Table 3.46 Occurrence of spells in for every witness in spell 165-167.

Note that the order in which the spells occurs is the same as seen in this table, as in the witnesses the spells follow each other sequentially. The witnesses that did not have one or more of the spells were treated as described in chapter 3.29.

3.49.1. Results and discussion

Using the method described in chapter 3.2.2, with the additions discussed in chapter 3.29, the following dendrogram was produced (figure 3.114):

Figure 3.114 Rectangular Phylogram display of the distance between different witnesses of spell 165-167.
In this dendrogram, there is one main branch, containing all the witnesses, and two smaller branches for S1C and S2C. S1C and S2C seem close in this visualisation, but when the dendrogram is reoriented, they can end up on either side of the dendrogram. However, based on the structure these witnesses used in the separate spells, a separate branch for these two witnesses would have been preferred.

All three witnesses from Meir are placed in the final section of the main branch (figure 3.115). This could be considered a sign of a regional sentence structure pattern. Unfortunately, as these witnesses are usually badly damaged, their placement could be due to the reconstruction, rather than an actual kinship.

The distant placement of B2L,b falls within expectations as well, as it consists of only a single phrase in spell 165. The same could be said of Sq10C, which only has spell 165 as well, and was relatively unique in its sentence structure. This is clearly visible in the distance between these two witnesses and the remainder of the large branch.

The central section of the large branch is completely occupied by all the witnesses from Deir el-Bersha, which suggest that there is a distinct pattern in the sentence structure that is in use there. Moreover, there are signs of the division between two patterns of Deir el-Bersha which were previously visible in spell 166 and 167, in the two sub-branches that form after B4Bo. However, due to the placement of B5C, it cannot be stated that this variation is based on the period of coffin creation.

3.49.2. Conclusions

In this spell group, the method used in this chapter seems to work, as the different regions group together. However, the borders are vague, and S1C and S2C, which should belong on the same branch, are placed as separate entities from each other. Even though this separation does make these two witnesses distinct from the large branch, a clearer connection between these two witnesses would have been preferred.

Even with the underlying issues, the method is capable of visualizing that there are variations in the sentence structure, that can be argued to be regional. Moreover, although the border is fuzzy, there seem to be at least two patterns of sentence structure in use in Deir el-Bersha.

3.50. Spell 215

The following section will discuss spell 215. Based on the title: *tm wnm hs tm swr wsš.t m hr.t-nfr* (Not eating excrement and not drinking urine in the necropolis), this spell should thematically be considered part of a group of spells, known as the ‘Abscheu’ spells, a group of spells within this

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691 de Buck (1947) *CT III*, p. 175,b-c (B3C).
category considered dialogue-free within this category.\textsuperscript{693} In this spell, the deceased is first made similar to Re, specifying that he will receive the same treatment as Re. Following this, four aspects of Ptah are stated to repeat the actions of Horus towards his father in the tribunal, where the deceased is stated to be as Horus. Finally, the deceased is stated to receive food in a similar manner as Re, by his butler, \textit{sgiving} (abundance).\textsuperscript{694}

3.50.1. Introduction

This spell is one of the medium sized spells, having a total of 42 phrases.\textsuperscript{695} However, every witness only uses a selection of these phrases to form their version of this spell. In de Buck, the spell is attested in a total of eleven witnesses.\textsuperscript{696} These witnesses originate from three different regions. Two witnesses, which come from the same support, P.Gard.2, are from an unknown origin.\textsuperscript{697} The following table shows the witnesses separated by region (table 3.47):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S1C, S2C</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B1Bo, B2Bo, B4Bo, B3C, B2L, B1Y</td>
</tr>
<tr>
<td>Meir</td>
<td>M22C</td>
</tr>
<tr>
<td>Unknown</td>
<td>P.Gard.2,a, P.Gard.2,b</td>
</tr>
</tbody>
</table>

Table 3.47 Witnesses sorted by region for spell 215. See appendix 1 for a full list of details concerning every witness.

The majority of the witnesses come from Deir el-Bersha, which provided six witnesses. Asyut supplied two witnesses, Meir has one witness, and two witnesses come from P.Gard.2. Note that the witnesses that are included in this section only represent the material published in de Buck.

The following figure shows the percentage of damage which occurred in the witnesses (figure 3.116):

\textsuperscript{693} Buchberger (1993), p. 67. However, this does not mean that there are no spoken sections in the spell.
\textsuperscript{694} de Buck (1947), p. 186,b (B2Bo).
\textsuperscript{695} In de Buck, the actual number of phrases is higher, as some phrases have been merged.
\textsuperscript{696} Topmann (2002), p. 6, mentions two additional witnesses, B1B from Deir el-Bersha, and Sq5Sq from Saqqara.
\textsuperscript{697} However, Schenkel (1996), p. 125, suggest that P.Gard.2 actually originates from Asyut.
The witnesses with this spell are relatively intact, with the exception of M22C, which is nearly 50% partially or fully reconstructed and B1Y which is nearly 40% partially or fully reconstructed. Additionally, S2C is over 30% reconstructed. All witnesses are included in the results below, but any results including M22C, B1Y and S2C need to be approached with some caution.

3.50.2. Results and discussion

Using the method described in chapter 3.2.2, the following dendrogram was created (figure 3.117):
In this dendrogram, there is a big central branch, which holds eight of the witnesses. Additionally, there is a small branch holding B1Y and P.Gard.2,b, and finally a separate branch for S1C. Based on the phrases used in S1C, the separate placement of S1C is not unexpected, as this witness uses sixteen structurally unique phrases out of the 28 phrases.

The distance between P.Gard.2,a and P.Gard.2,b falls within expectations as well, as during the encoding process, it became clear that these two witnesses represented two different versions of the same spell. However, the placement of P.Gard.2,b in the same branch as B1Y does not seem to make sense. 15 out of the 21 phrases P.Gard.2,b uses are structurally unique in this witness, although four of the six phrases P.Gard.2,b shares with other witnesses are shared by B1Y. Still, B1Y shares fifteen phrases with B2Bo, but is placed on a different branch.

The placement of P.Gard.2,a is encouraging, as it is on the same sub-branch as S2C. As Schenkel suggest the papyrus originates from Asyut, this placement seems to support this result. Thus, if this assumption is correct, the dendrogram suggests the existence of a sentence structure pattern in Asyut, which is distinct from the other regions. For example, this is visible in III,178,b, where S1C, S2C and P.Gard.2,a have: $hkr\ 'r\ hkr=i$ (the hunger of Re is my hunger), where B1Y and P.Gard.2,b have: $hkr=i\ hkr\ 'r$ (my hunger is the hunger of Re), where the position of the $hkr\ 'r$ and $hkr=i$ are switched. All the other witnesses have a unique phrase, for example M22C, which includes $pw: hkr\ 'r\ pw\ hkr=i$ (my hunger is the hunger of Re) or B3C which used $pw$ and the name of the owner instead of the suffix pronoun $i$: $hkr\ ss.t-hd-htp\ pw\ hkr\ 'r$ (the hunger of Re is the hunger of $ss.t-hd-htp$). However, as S1C and P.Gard.2,b show, multiple patterns would be available in Asyut.

The left final section of the central branch suggests that there might be a distinct sentence structure pattern in Deir el-Bersha as well. However, M22C complicates this suggestion. As M22C has a high number of phrases that are shared with the other witnesses from Deir el-Bersha, the placement here seems correct. As this spell has only one witness from Meir, which is badly damaged, it is assumed that reconstructions are more responsible for the placement than any original text. Therefore, the placement of M22C in this sub-branch should not hold much weight in regard to discounting the existence of a Deir el-Bersha sentence structure pattern.

3.50.3. Conclusions

In spell 215, the method used in this chapter seems to be capable of visualising the existence of regional patterns in the sentence structure. Moreover, the placement of P.Gard.2,a gives credence to the idea that this papyrus originated from Asyut. Although the borders are fuzzy, there seems to be a sentence structure pattern in both Asyut and Deir el-Bersha, although especially Asyut seems to allow freedom in the sentence structures used.

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698 The full sentence structure file is available in appendix 3.45.
699 de Buck (1947) CT III, p. 178,b (P.Gard.2,a).
700 de Buck (1947) CT III, p. 178,b (B1Y).
3.51. Spell 225

In the following section, spell 225 will be discussed. This spell should be considered a group, together with spell 226. Additionally, this spell is closely connected with chapter 68 of the Book of the Dead, which is a reworked version of Coffin Texts spell 225. This spell spoken to the deceased, and consists of three themes. In the first theme, it is made clear to the deceased that he is free to move, as the sky and land are opened for him. The second and third theme are similar in structure, as it consists of a long list of phrases with the structure \( \text{shm}=k \text{ m} \) (may you have power over), to wish that the deceased will have control. The spell ends with the command that the deceased rises up and throws off his dust, due to the knowledge that the deceased has.

3.51.1. Introduction

This spell is one of the longer spells that were used for this work, with a total of 80 phrases. The witnesses use only a selection of these phrases to create their version of the spell. In de Buck, the spell is attested in a total of 23 witnesses. The supports S1C, S2C and T1L all provided two witnesses each. However, the two witnesses of S1C and T1L are actually the two parts of the same spell, written in different places in the support, with a small dittography connecting the two sections. Therefore, for the purposes of this work, T1L and S1C are treated as one witness. This is however not the case for S2C, which does consist of two separate witnesses. The 23 witnesses originate from six different regions, and two witnesses, Pap.Berl and Y1C are of uncertain origin. The following table shows the witnesses sorted by region (table 3.48):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asyut</td>
<td>S1C,a-b, S2C,a, S2C,b</td>
</tr>
<tr>
<td>Meir</td>
<td>M2NY, M25C</td>
</tr>
<tr>
<td>Saqqara</td>
<td>Sq4C</td>
</tr>
<tr>
<td>Theban area</td>
<td>MC105, T1Be, T2Be, T3Be, T9C, T1L, T2L</td>
</tr>
<tr>
<td>Unknown</td>
<td>Pap.Berl, Y1C</td>
</tr>
</tbody>
</table>

Table 3.48 Witnesses sorted by region for spell 225. See appendix 1 for a full list of details concerning every witness.

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704 The actual number of phrases in de Buck is higher, as some phrases have been merged.

705 Jürgens (1995), p. 207, 209, mentions two additional witnesses, one from Sidmant el-Gebel, Sid1Sid, and one from el-Haraga, Ha2Ha.

706 However, Jürgens (1990), p. 55-56, mentions that Y1C is most likely from Asyut, and Regulski (2015), p. 301, mentions that the art dealer who sold the papyrus to Borchardt suggested the papyrus came from Asyut as well.
The majority of the witnesses of this spell come from Deir el-Bersha, which provided eight witnesses. This is closely followed by the Theban area, which has seven witnesses. Asyut supplied three witnesses, Meir has two witnesses and Saqqara provided one witness. Finally, there are two witnesses of which the origin is uncertain. Note that for the purposes of this work, only the witnesses that were published in de Buck were used.

The following figure shows the percentage of damage which occurred in the witnesses for this spell (figure 3.118):

As one can see above, there is a lot of damage which occurred in the witnesses. M25C and T2Be are both more than 70% partially or fully reconstructed, with M25C nearing 80%. Sq4C and S2C,a are both around 60% partially or fully reconstructed. T2L and MC105 are around 50% partially or fully reconstructed. M2NY and B1Y are both over 40% partially or fully reconstructed. For the remaining witnesses this is up to 30%. All witnesses here are included in the results, but due the high level of damage, the reconstructions might introduce significant bias into the results.

3.5.1.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was produced (figure 3.119):
In this dendrogram, there are two main branches, and one separate branch for S2C,b. At first glance, the result does not resemble the stemma of Jürgens. However, as his stemma includes spell 226, some differences would be expected.

In the left final section of the second branch (figure 3.120), there is a seemingly random group of four witnesses, B1Y, S2C,a, Pap.Berl and Y1C. This placement however, is not random, as these four witnesses share a specific feature in this spell, namely that the owner is referred to in the first person, and not in the second person, which is the case in the other witnesses for this spell. Additionally, this section resembles the result in Jürgens, as all these witnesses are placed under type κ2. On the other hand, the subdivision in type λ (B1Y) and ν (S2C,a, Y1C and Pap.Berl) does not occur here. Moreover, type λ1 (B2Bo, B4Bo) is not reflected here at all. Additionally, this section suggests as well that Pap.Berl and Y1C originate from Asyut. However, this is not the only pattern available in Asyut, as the other two witnesses, S1C,a-b, and S2C,b show, which are not remotely close to this group. This is expected, as they use the second person, instead of the first person. For example, in ill.214-215,a, where B1Y, S2C,a, Pap.Berl and Y1C have: i ink (Oh, it is me), while S1C,b and S2C,b have hs mššt (ho, mššt), which uses the name of the owner instead of the independent pronoun, and replaces the interjection i with hs. The other witnesses have variations of this format, for example M25C, M2NY, T1Be and T1L, which add the demonstrative after the name: hs nfr-sšb tn (ho, this nfr-sšb), or B1C, B1L, B2L, T3Be and T2L, which add wsīr before the name: hs wsīr spi pn (ho, the Osiris, this spi).

B4Bo and Sq4C are closer to S2C,a, Y1C and Pap.Berl, as they retain the

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708 de Buck (1947) CT III, p. 214,a (Y1C).
709 de Buck (1947) CT III, p. 214,a (S2C,b).
710 de Buck (1947) CT III, p. 214,a (M25C).
711 de Buck (1947) CT III, p. 215,a (B1C).
interjection *i*: ḫwty-nht *tn* (ho, this ḫwty-nht). The other witnesses have unique phrases, as MC105 is a reconstruction, while B2Bo and T2Be both have *mn pn* (this someone) instead of the name. However, B2Bo has the interjection *i*, while T2Be has the interjection *hs*.

Slightly higher up in the second branch, one can find T9C and MC105. There connection can be seen in III,218-219,b, where they have: *wn n±* ḫn.t *rs* (the pelican opens its mouth for you), where B2Bo, M25C, M2NY, S1C,b, S2C,b and T1L and have: *wn n-k r n ḫn.t* (the mouth of the pelican is opened for you), where *r* is moved in front of ḫn.t, and the genitival adjective *n* is added, while the suffix pronoun after *r* is not used. S2C,a, Y1C and Pap.Berl have: *wn n-i r n ḫn.t* (the mouth of the pelican is even opened for me), which use the first person suffix pronoun, rather than the second person suffix pronoun. B1C, B1L and B2L have: *wn r-k * ḫn.t* (Your mouth is opened by the pelican), which makes the mouth of the owner the subject of *wn*, and adds the connector *in*. Finally, T1Be, T2Be and T2L, which replace ḫn.t (pelican) with ḫn.t (lake): *wn n-k ḫn.t* (the mouth of the lake is opened for you). In Jürgens T9C and MC105 were placed together under type β4. However, that is where the resemblance ends, as although these two groups are both part of type κ, they exist on different branches, with the Theban group actually sharing type κ1 with the group discussed above. It is nonetheless clear that there is a distinct pattern in these two groups for the sentence structure.

In the final section of the first branch (figure 3.121), there are two sub-branches, one for T1Be, T2Be and T2L, and another for B1C, B1L and B2L. Both these groups exist in the stemma of Jürgens as well, with type π used for the Theban group, and ξ for the Bersha group. However, that is where the resemblance ends, as although these two groups are both part of type κ, they exist on different branches, with the Theban group actually sharing type κ1 with the group discussed above.

In the right final section of the second branch, one can find T1L, Sq4C and B4Bo. The proximity of T1L and Sq4C seems to fall within expectation, since in Jürgens, they separate at α and β respectively, and therefore share some proximity. This can be seen in III,214-215,c, where they have: *wn n-k kṣṣ. wt gbb wn n-k * tp.(y)-ḥw.t ptr wy* (the door bolts of Geb are opened for you, the shutters of the two celestial windows are opened for you), where the majority of the other witnesses have: *wn n-k kṣṣ. wt gbb tp.(y)-ḥw.t ptr wy* (the door bolts of Geb and the shutters of the two celestial windows are opened for you), which only use *wn n-k* once. Another pattern occurs in Y1C and Pap.Berl, which leave out the

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712 de Buck (1947) CT III, p. 214,a (B4Bo).
713 I reconstructed *wsir śdī in* (The Osiris, this śdī), but this is a guess.
714 de Buck (1947) CT III, p. 218,b (MC105).
715 de Buck (1947) CT III, p. 218,b (T1L).
716 de Buck (1947) CT III, p. 218,b (Pap.Berl).
717 de Buck (1947) CT III, p. 219,b (B1L).
718 de Buck (1947) CT III, p. 219,b (T2Be). Note that the reconstruction of ḫn.t is based on III,219,c, where the word is visible.
719 See above for an example phrase of the two groups.
720 de Buck (1947) CT III, p. 214,c (T1L).
dative: wn kṣr.ṛt gbb tp.y-hw.t pṛt.ty (the door bolts of Geb and the shutters of the two celestial windows are opened). However, the placement of B4Bo cannot easily be explained, but apparently there is enough similarity.

3.51.3. Conclusions

For this spell, there are clear indications that the method used in this chapter works in order to visualise regional patterns based on sentence structure. It is possible to distinguish between a pattern in Asyut, Deir el-Bersha, and the Theban area. However, as all these locations have other witnesses outside these groups as well, it is clear that although there is a shared pattern, there are multiple other variations available, which do not seem to be restricted to one region. Additionally, the placement of Pap.Berl and Y1C in this spell supports the notion that these witnesses originate from Asyut.

3.52. Spell 335

This section will discuss spell 335. In a similar manner as Coffin Texts spell 154, this spell continues to be used in the corpus of the Book of the Dead, as spell 17. This spell consists of two distinct sections, 335,a and 335,b. However, as an addition to the text of the spell, in the majority of the witnesses, the text is interrupted by glosses, which usually follow a question and answer construction. These glosses, often written in red ink, function as explanations of persons, locations or moments discussed in the text before the gloss. But, as witnesses without any glosses exists, it could even be argued that there are four sections, 335,a with and without glosses and 335,b with and without glosses. Currently there are two interpretations of these glosses. Silverman suggests that the glosses are an example of the Ancient Egyptian editorial process, in order to provide clarification. However, Assmann wonders if these glosses could represent a 'dramatic initiatory interrogation', rather than simply a commentary.

In the first section of the spell (335,a), the deceased first identifies himself with Atum, and states the knowledge and possessions the deceased has as Atum. Then the deceased states the journey he has

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722 de Buck (1947) CT III, p. 214,c (Y1C). All the other witnesses have a unique phrase.
724 See chapter 3.44.
725 Even though the two texts are different enough from each other to be considered two different texts. However, these variations are mainly in the glosses, while the outline and themes are maintained. See Shalomi-Hen (2000), p. 23.
726 Silverman (1989), p. 34.
made. This is followed by a statement of the deceased clarifying that he belongs among the gods. Finally, the deceased addresses the tribunal.\footnote{Shalomi-Hen (2000), p. 14-18.}

The second section of the spell (335,b) is an appeal to Re, Atum, Osiris,\footnote{Mentioned in the texts by epithets, like nb $n$rw ‘lord of terror’ (see de Buck (1951), p. 316,b), rather than actually naming the god.} and finally Khepri. This is structured in a similar manner, where first the god is called upon, with a list of titles, followed by $n$hm-$k\ wi$ (may you rescue me), after which the deceased names from what he should be rescued, and why. Finally, the text ends with an explanation regarding the use of the spell.\footnote{Note that the final section of the spell is varied to the extent that there is no real similarity between the different witnesses.}

3.52.1. Introduction

Spell 335 is easily the longest spell published in de Buck. In total there are 314\footnote{The actual number of phrases in de Buck is slightly higher, as some of the phrases have been combined to create complete phrases.} phrases, although there is no witness that has all phrases, but rather only as selection of these phrases. In de Buck, the witnesses are partially separated. Some of the witnesses (B15C, Sq2C, Sq7Sq, Sq8Sq, T3L,b\footnote{Note that in de Buck this is simply numbered as T3L, but as there already is a T3L, and T3L,a, in the spell, I named this witness T3L,b.}) were moved to the back of the publication as these witnesses are badly damaged, or in case of Sq7Sq, structurally different from the other witnesses, even though generally the same phrases occur. In de Buck, there are a grand total of 32 witnesses\footnote{However, in his notes, he makes some references to T1Len, named (H), but as it was not included in his actual columns, I left it out.} with this spell, and for the purposes of this study an additional witness, M1Be,\footnote{I am indebted to Tobias Konrad for providing the material concerning M1Be to me.} was added. Note however, that the supports B9C and T1C\footnote{It needs to be clarified here that T1C,a is actually inscribed on the tomb chamber, whereas T1C,b is inscribed on the coffin, see Shalomi-Hen (2000), p. 8.} provide two witnesses each, and T3L provides a total of three witnesses. It needs to be noted that T3L,a only consists of four phrases.\footnote{However, it could be argued that T3L,a and T3L,b should be considered the same witness, where the phrases of T3L,a overlap with T3L,b, as T3L,a only consists of the final 1.5 columns of the back.} The following table shows the witnesses sorted by region (table 3.49):
<table>
<thead>
<tr>
<th>Region:</th>
<th>Witness:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beni Hasan</td>
<td>BH1Br</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B3C, B5C, B9C,a, B9C,b, B15C, B1P, B1Y</td>
</tr>
<tr>
<td>el-Lisht</td>
<td>L3Li, L1NY</td>
</tr>
<tr>
<td>Meir</td>
<td>M1Be, M1C, M4C, M7C, M8C, M54C, M57C, M1NY</td>
</tr>
<tr>
<td>Saqqara</td>
<td>Sq1C, Sq2C, Sq7C, Sq1Sq, Sq4Sq, Sq7Sq, Sq8Sq</td>
</tr>
<tr>
<td>Theban area</td>
<td>T1Be, T2Be, T3Be, T1C,a, T1C,b, T3L, T3L,a, T3L,b</td>
</tr>
</tbody>
</table>

Table 3.49 Witnesses sorted by region for spell 335. See appendix 1 for a full list of details concerning every witness.

The majority of the witnesses come from Meir, which provides a total of eight witnesses. The Theban area has eight witnesses as well, even though the spell only occurs on five supports. Deir el-Bersha and Saqqara both supplied seven witnesses, although the spell occurs only on six supports in Deir el-Bersha. el-Lisht has two witnesses, and Beni Hasan provided one witness. It needs to be noted that B3C, B9C,b M1Be and Sq4Sq are witnesses which do not include the glosses. B1Y starts with a gloss, and then becomes a witness without glosses. T1C,a is mostly without glosses, except for IV,268,a-d and IV,270,a-c. As the supports B9C and T1C both provided two witnesses, one without glosses, and one with glosses, it is clear that there was a glosed and an un-glossed structure in use at the same time. For the purposes of this work, only the material published in de Buck, with the exception of M1Be, has been used. Spell 335 was commonly inscribed on the lid of the coffin, although depending on the support, it can occur on other locations. As nearly no witness uses what could be considered the entirety of the spell, it is clear that available space had some influence on how much of the phrases of the spell were used. In most witnesses, the spell ends abruptly by writing the name of the owner after the final phrase used in that witness. Thus, the ending of the spell was to some extent planned, even though how much of the spell was actually used was limited by the available space, and only BH1Br actually moves from one section of the coffin to another in order to continue the spell. In combination with the high number of attestations of this spell, it seems that the occurrence of this spell in the coffin was more important than the inclusion of the entirety of the spell.

The sequences of the phrases used in this section are based on the original supports, not the publication of de Buck. In de Buck, for BH1Br, M1Be, M1NY and T1C,b, certain sections of the text occur in a different order than the other witnesses. The structural changes in these witnesses are more akin to a

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740 As B1P has the spell on the foot, interrupted by spell 470, 472 and 469, for example. Or L1NY, which placed the spell on the back instead of the lid.
reorganisation of paragraphs than actual changes in the order of phrases, which remain the same, although in a different location in the text.

The following figure (figure 3.122) shows the percentage of damage in the witnesses for spell 335:

As one can see above, there are some witnesses for this spell which are badly damaged. B15C and Sq2C are more than 90% reconstructed, which is the reason that de Buck added them separately. T3L,b is nearly 90% reconstructed. Sq8Sq is more than 70% reconstructed. Of the witnesses that de Buck added separately (B15C, Sq2C, Sq7Sq, Sq8Sq, T3L,b), only Sq7Sq is relatively intact. T3L,a is badly damaged as well, even though it only has four of the 314 phrases in total, of which the final phrase is a complete reconstruction. M1C is more than 60% partially or fully reconstructed. B1Y is more than 50% partially or
fully reconstructed. B5C, M54C and Sq7C are more than 40% damaged. The other witnesses are mostly intact. However, it needs to be mentioned that L1NY is much more damaged now than it was when de Buck worked on this witness, and the percentages reflect the state under de Buck, not the current stage of the text. Although all witnesses are included in the results below, any results including B15C, B1Y, Sq2C, Sq8Sq, T3L,a, T3L,b and M1C should be considered with caution. As these are mostly reconstructed, it is not unlikely that their placement is due to the reconstruction, rather than the text that was still visible.

3.52.2. Results and discussion

When the method described in 3.2.2 was applied, the following dendrogram was produced (figure 3.123):  

![Figure 3.123 Rectangular phylogram display of the distance between the different witnesses of spell 335.](image)

In this dendrogram, there is one main branch, which is separated in connected sub-branches at different levels. For the discussion, these results are compared to the stemma created by Rößler-Köhler and Jürgens.

At a first glance, there does not seem to be any clear sign of a regional variation in the pattern. The only branch that shows some regional structure, is the leftmost branch, on which B3C, B5C and B1P were placed. As all these witnesses originate from Deir el-Bersha, there seems to be an underlying pattern there. However, as B9C,a, B9C,b, B15C and B1Y were not placed in proximity to B3C, B5C and B1P, it

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741 Although some tokens were visible to me and not for de Buck. It seems that he worked from a picture, as he did not differentiate between black and red ink. It was one of the red sections of text he could not see, which is not unlikely on a black and white image.


seems unlikely that there is a clear structure pattern to Deir el-Bersha. Moreover, B15C is mostly reconstructed, and was based on B1P. Thus, it is remarkable that they are quite removed from each other. Additionally, as B3C is a witness without glosses, and B5C and B1P are with glosses, some more distance would be expected. Moreover, where B3C refers to the owner in the third person, B5C and B1P usually refer to the owner in the first person. When compared to Rößler-Köhler, B5C and B1P occur under the same type, κ. However, B3C is actually part of type ζ, together with B9C,b, which is on the other side of the stemma, part of β, where B5C and B1P are part of γ. The connection between B5C and B1P can be seen in IV,208-209,b, which is one of the glosses. Here, B5C and B1P have: schl. it pw itm. w (it is the horizon of Atum), where Sq1C,b, Sq7C, Sq1Sq and T1C,b add the first person suffix after it: schl. it-i pw itm. w (it is the horizon of my father, Atum), while BH1Br, M57C, T1Be, T3L and T3L,b move the pw after schl. and add the genitival adjective before it-i: schl. t pw n.t it-i itm. w (it is the horizon of my father Atum).

As B3C, B9C,b, B1Y, Sq4Sq, T1C,a and M1Be do not use glosses, or limited glosses, some distance between these witnesses and the witnesses with glosses would have been expected. This is the case for Sq4Sq and T1C,a, which are on separate branches at the top of the dendrogram. This is reflected in Rößler-Köhler, where these two witnesses fall under type θ. This is the same for Jürgens, who groups Sq4Sq and T1C,a under type α of the witnesses without glosses. However, the other witnesses without glosses were placed together with the witnesses with glosses in the dendrogram above. However, the proximity between Sq4Sq and T1C,a might not be due to similarity, as Sq4Sq is habitually written in the second person, or with the name of the owner. For example, in IV,282-283,a, Sq4Sq has: wsir ipi-ḫr-ssnb-f pn ntk miw pw ɾs (the Osiris, this ipi-ḫr-ssnb-f, you are this great cat), where the majority of the other witnesses, including T1C,a has: ink miw pw ɾs (I am this great cat), which has the first person instead.

The fact that Sq7Sq was placed on its own branch is completely expected. This witness uses a structure that is quite different from the other witnesses, and has a few phrases that only occur in this witness, or two instances of the same phrase, which only occurs once in the other witnesses.

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744 In IV,186,b, IV,188,a, IV,198,a, IV,202,c, IV,228,b, IV,250,b and IV,276,a B1P uses im.y-r pr spi pn instead of the first person. However, based on my approach to variation, this would not make B1P similar to B3C, as B1P added a title, which does not occur in B3C.
745 de Buck (1951) CT IV, p. 208,b (B5C).
746 de Buck (1951) CT IV, p. 208,b (T1L,b).
747 de Buck (1951) CT IV, p. 209,b (T1Be). The other witnesses (B9C,a, L3Li, L1NY, M4C, M7C, M1NY, Sq2C, T2Be) all have unique variations.
749 de Buck (1951) CT IV, p. 208,b (T1C,a).
750 The use of the name of the owner does occur in B3C and B1P as well. However, in these witnesses the name of the owner replaced the independent pronoun, rather than having both the name of the owner and the pronoun.
751 For example IV,304,b, dšdš.t pw n.t šnw (it is the tribunal of the šnw court), which occurs after IV,254,b and IV,303,b. See de Buck (1951), p. 412-413.
The sub-branch on the right (figure 3.124) contains B9C,a, B9C,b, M1Be, M4C and Sq1Sq. Of these witnesses, B9C,b and M1Be are witnesses without the glosses. Due to the lack of the glosses, it is encouraging that B9C,a and B9C,b are on the same branch, although on different sub-branches due to the glosses. The placement of M1Be seems to follow the stemma of Jürgens, where B9C,b and M1Be are part of type β, even though B9C,b further down, as part of type γ, which is a subsection of β. This, except for the connection between B3C and B9C,b, is reflected here. However, due to the placement of witnesses from Meir and Saqqara, it cannot be said that this branch reflects a regional pattern. That there is some connection between B9C,a, M4C and Sq1Sq is reflected in the stemma of Rößler-Köhler, even though the connection is different. Although all these three witnesses are bound under type γ, B9C,a is directly connected to γ, where M4C and Sq1Sq fall under type ο, which is not visible here, as there seems to be a closer connection between Sq1Sq and B9C,a here, instead of a direct connection between M4C and Sq1Sq. However, any connections in this sub-branch might actually resemble a lack of similarity, as all witnesses have a high number of unique phrases.

It is only in the final sub-branches of the dendrogram (figure 3.125) where some results occur that could be considered akin to a regional pattern. M1C and M54C were placed on the same sub-branch, which is as expected as they are remarkably similar. For example, in comparison to the other witnesses from Meir, M1C and M54C used the M17*Z1 group (𓀀) to denote the first person, instead of A1 (𓀀) or A40 (𓀀). However, as the reconstructions were based on this observation, the placement might have been fabricated through the reconstructions. However, the connection between M1C and M54C can be seen in IV,212-213,b, where they have: swb *sbt rh.yt im=f (in which the offerings of the people are purified), where the majority of the other witnesses do not include the im=f: swrb *stt rh.yt (which purifies the offering of the people). In Rößler-Köhler, M1C and M54C were placed under type ξ, although with M54C and M1NY diverging as type σ. As one can see in figure 3.125, this is the exact opposite, with M1C and M54C on the same sub-branch, and M1NY diverging at an earlier stage. Based on the encoding process used, this would reflect the text in its encoded state, as M1NY shares similarity with M1C and M54C, but diverges at multiple stages. It seems that the connection in Rößler-Köhler is rather based on the fact that M1C ends a lot earlier than M54C and M1NY, instead of a clear underlying pattern between the two witnesses. However, a general proximity between M1C, M1NY and M54C is not unlikely, as all are dated to the reign of Amenemhat II.

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753 de Buck (1951) CT IV, p. 213,b (M54C).
754 de Buck (1951) CT IV, p. 212,b (M8C).
On the same branch of M1C and M54C (see figure 3.125) is another sub-branch section, which contains T3L, T3L,b, T2Be and T3Be. This suggests there is a pattern in use in the Theban area, which is related to some of the Meir witnesses. That T3L and T3L,b are grouped together is not remarkable, as T3L,b is reconstructed based on T3L, and its placement here would be expected. The connection between T2Be and T3Be is expected as well, as Willems calls these supports ‘so strikingly similar that no useful purpose would be served by discussing them separately’.756 However, as T1Be and T2Be belong to the same owner, some proximity between the two witnesses would have been expected, which is not the case here, as T1Be diverges from this sub-branch two levels higher. However, as seen with other supports belonging to the same owner, this variation might be intentional. A clear variation between T1Be and T2Be exists in the first person, where T1Be habitually uses M17 (𓇋), where T2Be and T3Be use A1 (𓀀).

Nonetheless, the connection between T1Be, T2Be and T3Be can be seen in IV,306,b, where they have: ḫr ḫrw ṣm.w (as for the keepers of the wounds),757 while the other witnesses use a completely different structure, for example in Sq2C and T1C,b: ḫr-ḥntt ḫr ḫw ṣm.w (because I know your names),758 or B9C,a, which has [ḥr]-ḥntt ḫr ḫw [ḥw] (because I know), or M54C: [ḥr-ḥntt] ḫr ṣm.w (because of the knowledge of names), or L1NY: ḫr-ḥntt ḫw[i] ḫw ḫw ṣm.w ṣm.w ṣm.w (because I know your names, I know your names).

On the right most section of the branch of figure 3.125, there is a sub-branch for M8C and M7C, which fall within expectation, as these supports belong to the same owner.759 This can be seen in IV,222-223,b, where M7C and M8C have: pr.t=i ṣm ṣb3 ḫs ḫsr (so that I go forth from the holy portal),760 where the majority have a circumstantial ṣḏm-f instead: pr=i ṣm ṣb3 ḫs ḫsr (while I go forth from the holy portal),761 while B5C and B1P have a nominal ṣḏm-f: prr=i ṣm ṣb3 ḫs ḫsr (I go forth from the holy portal),762 B9C,a and T1Be replace the connector ṣm with ḫr: pr=i ḫr ṣb3 ḫs ḫsr (while I go forth upon the holy portal)763 and Sq1C, Sq2C, and Sq7C, which use a circumstantial ṣḏm.n-f: pr.n=i ḫr ṣb3 ḫs ḫsr (after I went forth upon the holy portal).764 As M7C and M8C exist on the same general branch as M1C, M54C and M1NY, it could be argued that there is a pattern in Meir, which can be further divided into two groups, based on the date of the supports, as M7C and M8C are dated to the reign of Sesostris II-III. However, due to the presence of witnesses from the Theban area, and one from el-Lisht, it cannot be stated that this pattern is uniquely based in Meir.

However, the branch as depicted in figure 3.125 does not occur in Rößler-Köhler,765 where M1C, M54C and M1NY are completely on the other side of the stemma than T2Be, T3Be and T3L,a. Moreover, only

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757 de Buck (1951) CT IV, p. 306,b (T2Be).
758 de Buck (1951) CT IV, p. 306,b (T1C,b).
760 de Buck (1951) CT IV, p. 223,b (M7C).
761 de Buck (1951) CT IV, p. 222,b (Sq1Sq). Used in B1Y, L3Li, L1NY, M1Be, M1C, M4C, M54C, M1NY, Sq1Sq, Sq4Sq, Sq7Sq, T2Be, T1C,b, T3L and T3L,b
762 de Buck (1951) CT IV, p. 222,b (B5C).
763 de Buck (1951) CT IV, p. 222,b (B9C,a).
764 de Buck (1951) CT IV, p. 222,b (Sq1C).
M7C and M8C are grouped together in the stemma as $\varepsilon$, whereas T2Be and T3Be are part of $\lambda$, where T3L and T2Be part of $\pi$, which descends from $\lambda$.

On the right side of the central sub-branch (figure 3.126), there is another suggestion of a regional bound group. These consist of three witnesses from Saqqara, Sq1C, Sq2C and Sq7C. The proximity between these witnesses falls within expectations, as they were found in the same tomb, and are typologically similar.

Moreover, in Sq1C and Sq7C, the witnesses replaced the use of humanoid figures with the Z1 ($\𓏤$), which includes any use of a humanoid figure in the first person. However, the placement of Sq2C might be more due to modern reconstruction, which was based on Sq1C and Sq7C, as more than 90% of the witness is partially or fully reconstructed. In Rößler-Köhler, Sq1C and Sq7C are placed together as well, as part of type $\rho$, although this is connected to type $\mu$, to which B1Y and L3Li belong, which is not the case in the dendrogram.

The right sub-branch of figure 3.126 is more difficult to explain. M57C and T3L,a share the same sub-branch, although a bit distant. However, T3L,a only has four phrases, and due to the limited shared data-points could end up nearly everywhere. The placement of M57C is difficult to explain on the other hand, as it does not share much connection with the witnesses from Saqqara, or T3L,a. However, in the stemma of Rößler-Köhler, M57C is likewise far removed from any other witnesses from Meir, although not connected to T3L,a or Sq8Sq as is the case here. Sq8Sq is mostly reconstructed, which makes its placement more remarkable, as these reconstructions were commonly based on Sq1Sq, as these witnesses share a unique phrase, IV,219,c-g: $\text{wṣḏ-wr rnsf sṯz pw iṣb.t m iwnw s pw n mrs.t mtw.t ḫḥ.(w) rnsf sṯz pw iṣn.t m nṣ-sṛf}$ (the sea is its name, it is the passage of the east in Heliopolis. It is the lake of $\text{mrš.t}$, the semen of millions is its name, it is the passage of the west in Naref). However, as Sq1Sq ends after IV,230,a, and Sq8Sq end after IV,262,b, a large section of its reconstruction was based on the other witnesses from Saqqara. These were mainly Sq1C and Sq7C. Therefore, its placement seems more due to reconstruction than what the original text used to be. Based on the placement, it seems that this sub-branch exists as a group of witnesses that share enough data-points with the other witnesses of the central sub-branch to be included, but should be considered a group of dissimilarity, instead of similarity.

The final sub-branch of the central sub-branch has two witnesses, L3Li and T1Be. The similarity between these two witnesses are not reflected at all in Rößler-Köhler, as L3Li is part of type $\mu$, and T1Be is part of type $\lambda$. However, in the encoding process there were many similarities in the structure noted between T1Be and L3Li, which is reflected in de Buck, as he placed T1Be and L3Li next to each other.

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767 de Buck (1951) CT IV, p. 219,c-g (Sq1Sq).
768 de Buck (1935) CT I, p. xv, where he notes: ‘and to keep families of manuscripts together only if the mutual resemblance was very strong and the difference from others very striking.’ The fact that L3Li interrupts the T1Be, T2Be and T3Be columns should therefore be considered important.
In regard to el-Lisht, it is clear that the two witnesses with this spell do not reflect a shared pattern in this region, due to the distance between them. Moreover, this is visible in Rößler-Köhler as well, where the distance between L3Li and L1NY is remarkable as well.

Finally, there is a branch containing B1Y and BH1Br. As B1Y does not have glosses, and BH1Br does, the placement on the same branch seems unlikely. Moreover, there are multiple phrases that are unique to BH1Br only,\(^{76}\) which would separate BH1Br from the other witnesses. This is the case in Rößler-Köhler, where it is placed as a separate entity, under type π, θ, ξ and ο. It is assumed that these two witnesses are placed together here as a sign of dissimilarity, rather than similarity.

### 3.52.3. Conclusions

In spell 335, the method used in this chapter does not seem to give a clear sign of regional variation in the sentence structure pattern. In theory, due to the length and the high number of witnesses, this spell should be considered ideal. However, there is a high level of variation, which makes it nearly impossible to make any clear statements, except based on the final sub-branches of the dendrogram. Due to the use of glosses or the lack thereof, the absence of entire paragraphs, or simply due to the spell ending early due to the available space for this spell on the support there are a high number of ‘-’ code points in the data. This can destabilise the result created with iq-tree.\(^{77}\) Even so, some signs of regional patterns do occur, although it is clear that there is a lot of freedom in this spell.

There are signs of at least two sentence structure patterns in use in Meir, which can be separated based on the date of the supports. One consists of M1C, M54C, and to some extent M1NY, dated to Amenemhat II. The other group consist of M7C and M8C, and is dated between Sesostris II and Sesostris III. Deir el-Bersha seems to provide a distinct group as well, even though not all witnesses from Deir el-Bersha are bound to use it. Finally, there seems to be a distinct pattern for Saqqara, although only for a group of supports that originate from the same tomb.

Thus, there are some signs of regional patterns, even though exceptions for every region exist. However, it needs to be remarked that there are no sentence structure patterns for this spell that are unique to one region.

### 3.53. Spell 355

The following section will discuss spell 355.\(^{77}\) In this spell, the deceased shows his mastery over the wind. Using the house that was built for him by Seshat,\(^{78}\) the deceased shelters from the wind, by sitting on the opposite side of the building.

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\(^{76}\) IV,187,d-f, IV,193,d-f, IV,195,e, IV,201,f, IV,209,e-g, IV,211,c-d, IV,239,e, IV,243,d, IV,261,d, IV,281,d, IV,293,e-f.

\(^{77}\) 25 of the witnesses have more than 50% gaps or ambiguity, and of the 314 data-points, there are only 66 sites which are constant, so there is a very high level of variation.


\(^{77}\) Ptah in B1Bo,a, Sekhmet in B1Bo,b.
3.53.1. Introduction

This is a relatively short spell, with a total of 22 phrases. The witnesses use a selection of these phrases to form their version of this spell. In de Buck, there are a total of eleven witnesses, that originate from a total of six different regions. The support B1Bo provided two witnesses. The following table shows the witnesses sorted by region (table 3.50):

<table>
<thead>
<tr>
<th>Region</th>
<th>Witness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aswan</td>
<td>A1C</td>
</tr>
<tr>
<td>Asyut</td>
<td>S1C, S2C</td>
</tr>
<tr>
<td>Beni Hasan</td>
<td>BH3Ox</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>B1Bo,a, B1Bo,b, B2Bo, B4Bo, B4C</td>
</tr>
<tr>
<td>Gebelein</td>
<td>G1T</td>
</tr>
<tr>
<td>Meir</td>
<td>M22C</td>
</tr>
</tbody>
</table>

Table 3.50 Witnesses sorted by region for spell 355. See appendix 1 for a full list of details concerning every witness.

The majority of the witnesses originate from Deir el-Bersha, which provided five witnesses. Asyut has two witnesses, and the other regions all supplied one witness. The witnesses used in this section only represent the material which was published in de Buck.

The following figure shows the percentage of damage which occurred in the witnesses (figure 3.127):

![Figure 3.127 Percentage of reconstruction and damage in the witnesses for spell 355. Grey shows undamaged tokens, blue shows partial lacunae and red shows full lacunae.](image)

M22 and S2C are badly damaged, as both witnesses are around 70% partially or fully reconstructed. BH3Ox is nearly 40% partially or fully reconstructed, and B4C is over 20% partially or fully reconstructed.
The other witnesses are relatively intact. All these witnesses are included in this work, although any result including these witnesses need to be approached with caution.

3.53.2. Results and discussion

After the method described in 3.2.2 was applied, the following dendrogram was created (figure 3.128):

![Dendrogram Image](image)

Figure 3.128 Rectangular phylogram display of the distance between the different witnesses of spell 355.

For this spell, the dendrogram has one large branch, and two small branches, which contain A1C and B1Bo,a. In general, it needs to be noted that every witness in this spell has a high number of phrases that use a unique structure, which might explain the results here.\(^773\)

As B1Bo,a and B1Bo,b come from the same support, some similarity between them would have been expected, which is not the case here. Their placement on different branches does fall within expectations. B1Bo,a has eleven out of fifteen phrases that have a unique sentence structure, which explains its separation from the other witnesses. This for example can be seen in V,3,c, where B1Bo,a uses a subjunctive sḏm-f: ir iw.t p.t tn mḥ(y).t (if this sky comes as the north wind),\(^774\) where the other witnesses use a prospective sḏm-f instead: ir iwi p.t tn mḥ(y).t (if this sky comes as the north wind).\(^775\) B1Bo,b is more similar to the other witnesses however, as it shares seven of its twelve phrases

\(^773\) The full sentence structure file is available in appendix 3.49.

\(^774\) de Buck (1954) CT V, p. 3,c (B1Bo,a). Due to the addition of the X1 (.) with iwi, the distinction between the phrases was made, even though they are practically identical.

\(^775\) de Buck (1954) CT V, p. 3,c (B1Bo,b).
with other witnesses, which explains its placement on the large branch, even though nearly half of the phrases used in this witness have a unique structure.

The only section that resembles a regional pattern is in the left sub-branch of the large branch, which contains B2Bo, B4Bo and B4C. This grouping of witnesses suggests the existence of a Deir el-Bersha pattern. The placement of M22C does complicate this, but as this witness is mostly reconstructed, it is possible that this placement is rather due to the reconstructions, instead of the original text. The clearest connection between B4Bo and B4C is the use of the name of the owner, for example in V,2,b: pr dhwy-nyt in kd.n ss.t (the house of this dhwy-nyt, which Seshat build),\(^{776}\) where the majority of the other witnesses have: pr=i pw kd.n ss.t (this house of mine, which Seshat built),\(^{777}\) which uses the first-person suffix pronoun.

### 3.53.3. Conclusions

The method used in this chapter to visualise regional patterns in the sentence structure does not provide any clear results in this spell. Although there is a suggestion of a distinct pattern in Deir el-Bersha, both witnesses from B1Bo make it clear that variation is possible. It is assumed that the high level of phrases with unique structures is responsible for the placement of the witnesses, although it could be possible that there is no sentence structure pattern in this spell that can be considered regional.

### 3.54. Spell 398

Spell 398\(^{778}\) is the final spell that will be discussed in this chapter. Together with spells 396 to 405, this spell should be considered part of a group of spells designated the Ferryman spells.\(^{779}\) This spell concerns part of the journey of the deceased in the Netherworld, moving from the western to the eastern horizon.\(^{780}\) However, in essence the ferryman spells are not about the journey, but rather the test the deceased need to pass before entering the ferry.\(^{781}\)

The spell itself consists of three sections, the introduction, a list and the conclusion. In the introduction, the deceased requests the ferryman to bring a ship, which is followed by a few questions of the ferryman to the deceased to prove his identity. Finally, as the ship is not yet made, the deceased requests that it is created.\(^{782}\)

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\(^{776}\) de Buck (1954) CT V, p. 2,b (B4Bo). Note that B4C replaced dhwy-nyt in with ss.t-hd-htp tn.

\(^{777}\) de Buck (1954) CT V, p. 2,b (G1T).


This introduction is then followed, although not always physically on the support, by a list. This list consists of columns divided into two parts, the upper part being a catalogue of parts of a ship, and the lower part the mythological explanation.\textsuperscript{783} In the witnesses of Meir, this is constructed as two phrases, separated by a \textit{m} (G17, 𓊝), which was written in its own field.

Finally, there is the conclusion, which consists of another section of answers the deceased has to provide to the ferryman.\textsuperscript{784} It needs to be noted that not all sections of the spell are always added, as for example M13C only has the list, where G2T has the introduction and the conclusion, but not the list.

3.54.1. Introduction

Due to the list, this spell is one of the longer spells that were used in this work. In total, this spell has 115 phrases,\textsuperscript{785} although the witnesses only use a selection of these phrases. In de Buck, this spell is attested in a total of twelve witnesses. However, for this work, thirteen witnesses will be used, as an additional witness (M1Be) was made available.\textsuperscript{786} These witnesses originate from four different regions. The following table shows the witnesses sorted by region (table 3.51):

<table>
<thead>
<tr>
<th>Region:</th>
<th>Witness:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aswan</td>
<td>A1C</td>
</tr>
<tr>
<td>Gebelein</td>
<td>G1T, G2T</td>
</tr>
<tr>
<td>Theban area</td>
<td>T3L</td>
</tr>
</tbody>
</table>

Table 3.51 Witnesses sorted by region for spell 398. See appendix 1 for a full list of details concerning every witness.

For this spell, the majority of the witnesses come from Meir, which provided nine witnesses. Gebelein has two witnesses, and Aswan and the Theban area supplied two witnesses each.

The following figure shows the percentage of damage which occurred in the witnesses (figure 3.129):

\begin{itemize}
\item \textsuperscript{783} Jéquier (1911), p. 37-38.
\item \textsuperscript{784} Willems (1996), p. 167.
\item \textsuperscript{785} In de Buck, the number of phrases is higher, but some phrases have been merged.
\item \textsuperscript{786} I am indebted to Tobias Konrad for providing the material concerning M1Be to me.
\end{itemize}
M6C, M13C and M46C are badly damaged, with around 70% of their tokens partially or fully reconstructed. M1Be, M4C and M21C are all more than 30% partially or fully reconstructed, and M3C and M5C are more than 20% partially or fully reconstructed. The other witnesses are relatively intact. Due to the high level of reconstruction that took place in M6C, M13C and M46C, any results based on these witnesses should be treated with some caution.

3.54.2. Results and discussion

Using the method described in 3.2.2, the following dendrogram was produced (figure 3.130):
In this dendrogram, there is one main branch, which contains the majority of the witnesses, and two separate branches for A1C and G1T. Here, it is instantly clear that there is a difference in the sentence structure between the witnesses from Meir, and those from the other regions, as all the witnesses from Meir are on the same sub-branch. This is obviously true, and clearly visible in the difference between the witnesses from Meir, and A1C and G1T. In the list itself, the witnesses from Meir separate the part of the ship, and the mythological explanation, by the connector $m$, creating a $A + m + B$ structure. However, A1C and G1T do not use the connector, which creates a $A + B$ structure.

As A1C and G1T share such an obvious similarity, it would have been preferred to see them together on a branch. The perceived distance in this dendrogram could however be construed as an effect of the visualisation pattern used. When the dendrogram is visualised as a circular phylogram (figure 3.131), it is clear that these two witnesses are a lot closer. As was seen in spell 75, these two witnesses should be considered a group, which should be considered part of the same tradition. However, as was seen in spell 162, there is usually some distance between their actual structure, which is seen in this spell as well, as these two witnesses have multiple phrases with a unique structure that is not shared with any other witness.\textsuperscript{787}

\textsuperscript{787} The full sentence structure file is available in appendix 3.50.
The separation of G2T and T3L is within expectation as well, as both these witnesses do not have the list section, but only the introduction and the conclusion. However, as T3L has numerous phrases with a unique sentence structure, it falls within expectation that some distance should exist between G2T and T3L. G2T is correctly placed in proximity to G1T, as it is remarkably similar to G1T,\footnote{Which would be expected, as both supports belong to the same owner.} with the exception that the list is not added. The separation between A1C, G1T, G2T and T3L can be seen in V,123,d, which does not occur in Meir. Here, A1C, G1T and G2T have: \textit{mh r=k s(y) whr.t} (complete her of the shipyard),\footnote{de Buck (1954) CT V, p. 123,d (G2T).} where T3L does not have \textit{whr.t: [m]h r=k s(y)} (complete her).\footnote{de Buck (1954) CT V, p. 123,d (T3L).}

Finally, even though it is clear that there is a distinct sentence structure pattern in Meir, some additional remarks can be made. Four witnesses from Meir, M4C, M5C, M6C and M2NY were placed on the same sub-branch (figure 3.132), which implies that there are multiple patterns available in Meir. This is clearly supported in the list section of the spell. At phrase V,127,b, there is a shift in the parts of the ship that is discussed. From this point on in the list, the B phrase stays the same, while the A phrase is one object behind the other witnesses. For example, M3C uses \textit{hsf.wt=s} (her repelling edges) at V,127,b, where M4C uses this at 128,a. However, although this seems a perfect grouping, there is one witness which complicates this, M21C. This witness has the same switch which occurs in M4C, M5C, M6C and M2NY, but is not on the same branch. Rather, it is placed together with M1Be, which does not have this switch. No clear explanation can currently be given for this result, although it does not disprove the existence of a sentence structure pattern for Meir in general.

3.54.3. Conclusions

In spell 398, the method used in this chapter works to visualise the existence of regional patterns in the sentence structure, which is especially visible in the witnesses from Meir, which are placed together on the same section of a branch. Additionally, a connection between A1C and G1T is visible, however this is more easily visible when a circular phylogram is used. Finally, the dendrogram suggest the existence of at least two sentence structure patterns that were available in Meir, although this is complicated by the placement of M21C on a different branch, even though it shares an identical characteristic with M4C, M5C, M6C and M2NY.

3.55. Conclusion and final remarks

This chapter served the purpose of introducing a new method of visualising variation in sentence structure, where the phrases of the spells were treated as the amino-acids of a protein. It was argued that this method could be used to visualize that these sentence structure patterns could be considered regional, which could lead to new topics of research.
In general, it seemed that the method used in this chapter is functional in that regard. However, some problems with the method have come forth, and will be addressed here, with some suggestions how to solve these issues, or at least limit their impact.

**Spell length:**

As seen in spells 2, 3, 5, 8, 10, 12, 15, 19, 31 and 95, the length of the spell has a strong influence on the final result. As one could expect, any comparison would be more stable, when a high number of data points are compared. Unfortunately, the short spells do not provide enough data points. Therefore, the method used in this chapter is of limited use in these cases. However, when dealing with spell groups, this problem can be overcome, as the multiple spells will create a higher number of data points. This should result in more stable results.

Additionally, an alternative approach than the binary system for denoting variation which was used in this chapter might benefit the results as well. If one would use the alternative approach discussed in chapter 3.2.2.1, in table 3.1, a higher number of data points will be achieved, as in this case, every token will become a data point, instead of the current method which only results in one data point per phrase. For example, in spell 2, for witness B4Bo, this would change six data points into a total of 26. However, as stated in chapter 3.2.2.1, the major drawback of this method is the time intensive nature, until it can be automated.

In general, if no changes on the method of this chapter are applied, it would be recommended not to apply this method on texts that have less than 20 phrases.

**Unique variation:**

As was seen in multiple spells, there are often many phrase structures that are unique in regard to the other witnesses. As these provide data points that cannot be linked with other witnesses, it has the tendency to create unexpected placement of witnesses in the dendrogram. When combined with texts with a low number of phrases, it makes the results produced unreliable at best. Additionally, it enhances the possibility that groups of witnesses are made based on dissimilarity, rather than similarity. This is problematic, as it can provide deceptive results.

The problem with unique variation can however be tempered by utilising a different method of denoting variation than was used here, as the binary approach has the tendency to increase the number of unique datapoints. As stated above in regard to spell length, a coding based on the tokens, rather than the phrases might be beneficial. This would not remove the unique feature, but rather limit its impact, as the other tokens of the phrase might still be similar to the other witnesses. This would provide additional stability.

Additionally, if available, the addition of new witnesses could help mitigate this issue. The additional witnesses might contain the same variation, which would provide stability, as the number of unique
variations will lower. This would greatly benefit the stability of the program. However, additional witnesses could just as well exacerbate any problems, by introducing new unique variations.

*Distant placement of similar witnesses:*

In the dendrograms created for this chapter, there are often one or two witnesses that are placed on the top section, on two separate branches used solely for one witness, that would have been expected to be placed together.

This issue is most likely due to the fact that there is nearly never a complete intact version of the spell, that includes all phrases, which forces the program to work on what is in essence incomplete data. A possible method to solve this issue is to include a construct witness, which would be an ‘ideal’ version of the spell, which includes every phrase, based on the most prevalent phrases between the witnesses. However, the creation of this construct witness would not only be time consuming, but fraught with bias as well, as it would be up to the encoder to decide what the construct phrase would look like. Here, a method based on the available tokens, as discussed in chapter 3.2.2.1, in table 3.1 would be a potential source for these phrases, although more research of the possibilities of such a method still needs to be pursued.
4. Visualising regional variation using the verbal structure

In chapter 3, it was argued that it is possible to visualize regional variation based on the sentence structure. However, it became clear that a binary approach to denote variation has the tendency to create problems with the method used, due to a high number of unique variations. This chapter will show an alternative approach, using the same method. Instead of using the entire text of the spells, as was the case in chapter 3, the focus will lie only on the verbal structure of the text. In a similar manner as was used in chapter 3, the visualisation of variation in the verbal structure of the witnesses will be discussed on a spell by spell basis.

4.1. Introduction

When applying a binary approach to variation, it is inevitable that problems will occur. Any type of variation can turn a phrase into a variant phrase. For example, the use of the genitival adjective \( n \), or the use of a plural. Therefore, it might be beneficial to approach the variation of the texts solely on the basis of one aspect. In this chapter, the aspect that will be studied is the verbal structure, as it is considered to be susceptible to variation. For the purpose of this chapter, verbal structure refers to the lemma, morphology and syntax of the verbal forms used, and their position in the phrase. However, the spelling of the verbal form will not be considered here, but rather in chapter 5.

The main goal of this chapter is to visualise patterns in the verbal structure of the spells. However, it is not intended to provide a detailed list of the entire verbal structure of the witnesses in the spells used for this work.\(^{791}\) The focus of this chapter lies on the variation between the different witnesses. Therefore, phrases in which no variation occurs are not included in this chapter. Based on this variation, dendrograms will be created for the spells, which visualise the connections between witnesses on a verbal level. Through this visualisation, it should be possible to inform additional avenues of research in regard to patterns of verbal use, which might be regionally influenced.

4.2. Method

In general, the same method discussed in chapter 3.2.23.2 will be used in this chapter. Thus, the protein sequence method will be applied here, using the program \(\text{iq-tree} \) for the comparison between the witnesses\(^ {792}\) and the program Dendrogram for the visualisation.\(^ {793}\) However, certain adaptations in the preparations for these programs needed to be made in order to allow for the comparison of verbal forms instead of phrases.

\(^{791}\) However, it would be possible to extract this verbal structure from the database created for this work.
\(^{792}\) See chapter 3.2.2 Spells as proteins.
\(^{793}\) See chapter 3.2.2 Spells as proteins, using the same format for the visualization of the dendrogram, namely the rectangular phylogram.
Where in chapter 3 every phrase of every witness was used for the comparison, this will not be the case here. Instead, only a selection of these phrases was used. Phrases in which no verbal forms occur would be of limited use in a verbal analysis. Therefore, these phrases were excluded. Additionally, phrases with a verbal construction, but in which there is no variation in the lemma, morphology, syntax or position of the verbal forms would be of limited use for a study concerning variation. As there would be no variation between the witnesses, this would only add an identical amino-acid code between the witnesses. Therefore, these phrases were excluded from the analysis as well. Even though it could be argued that these phrases should be included in the analysis, tests based on CT spell 1 showed that the addition could create problems, rather than benefits. As not all the witnesses have the same phrases, these would create different clustering patterns which are informed by the occurrence of a phrase, rather than the underlying verbal structure.

As discussed in chapter 3.2.2, the Iq-tree program needs a file consisting of amino-acid codes. For this purpose, analysis files were created. In order to create comparable structures, the verbal forms for every phrase were separated in groups, based on lemma, morphology, syntax and position.

For example, take CT spell 75, phrase 316-317,a. In S2C, the following phrase is used: hpr.n-i m h`.w ntr ds-f (I have come into being from the body of the god himself). In this phrase, there is only one verbal form, namely the hpr.n, a nominal sdm.n-f (emphatic use). This would be considered part of a verb group, as the same structure occurs in other witnesses as well, namely S14C, T3C, B1Bo, B6C, M3C, M20C, M4C, M5C, M6C, M28C, M-Ann and M1Be. However, S14C, T3C, B1Bo, B6C, M3C, M20C, M4C, M5C, M6C, M28C, M-Ann and M1Be are not completely similar to S2C and the other witnesses. Although they share the same group for hpr.n, these witnesses have another verbal form in their phrase, for example S14C: hpr.n-i m h`.w ntr hpr ds-f (I have come into being from the body of the god who came into being (by) himself). In addition to the hpr.n, this witness has hpr, a perfective active participle, masculine singular. Thus, even though S2C and S14C share one of the two groups, they clearly do not have the same verbal structure in this phrase. S2C only has one verbal form, whereas S14C has two. In B3C, another variation occurs: ts.n ss.t-hd-hpt in m h`.w ntr hpr ds-f (This ss.t-hd-hpt has been knitted together from the body of the god who came into being). In this phrase, hpr.n has been replaced by ts.n, which is a clear variation in lemma. However, except for a nominal subject, the morphology, syntax and position in the phrase are identical. Additionally, the participle hpr is identical to S14C. This means that B3C shares the second group with S14C. That said, the position of the verb forms are important as well, as is seen in B1C: hpr.n-i ts.n-i m h`.w ntr hpr ds-f (after I came to be and was knitted together from the body of the god who came into being by himself). In this phrase, hpr.n and ts.n are both used, which clearly separates this witness from S14C, as three verbal forms are used instead of two. Even though the final verb form for S14C and B1C is the participle hpr, which is identical in lemma, morphology and syntax, the participle will not be allocated to the same group in S14C and

794 However, I am completely aware that the addition of new witnesses could affect this approach, as they might have a verbal structure variant not yet attested in the other witnesses, which would force the inclusion of another phrase, and therefore an additional amino-acid code into the analysis.

795 See appendix 5.


797 For a full list regarding the terminology used for this work, see appendix 4.

798 Kindly provided to me by Tobias Konrad.
B1C, as it is the third verbal form in the phrase, instead of the second. Even though the additional verb form used in B1C would suffice to separate this witness from the other witnesses,\textsuperscript{799} for the sake of consistency the separation was maintained.

It is not uncommon that witnesses leave out one of the verbal forms in any phrase. In this chapter, only the verbal structure is taken into account, and therefore the position of the verb form in regard to the other verb forms matter. As one can see in S2C, which left out the participle \textit{hpr}, this could include cases where the expected structure of the phrase is visible in the non-verbal sections. Moreover, this separation based on position will even include cases where a verbal form became a substantive, as the verbal form no longer exists. For example, in CT spell 75, B6C has: ‘\textit{h2-nht} pn sr \textit{spr.w} w\textit{is=f} (This \textit{h2-nht} is the magistrate of the crew of his bark).\textsuperscript{800} In this phrase, B6C replaced the verb \textit{sri} (to command) with the substantive \textit{sr} (magistrate), by adding an A40 (𓀭) to the spelling of the word. However, it needs to be made clear that position does not refer to the position of the token in the phrase, but rather to the position of the verbal form in regard to the other verbal forms in the same phrase.

For every phrase in which variation in the verbal structure was found, the verbal forms of the witnesses were separated in different groups. These groups were used to allocate the amino-acid codes. For the example above, S2C would be group 1, S14C would be group 1+5, B3C would be group 2+5, and B1C would be 3+4+6.\textsuperscript{801} Each different group sequence would be allocated a separate amino-acid code, thus for this phrase, S2C would be R, S14C would be N, B3C would be D and B1C would be C. The same grouping procedure was repeated for every applicable phrase of this spell.

In general, a binary approach was used to denote the groups, thus any variation in lemma, morphology, syntax or position would create a new group. However, some exceptions did apply:

I. Subject. The use of a nominal subject or pronominal subject was not considered a variation, although the use of the name of the owner in the text could reorganise the positions of the verbal forms, in which case it would be a variation. This is one of that reasons spelling is not considered a variation (see point V), as for example the prospective \textit{s\textsc{d}m-f} might have a \textsc{w} ending instead of a \textsc{y} ending, when a nominal subject is used.

II. Gender of the owner. Especially with statives and participles, the gender of the owner can create a morphological variant. In appendix 5 these gender-based variations are entered as separate groups, but for the purposes of analysis, these groups were treated as if they are identical.

III. The verbs \textit{i\textsc{w}i} and \textit{i\textsc{i}i}. Although in the database encoded as separate lemmas, for the purposes of analysis, these two verb forms are treated for the verbal structure as identical.\textsuperscript{802}

IV. Spelling. For the purposes of this chapter, the actual spelling of the verbal forms used is ignored.

\textsuperscript{799} Therefore, one could mark the \textit{hpr} as ‘final position’ for both, but I chose to separate these cases in order to be thorough, and limit the chances for incorrect placement.

\textsuperscript{800} de Buck (1935) CT I, p. 324,b.

\textsuperscript{801} See appendix 5.31.

\textsuperscript{802} Following Winand (1991).
For the applicable phrases, these codes were extracted into a file in the FASTA format, after which the method described in chapter 3.2.2 was applied in order to produce a dendrogram. As stated in chapter 3.2.2, the protein-sequence method used here is only a visualisation of proximity between the verbal structure of the witnesses. It is not intended to provide detailed lists of the different verbal structure patterns used for these witnesses, but rather to show where new avenues for research might lie. Moreover, although the visualisation in the dendrogram has lines connecting the different witnesses, these lines should not be considered familiar or chronological connections between the witnesses.

It needs to be noted, however, that every problem which occurs with this method discussed in chapter 3 will apply here as well. Short spells are less likely to result into functional dendrograms, as often these spells are reduced to one or two phrases in which verbal variation occurs. In these cases, the spell will be discussed, but no dendrogram will be produced, as these dendrograms will be based on a too limited number of data points. Additionally, these spells with a low number of phrases can be easily sorted manually. As discussed in chapter 3.55, unique variation is a strong detriment to the functionality of the protein-sequence method, but it is assumed that due to the focus on the verbal structure, the data-points used are less prone to unique variation. Most commonly, unique variations occur in the substantives, connectors, demonstratives and pronouns, rather than the verbal forms. Therefore, the occurrence of unique variation should be less prevalent, which helps stabilising the method used. However, any issue due to a low number of data points cannot be evaded.

In the following sections, the verbal structure of the spells will be discussed in a similar manner as in chapter 3.3-54.

4.3. Spell 1

In this section, the verbal structure of spell 1 will be discussed. In this short spell, there are only two phrases in which some level of variation occurred in the verbal structure. Due to this low number, a manual approach will be used here rather than to create a dendrogram. In total, there are four different patterns of verbal structure variation which occur. B2Bo, B3Bo, B4Bo, B4C, B6C, MC105,a, MC105,b, S10C, T1L, T9C, TT319 and Y1C use the same pattern. In this pattern, these witnesses have the imperative in I,6-7,b: *wsir ss.t-ḥd-ḥtp in ṭs tw [hr isb(.y)=t] (the Osiris, this ss.t-ḥd-ḥtp, raise yourself upon your left side) and the imperative in I,6-7,c: *imi ʿn hr inn=t (place yourself upon your right side). B15C, B1P and BH5C all have their own unique pattern. However, most of these variations could alternatively be interpreted as errors. Only BH5C is different from the other witnesses in both phrases.

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803 Although I must admit that it is possible to extract these pattern descriptions from appendix 5.
804 For example, spell 3 and 26 only have one phrase with verbal structure variation.
805 Which results in a dendrogram where there is one long horizontal line at the top, to which most witnesses are connected, with maybe one or two branches for the witnesses that vary from the pattern used by the other witnesses.
806 For more detail regarding background, witnesses and reconstructions, see chapter 3.3.
807 See appendix 5.1 regarding the phrases in question.
808 de Buck (1935) CT I, p. 6,b (B4C).
809 de Buck (1935) CT I, p. 6,c (B3Bo).
as B15C and B1P only vary in the second phrase. In I,6-7,b BH5C has the imperative *imi*, followed by the imperative *ts*: *wšrn-nḥt ṣn imi ts ḫr ḫsbt(y)+k* (the Osiris, this *ḥmn-nḥt*, place and raise yourself upon your left side). In I,6-7,c, both B1P and BH5C have a prospective *sdm-f*: *dl-i ts ḫr ḫsbt(y)+k* (I will place you upon your left side). In the same phrase, B15C corrupted the V13 (𓎑) of *ts* into a V31A (𓎑), turning the dependent pronoun into a first person stative ending: *dl.kw innn=k* (while I am placing your right side).

Based on these results, it is clear that in regard to spell 1, there is no regional conditioned variation regarding verbal structure of this spell, as Asyut, Deir el-Bersha and the Theban area all share the same verbal structure in the phrases in which any level of verbal structure variation occurs. The only exception to this is BH5C, which has a different verbal structure than the other witnesses in the phrases with verbal structure variation. However, as this is based on two phrases, and one witnesses, it would be assumptive to suggest the existence of a distinct pattern in Beni Hasan.

### 4.4. Spell 2

Spell 2 is similar to spell 1, with a total of two phrases in which verbal variation occurs. Therefore, it will be discussed manually, instead of creating a dendrogram. In total, there are six different patterns used here. The majority of the witnesses use the same pattern, which is encouraging, as all these witnesses come from Deir el-Bersha. Only one witness from Deir el Bersha (B6C) does not follow the same pattern entirely, as it is solely responsible that I,8,c is included in this section at all. Here, B6C has a indicative *sdm-f*: *rdi n-k bṣ₂-k imy tś śvw.t=k imy.ś șṭz.w* (your soul which is in the land and your shade which is in the secret places caused for you), where the other witnesses have a *sdm.tw=f*: *rdi.t(w) n-t bṣ₂-t imy tś śvw.t-t imy.t șṭz.w* (that your ba which is in the land and your shade which is in the secret places be given to you). The four other patterns occur due to I,9,c. In this phrase the witnesses from Deir el-Bersha end the phrase after *ḥfft.yw=k* (your enemies), where MC105, S10C, TT319 and Y1C add a variant of: *r irr.wt r-k r msdq.w tw ir.t(y)=sn wḏ-*mdw ḫft=k m hrw pn* (against those who act against you, against those who hate you, they who will do judgment in front of you on this day). It is the variation in this phrase that creates a different pattern for MC105, S10C, TT319 and Y1C. Thus, it is clear that there is a pattern used in Deir el-Bersha, that differs from the other witnesses, visible in the verbal structure, although the extension of the phrase would make that quite clear already.

Unfortunately, the method used for noting the variation creates an issue here as well. S10C and Y1C share a specific feature in this phrase, which does not occur in the other witnesses. S10C and Y1C added *iw* before the *msḏ-ḥrw*, which changed the morphology and syntax of these witnesses. However, as the verbal structure varies in the later section of the phrase, the method used here would separate these

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810 de Buck (1935) CT I, p. 6,c (B1P).
811 For more detail regarding background, witnesses and reconstructions, see chapter 3.4.
812 See appendix 5.2.
813 B2Bo, B3Bo, B4Bo, B4C, B15C and B1P.
814 de Buck (1935) CT I, p. 8,c (B3Bo).
815 de Buck (1935) CT I, p. 9,c (Y1C).
816 S10C separated *irr.wt* into two verb forms, *irr.w* and *irr.wt*, to clarify that both genders apply here. Additionally, Y1C used *msdq.w* where S10C used *msdq.wt*.  

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witnesses, which would cause the similar feature between these witnesses to be lost. This connection is important, as Jürgens\textsuperscript{817} suggests that Y1C originates from Asyut, which this variation would support.

Based on this spell, there seems to be a regional conditioned pattern used in the verbal structure. Deir el-Bersha is clearly distinct from the other witnesses, although rather though not using a section of a phrase. However, the method of this chapter falls short, as it creates four separate patterns for MC105, S10C, TT319, Y1C. When only the first verb of the phrase is taken into regard, it would furthermore be possible to differentiate between an Asyut and Theban area pattern.

4.5. Spell 3

For the method used in this chapter, spell 3\textsuperscript{818} is even worse than spell 1 and spell 2, as it only has one phrase, I,10,e, in which any verbal variation occurs. This again means that a dendrogram cannot be created, as Iq-tree needs at least two data points per witness to function. Additionally, based on this single phrase, there is no regional conditioned pattern variation, as the only two witnesses with a similar structure are B1P and MC105, from Deir el-Bersha and the Theban area. Here, they have both a masculine and feminine imperfective active participle: \textit{ir irr.w ir-\textsuperscript{t} r irr.wt r-\textsuperscript{t} m hr.t-n} (against those males who act against you, against those females who act against you in the necropolis).

Therefore, beyond the lack of evidence of a regional conditioned pattern for this spell, the method used in this chapter does not work for this spell.

4.6. Spell 4

Spell 4\textsuperscript{821} is less problematic for the method used here, as it has four phrases\textsuperscript{822} in which verbal variation occurs. However, the majority of witnesses are clustered together,\textsuperscript{823} which results in a deceiving dendrogram, as they would be displayed as a horizontal line. Additionally, when a dendrogram is created, there is a case of dissimilarity being clustered together. S10C and TT319 were placed on the same branch, while there is no data point between them which could inform this placement. For example, in I,11,b, TT319 has a \textit{sdm.n}: \textit{sn n gbb *r.ty=f hr-\textsuperscript{t} (after Geb opened his two jaws upon you)}, where the other witnesses have a nominal \textit{sdm.n}: \textit{sn n=k gbb *r.ty=f hr=k (Geb opens his two jaws for you upon you)}.\textsuperscript{824} Moreover, S10C varies in one data point from the majority group, which makes it placement even more unusual, as this is the case for B6C as well, although based on a different phrase.\textsuperscript{825} Although S10C and Y1C vary in one of the phrases (I,12,c), this does not oppose the suggestion of Jürgens that Y1C originates from Asyut. It could be argued that the variation in S10C

\textsuperscript{817} Jürgens (1990), p. 55-56.
\textsuperscript{818} For more detail regarding background, witnesses and reconstructions, see chapter 3.5.
\textsuperscript{819} de Buck (1935) \textit{CT I}, p. 10,e (MC105).
\textsuperscript{820} See chapter 2.2 for more detail.
\textsuperscript{821} For more detail regarding background, witnesses and reconstructions, see chapter 3.6.
\textsuperscript{822} See appendix 5.4
\textsuperscript{823} B2Bo, B3Bo, B4Bo, B4C, B15C, B1P, MC105, T9C and Y1C.
\textsuperscript{824} de Buck (1935) \textit{CT I}, p. 12,c (Y1C).
\textsuperscript{825} B6C varies on I,11,e and S10C varies on I,12,c.
occurred due to an error, as it is the only witness that does not follow the same pattern as all the other witnesses. In this phrase, S10C has: \textit{st sr}f=k \textit{r} \textit{ts} (may your warmth be kindled to the land), where the other witnesses have \textit{st=k n=k sr}f=k \textit{r} \textit{ts} (may you kindle for yourself your warmth to the land).

For this spell, the method used in this chapter does not seem to work, most likely due to the limited number of phrases on which the results are based. Moreover, due to unique variation, there is a tendency to create clusters of dissimilarity. Additionally, there is no evidence for the existence of a regional conditioned pattern.

4.7. Spell 5

Although spell 5 only has three phrases in which variation in the verbal structure occurs, it is actually practical to include the dendrogram here, as there is a lower number of witnesses with the same data points. Using the method described in this chapter, the following dendrogram was created (figure 4.1):

![Dendrogram Image]

Figure 4.1 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 5.

In this dendrogram, there are two main branches, of which the left one divides into two sub-branches. Based on the three phrases, B4Bo and B1P should occur on the same branch, which it does. However, B4C is included here, because the final phrase (I,16,b) does not occur in this witness. Thus, its placement is based on the first two phrases only, which means it could have been placed together with B6C and B15C as well. The fact that B6C and B15C occur on the same branch falls within expectations as well. This can be seen in I,16,b, where B2Bo, B5Bo and B1P have an imperfective active participle: m\textit{s^c-hrw} r

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826 In I,12,c, S10C did not add the 2nd person suffix pronoun after the verb, which caused me to read the \textit{sdm=f} as passive rather than active, which caused the creation of an additional group. See appendix 5.4 for more detail.

827 de Buck (1935) CT 1, p. 12,c (B1P).

828 For more detail regarding background, witnesses and reconstructions, see chapter 3.7.

829 B4Bo and B1P, and B15C and B6C have an identical structure.

830 See appendix 5.5 for more detail.
While B3Bo, B6C and B15C have a nominal $sdm=f$: $mz^r-hrw=k$ r $hft.ywt=k$ (you are justified even against your male and female enemies). The placement of MC105 is more unusual, as it only shares one phrase (I,15-16,c-a) with either the B4Bo, B4C and B1P group, or the B6C and B15C group. However, as it varies from B2Bo, B3Bo and S10C, its placement on this branch seems suitable. This can be seen in the structure of I,15,b, where MC105 has the circumstantial $sdm.n=f$: $iw$ $it.n$ $wsir$ $[Sdi]$ $tn$ $p.t$ $iw$ $iw^c.n$ $wsir$ $[Sdi$ $tn]$ $ts$ (the Osiris, this $Sdi$ has taken the sky, the Osiris, this $Sdi$ has inherited the land), where the other witnesses have two imperatives: $it$ $n=k$ $p.t$ $iw^c$ $n=k$ $ts$ (take the sky, inherit the earth).  

The placement of B2Bo and B3Bo is within expectation as well, as they share the first two data points, although vary in the final one. However, the placement of S10C is more dubious. In the same manner as MC105, it does not have the final phrase, and only shares the first phrase with the other witnesses. Therefore, it seems that the separation into two main branches is based on I,15-16,c-a. Here, B4Bo, B4C, B6C, B15C, B1P, and MC105 have a prospective relative $sdm=f$: $nm.w$ $ir=f$ $nhm=f$ $p.t$ $m^c$-$k$ $m$ $nTr$ $pn$ $rnpw$ $nfr$ (who is he who will take this sky away from you, as the good young god?) where B2Bo and B3Bo have an imperfective active participle: $nm$ $ir=f$ $nhm$ $p.t$ $m^c$-$k$ $m$ $nTr$ $pn$ $rnpw$ $nfr$ $im$ (who is the one who takes this sky away from you, as the young and good god there?), while S10C has an infinitive: $in-nm$ $r$ $n$ $[hm$ $p.t$ $tn]$ $m^c$-$k$ (who will take this sky away from you?).

However, it is not possible to suggest that there is regional conditioned variation in the verbal structure, as the two witnesses that do not originate from Deir el-Bersha are placed on either branch. Additionally, although there are some separate patterns in Deir el-Bersha that occur, it cannot be supported by the date of the witnesses. If the date of creation would have some influence, B2Bo, B3Bo, B4Bo and B6C should be relatively similar, which is not the case. Additionally, although not visible in the dendrogram, an argument could be made that there is variation between Deir el-Bersha and the other regions, simply by the occurrence of I,16,b, which does not occur in MC105 and S10C.

For spell 5, it seems that the method used in this chapter works, although there is no clear evidence of regional conditional variation in the verbal structure. Moreover, spell 5 shows that it is possible that clustering can be based on one data point, which could lead to incorrect results.

4.8. Spell 6

In spell 6, there are a total of 6 phrases in which verbal variation occurs. Using the method described in this chapter, the following dendrogram was created (figure 4.2):

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831 de Buck (1935) CT I, p. 16,b (B2Bo).
832 de Buck (1935) CT I, p. 16,b (B6C).
833 de Buck (1935) CT I, p. 15-16,c-a (B1P).
834 de Buck (1935) CT I, p. 15-16,c-a (B2Bo).
835 If one assumes that the same manuscript would be used, and that the coffins were created in the same workshop. However, this would be assumptive.
836 For more detail regarding background, witnesses and reconstructions, see chapter 3.8.
837 See appendix 5.6 for more detail.
Above is a prime example that the rectangular phylogram display can create the suggestion of distance where none exists. B1P is on one side of the top line, where B2Bo, B3Bo and B4Bo are on the other side. However, these four witnesses should be clustered on top of each other, as they are identical in structure. Therefore, it is clear that the choice of display might falsely imply differences between the witnesses.

Based on this spell, there seems to be evidence of a verbal structure pattern used in Deir el-Bersha, which is distinct from the other regions. This is visible in I,18,a, where B2Bo, B3Bo, B4Bo, B6C and B1P have a prospective $sdm\_f$ of the lemma $psg$ (to kneel): $psg\ ss.t\ hr\_t$ (Isis will kneel upon you), where B15C has a prospective $sdm\_f$ of the lemma $pzh$ (to scratch): $pzh\_y\ ss.t\ hr\_k$ (Isis will scratch upon you), B4C has a stative of the lemma $psg$: $[psg\_t(i)]\ ss.t$ (You are kneeling, Isis) and MC105 and S10C have a prospective $sdm\_f$ of the lemma $b3gi$ (to be weary): $b3g\_y\ ss.t\ [hr\_k]$ (Isis will be weary under you). However, there are at least two forms in use in Deir el-Bersha, which is clearly visible in I,18,g, which is attested outside Deir el-Bersha, and in B4C and B6C. Here, B4C, B6C and S10C have an feminine plural imperfective active participle: $r\ msdd\_w(t)\ tw$ (against those, male and female, that hate you), where MC105 has both a masculine and feminine imperfective active participle: $r\ msdd[d\_w]\ tn\ r\ msdd[.t]\ tn$ (against those males that hate you, against she who hates you). On the other hand, this could be argued as free variation as well, as B1P and B2-4Bo are clustered together, while B1P is decorated by a different style, and at a later date, which shows that the variation is not based on the period of coffin construction.

It needs to be noted however that the dendrogram implies proximity between MC105 and S10C. This is in fact deceptive, as these witnesses only share one identical data point (I,18,a). Thus, the branch is rather based on the dissimilarity from the witnesses from Deir el-Bersha, rather than actual similarity.

838 de Buck (1935) CT I, p. 18,a (B3Bo).
839 de Buck (1935) CT I, p. 18,a (S10C).
840 de Buck (1935) CT I, p. 18,g (B6C).
between these two witnesses. Sadly, currently the material available for this work only has one witness from Asyut and one from the Theban area, which is too limited to make any statements regarding the regions beyond Deir el-Bersha.

For this spell, the method used in this chapter functions to show regional conditioned variation in the verbal structure. However, it needs to be noted that for spell 6 only the general form of the dendrogram should be taken into regard, as MC105 and S10C are placed on the same branch, even though they are dissimilar in their structure from each other, and are placed here due to their dissimilarity from the witnesses from Deir el-Bersha.

4.9. Spell 7

In spell 7, there are nine phrases in which variations occur. Using the method described in this chapter, the following dendrogram was created (figure 4.3):

![Figure 4.3 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 7.](image)

In this dendrogram, the placement of B2Bo and B3Bo falls within expectations, as they have an identical verbal structure in the phrases where variation occurs. One could be tempted to suggest that there are two patterns in use in Deir el-Bersha, as there are two branches on which the witnesses of Deir el-Bersha occur. For example, in I,23,b, where B2Bo and B3Bo have a nominal $sdm=f$ followed by a infinitive of the lemma $hn$ (to play music): $mr n\bar{d}m ib n ss.t hrw=s pw nfr n \_hn.t$ (as the heart of Isis is sweet this, her good day of playing music), where B4Bo, B4C, B6C and B1P have a nominal $sdm=f$ followed by an infinitive of the lemma $hn$ (to row): $mi n\bar{d}m ib n ss[.t] hrw=s pw nfr n \_hn.t$ (as the heart of Isis is sweet

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841 For more detail regarding background, witnesses and reconstructions, see chapter 3.9.
842 See appendix 5.7 for more detail.
843 de Buck (1935) CT I, p. 23,b (B3Bo). Note however that this structure is used in MC105, S10C and T9C as well.
this, her good day of rowing). The existence of the third branch, on which witnesses from Asyut and the Theban area were placed, suggests that there is a separate pattern in use outside Deir el-Bersha. However, the placement of T1NY counters this suggestion. Moreover, the connection between the witnesses of the lower branch might be weaker than would seem here. For example, the connection between B4C and B1P consists only of five of the nine phrases, where B4Bo and B4C share only three phrases, while they are on the same general branch. Thus, the similarity on this lower branch might be rather due to the distance from the other two branches, rather than common ground between the witnesses on this lower branch.

All in all, this dendrogram faintly suggests that there are at least three general patterns in the verbal structure to this spell. One pattern for B2Bo and B3Bo, one pattern for witnesses from Asyut and the Theban area and one pattern which is more popular in Deir el-Bersha, but available for the Theban area as well.

The method used in this chapter seems to be of limited use in this spell, even though the placement of the witnesses seems to fall within expectations. There seems to be a pattern in the verbal structure which is used in Deir el-Bersha, and one outside it, even though these are not exclusive. However, as the sentence structure did not support the idea of a regional pattern either, it would be surprising if the verbal structure would create a clear distinction.

4.10. Spell 8

The following section deals with spell 8. In this spell, there are a total of six phrases in which verbal structure variation occurs. Using the method described in chapter 4.2, the following dendrogram was created (figure 4.4):

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844 de Buck (1935) CT I, p. 23,b (B6C).
845 I,19,c, I,20,c, I,21,c, I,21,d, I,23,b.
846 I,19,c, I,20,c, I,23,b.
847 See chapter 3.9.3.
848 For more detail regarding background, witnesses and reconstructions, see chapter 3.10.
849 See appendix 5.8 for more detail.
In this dendrogram, there are 2 main branches, and a separate branch for B3Bo. Except for the placement of the T1L, it could be argued that there is a verbal structure pattern used in Deir el-Bersha, and one outside Deir el-Bersha. Moreover, it could be suggested that although common ground exists, it is possible to differentiate between Asyut and the Theban area.

However, some reservations need to be made concerning the previous statement. For example, B4Bo and B4C were placed on the same sub-branch, even though they only share the same structure in two of the six phrases.\(^{850}\) The same occurs between B1P and T1L, which share only two phrases.\(^{851}\) However, the B6C and B1P share the same structure three phrases,\(^{852}\) B2Bo and B1P in three phrases,\(^{853}\) and B6C and B2Bo in three phrases.\(^{854}\) If one compares B2Bo and B3Bo, the fact that they were placed on different branches seems even more unusual, as they share the same structure in four phrases.\(^{855}\) A good example of this deceptive structure can be seen in I,25,a, where the witnesses from Deir el-Bersha have two singular participles: \textit{phr} \(\text{h}z-s \ \text{m-sz-s}\) (The one that envelopes is behind her, the one that stands is behind her),\(^{856}\) while the other witnesses have two plural participles: \textit{phr. w} \(\text{hs \ wsir bwsy pn}\ \text{m-sz bwsy pn}\) (Those that envelop are behind the Osiris, this \textit{bwsy}, those that stand are behind this \textit{bwsy}).\(^{857}\) Even though this seems a clear division, B1P actually has the plural participles as well, thus therefore it is not a division between Deir el-Bersha and the other regions.

The distinction of the left branch adheres more to expectations, as MC105 and T9C share the same structure in five of the six phrases.\(^{858}\) The placement of S10C on this same branch is less readily

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850 I,25,a and I,26,a.
851 I,25,a and I,26,b.
852 I,25,b, I,26,a and I,26,b.
853 I,24,a, I,25,b, and I,26,b.
854 I,25,a, I,25,b and I,26,b.
855 I,24,b, I,25,a, I,25,b and I,26,b.
856 de Buck (1935) CT I, p. 25,a (B3Bo).
857 de Buck (1935) CT I, p. 25,a (T9C).
858 The only difference occurs in I,24,b, which is extremely varied between the witnesses.
explained, as it only has four of the six phrases\textsuperscript{859} which have variation in the verbal structure, leading to a placement based on I,24,a and I,25,a, which use the same structure as MC105 and T9C.

For spell 8, it seems that the method used in this chapter is capable of visualising regional conditioned variation in the verbal structure, as it is possible to differentiate between a pattern used in Deir el-Bersha, Asyut and the Theban area. However, it seems that the clustering of witnesses is based on half of the data points on average. Combined with the low number of phrases, it is clear that the dendrogram provides a deceptive result.

4.11. Spell 9

In spell 9,\textsuperscript{860} there are a total of twelve phrases\textsuperscript{861} in which variation in the verbal structure occurs. Using the method described in this chapter, the following dendrogram was produced (figure 4.5):

![Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 9.](image)

In this dendrogram, there is a clear vertical division between two clusters of witnesses. Remarkably, the top cluster consists of all the witnesses from Deir el-Bersha, with the inclusion of one witness from the Theban area. However, it needs to be noted that T1L only has two of the twelve phrases.\textsuperscript{862} In these two phrases, the structure used in T1L is nearly identical to B6C, which explains its placement here. This distinction between Deir el-Bersha and the other regions, with the exception of T1L, can be seen in

\textsuperscript{859} I,25,b and I,26,a do not occur in S10C.

\textsuperscript{860} For more detail regarding background, witnesses and reconstructions, see chapter 3.11.

\textsuperscript{861} See appendix 5.9 for more detail.

\textsuperscript{862} I,30,a and I,30,b.
I,30,b, where the witnesses from Deir el-Bersha have a participle: \textit{swt} \textit{fj3 hr.wy sth n=f} (He is the one who crushes the testicles of Seth for him),\textsuperscript{863} where the other regions have a nominal \textit{sdm.n=f} \textit{sf.n=f hr.wy sts} (He has crushed the testicles of Seth).\textsuperscript{864} As T1L only has two phrases in this spell, and none of the other phrases, verbal or non-verbal, it could be argued that although similar to B6C, it should be considered its own entity, even its own separate spell here, which shares some features with spell 9.

Even though the upper cluster suggest a Deir el-Bersha pattern, it needs to be made clear that there is a high level of variation between these witnesses. Most connections within Deir el-Bersha are based on four to six phrases with similar verbal structure.\textsuperscript{865} In comparison, MC105 and T9C share nine phrases with the same structure.\textsuperscript{866}

The lower cluster consists of the other witnesses from the Theban area, and S10C from Asyut. Based on this placement, it can be suggested that there is a regional conditioned pattern in the sentence structure in Deir el-Bersha and the other regions.\textsuperscript{867} Moreover, as S10C is on a different sub-branch, it could even be suggested that there are distinct patterns in Asyut and the Theban area as well, even though they are more closely connected to each other. This is most clearly visible in I,30-31,d-a, I,31,b and I,31,c, which do not occur in S10C, rather than a distinct verbal structure pattern of S10C.

For this spell, the method used in this chapter is functional to visualise regional conditioned patterns in the verbal structure. There are clear signs that there is a distinct pattern in Deir el-Bersha, although with much freedom. Additionally, there is a pattern outside Deir el-Bersha, which can be separated in Asyut and the Theban area, although these witnesses are closely related.

### 4.12. Spell 10

This section will discuss spell 10.\textsuperscript{868} This short spell has only three phrases in which verbal variation occurs.\textsuperscript{869} However, as the variation is limited in these phrases, there is no benefit to create a dendrogram on this low number of data points. Moreover, when a dendrogram is created based on these three phrases, the results do not resemble the reality of the structure. I,35,b only has a verbal construction in MC105, S10C and T9C.\textsuperscript{870} Therefore, one would expect that these be placed on a separate branch. Instead, MC105 is clustered with B3Bo, B2Bo, B4Bo, B6C and B1P, even though it has a phrase which does not occur in the other witnesses. Partially, this is due to the fact that in MC105, S10C and T9C have their own unique structure in I,35,b. Here, MC105 has the most extensive structure, as it has four participles: \textit{r msddw s(y) r ms[dd.wt s(y) r ir} \textit{r].w r=s r irr.wt r=s} (against those males who hate her, against those females who hate her, against those males who act against her), where S10C

\textsuperscript{863} de Buck (1935) \textit{CT I}, p. 30,b (B1P). Note that T1L has this structure as well.
\textsuperscript{864} de Buck (1935) \textit{CT I}, p. 30,b (S10C).
\textsuperscript{865} For example, B2Bo and B6C, which are on the same sub-branch, only share I,28,c, I,29-30,c-a, I,30,b, I,32,b and I,33,a.
\textsuperscript{866} Only I,32,b, I,33,a and I,33,b vary.
\textsuperscript{867} Which is most clearly visible in the fact that I,33,b does not occur in the witnesses from Deir el-Bersha.
\textsuperscript{868} For more detail regarding background, witnesses and reconstructions, see chapter 3.12.
\textsuperscript{869} See appendix 5.10 for more detail.
\textsuperscript{870} In de Buck, this phrase has \textit{hm.t-r} (etcetera) in B1P and B4C. B3Bo, B2Bo, B4Bo, B6C. However, MC105, S10C and T9C are actually noted as I,35,d, which should occupy the same position.
only has one for the lemma *iri* and one for the lemma *msdi: r irr.wt [r-f r msdd.wt] sw* (against those males and females who act against him, against those males and females who hate him). T9C only has two participles as well, but has them in the opposite order as S10C: *msdd.wt sw irr.wt* (those male and female who hate him, those females that act).

It is clear that for this spell, due to a low number of data points and unique variation, the method of this chapter does not work. Even though there is a clear point of variation between the witnesses from Deir el-Bersha and the witnesses from other regions, this is not reflected in the resulting dendrogram.

### 4.13. Spell 11

Spell 11\(^{871}\) has eight phrases\(^{872}\) in which verbal structure variation occurs. Using the method described in this chapter, the following dendrogram was produced (figure 4.6):

![Dendrogram](image)

Figure 4.6 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 11.

In this dendrogram, there are two main branches, and a separate one for B3Bo. It is clear that there is no sign of regional conditioned variation, as the witnesses of Thebes are combined with the witnesses from Deir el-Bersha. However, the connections between the witnesses are dubious. For example, B1P and B6C are on the same sub-branch. When the structure is taken into regard, such placement is unlikely, as B1P and B6C only share a similar verbal structure in two of the eight phrases.\(^{873}\) B4C and B1P on the other hand, share four phrases.\(^{874}\) Thus, the placement of B6C seems to be due to dissimilarity.

The proximity between B2Bo and T9C falls within expectations, as they have the same verbal structure. For example, in I,36,d-e, where B2Bo, B3Bo, B6C and T9C have the imperative of *wdi* (to give) followed by the imperative of *iwi* (to come): *dy n-f is ntr.w my ir-tn ntr.w* (give adoration to him gods, come,

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\(^{871}\) For more detail regarding background, witnesses and reconstructions, see chapter 3.13.

\(^{872}\) See appendix 5.11 for more detail.

\(^{873}\) I,37,a and I,37,b.

\(^{874}\) I,36,d-e, I,37,c, I,37,d and I,38,a.
where B4Bo, B4C and B1P have the imperative of rdi (to give) followed by the imperative of iwi: imy n=s iz ntr.w my ir-iz ntr.w (give adoration to her gods, come, gods). MC105 has a unique structure, as it has a passive circumstantial sdm-f of rdi, followed by the imperative of iwi: rd.y n[s iz my] (while adoration is given to her. Come). It is of note however, that T9C does not have three of the phrases that B2Bo has. The placement is therefore only based on the phrases it does have, and the phrases that do not occur have less influence. Even though this is an intended effect of the encoding process, it is clear that some detail is lost. If phrases that do not occur are taken into regard, there would be a suggestion of a separation between the witnesses from Deir el-Bersha and those from the Theban area, which is not reflected in this dendrogram at all. However, this would be further complicated by B4C, which would be placed with the Theban area based on the phrases that do not occur.

For this spell, the method described in this chapter does not seem to work, although it is not unlikely that there is no regional conditioned variation in the sentence structure here. However, as the influence of the phrases that do not occur is lost, it might be possible to suggest a separation between a Deir el-Bersha pattern and a Theban area pattern, although B4C would make that unlikely.


Spell 12 has only five phrases in which variation in the verbal structure occurs. Using the method described in this chapter, the following dendrogram was created (figure 4.7):

![Dendrogram](image)

Figure 4.7 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 12.

It needs to be noted that B2Bo, B4Bo, B15C and S10C should be considered a cluster, as these witnesses use an identical pattern in the verbal structure. The attachment of B6C to this branch falls within

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875 de Buck (1935) CT I, p. 36,d-e (B3Bo).
876 de Buck (1935) CT I, p. 36,d-e (B1P).
877 I,36,c, I,37,b and I,38,a do not occur in T9C.
878 I,36,c does not occur in B4C, B6C, B1P, MC105 and T9C. I,37,b does not occur in B4C, MC105 and T9C.
879 For more detail regarding background, witnesses and reconstructions, see chapter 3.14.
880 See appendix 5.12 for more detail.
expectations, as it only varies from this group in one phrase (I,39,c). Here, the majority of the witnesses have: \textit{shtr} \textit{tn} \textit{n-f stC} (while you overthrow Seth for him),\textsuperscript{881} where B6C has: \textit{shtr} \textit{n-f stC} (who overthrow Seth for him), where the absence of the suffix pronoun \textit{tn} caused the \textit{shtr} to be interpreted as an imperfective active participle.\textsuperscript{882} T9C has a unique structure in this phrase, as it adds the imperfective participle \textit{msdd}.\textit{w}: \textit{shtr} \textit{n-f lft}.\textit{ywt msdd}.\textit{w} \textit{sw} (while they overthrow enemies and those who hate him for him). The distance of B1P and B3Bo from this cluster is mostly an effect of visualisation, as these witnesses likewise only vary from the main cluster by one phrase (I,40,a). However, as S10C is part of the cluster, it is clear that the verbal structure used is not regionally conditioned.

MC105, T2C and T9C occur on the same branch, which suggests that there is a distinct pattern in the verbal structure which is used in the Theban area. However, this is deceptive. MC105 and T9C only share three phrases\textsuperscript{883} with the same structure, as does MC105 and T2C.\textsuperscript{884} T2C and T9C only share two phrases\textsuperscript{885} with the same verbal structure. Thus, although this branch does use a structure which is different to the Deir el-Bersha and Asyut group, there is too limited underlying similarity to speak of a distinct Theban area pattern, beyond a general difference from the other witnesses. This can be seen in I,39,b, where the witnesses from Deir el-Bersha and Asyut have: \textit{nTR}.\textit{w mdw \textit{hr}-tp-\textit{n hr}} (The gods who speak on behalf of Horus),\textsuperscript{886} where MC105 and T9C have a \textit{sdm}.\textit{t(y)-f(y)}: \textit{nTR}.\textit{w mdw.t(y)-sn \textit{hr} gs \textit{hr}} (The gods who will speak on the side of Horus),\textsuperscript{887} while T2C has a unique structure, as it has a nominal \textit{sdm-f}: \textit{nTR}.\textit{w mdw-s[n hr]-tp \textit{hr}} (The gods, they speak even on behalf of Horus).

For spell 12, the method used in this chapter to visualise regional conditioned variation in the verbal structure works to separate patterns, but only in a deceptive manner. A distinct Theban area pattern is suggested, even though this cluster only exists due to dissimilarity, rather than an underlying pattern. Thus, it would be assumptive to suggest that there is evidence of regional conditioned variation in spell 12.

4.15. Spell 13

The following section will discuss spell 13.\textsuperscript{888} In this spell are four phrases\textsuperscript{889} in which variation in the verbal structure occurs. Using the method discussed in chapter 4.2, the following dendrogram was created (figure 4.8):

\textsuperscript{881} de Buck (1935) \textit{CT I}, p. 39,c (B1P).
\textsuperscript{882} Theoretically it could be read as \textit{shtr n-f} as well, referring to Horus, rather than the gods in I,39,b.
\textsuperscript{883} I,39,b, I,39,d and I,40,a.
\textsuperscript{884} I,39,c, I,39,d, and I,40,a.
\textsuperscript{885} I,39,d and I,40,a.
\textsuperscript{886} de Buck (1935) \textit{CT I}, p. 39,b (B4Bo).
\textsuperscript{887} de Buck (1935) \textit{CT I}, p. 39,b (T9C).
\textsuperscript{888} For more detail regarding background, witnesses and reconstructions, see chapter 3.15.
\textsuperscript{889} See appendix 5.13 for more detail.
Note that in this dendrogram, B3Bo and B2Bo should be considered a cluster, as they are identical. Based on this dendrogram, there is no sign of regional conditioned variation, as the witnesses from Asyut and the Theban area widely distributed. There are signs of a high level of variation, which is most clearly visible in the branch holding B4Bo, B6C and T2C. Although similarity is suggested by the placement, this is deceptive. B4Bo and B6C share the same structure only in one phrase (I,42,b) of the four phrases in which variation occurs. B4C has the same issue, as it is on the branch with B15C and S10C. Technically, B4C and B15C do not share the same structure in any phrase, as B15C does not have I,43,a. B15C and S10C share only one phrase (I,41-42,c-a). Thus, it could be argued that this entire branch consists of dissimilarity as well. This high level of variation between the witnesses can be seen in I,42,c, where B2Bo and B3Bo have an imperative of pri (to go forth) followed by a third person stative for ms²-hrw (to be justified): pr ms²-hrw m-bšh ḫsd$t tw n.t nṯr.w p.yt dp.yt iwn.yt (go forth, justified in the presence of this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis), 890 where B1P and B15C have the imperative for pri, but have a circumstantial sḏm-f for ms²-hrw: pr ms²-hrw=f m-bšh ḫsd$t tw n.t nṯr.w p.yt dp.yt iwn.yt (go forth, justified in the presence of this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis). 891 B6C has the imperative for pri as well, but has the third person stative for ms² (to be true): pr[f] hrw=f ms² m-bšh ḫsd$t tw n.t nṯr.w p dp nṯr.w iwnw (go forth, his voice is true in the presence of this tribunal of the gods of Pe and Dep, the gods of Heliopolis). B4Bo has a nominal sḏm.n-f for pri, and has the stative ms²: pr.n-t hrw=t ms² m ḫsd$t tw n.t nṯr.w p.yt dp.yt iwn.yt (you went forth, your voice true with this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis). MC105 and s10C have the nominal sḏm.n-f for pri, followed by the

890 de Buck (1935) CT I, p. 41,c (T9C).
891 de Buck (1935) CT I, p. 41,c (B1P).
circumstantial ṇm-f for ms^3-hrw: pr. n ḥd.t n[m^3-hrw-s m ḫgs.t] tw [n. t ntr. w p] dp. w n t ntr. w ḫw.t (this ḫh.d went forth, while she is justified with this tribunal of the gods of Pe and Dep, of the gods of Dendera),^892 while B4C has an infinitive for pri, followed by the circumstantial ṇm-f for ms^3-hrw: pr. t ms^3-hrw=k m ḫgs.t n. t ntr. w p. yt dp. w ḫw. yt] (going forth while you are justified with the tribunal of the gods, those of Pe, those of Dep, those of Heliopolis).

In this spell, there is no sign of regional conditioned variation in the verbal structure. Moreover, the method used in this chapter is not functional, as the branches of the dendrogram seem only to reflect levels of dissimilarity, rather than similarity. For this spell, the method suffers from the same issues that occurred in the previous chapter. If there are only a limited number of data points, and a high number of unique variations, which is the case here, the method will create misleading results at best.

4.16. Spell 14

Spell 14^893 only has three phrases^894 in which variation in the verbal structure occurs. For this spell, it is not practical to create a dendrogram, as it consists of a horizontal line with B2Bo, B3Bo, B4Bo and MC105, and a single branch with the other witnesses. The single line represents the fact that the structure in B2Bo, B3Bo, B4Bo and MC105 is identical. The single branch that is created only reflects that the other witnesses are different the B2Bo, B3Bo, B4Bo and MC105 group, thus this resembles a cluster of dissimilarity instead of similarity. For example, in 1,44,c the majority of the witnesses have a second person stative, followed by a third person stative: ḫw.t(i) r=i ḫw.(w) r=i (you are far from me, who is far from me).^895 In the same phrase, B15C has the second person stative, but has a perfective active participle on the second position: ḫw.t(i) r ḫw.t(i) n k n.s A.t n.t nTr.w p.yt (You are far from this ḫw.t(i), who was far from this ḫw.t(i)). B6C has the second person stative, but has an infinitive on the second position: ḫw.t(i) r ḫw.s-nht n n n. n > ḫw.t r ḫw.s-nht n (You are far from this ḫw.s-nht, there is no being far from this ḫw.s-nht). B4C replaced both verbal forms with a subjunctive ṇm-f; ḫw-tn r wsir ss. t-hd-ḥtp ḫw-t n r [wsir ss. t-hd-ḥtp tn] (may you be far from the Osiris ss. t-hd-ḥtp, may you be far from the Osiris, this ss. t-hd-ḥtp). In this phrase, one can see that patterns are based on all phrases, as variation only occurs in Deir el-Bersha, as this phrase is the reason why B4C, B15C and B1P are not part of the B2Bo, B3Bo, B4Bo and MC105 pattern, but does not exclude S10C, T2C and T9C. Beyond the B2Bo, B3Bo, B4Bo and MC105 group, there is one other group with an identical structure, consisting of the witnesses B1P and T9C. This can be seen in 1,44-45, e-a, where the majority of the witnesses have a prospective ṇm-f: iw wsir ḫw.t(i) ḫw. f t i. mr-f m ḫw.w (the Osiris ḫw.t(i) will judge Imeref in Heliopolis), where B15C has a circumstantial ṇm-n-f instead: iw wsir ḫw.t(i) ḫw. f n f m ḫw.w (the Osiris, this ḫw.t(i) judged in Heliopolis). B1P and T9C have a circumstantial ṇm-n-f, but add a prospective relative ṇm-f to the phrase: iw ḫw.f-n t wsw pn mr-f m ḫw.w (this ḫw.w has judged the one who he will love at the pillar of the city). S10C has a third person stative: iw wsir ḫw. pn ḫw.f(w) i. mr-f m ḫw.w (the Osiris, this ḫw, judges Imeref in Heliopolis), while T2C has a passive circumstantial

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^892 de Buck (1935) CT I, p. 41.c (MC105). Note that there may be biased errors as the issue, as in S10C the pr. n was reconstructed based on MC105, whereas the ms^3-hrw in MC105 was reconstructed based on S10C.

^893 For more detail regarding background, witnesses and reconstructions, see chapter 3.16.

^894 See appendix 5.14 for more detail.

^895 de Buck (1935) CT I, p. 41.c (B2Bo).

^896 Even though B15C varies from the B2Bo, B3Bo, B4Bo and MC105 pattern in every phrase.
sDm-f and adds a prospective relative sDm-f: [iw] wsir dṣgī pn [wḏʾ(.w)-f] in mr-f m [iwnw] (the Osiris, this dṣgī, is judged by the one he will love in Heliopolis). Although it could be argued that there might be a chronological difference between the witnesses from Deir el-Bersha that could inform this separation, the fact that T9C and MC105 are both dated to the 11th dynasty makes this untenable.

It is clear that the method described in this chapter is not suited to visualize regional conditioned variation in the verbal structure, as there is no sign of regional conditioned variation. As witnesses from Deir el-Bersha and the Theban area share identical structures, it is clear that the patterns used are not restricted to one region.

4.17. Spell 15

The following section concerns spell 15. As was seen in chapter 3.17, this spell poses a problem, as it technical consists of two distinct spells, which only share the first two phrases. Moreover, in these phrases there are no variations in the verbal structure. Thus, the variation in the verbal structure of this spell occurs only in two sets of two phrases, which are two distinct groups, that should therefore not be compared. For example, B3Bo has šnt-sn wsirḏhwty-nḥt tn ir.t(y)=sn ḏw.t nb.t r wsirḏhwty-nḥt tn (while they revile the Osiris, this ḏhwty-nḥt, they who will do any evil against the Osiris, this ḏhwty-nḥt), where S10C has: ith [nṯt].w kṣ w ḥr n.t r mdw pf ḏw ḥr n.t r ṣḥm pf ḏw ḥr n.t r ḫs.w.t-sn wsir ir pn ḥr n.t r rdḥ.t-sn wsir ir pn (pull the fettlers of the bulls, while Neith appears against this bad word, while Neith appears against this bad power, while Neith appears against their old age of the Osiris, this ir, while Neith appears against that which they gave the Osiris, this ir). This makes the method used in this chapter not very useful, as it would mean that for this spell two dendrograms should be made. A single dendrogram was created for this spell, but the placement of the witnesses could not be explained, and was therefore not shown. Even though the two groups themselves could suggest a pattern that is unique to Deir el-Bersha, B4C shows that the other pattern cannot simply be revered to as a non-Deir el-Bersha pattern. Moreover, the patterns used outside Deir el-Bersha are all structurally unique, which suggests that any connection between these witnesses are based on dissimilarity.

For spell 15, the method of this chapter does not work, due to its unique structure. However, there are signs of a regional conditioned pattern used only in Deir el-Bersha, although this is more due to the differences between the two different endings patterns of this spell, rather than the underlying verbal structure.

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897 For more detail regarding background, witnesses and reconstructions, see chapter 3.17.
898 See appendix 5.15 for more detail.
899 One consisting of B2Bo, B3Bo, B4Bo, B6C, B15C and B1P, the other of B4C, MC105, S10C, T2C and T9C. In the appendix, these groups are referred to as spell 15,a and spell 15,b.
900 de Buck (1935) CT I, p. 46, b-c (B3Bo).
901 de Buck (1935) CT I, p. 45, c-d, 46, d (S10C).
902 For example, B6C ended up on the same branch as B4C, MC105, S10C, T2C and T9C, even though it did not share any phrases.
903 Although extremely varied in the exact construction, this phrase, 1,46,d, does convey the same general meaning, which is the reason why they are grouped together.
4.18. Spell 16-17

The following section will discuss spell 16-17,\textsuperscript{904} which are considered a single spell in two parts, based on the suggestion of Faulkner.\textsuperscript{905} In this spell there are thirteen phrases\textsuperscript{906} in which variation occurs in the verbal structure. Using the method described in this chapter, the following dendrogram was produced (figure 4.9):

\begin{itemize}
  \item B3Bo
  \item B4Bo
  \item B15C
  \item MC105
  \item S10C
  \item BH5C
  \item T2C
  \item B2Bo
  \item B6C
  \item B1P
\end{itemize}

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{dendrogram.png}
\caption{Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 16-17.}
\end{figure}

In this dendrogram, there are two branches for witnesses from Deir el-Bersha, and one branch for the witnesses from the other regions. Based on this dendrogram, it could be suggested that there are at least two patterns used in Deir el-Bersha, and at least one pattern used outside Deir el-Bersha. For example, this can be seen in I,48-49,d-a, where the witnesses outside Deir el-Bersha have a circumstantial \textit{sqm.n.f: iw phr.n wsir sdi tn shm.w stš m-hż.w shm.w=s} (The Osiris, this \textit{sdi} has enveloped the powers of Seth, in excess of her (own) powers),\textsuperscript{907} where B2Bo and B3Bo have a nominal \textit{sqm-f: phr n-f shm.w stš m-hż.w shm.w-f} (the powers of Seth serve for him, even in excess of his (own) powers)\textsuperscript{908} and B4Bo, B15C and B6C have a circumstantial \textit{sqm-f: iw phr n-f shm.w stš m-hż.w shm.w-f} (the powers of Seth serve for him in excess of his (own) powers).\textsuperscript{909} B1P has a unique structure, as it has an imperfective active participle instead: \textit{iw phr.w n-f shm.w stš m-hż.w shm.w-f} (those who serve for him, the powers of Seth, are in excess of his (own) powers).\textsuperscript{910} However, caution should be taken regarding the witnesses that do not come from Deir el-Bersha. Although the dendrogram suggest that

\textsuperscript{904} For more detail regarding background, witnesses and reconstructions, see chapter 3.18.
\textsuperscript{905} Faulkner (1973), p. 10, note 1.
\textsuperscript{906} See appendix 5.16 for more detail.
\textsuperscript{907} de Buck (1935) CT I, p. 48-49,d-a (MC105).
\textsuperscript{908} de Buck (1935) CT I, p. 48-49,d-a (B2Bo).
\textsuperscript{909} de Buck (1935) CT I, p. 48-49,d-a (B15C).
\textsuperscript{910} Variation was due to the addition of the Z2 (...) plural strokes to the spelling.
there is common ground between these witnesses, it rather reflects dissimilarity from the witnesses from Deir el-Bersha, rather than any resemblance between the witnesses. For example, S10C and T2C only share the same structure in six phrases.\textsuperscript{911} Moreover, BH5C and T2C only share three phrases,\textsuperscript{912} as BH5C only has the first four phrases with variation in the verbal structure.

Although there seem to be two general patterns in the sentence structure in Deir el-Bersha, the proximity between the witnesses should not be overstated. For example, B6C and B2Bo are on the same sub-branch, but only have the same structure in three phrases.\textsuperscript{913} However, their remaining phrases do put them closer to the other witnesses from Deir el-Bersha. Thus, their placement on the same sub-branch seems to reflect that they are both dissimilar from the other Deir el-Bersha witnesses, but not to the extent that they need to be as far removed as BH5C, MC105, S10C and T2C are. Therefore, it would be prudent to only suggest one general pattern within Deir el-Bersha, in which there is a relatively high level of liberty to what specific structure is used, as can be seen in the example above.

For this spell, the method used in this chapter is capable of visualising regional conditioned variation in the sentence structure. However, the dendrogram additionally suggests close connections between some of the witnesses, which is a result of dissimilarity, rather than similarity between these witnesses. Because of the perceived liberty in the structure, it would be assumptive to suggest more than a distinction in the verbal structure pattern of Deir el-Bersha, and the other regions. However, it is clear that there is a high level of liberty within these two patterns.

4.19. Spell 18

The following section will discuss spell 18.\textsuperscript{914} In de Buck, this spell is only attested in Deir el-Bersha. Therefore, it is of limited use for the study of regional conditioned variation. Moreover, as it only has four witnesses in total, the discussion of variation is of limited use for the purposes of this work. Spell 18 has six phrases\textsuperscript{915} in which verbal variation occurs. However, in most phrases, this is due to B15C being different in its structure from the other witnesses.\textsuperscript{916} This variation is generally due to the occurrence of gemination for the verb forms, while the rest of the construction stays remarkably similar. For example, in I,54,g, B3Bo, B6C and B1P have a nominal \textit{s\textit{qdm-f}: h\textit{izz-k hr ts-wr c} n t\textit{s}} (you descent upon the great east side of the land),\textsuperscript{917} where B15C has a subjunctive \textit{s\textit{qdm-f}: h\textit{izz-k hr ts-wr c} z n t\textit{s}} (may you descent upon the great east side of the land). Thus, it could be argued that the different structure in B15C is due to errors, or the lack of interpretants in the script. The creation of a dendrogram is of limited use here, as B3Bo and B1P have an identical verbal structure in the phrases, and B6C varies only in one phrase from this group. The fact that B3Bo and B1P are identical makes it clear that the pattern of the verbal

\textsuperscript{911} I,48,a, I,48,b, I,48,c, I,48-49,d-a, I,49,b and I,51.d.
\textsuperscript{912} I,47,b, I,48,a and I,48,c.
\textsuperscript{913} I,48,a, I,48,b and I,50,b.
\textsuperscript{914} For more detail regarding background, witnesses and reconstructions, see chapter 3.19.
\textsuperscript{915} See appendix 5.17 for more detail.
\textsuperscript{916} Only in phrase I,54,c-d is there variation between the B3Bo and B1P group and B6C.
\textsuperscript{917} de Buck (1935) \textit{CT} I, p. 54,g (B6C).
structure is not based on the date of coffin creation, as these witnesses are dated to different periods of coffin construction in Deir el-Bersha.

For this spell, the method of this chapter is of limited use, as the spell is only attested in Deir el-Bersha in de Buck. Moreover, except for B15C, the verbal structure is remarkably similar between the witnesses, which can lead to clustering based on dissimilarity.

4.20. Spell 19

The discussion of spell 19\textsuperscript{918} for this chapter is not possible, as there are no phrases in which verbal variation occurs.

4.21. Spell 20

In spell 20,\textsuperscript{919} there are a total of five phrases\textsuperscript{920} in which variation in the verbal structure occurs. When the method described in this chapter is used, the following dendrogram is created (figure 4.10):

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{dendrogram.png}
\caption{Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 20.}
\end{figure}

This dendrogram consists of one main central branch, on which most witnesses are placed, with a separate branch for B3Bo and BH5C. The placement of the witnesses of the central branch shows that there is most likely not a regional conditioned pattern in the verbal structure of this spell, as witnesses from Deir el-Bersha and the Theban area are grouped together. However, I,56,c could suggest a distinct pattern for witnesses outside Deir el-Bersha, as BH5C, T9C and T1L have the same structure, as they have a $sdm.tw=f.\, dl.t(w)\, n=k\, ib=k\, n(.y)\, hl.t=k\, hs.ty=k\, n(.y)\, dt=k$ (while given to you is your heart ($ib$),

\textsuperscript{918}For more detail regarding background, witnesses and reconstructions, see chapter 3.20.

\textsuperscript{919}For more detail regarding background, witnesses and reconstructions, see chapter 3.21.

\textsuperscript{920}See appendix 5.18 for more detail.
which belongs to your belly, your heart (ḥš.ty), which belongs to your body),\(^{921}\) where all the other witnesses have a unique structure. For example B1P, which has a nominal $sdm.n=f$: $rdi.n=i n=k ib=k n(y) m(w).t-k ḥš.ty=k n(y) d.t-k$ (I have given even to you: your heart (ib), which belongs to your mother, your heart (ḥš.ty), which belongs to your body), where B6C has a circumstantial $sdm.n=f$: $iw rdi.n=i n=k ib=k n(y) mw.t-k ḥš.ty=k n(y) d.t-k$ (I gave to you: your heart (ib), which belongs to your mother, your heart (ḥš.ty), which belongs to your body). However, in the other phrases BH5C, T9C and T1L generally follow the patterns of Deir el-Bersha. The placement of BH5C could suggest that a different pattern is used in Beni Hasan, but as it is only one witness, any statement would be assumptive.\(^{922}\)

Moreover, when the actual used phrases are taken into regard, any connection between the witnesses of the central branch becomes difficult to explain. For example, B1P and MC105 are on the same sub-branch, which would suggest relative proximity between these witnesses. However, this is not the case. B1P and MC105 only share two phrases\(^{923}\) with the same structure, where T9C and B1P, which are further removed from each other, share three phrases.\(^{924}\) T9C and T1L share the same structure in four phrases\(^{925}\) however, and are further removed from each other. Thus, the placement of the witnesses on the central branch are problematic to explain.

For spell 20, the method used in this chapter does not seem to work correctly. Although it is clear that there is no clear sign of regional variation in the sentence structure pattern, the placement of specific witnesses in the dendrogram seems to be random.

### 4.22. Spell 21

In spell 21,\(^{926}\) there are a total of eleven phrases\(^{927}\) in which variation in the verbal structure occurs. However, as stated in chapter 3.22.1, one witness from de Buck, T1C, will be left out of this discussion. Due to the different order of the phrases it is considered a separate spell rather than being part of spell 21-25, even though it has some of the phrases used in the other witnesses for spell 21-25. Using the method discussed in this chapter, the following dendrogram was created (figure 4.11):

\(^{921}\) de Buck (1935) CT I, p. 56.c (BH5C).

\(^{922}\) Moreover, the variation is most likely due to the fact that I,57,b and I,58,a do not occur in this witness.

\(^{923}\) I,57,b and I,57,d.

\(^{924}\) I,57,b, I,57,c and I,57,d.

\(^{925}\) Only in I,58,a do these two witnesses vary.

\(^{926}\) For more detail regarding background, witnesses and reconstructions, see chapter 3.23.

\(^{927}\) See appendix 5.19 for more detail.
In this dendrogram, there is one main branch, and two separate branches for B3Bo and B4C. However, the horizontal distance between B3Bo and B4C should not be considered important. Their placement is due to the visualisation of the dendrogram, as they have the same verbal structure in nine of the eleven phrases. Remarkably, this is the case as well for B6C, which varies from B3Bo and B4C in exactly the same phrases.

The dendrogram suggests that even though they are connected, there is clearly a difference between in the structure used in Deir el-Bersha, and the witnesses from the other regions. However, this should be simply due to the occurrence of I,58,c, which only occurs in Deir el-Bersha. Unfortunately, the dendrogram does suggest a connection between witnesses, which is based on dissimilarity. BH5C and T9C occur on the same sub-branch, which suggests a connection. However, these two witnesses only have the same structure in one phrase, thus this branch only exists as these witnesses are different from the witnesses from Deir el-Bersha, rather than similarity between BH5C and T9C. However, in I,58,d, the variation between Deir el-Bersha and the other regions can be seen, as in Deir el-Bersha the witnesses have a subjunctive *sdm-ːf: pr-ː r p.t* (may you go forth to the sky), where the other regions have an imperative instead: *pr r-k r p.t* (go forth to the sky).

For spell 21, the method described in this chapter is capable to visualise regionally conditioned variation in the verbal structure. However, it can only be stated that there is a pattern used in Deir el-Bersha, which is distinct from the witnesses from the other regions. The connection between the other witnesses is due to dissimilarity from Deir el-Bersha, rather than any underlying pattern between them.

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928 Only in I,58,c and I,60,b does the structure of these witnesses vary from each other.
929 I,60,c.
930 de Buck (1935) *CT I*, p. 58,d (B3Bo).
931 de Buck (1935) *CT I*, p. 58,d (BH5C).
Thus, the dendrogram shows regional conditioned variation, but implies more connections than can actually be proved when the actual verbal structure which is used in these witnesses is studied.

4.23. Spell 22

The following section will discuss spell 22. In this spell, there are a total of eight phrases in which variation in the verbal structure occurs. In the same manner as spell 21, one witness from de Buck, T1C, has been left out of this discussion. When the method used in this chapter was applied, the following dendrogram was created (figure 4.12):

![Figure 4.12 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 22.]

In this dendrogram, the placement of MC105 should be discounted, as it only has one of the phrases in which variation in the verbal structure occurs. The dendrogram suggests that there is a difference between the structure used in witnesses from Deir el-Bersha, and witnesses from Beni Hasan and the Theban area. This is supported by the variation in the structure of the phrases between these two groups, most clearly by the use of a verbal construction in I,66,a, which is non-verbal in the witnesses from Deir el-Bersha.

However, as is only suggested by the vertical distance between T1L and T9C, the connection of BH5C should not be taken as similarity between these witnesses, as BH5C only has the same structure as T1L in I,64-65,c-a, and the same structure as T9C in I,68,a. Thus, its placement here is due to dissimilarity with the other witnesses, and a separate branch for this witness would have been preferred. For example this can be seen in I,65,b, where the witnesses from Deir el-Bersha have a nominal *sdm*f: *didi*f n-k st (and he gives it to you), where T9C and T1L have an imperfective relative *sdm*f: *didi*f n-k (which...}

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932 For more detail regarding background, witnesses and reconstructions, see chapter 3.23.
933 See appendix 5.20 for more detail.
934 I,63-64,d-a, which could place it in proximity to B4C, B6C, B1P, T9C or T1L.
935 de Buck (1935) *CT I*, p. 65,d (B1P).
he gives to you), while BH5C has and indicative \textit{sdm=f: rdi=f n-k s.t} (he gave it to you). It could be argued that there is a distinction in the pattern of the verbal structure between Beni Hasan and the Theban area, but as this is based on one witness only, it would be assumptive.

In this spell, the method used in this chapter is capable of visualizing regional conditioned variation in the verbal structure, as there is a clear distinction between the witnesses from Deir el-Bersha, and the other regions. However, it falls short in regard to the other regions, as BH5C is quite different from T1L and T9C, which is only suggested by the vertical distance. Thus, in the dendrogram, this variation is lost.

4.24. Spell 23

In spell 23, there are a total of ten phrases in which variation in the verbal structure occurs. In the same manner as in spell 21 and 22, the witness T1C is left out of the discussion. After the method described in chapter 4.2 was applied, the following dendrogram (figure 4.13) was created:

![Figure 4.13 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 23.](image)

In this dendrogram, there are two branches, which B3Bo was placed in the centre. As one witness from the Theban area, T9C, is placed with B4C and B1P, it cannot be suggested that there is a regional conditioned pattern in this spell. Moreover, it seems that both branches are not really a representation of similarity between the witnesses, but rather dissimilarity. B4C and T9C only share the same verbal structure in four phrases, and B4C and B1P four as well. Thus, it seems that the verbal structure of this spell is relatively free. The other branch is even less convincing. Although suggested by the vertical

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936 de Buck (1935) \textit{CT I}, p. 65,d (T9C). Although \textit{didi} is graphically identical to the witnesses in Deir el-Bersha, I took this as a relative due to the absence of an object.
937 Note that this could be a prospective \textit{sdm-f} as well.
938 For more detail regarding background, witnesses and reconstructions, see chapter 3.24.
939 See appendix 5.21 for more detail.
940 l,70,d, l,71,c, l,71-72,h-a and l,73,a.
941 l,70,b, l,70,d, l,71-72,h-a and l,73,a.
distance in the branch, BH5C and T1L share the same verbal structure only in one phrase (I,71-72,h-a). Here, BH5C and T1L have two imperatives: \( m \, \text{ssp} \, n=k \, \text{št} \, k \, \text{mdw} \, k \, \text{pd} \, t=k \, \text{dzi} \, w=k \, \text{tbw} \, ty=k \, \text{ḫsw} \, k \, n \, \text{ws} \, t \) (take and receive your satchel, your staff, your bow), \(^{942}\) where the other witnesses have a nominal \( \text{sdm} \, n=f: \, \text{ssp} \, n=k \, \text{št} \, k \, \text{dzi} \, w=k \, \text{ḫsw} \, k \, n \, \text{ws} \, t \) (you have taken your satchel, your loincloth and your arrow to the road). \(^{943}\) In general, BH5C only has the same verbal structure in one phrase with every witness, and it shares no similar structure with B3Bo. For example in I,71,a, B3Bo, B4C, B6C and T1L have a \( \text{sdm} \, tw=f: \, n \, \text{rdi} \, (w) \, \text{š} \, w \, n \, \text{hr} \, k \) (sand will not be placed to your face), \(^{944}\) while B1P has a prospective \( \text{sdm} \, f: \, n \, \text{rdi} \, \text{tw} \, \text{š} \, w \, n \, \text{hr} \, k \) (the sand will not place you to your face) \(^{945}\) and BH5C has an infinitive instead: \( \text{nn} \, \text{rdi} \, \text{š} \, (w \, n) \, \text{hr} \) (there is no placing of sand to the face). \(^{946}\) Thus, it could be argued that there is one distinct pattern in the verbal structure in Beni Hasan. However, as the current material only has one witness from Beni Hasan in this spell, the suggestion of a distinct Beni Hasan pattern would be assumptive.

In spell 23, the method used in this chapter does not seem to be able to visualise regional conditioned variation. However, with the exception of BH5C, there seem to be no distinct patterns that could be suggested to be regional. Moreover, it seems that the verbal structure of this spell is relatively free, which makes it unlikely that clear patterns can be discovered to begin with. Even so, the method only creates deceptive results here, as similarity in the sentence structure is suggested, which can barely be supported.

### 4.25. Spell 24

In this section, spell 24\(^{947}\) will be discussed. In this spell, there are six phrases with variation in the verbal structure.\(^{948}\) As was the case with spell 21-23, the witness T1C was not included in these results. Using the method described in chapter 4.2, the following dendrogram was made (figure 4.14):

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\(^{942}\) de Buck (1935) CT I, p. 71-72,a (T1L).

\(^{943}\) de Buck (1935) CT I, p. 71-72,a (T9C).

\(^{944}\) de Buck (1935) CT I, p. 71,a (T9C).

\(^{945}\) Note that it is possible to read the dependent pronoun \( \text{tw} \) as the \( \text{.tw} \) ending of the \( \text{sdm} \, \text{tw}=f \) as well.

\(^{946}\) Variation due to the negative particle \( \text{nn} \), as all the other witnesses have \( \text{n} \).

\(^{947}\) For more detail regarding background, witnesses and reconstructions, see chapter 3.25.

\(^{948}\) See appendix 5.22 for more detail.
In this dendrogram, there is one branch, and a horizontal line at the top. The horizontal line here should be considered a cluster, as B3Bo, BH5C and T1L have an identical structure. These witnesses represent the short version of this spell. However, T9C is included on this cluster line, which is not correct. B3Bo, BH5C and T1L only have the first two phrases in which variation in the sentence structure occurs, whereas T9C has the final one as well. Thus, some distance would have been expected. However, in this phrase, T9C has a nominal sdm=f (emphatic use): wn n-k ʿz. wy p.t in r (the two doors of the sky are even opened for you by Re), where the other witnesses have a nominal sdm=f (balanced sentence): wn n-k ʿz. wy p.t in r (the two doors of the sky are opened for you by Re).\footnote{de Buck (1935) CT I, p. 75,b (B1P). Although practically the same, phrase I,75,c does not occur in T9C, which means that the syntax cannot be balanced sentence here.}

The branch consisting of B4C, B6C and B1P follows expectations, as it has multiple phrases that do not occur in B3Bo, BH5C and T1L\footnote{I,74,e, I,74,g, I,74,i and I,75,b.} as these witnesses represent the long version of this spell. However, even here the placement is unexpected. B4C and B6C are placed on the same sub-branch, even though B4C is more similar to B1P.\footnote{B4C and B6C share only one phrase with the same structure (I,75,b), where B4C and B1P share four phrases (I,73-74,d-a, I,74,b, I,74,i and I,75,b).} This can be seen in I,74,i, where B6C has a circumstantial sdm-f: iw wp-ws.wt wp-f n-k ws.wt nfr.(w)t (Wepwawet opens good roads for you), where B1P and B4C have a circumstantial sdm.n-f: iw wp-ws.wt wp.n-f n-sf ws.wt nfr.(w)t (Wepwawet has opened good roads for him).\footnote{de Buck (1935) CT I, p. 74,i (B1P).} It is assumed that the unique variation which occurs in I,74,e and I,74,g is to blame here, as all three witnesses have their own unique structure there. As there are only a total of six phrases, any unique variation is likely to distort the results.\footnote{As discussed in length in chapter 3.55.}
For spell 24, the method used in this chapter does suggest two different patterns in the verbal structure. However, only the placement of B3Bo, BH5C and T1L seem to be correct, the other witnesses cannot easily be explained. Thus, the method used in this chapter does not seem to work in a predictable manner, and it could be argued that the placement of the witnesses is random. Even though the distinction between the long and short version of the spell is visible, it seems that the unique variation which occurs in B4C, B6C and B1P is sufficient to make the results untrustworthy.

4.26. Spell 25

In spell 25,954 there are a total of four phrases in which variation in the verbal structure occurs.955 As was the case with spell 21-24, the witness T1C was excluded from these results. When the method described in this chapter was applied, the following dendrogram was produced (figure 4.15):

![Figure 4.15 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 25.](image)

In this dendrogram, there seems to be some distinction between the witnesses from Deir el-Bersha, and the witnesses from Beni Hasan and the Theban area, as BH5C, T1L and T9C are on a separate branch. This is most clearly visible in l,76,j and l,77,a, where there is a clear difference between the witnesses from Deir el-Bersha and the other regions. For example, in l,77,a, BH5C, T9C and T1L have a circumstantial *sdm.:n.f:* *hw htp.:n.f rD rd r dsdj.:t r r-ry r sms.ty w3.ty* (he was gracious of cord at the tribunal, at the court, at the *sms.ty* of the two roads),956 where B1P has a subjunctive *sdm.:f:* *htp.:f n-k r rwD.w r dsdj.:t r r-ry wy sms.ty w3.ty* (may he be gracious to you at the stairways, at the tribunal, at the court of *sms.ty* of the two roads) and B4C has a nominal *sdm.:n.f:* *htp.:n.f n-t m dsdj.:t r r[-ry wy sms.ty w3.ty]* (he was gracious to you in the tribal, at the court of *sms.ty* of the two roads). The vertical distance of B6C likewise falls completely within expectations, as it has only two of the phrases in which there is variation in the verbal structure.957 Moreover, as B6C has a unique structure in l,76,b, its distance from the other witnesses falls within expectations.

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954 For more detail regarding background, witnesses and reconstructions, see chapter 3.26.
955 See appendix 5.23 for more detail.
956 de Buck (1935) CT I, p. 77,a (T9C).
957 l,76,b and l,77,b. However, B6C does have a phrase in l,77,a, but it is non-verbal.
For spell 25, the method used in this chapter is capable of visualizing regional conditioned variation in the verbal structure. There seems to be a pattern used in Deir el-Bersha, and a separate pattern in the other regions. However, as there are only four data-points, the placement of the witnesses could be considered random, even though they seem to fall within expectation.

4.27. Spell 26

As explained in chapter 3.27, the inclusion of this spell in this chapter is to facilitate the study of the spell group of spells 1-27. The inclusion of spell 26 in this chapter is of limited use, as it only has witnesses from Deir el-Bersha, which would limit any study for regional variation. Additionally, the spell has only one phrase in which variation in the verbal structure occurs, I,77,f-g.958 Thus, it would be pointless to create a dendrogram, as there are only two patterns, one for B6C and B1P, which have a circumstantial $sdm.n-f$: iw rdl n-t s.t-k m-m šh.w n wr n ph.ty-t (I have placed your striking power among the spirits, because of the greatness of your strength).959 Another for B4C and B15C, which have a circumstantial $sdm.f$: iw rdi s.t-t m-m šh.w n wr n ph.ty-t (because of the greatness of your strength).960 There does not seem to be a clear reason why this separation occurs, as these witnesses are all dated to separate periods, being from a different group in Willems.961 However, as B4C and B15C are dated between B6C and B1P, it could be suggested that there was a structure used in the earlier and later periods of coffin creation in Deir el-Bersha, which was interrupted by another pattern in between. As this is based on one data-point, it would be assumptive to give this suggestion much weight.

4.28. Spell 27

The following section will discuss spell 27.962 In this spell, there are three phrases in which variation in the verbal structure occurs.963 Using the method described in chapter 4.2, the following dendrogram was created (figure 4.16):

![Figure 4.16 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 27.](image)

In this dendrogram, MC105 an S10C were places on the same branch, which suggest a connection. However, as was seen with other spells, this branch does not reflect similarity, but rather dissimilarity.

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958 See appendix 5.24 for more detail.
959 de Buck (1935) CT I, p. 77,f-g (B6C).
960 de Buck (1935) CT I, p. 77,f-g (B4C).
961 Willems (1988), p. 70-77, where B6C belongs to group A, B4C to group B, B15C to group C and B1P to group D.
962 For more detail regarding background, witnesses and reconstructions, see chapter 3.28.
963 See appendix 5.25 for more detail.
MC105 and S10C do not share any phrases with the same structure. To make things worse, MC105 and T9C actually share two phrases with the same structure.\textsuperscript{964} For example, in I,79,h, B4C, MC105 and T9C have a perfective active participle: \textit{mk it-k m-\textit{\textit{h}}nt itr.ty} (who protected your father in front of the two shrines),\textsuperscript{965} where S10C has an infinitive: \textit{mk.t it m-\textit{\textit{h}}nt} (protecting the father in front of). Thus, one would have expected MC105 and T9C to be on the same branch. S10C does not share the same structure with any of the other witnesses, and should therefore have been on a separate branch. As this does not occur, it is clear that the method used in this chapter is not functional. Even so, it is encouraging to see that MC105 and T9C, which are both from the Theban area, share the same structure in two of the three phrases. For example, in I,80,e, where MC105 and T9C have a circumstantial \textit{sDm=f} for \textit{mAa-\textit{\textit{hr}}w} (to be justified): \textit{snD mAa-\textit{\textit{hr}}w=f} (of fear, while he is justified),\textsuperscript{966} where B4C has a third person stative of \textit{mAa} (to be true): \textit{n hr snD \textit{\textit{hr}}w=f \textit{mAa}} (to Horus, the fear of his voice being true). S10C has the circumstantial \textit{sDm=f}, but adds a \textit{sDm.ty=fy} for \textit{iri} (to do): \textit{snD n hr mAa-\textit{\textit{hr}}w[f]} \textit{r hft.ywt=f ir.t(y)-sn wDf-mdw hft m hrw pn} (the fear of Horus, while he is justified against his male and female enemies, who will do judgement against on this day). This suggests that there might have been a distinct verbal structure used in the Theban area.

4.29. Spell group 1-27

In a similar manner to the discussion of the sentence structure (chapter 3.29), it is worthwhile to discuss this entire group of spells as a single entity.\textsuperscript{967} As there is no witness which uses all of these spells, the spells were replaced with a string of hyphens, to the length of the spell. However, only the phrases in which verbal variation occurred where used, following the method of this chapter. It needs to be noted however, that the structure used follows the spell order, rather than the order and occurrence of the spells in the supports.\textsuperscript{968} Additionally, as spell 19 did not have any phrases in which variation in the verbal structure occurred, it was not included.

For the spell group of spells 1-27, the following dendrogram was created (figure 4.17):

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\textsuperscript{964} I,79,h and I,80,e.
\textsuperscript{965} de Buck (1935) CT I, p. 79,h (T9C).
\textsuperscript{966} de Buck (1935) CT I, p. 80,e (T9C).
\textsuperscript{967} For more detail regarding the occurrence of witnesses per spell, and the additions to the method, see chapter 3.29 and table 3.26.
\textsuperscript{968} See Jürgens (1996), p. 57-59, for actual tables concerning the order of spells on the supports. I am aware that this might substantially affect the results. However, if the spell sequences in the supports are maintained, it becomes nearly impossible to compare the three different groups of Jürgens with each other, due to their varied order of spells.
Figure 4.17 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of the spell group 1-27.

Based on the vertical distance, it could be suggested that there is a pattern in Deir el-Bersha, and one in the other regions, although the placement of MC105,b and T1NY complicates this statement. However, the placement of MC105,b should be discounted. MC105,b only occurs in spell 1, and represents only two of the 139 data-points used for this dendrogram. Additionally, MC105,b was more than 60% partially or fully reconstructed (see figure 3.3). Thus, there should be limited weight given to this placement. The same could be said for T1NY. This witnesses only occurs in spell 7, where it represents nine out of the 139 data-points used. However, as was seen in chapter 4.9, and chapter 3.9.2, T1NY was placed in proximity of the witnesses of Deir el-Bersha. Moreover, this is represented in Jürgens,\textsuperscript{970} where B4C and T1NY are part of type δ2. Thus, even though it only occurs in one spell, the placement still follows the earlier results.

The placement of TT319 falls somewhat within expectations, as it is distant, but connected to B4C and T1NY. This is reflected in Jürgens, where TT319 is part of δ3, whereas B4C and T1NY are δ2. However, as there is an extensive vertical distance, these witnesses should not be considered that similar. Thus, it could be argued that there is a pattern used in the verbal structure Deir el-Bersha, which is only used outside Deir el-Bersha in one witness, in one spell. It is remarkable that there is a specific branch for B2Bo and B3Bo, which is reflected in Jürgens, under type ε2. As B4Bo belongs to the same set of coffins, it is surprising that there is some distance between B3Bo and B4Bo, as these belong to the same owner.

\textsuperscript{969} The total number of phrases for all the spells combined, in which variation in the verbal structure occurs.

\textsuperscript{970} Jürgens (1996), p. 60. However, note that Jürgens differentiates between B4C,a and B4C,b, one on the δ branch (B4C,a), and one on the ε branch (B4C,b).
However, it is not unlikely that there is some intentional variation here. Moreover, the distance between the B2Bo and B3Bo branch and the B4Bo branch is reflected in Jürgens as well, where B4Bo falls under type ε1 instead of ε2.\textsuperscript{971}

Most of the witnesses are at the top of the dendrogram. Apart from the fact that they come from the other regions, there is not much evidence of specific sub-groups in the text. Jürgens suggest that there is a connection between S10C and Y1C (δ6), which is clearly not reflected here.\textsuperscript{972}

Furthermore, there is one sub-branch which is a clear problematic result, namely the connection between BH5C and T2C. Based on their proximity, one would expect that they are similar, but the opposite is the case here. BH5C and T2C only occur together in the same spell for the spell group 16-17, which makes their connection less likely. However, as was seen in chapter 4.18, they were placed on the same sub-branch. As they reflected dissimilarity rather than similarity, it is clear that it is the same here.

Based on the spell group of spells 1-27, the method used in this chapter seems to work, as it suggests a distinct pattern in the verbal structure used in Deir el-Bersha, while the witnesses from other regions use a different, more loosely connected pattern. However, even with a higher number of data-points, the method used is still vulnerable to dissimilar witnesses being placed on the same branch, when they share dissimilarity from the other witnesses.

\textbf{4.30. Spell 30}

The following section will discuss spell 30.\textsuperscript{973} For this spell, there are a total of six phrases in which variation in the verbal structure occurs.\textsuperscript{974} Using the method described in this chapter, the following dendrogram was created (figure 4.18):

\textsuperscript{971} However, in Jürgens these are directly connected, which is not the case here.
\textsuperscript{972} Even though it is not reflected in these results, based on other textual features of these witnesses, I would still support the suggestion that Y1C originated from Asyut.
\textsuperscript{973} For more detail regarding background, witnesses and reconstructions, see chapter 3.30.
\textsuperscript{974} See appendix 5.26 for more detail.
In this dendrogram, there is one main central branch, on which most witnesses were placed, and a small branch containing T1L,a, T1L,b and S2C. Finally, there is the final branch of B1P, M24C, M25C and S1C, which represents a cluster. However, it does not mean that this cluster is completely identical, as B1P has one additional phrase (I,94,a), which does not occur in M24C, M25C and S1C. Moreover, as M24C and M25C were both nearly completely reconstructed (see figure 3.64) their placement is most likely due to the witnesses their reconstruction was based on. However, when compared to the stemma of Jürgens for the spell group 30-32+33-37,975 there is some proximity between M25C and S1C, which are both part of type ζ, even though they are on separate branches (η for M25C and θ for S1C). Even so, the connection with B1P is not reflected there.

The right branch (figure 4.19) would almost suggest a pattern from the Theban area, if S2C was not placed there as well. However, the placement of the witnesses on this branch is deceptive, as T1L,a and T1L,b only vary in the verbal structure of one phrase,976 whereas S2C and T1L,a vary in two phrases.977 The general placement nonetheless does not seem to be out of order. For example, in I,90-91,d, T1L,a-b and S2C have the lemma sfs (to hate): sfs n-k wrš.w-k im=f (while your watchers hate for you with it),978 where the majority of the witnesses have the lemma sds (to tremble): sds n-f wrš.w-f (his watchers tremble for him).979 B3Bo and S5C have unique structures, as B3Bo has the lemma him (to perish): him n-f wrš.w-f im=f (while his

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976 I,94,a.
977 S2C and T1L,a vary in I,88-89,b and S2C does not have I,94,a.
978 de Buck (1935) CT i, p. 90,d (T1L,a).
979 de Buck (1935) CT i, p. 90,d (S1C).
watchers perish for him at it), while S5C has the lemma \textit{wh}s \ (to shake): \textit{wh}s \ n=f \ wr. \ w=f \ (while his great ones shake (themselves) out for him). Even though the connection with S2C is not visible in Jürgens, T1L,a and T1L,b have their separate type in Jürgens as well (type \(\beta\)), which is not surprising, as they come from the same support. As these two witnesses come from the same support, it would be assumptive to allocate a region-specific pattern to these two witnesses, as it would be based on a single support.

On the central branch, there are signs of regionally conditioned variation. There are two branches for witnesses from Asyut, one for S5C and S11C, and one for S6C, S10C and S12C. This is reflected in Jürgens, where these witnesses from Asyut have their own type. However, as S1C and S2C are placed on different locations, it shows that the other structures were possible in Asyut. For example, in I,84-85,d, where S1C and S2C follow the structure of the majority, that use a circumstantial \textit{sqm}-f: \textit{m}s\textit{sn} \ nrw \ r \ hr. \ w-sn (while they see the fear on their faces), while S5C, S6C, S11C and S12C have a subjunctive \textit{sqm}-f: \textit{m}s\textit{sn} \ nrw \ r \ hr-sn (when they will see the fear on their face). Note that S10C has a unique structure, as it has an indicative \textit{sqm}-f: \textit{m}s\textit{sn} \ nrw \ r \ hr-sn (they saw the fear on their face).

Additionally, there are two separate branches for witnesses from Deir el-Bersha. On the right final section of the main branch (figure 4.20), there is one witness, L2Li, which suggests that this branch is not purely from Deir el-Bersha. However, L2Li only has two of the six phrases, of which one (I,88-89,b) is unique, and the second which it shares with nearly every other witness. Thus, its placement here is random, and can be discounted. Discounting L2Li, this sub-branch perfectly represents type \(\xi\) in the stemma of Jürgens.

The second branch with witnesses from Deir el-Bersha contains B2Bo, B1L and B3L. This branch, in general terms, follows type \(\lambda\) in the stemma of Jürgens. Thus, it seems that there are two distinct verbal structure patterns in use in Deir el-Bersha. This can be seen in I,86-87,b, where B2Bo, B1L and B3L have the lemma \textit{i}s \ (to stride): \textit{i}s-f \ hr \ wz. \ wt \ nfr. \ (w)t \ n. \ (w)t \ imm. \ t \ m \ irw \ n \ sly \ nfr(y) (while he strides upon the beautiful roads of the west in the shape of the divine Akh), where the other witnesses from Deir-Bersha have the lemma \textit{sq}s (to travel): \textit{sq}s-f \ hr \ wz. \ wt \ nfr. \ (w)t \ n. \ (w)t \ imm.\ t \ m \ irw \ [n] \ sly \ nfr(y) (while he travels upon the beautiful roads of the west in the shape of the divine Akh).

In this spell, the method described in this chapter is capable of visualising regional conditioned variation in the sentence structure. In spell 30, there seem to be at least two distinct patterns in Deir el-Bersha, and a distinct pattern in Asyut. However, these patterns are not restrictive, as additional verbal

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980 Type \(v\), even though the subtypes are not organized as is the case here.
981 de Buck (1935) \textit{CT I}, p. 84,d (B1P).
982 de Buck (1935) \textit{CT I}, p. 84,d (S6C). However, this structure occurs in B4L and B12C,b as well.
983 Could be a subjunctive or nominal \textit{sqm}-f as well.
984 I,88-89,b and I,94,a.
985 Only B1P, T1L,a and T1L,b have a different structure in this phrase.
986 de Buck (1935) \textit{CT I}, p. 87,d (B3L).
987 de Buck (1935) \textit{CT I}, p. 87,d (B4L).
structures are available to witnesses from the same regions. When compared to the results for the same
spell in the sentence structure (chapter 3.30.3), it is clear that the borders which were fuzzy in the
sentence structure, are more clearly distinguished when only the verbal structure is used. Thus,
visualising the variation patterns in the verbal structure can help to enhance the results gathered
through the variation patterns in the sentence structure.

4.31. Spell 31

In spell 31, there is a total of six phrases in which variation in the verbal structure occurs. It needs
to be noted that although B3Bo does have this spell, all its phrases were non-verbal, and therefore this
witness was not used in the results. Additionally, as B2Bo, B12C,a-b, B13C, B1L and B4L were written as
tables, the horizontal phrases were duplicated in the database. For this section, these duplications were
considered separate phrases, as these phrases were intended to be read multiple times.

Using the method described in this chapter, the following dendrogram was produced (figure 4.21):

![Figure 4.21 Rectangular phylogram display of the distance based on verbal structure variation between the different
witnesses of spell 31.]

In this dendrogram, there are three branches, of which two are represented with a long horizontal line
with witnesses. These two branches should be considered clusters of witnesses, rather than the line as
represented here. When rendered as radial phylogram, the dendrogram represents a γ shape, with
clusters at all ends.

As there are witnesses from Asyut, Deir el-Bersha and the Theban area on the lower branch, it is clear
that there is a majority verbal structure pattern for this spell, which is used in multiple regions.
However, the two other branches of this dendrogram show that variation on this structure is possible,
and that this variation only occurs in Deir el-Bersha and el-Lisht. Moreover, the variation in pattern does
reflect the separation in the stemma of Jürgens, as B2Bo, B3L and B1P are part of type λ, and L2Li

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988 For more detail regarding background, witnesses and reconstructions, see chapter 3.31.
989 See appendix 5.27 for more detail.
exists as its own offshoot of type l. The different structure of B2Bo, B3L and B1P can be seen in l,98-100,d-a, where they have a subjunctive $sg\text{-}f$ of $rdj$ (to give), followed by a subjunctive $sg\text{-}f$ of $m3z$ (to see): $\text{i}h \ di\text{-}i \ m3n \ imy\text{-}r \ pr \ sn \ pr \ wsir \ m \ d\ddw \ m \ s'h\text{-}f \ n \ k\text{3} \ imm\text{.}t$ (oh, may I cause that the overseer of the domain, this $sn$, sees Osiris in Busiris, in his dignity of the bull of the west).\textsuperscript{991} The majority of the other witnesses only have the subjunctive $sg\text{-}f$ of $m3z$: $\text{i}h \ m3z\text{-}k \ wsir \ m \ d\ddw \ m \ s'h\text{-}f \ n \ k\text{3} \ imm\text{.}t$ (oh, may you see Osiris in Busiris, in his dignity of the bull of the west).\textsuperscript{992} However, this is complicated by B1L, which is part of type $\lambda$ as well, but is part of the majority cluster. Moreover, it would be assumptive to associate a distinct verbal structure with L2Li, as it would be based on a single witness.

For this spell, the method in this chapter is capable of visualising regional conditioned variation in the verbal structure, although only to the extent that the outlying patterns are regionally conditioned. For the majority of the witnesses, the structure is stable, and not dependent on region. However, as the outlying patterns can be traced to a single region, it is clear that some regional influence on the verbal structure does exist.

4.32. Spell 32

In this section, spell 32\textsuperscript{993} will be discussed. In this spell, there are a total of fourteen phrases\textsuperscript{994} in which variation in the verbal structure occurs. Using the method described in this chapter, the following dendrogram was made (figure 4.22):

![Figure 4.22 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 32.](image)

In this dendrogram, there are multiple deceptive results that need to be addressed first. B3Bo and L2Li were placed on the same branch. However, this branch does not represent similarity, but rather

\textsuperscript{991} de Buck (1935) CT I, p. 98,d (T1L,b).
\textsuperscript{992} de Buck (1935) CT I, p. 98,d (B3L).
\textsuperscript{993} For more detail regarding background, witnesses and reconstructions, see chapter 3.323.31.
\textsuperscript{994} See appendix 5.28 for more detail.
dissimilarity. B3Bo and L2Li only share the same structure in four of the fourteen phrases. As L2Li is quite dissimilar to all the other witnesses, it would have been preferred that it was placed on its own separate branch, as was the case with spell 31. For example, in I,111,a, L2Li has an imperfective active participle: $s^h tw hf s.t ib=k$ (who ennobles you, according to your desire), where the majority of the witnesses have a $sdm.tw=f$: $s^h.t(w)=f hf s.t ib=t$ (may you be ennobled according to your desire). B2Bo, B1L, B3L and B1P have a passive subjunctive $sdm=f$ instead: $s^h=k hf s.t ib=k$ (may you be ennobled according to your desire). At the other end of the dendrogram, S12C was placed on a branch with B1L and B3L. However, S12C only has the first three phrases, after which this witness ends. Even though the structure is the same as B1L in these phrases, the connection is less strong than the dendrogram suggests.

However, the other branches do fall within expectations. S10C and S11C only have the first three phrases with variation in the verbal structure, which is identical. Thus, they were placed as a cluster. S5C is with the same cluster, as it has one more phrase than S10C and S11C, but has the same structure in the first three phrases. B1L and B3L are on the same sub-branch, which reflects type $\lambda_4$ in Jürgens.

The same can be said for B12C,a-b, B13C, B16C and a bit further removed, B4L, which represent type $\xi$ of Jürgens. Thus, even though B2Bo, B3Bo and B1P are less closely connected, it suggests that there are at least two patterns of verbal structure in Deir el-Bersha. This can be seen in I,102-103,a, where B12C,a-b, B13C, B16C and B4L have the circumstantial $sdm.n=f$ of $iyi$ (to come) which is used in the majority of the other witnesses: $ws ir m \tilde{q}dw i.y.n ir pn r bw \tilde{h}r=k im$ (Osiris in Busiris, after this $ir$ came to the place where you are), while they add a relative $sdm.n=f$ of $h3i$ (to descend): $ws ir m \tilde{q}dw i.y.n it=i pf \tilde{h}r.m=i pf y=i pf h3.n=i n=f pf r bw \tilde{h}r hm=k im$ (Osiris in Busiris, after this father of mine, this attendant of mine, this protector of mine, this one to whom I have gone down came to the place where your majesty is), due to the use of the $it=i pf$ phrase used instead of the name of the owner.

The small sub-branch for T1L,a-b follows the stemma of Jürgens as well, where they are part of type $\beta$, separate from the other witnesses. This can be seen in I,104-106,e-a, where T1L,a-b have a prospective relative $sdm-f$ of $mri$ (to love), followed by an relative $sdm.n=f$ of $m3i$ (to bring forth): $s=\tilde{t}$ is $pw mr.y=t ms.n=t ms^f$ (it is your son, who you will love, who you truly brought forth). In the same phrase, the majority of the other witnesses only have the relative $sdm.n=f$ of $m3i$: $s=k$ is $pw ms.n ms^t.t$ (it is your son, who Maat brought forth). As T1L,a and T1L,b come from the same support, it would be assume to suggest that there is a distinct pattern in the verbal structure of the Theban area, until more data from the Theban area can be added.

The final sub-branch consists of S1C, S2C and M25C. If M25C was not added to this branch, it could have suggested an additional distinct pattern from Asyut. However, M25C was mostly reconstructed (see

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995 I,104-105,c, I,107,c, I,109,b and I,110,b.
996 de Buck (1935) CT I, p. 111,a (B3Bo).
997 de Buck (1935) CT I, p. 111,a (B1L).
999 See chapter 3.32.2 for more details.
1000 de Buck (1935) CT I, p. 104-106,e-a (T1L,a).
Figure 3.71) based on S1C, it is not unlikely that the placement is based on these reconstructions, rather than the original text.\textsuperscript{1002} Moreover, as Jürgens connected M25C to S1C and S2C under type ζ, the placement does not seem unlikely.

For spell 32, the method used in this chapter is capable to visualize regional conditioned patterns in the verbal structure. However, some deceptive results occur as well, with the placement of L2Li and S12C. Even so, it is possible to distinguish at least two distinct patterns used in Deir el-Bersha, two patterns from Asyut, and one from the Theban area. However, the structures can be shared with the other regions, and the distinction is sometimes based on how much of the text of this spell is actually used rather than the actual pattern used in the phrases that occur in the witnesses.

4.33. Spell group 30-32

As Jürgens considers spells 30-32 as a group, it would be beneficial to study its underlying verbal structure, as was done for the sentence structure in chapter 3.33. For the witnesses that do not have all of the three spells,\textsuperscript{1003} the missing spells were replaced by a string of hyphens for every phrase in which variation in the verbal structure occurred, in the same manner as was done in chapter 4.29 for spell group 1-27. Using the method described in chapter 4.2, the following dendrogram was created (figure 4.23):

\textsuperscript{1002} However, the choice to reconstruct based on S1C was not random, and it is remarkable that both S1C and M25C end their version of this spell at I,107,c, in the same manner, and it follows the same order in the spells, following this spell from spell 33 (as it moves from I,120,e to I,104,b).

\textsuperscript{1003} For more detail regarding the occurrence of witnesses per spell, and the additions to the method, see chapter 3.33 and table 3.30.
This dendrogram consists of one main branch, and three smaller branches, one containing M24C and M25C, one containing S1C and one containing S2C, T1L,a and T1L,b. In general, the branches of the dendrogram quite nicely resemble the stemma of Jürgens for spell group 30-32+33-37. At the top right of the dendrogram (figure 4.24), there is a sub-branch for T1L,a and T1L,b (type β in Jürgens). Additionally, S1C and S2C (type θ in Jürgens), are not that far removed from each other. This would have been expected to some extent, as S1C and S2C belong to the same owner. The closer connection between T1L,a, T1L,b and S2C is not too surprising, as this occurred in spell 30 as well.

On the other side of the top branch, one can find M24C and M25C. This suggest the existence of a distinct pattern used in Meir. However, as stated above, these two witnesses were mostly reconstructed, and their separate placement is rather a result of the visualisation. When the dendrogram is rendered as a radial phylogram, it becomes clear that S1C, M24C and M25C form a cluster, which is not too surprising, as most of the reconstructions for M24C and M25C were based on S1C.

On the main branch, B3Bo and B16C were placed together. However, the placement of B16C here is random, as B16C only has the final three phrases of the combined 26 phrases of this spell group. Based only on these final phrases, B16C could just as well have been placed in proximity to B12C,b and B13C, with whom it is placed in spell 32. Moreover, as Jürgens groups B16 both with B12C,b and B13C under type ξ, the placement of B16C here seems random.

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1005 However, as was seen in chapter 3.36.2 as well, it is possible that the variation was intentional.
L2Li was placed on its own sub-branch, which reflects correctly what was seen in spell 31 and spell 32,\textsuperscript{1006} where it has its own distinct form from the other witnesses. This is reflected in Jürgens as well.

The left final sub-branch of the main branch (figure 4.25) represents a grouping which occurred in Jürgens as well, as type ξ. As stated in chapter 3.32.2, these witnesses share a specific phrase,\textsuperscript{1007} which is used instead of the name of the owner. As these witnesses are grouped together based on the verbal structure, and this phrase only occurs once in spell 30-32, it is clear that there is an underlying verbal structure beyond this phrase that separates these witnesses from the other witnesses from Deir el-Bersha.

This distinction is likewise visible for another group of witnesses from Deir el-Bersha, namely B2Bo, B1L and B3L. These witnesses are part of type λ in Jürgens, and represent a second pattern in the verbal structure. However, this division between regions seems less clear here, as S12C and S10C are part of the same general sub-branch (figure 4.26). However, when displayed as a radial phylogram again, it becomes clear that S12C and S10C are clustered closer to S5C, S6C and S11C. This is reflected in Jürgens, where these witnesses are part of type v. Although S12C is indeed closer to B1L than S5C, it does not mean that it should be considered close to B2Bo, B1L and B3L. Thus, these witnesses could still be considered a distinct group in Deir el-Bersha, although some proximity to the witnesses from Asyut exists. However, this is reflected in Jürgens, where both type λ and v are connected to type κ1. Moreover, the entire lower sub-branch resembles the types in Jürgens, as both κ1 and ξ are connected under type κ.

For this spell group, the method used in this chapter is clearly capable to visualise regional conditioned patterns in the verbal structure. Moreover, the dendrogram shows a notable similarity to the stemma of Jürgens. Based on the results here, it is possible to suggest that there are at least two distinct verbal structure patterns in Deir el-Bersha, two in Asyut, and one in the Theban area and el-Lisht. However, both the Theban area and el-Lisht pattern are based on one support only. Moreover, the patterns used in Asyut are akin to the Deir el-Bersha pattern or the Theban area pattern. However, as B16C showed, some placement of the witnesses can be relatively random, if the witness has only a few of the available phrases.

\textsuperscript{1006} Note that in spell 32 L2Li was grouped with B3Bo, forming a sub-branch of dissimilarity.

\textsuperscript{1007} The \textit{it-i pf} phrase, see chapter 3.32.2 for more detail.
4.34. Spell 33

The following section will discuss the verbal structure in spell 33.\textsuperscript{1008} In total, this spell has 21 phrases in which variation in the verbal structure occurs.\textsuperscript{1009} Using the method described in this chapter, the following dendrogram was produced (figure 4.27):

![Dendrogram of verbal structure variation](image)

Figure 4.27 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 33.

In this dendrogram, there is a central branch on which most witnesses were placed. Additionally, there is a separate branch for T1L,a and T1L,b and a branch for B1P. The branch with T1L,a and T1L,b falls within expectations, as these witnesses only have the first three phrases\textsuperscript{1010} of the 21 phrases in which variation in the verbal structure occurs. However, as these belong to the same support, it would be assumptive to suggest that this support on its own represents a Theban area pattern. However, this group is represented in the stemma of Jürgens\textsuperscript{1011} as type β.

On the right final section of the main branch, there is a sub-branch with S1C, S2C and M25C. The inclusion of M25C seems to preclude a pattern for Asyut. However, the extensive reconstructions of M25C (see figure 3.77) which were based on S1C are more to blame for the placement. It needs to be noted that M25C follows a specific structure that only exists in a part of the spell, which is only shared with S1C and S2C. Moreover, as S1C, S2C and M25C fall under type ζ in Jürgens,\textsuperscript{1012} the connection is not completely surprising. This connection can be seen in I,119,a, where S1C, S2C and M25C have a passive nominal \textit{sdm.n-f of ṣpr} (to equip), followed by a relative \textit{sdm.n-f of ṣrḥ} (to know): \textit{ṣpr.n-f m ṣrḥ.t.n-f} (he was equipped even with that which he knows),\textsuperscript{1013} while B2Bo, B3Bo, B1L, B3L and B1P have a nominal

\textsuperscript{1008} For more detail regarding background, witnesses and reconstructions, see chapter 3.34.
\textsuperscript{1009} See appendix 5.29 for more detail.
\textsuperscript{1010} I,112,b, I,112,c and I,113.d.
\textsuperscript{1012} However, in Jürgens there is an additional subdivision, with S1C and S2C being type θ, where M25C is type η.
\textsuperscript{1013} de Buck (1935) \textit{CT I}, p. 119,a (S1C). Passive due to the lack of an object.
$sdm.n.f$ for ‘pr, which is followed by a relative $sdm.n.f$ of $hm$ (to not know): ‘pr.n.f $ts$ $hm.t.n.f$ (he has equipped the land even with that which he did not know). B12C,b, B13C, B16C, B4L and L2Li have a nominal $sdm.n.f$ for ‘pr, which is followed by the relative $sdm.n.f$ of rh: ‘pr.n.f $ts$ $rh.t.n.f$ (he has equipped the land even with that which he knew).

As seen in spell 30-32, there is a division in Deir el-Bersha into two groups. However, it is less clear in this dendrogram. As one can see in figure 4.28, L2Li is connected to the same sub-branch as B12C,a, B12C,b, B13C, B16C and B4L, which belong to Jürgens type ξ. However, as there is substantial distance between L2Li and the other witnesses from this branch, the connection between these witnesses is not that strong. For example in I,113,e, where B12C,b, B13C, B16C and B4L have a second person stative: $sd\ddot{a}.t(i)$ $r=s$ (while you travel to her), while L2Li has a third person stative: $sd\ddot{a}$ $r=s$ (while traveling to her). Moreover, when the dendrogram is displayed as a radial phylogram, the distance much more clearly shows that this should be considered its own pattern, even though there is some similarity between these groups, as phrase I,119,a above shows.

The second group of witnesses from Deir el-Bersha, type λ in Jürgens, is less clear. Their central position in the dendrogram could be interpreted as a group, although it has many fuzzy borders. However, when displayed as a radial phylogram (figure 4.29), there is a central cluster, although without a clear central cluster point. Thus, there is cohesion for this group of witnesses, although there seems to be a lot of freedom in the pattern used. Additionally, there is an additional feature in this spell which clearly separates these witnesses, as they use the name of the owner, where B12C,a, B12C,b, B13C, B16C and B4L use the $it=\ddot{l} pf$ phrase. Thus, there is a clear difference between the two groups from Deir el-Bersha.

For spell 33, the method used in this chapter seems to be capable to visualise variation in the verbal structure. However, when compared to spell group 30-32, the different groups are less clearly defined. Even so, it is possible to distinguish two verbal structure patterns in Deir el-Bersha, a pattern in el-Lisht and one in the Theban area, although these are based on single supports. Finally, there seems to have been a pattern used in Asyut and Meir, which was distinct from the other witnesses, as only a section of the spell is used in these witnesses.

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1014 de Buck (1935) CT I, p. 119,a (B1P).
1015 de Buck (1935) CT I, p. 113,e (B16C). Note that B2Bo, B3Bo, B1L and B3L have this structure as well.
1016 de Buck (1935) CT I, p. 113,e (L2Li).
1017 see chapter 3.32.2 for more detail.
1018 The distinction between the two groups in Deir el-Bersha can be seen in I,119,a, which is discussed above.
4.35. Spell 36

This section will discuss spell 36. In this spell, there are a total of sixteen phrases in which variation in the verbal structure occurs. As stated in chapter 3.35.1, there are two versions of this spell, a short version used in B1L, B3L and B1P and a long version, used in B3Bo, B12C, B13C,a-b, B16C, B4L and L2Li. Moreover, for the discussion of regional variation, this spell is less useful, as only one witness is not from Deir el-Bersha. Using the method discussed in chapter 4.2, the following dendrogram was created (figure 4.30):

![Figure 4.30 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 36.](image)

In this dendrogram, there is a clear vertical division between B3Bo, B1L, B3L and B1P and the other witnesses. As these witnesses are considered in Jürgens as the same group as well (type $\lambda$), their proximity in this dendrogram seems to likewise reflect the results in Jürgens. However, one would have expected B3Bo to be more distant from B1L, B3L and B1P, as these use the short version of the spell, rather than the long version. On the other hand, in the long version, B3Bo is remarkably dissimilar from B12C, B13C,a, B13C,b, B16 and B4L, which would explain its distance. For example in I,142,c, where B3Bo has a nominal $s\text{dm}.n-f: i\text{wi}.n-s (i)r-s m\text{i} i\text{sst} s\text{h}.\text{t} in m\text{s}w.t\text{t} (\text{In what matter did she come, this renewed spirit?})$, where the other witnesses have a nominal $s\text{dm}=f: i\text{ww}=f (i)r-f m\text{i} i\text{sst} s\text{h} pn m\text{s}w.t\text{t} (\text{In what matter does he come, this renewed spirit?})$.

The lower section of the dendrogram resembles a group in Jürgens as well, as B12C, B13C,a, B13C,b, B16 and B4L are part of type $\xi$. However, as L2Li is connected to the same branch, it seems that L2Li is remarkably similar to this group. This is again an issue in visualization, which is less clear in this format. As one can see, there is some vertical distance between L2Li and the other witnesses. However, when

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1019 For more detail regarding background, witnesses and reconstructions, see chapter Spell 36.35.
1020 See appendix 5.30 for more detail.
1022 de Buck (1935) CT I, p. 142,c (B12C).
the dendrogram is visualized as a radial phylogram, it becomes clear that B12C, B13C,a, B13C,b, B16C and B4L form a cluster,\textsuperscript{1023} while L2Li cannot be considered part of that cluster. This can be seen in I,143,c, where L2Li has a circumstantial $s\text{dm}\cdot n\cdot f$: $\text{s}\text{sp}\cdot n\cdot s\text{snb}\cdot n\cdot f\cdot p\text{n}\cdot s\cdot t\cdot n\cdot n\cdot r\cdot (y)\cdot t\cdot m\cdot h\text{w}\cdot t\cdot k\cdot s\cdot h\text{d}$ (after this $s\text{snb}\cdot n\cdot f$ has received his divine seat in the mansion of the white bull), where the other witnesses have a prospective $s\text{dm}\cdot f$: $\text{s}\text{sp}\cdot k\cdot n\cdot n\cdot r\cdot w\text{t}\cdot m\cdot h\text{w}\cdot t\cdot k\cdot s\cdot h\text{d}$ (you will receive a divine state in the mansion of the white bull).\textsuperscript{1024}

Even though this spell is of less use for the study of regionally conditioned variation in the verbal structure, it does show some distinct patterns. As seen in spell 30-32 and 33, there are at least two patterns in use in Deir el-Bersha, and based on the placement of B3Bo, it seems that the use of the short or long version of the spell does not strongly influence the separation of these two groups. Additionally, there is a distinct pattern in el-Lisht, even though it shares some similarity with the that B12C, B13C,a, B13C,b, B16C and B4L group. However, the choice of visualisation can strongly influence the results, as the placement of L2Li in figure 4.30 shows a closer connection between L2Li and the other witnesses, than would be inferred when it is visualised as radial phylogram.

4.36. Spell 75

This section will discuss spell 75.\textsuperscript{1025} As one of the longer spells, it has a total of 111 phrases with variation in its verbal structure.\textsuperscript{1026} Beyond the witnesses attested in de Buck, M1Be\textsuperscript{1027} was added as well. Furthermore, as B4C did not include any of the phrases with verbal structure variation, it was excluded from the results.\textsuperscript{1028} Using the method described in chapter 4.2, the following dendrogram was produced (figure 4.31):

\textsuperscript{1023} Although B16C is slightly less closely clustered to the other witnesses.

\textsuperscript{1024} de Buck (1935) CT I, p. 143,c (B16C).

\textsuperscript{1025} For more detail regarding background, witnesses and reconstructions, see chapter 3.36.

\textsuperscript{1026} See appendix 5.31 for more detail.

\textsuperscript{1027} Kindly provided to me by Tobias Konrad.

\textsuperscript{1028} Iq-tree cannot function if one entry only consists of hyphens.
In this dendrogram, there are two sections of interest. First, at the final section of the main branch, there lies a group of witnesses that all originate from Deir el-Bersha. This placement is encouraging, as it suggests the existence of a distinct verbal structure pattern in Deir el-Bersha, although it is related to the pattern used in some of the witnesses from Meir. This distinct grouping of Deir el-Bersha witnesses can be seen in I,398-399,c-a, where they have a prospective sdm=f of im (to not do), followed by the negative complement of swsi (to pass): tm.y sws b2+i m sgw.t hr=sn (my soul will not pass in astonishment upon them),\(^{1029}\) where the other witnesses have a subjunctive sdm=f of swsi: swsi b2+i m gw.t hr=s (may my soul pass in astonishment upon them).\(^{1030}\) Additionally, within this final section of the branch, two sub-branches can be seen, one for B1Bo and B6C, and another for B1C, B7C, B2L and B1P. This can be seen in I,356-357,c, where B1C, B2L and B1P use the lemma snr (to rejoice): snr im.yw šts.w (which those who are in mysteries rejoice),\(^{1031}\) while the other witnesses use the lemma shfi (to acclaim): shfi imy.w šts.w (which those who are in mysteries acclaim).\(^{1032}\) This separation reflects the date and the method used for the script of these witnesses, as B1Bo and B6C belong to an earlier period of coffin creation, and B1C, B7C, B2L and B1P belong to a later period. This is reflected in the script as well, as B1Bo and B6C use a procedure in which the text is incised after application with ink, where the others are painted. Although these witnesses from Deir el-Bersha now are placed on the same sub-branch, it is encouraging that the division between two periods of coffin creation which was seen in chapter 3.36.2 is visible here as well.

\(^{1029}\) de Buck (1935) CT I, p. 398-399,c-a (B1C).
\(^{1030}\) de Buck (1935) CT I, p. 398-399,c-a (T3C).
\(^{1031}\) de Buck (1935) CT I, p. 356,c (B2L).
\(^{1032}\) de Buck (1935) CT I, p. 356,c (B6C). Note that this structure occurs in M3C, M6C, M20C, M28C, M-Ann, S14C and T3C as well.
In a similar manner as occurred in the sentence structure dendrogram, there is a separate sub-branch for A1C and G1T, which supports the idea that these witnesses belong to the same Upper Egyptian school of artists.\textsuperscript{1033} However, T3C, which should belong to the same group is not remotely near these two witnesses, although that occurred in the sentence structure dendrogram as well. For example, this can be seen in I,326-329,c-a, where A1C and G1T have the lemma \textit{w\texttt{t}s} (to lift up): \textit{w\texttt{t}s-sn \texttt{hpr}.\texttt{w}=i m-\texttt{e} nnw} (they lift my creation up from Nun),\textsuperscript{1034} where the other witnesses, including T3C have the lemma \textit{nd} (to ask): \textit{nd=sn \texttt{hpr}(w)=i m-\texttt{e} nnw} (they ask about my creation from Nun).\textsuperscript{1035}

However, there do not seem to be any clear patterns beyond this point. Although all on the same branch, the witnesses of Meir seem to be strongly scattered throughout witnesses from different regions, even though some clustering between M1Be and M3C, and M20C and M28C does seem to occur.\textsuperscript{1036} For example, in I,330-331,c, where M1Be, M3C, M4C, M6C and M20C have a nominal \textit{sqm}=f of \textit{dd} (to speak), followed by a circumstantial \textit{sqm}=f of \textit{gr} (to be silent): \textit{dd-i gr.n psd.t} (I speak after the ennead is silent).\textsuperscript{1037} Here, the majority of the other witnesses, which include M28C and M-Ann, have a prospective \textit{sqm}=f for \textit{dd}, followed by a prospective \textit{sqm}=f for \textit{gr}: \textit{dd-i gr psd.t} (when I speak, the ennead is silent).\textsuperscript{1038} S1C and S2C have a circumstantial \textit{sqm}=f for \textit{dd}, followed by a circumstantial \textit{sqm}=f for \textit{gr}: \textit{iw=i dd-i gr psd.t} (I speak while the ennead is silent).\textsuperscript{1039}

As occurred in the sentence structure dendrogram as well, witness S1C and S2C are placed separate from the other witnesses, and it is only the visualisation that implies their proximity, as alternative orientations of the same dendrogram could place them at either side of the dendrogram. Although these two witnesses belong to the same owner, it cannot be said that they share the same verbal structure pattern. However, it is possible that this variation was intentional.\textsuperscript{1040}

In summation, for spell 75, it is possible to differentiate between a verbal structure pattern of Deir el-Bersha, which can be considered to be regionally conditioned. Thus, the protein-sequence method used in this chapter is capable of visualising regional variation in the sentence structure. However, beside Deir el-Bersha, there does not seem to be any clear distinction between the other regions, with the exception of A1C and G1T, which should be considered a group, as they are relatively mixed together, with some pockets of Meir resembling a separate pattern as well.

\textsuperscript{1034} de Buck (1935) \textit{CT I}, p. 327-329,c-a (G1T).
\textsuperscript{1035} de Buck (1935) \textit{CT I}, p. 326-328,c-a (T3C).
\textsuperscript{1036} Which follows the stemma of Jürgens (1995), p. 135, where M1Be and M3C are part of type \textit{\mu}1, and M20C and M28C are part of \textit{\mu}2. However, Jürgens has M-Ann as part of \textit{\mu}2, while in my dendrogram it is on a different branch, although in the vicinity of M20C and M28C.
\textsuperscript{1037} de Buck (1935) \textit{CT I}, p. 330,c (M3C).
\textsuperscript{1038} de Buck (1935) \textit{CT I}, p. 331,c (M28C).
\textsuperscript{1039} de Buck (1935) \textit{CT I}, p. 331,c (S1C).
\textsuperscript{1040} Even though they sometimes share the same structure, as can be seen in I,330-331,c, discussed above.
4.37. Spell 89

In spell 89, there are a total of eight phrases in which variation in the verbal structure occurs. Using the method described in this chapter, the following dendrogram was created (figure 4.32):

![Dendrogram](image)

Figure 4.32 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 89.

In this spell, most witnesses are on a branch at the top, which does consist of multiple sub branches. However, as they are mostly near the top, it suggests that there is some underlying similarity between these witnesses. This is to some extent true, as multiple phrases of this spell only vary in one witness, which is rarely the same witness. For example, in II,58,b, G2T has a passive circumstantial \textit{sdm-f}: \textit{iw nhm.w n-f tzw m fn\dagger-i} (breath is taken away from my nose for him), where all other witnesses have a circumstantial \textit{sdm.n-f}: \textit{iw nhm.n-f tzw m fn\dagger-i} (he has taken away the breath from my nose).

The connection between the witnesses of the sub-branches is less clear. Even though the connection between Pap.Berl. and S2C would serve the suggestion that Pap.Berl. originates from Asyut, this placement is deceptive. Not only does S1C, which belongs to the same owner as S2C show that there are multiple options in Asyut, the affinity to Pap.Berl. is less conclusive than the dendrogram suggests. Only in four out of the eight phrases do these witnesses have the same verbal structure. However they have the same structure in phrase II,55,a, the title which only occurs in B4C, S2C and Pap.Berl. In this phrase, S2C and Pap.Berl have an infinitive of \textit{hsb} (to send): \textit{r n hsb s [b\dagger-f]} (a spell of sending a man and his soul), where B4C has an infinitive of \textit{shm} (to have power): \textit{[s]hm m hft.y} (having power over an enemy).

The only witness which is remarkably distinct from the other witnesses is B4C. This falls within expectations, as it has a unique structure in four out of the eight phrases. For example in II,59,a,

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\textsuperscript{1041} For more detail regarding background, witnesses and reconstructions, see chapter 3.37.
\textsuperscript{1042} See appendix 5.32 for more detail.
\textsuperscript{1043} de Buck (1938) \textit{CT II}, p. 58,b (Pap.Berl).
\textsuperscript{1044} Regulski (2015), p. 301.
\textsuperscript{1045} II,55,a, II,57,c, II,58,b and II,58,c.
\textsuperscript{1046} de Buck (1938) \textit{CT II}, p. 58,b (S2C).
\textsuperscript{1047} In II,55,a, II,55,c, II,57,c and II,59,a.
where the majority of the witnesses have a circumstantial $sd_m.n=f: iw \ in.n=f \ wi \ r \ s.t=i \ tn$ (he brought me to this place of mine),\(^{1048}\) where B4C has a nominal $sd_m.n=f: in.n=f \ s(y) \ m \ s.t \ tn$ (he has brought her even from this place). Note that Pap.Berl has a unique structure as well, as it has a circumstantial $sd_m=f: iw \ \{iw\} \ ini=f \ wi \ r \ s.t \ tn$ (he brings me to this place).

Thus, based on spell 89, the method described in this chapter does not seem to be capable of visualizing regionally conditioned variation in the verbal structure. However, as there was no sign of regional patterns in the sentence structure (chapter 3.37.3) either, it is not unlikely that for this spell, there is no regional conditioned variation.

### 4.38. Spell 94

The following section will discuss spell 94.\(^{1049}\) In this spell, there are only four phrases\(^{1050}\) in which variation in the verbal structure occurs. Using the method described in this chapter, the following dendrogram was produced (figure 4.33):

![Figure 4.33 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 94.](image)

In this dendrogram, there are three branches. The first branch, consisting of S1C,a, S1C,b, S2C,a and S2C,b, suggest the existence of a distinct verbal structure pattern in Asyut. However, the placement of S1C,a within this branch is problematic, as it only has one of the four phrases (II,68,c), which varies from all the other witnesses. Thus, based on this witness, it could be that this branch only exists due to dissimilarity with the other witnesses. However, S1C,b, S2C,a and S2C,b are nearly identical in the verbal structure, so their connection is reasonable. Moreover, their structure is distinct from the other witnesses, which is supported in this dendrogram. This can be seen in II,70,b, where S1C,b and S2C,a-b have an imperfective passive participle, followed by an infinitive: $sn.t \ n \ kf[t-s]$ (which is feared

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\(^{1048}\) de Buck (1938) *CT II*, p. 59,a (S2C).

\(^{1049}\) For more detail regarding background, witnesses and reconstructions, see chapter 3.38.

\(^{1050}\) See appendix 5.33 for more detail.
because of its uncovering),\textsuperscript{1051} where the other witnesses have an imperfective relative $s\text{dm}=f$: $sn\text{d} ntr.w$ $kf.t=s$ (which the gods fear, its uncovering).\textsuperscript{1052}

Although the sentence structure (chapter 3.38.2) was able to visualize clear regional variation, this is not the case here, as there is only variation in the structure use in Asyut, and none in Deir el-Bersha and Meir.\textsuperscript{1053} The placement of M31C can be considered random, as it only has the first two phrases in which verbal variation occurs, and in these the structure is identical to all the witnesses from Deir el-Bersha and Meir. Thus, it could just as well have been placed on the branch of B1C, B1L, M3C and M28C.

In spell 94, the method used in this chapter is barely capable of visualizing regional conditioned variation in the verbal structure, as the witnesses from Asyut are placed separate from the other witnesses. However, the distinction between Deir el-Bersha and Meir which was visible in the sentence structure is not visible in the verbal structure. Thus, it could be argued that the regional conditioned variation for this spell in Deir el-Bersha and Meir occurs in the non-verbal phrases, rather than the verbal phrases.

4.39. Spell 95

Spell 95\textsuperscript{1054} is a short spell, and has only three phrases\textsuperscript{1055} in which variation in the verbal structure occurs. Using the method described in chapter 4.2, the following dendrogram was created (figure 4.34):

![Dendrogram](image)

Figure 4.34 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 95.

In this dendrogram, there is some distinction between the witnesses from Deir el-Bersha, and the other witnesses. This is most clearly visible in II,73,b, where the witnesses from Deir el-Bersha have a prospective $s\text{dm}-f$: $pr.y+i m hrw$ (I will go forth in the day),\textsuperscript{1056} where the other regions have a nominal

\textsuperscript{1051} de Buck (1938) CT II, p. 70,b (S2C,a).
\textsuperscript{1052} de Buck (1938) CT II, p. 70,b (M3C).
\textsuperscript{1053} As they are structurally identical, see II,70,b discussed above.
\textsuperscript{1054} For more detail regarding background, witnesses and reconstructions, see chapter 3.39.
\textsuperscript{1055} See appendix 5.34 for more detail.
\textsuperscript{1056} de Buck (1938) CT II, p. 73,b (B1L).
The connection between M3C and S2C,a does follow expectations, as these witnesses only vary in II,74,c, which does not occur in S2C,a. The connection between S2C,b and M28C is only based on II,73,b however, and they are grouped based on dissimilarity with the other witnesses. All in all, there does not seem to be a clear sign that there is variation between Asyut and Meir.

For spell 95, the method used in this chapter is capable of visualizing regionally conditioned variation. Based on the verbal structure of II,73,b, there is clear evidence of a distinct pattern in Deir el-Bersha, and another outside Deir el-Bersha. However, as this is based on a single phrase only, it might imply more than can actually be supported.

4.40. Spell 96

In this section, spell 96 will be discussed. In this spell, there are a total of 24 phrases in which variation in the verbal structure occurs. Using the method described in this chapter, the following dendrogram was made (figure 4.35):

\[ sd\text{-}m\text{-}f: pr\text{-}n\text{-}i m hrw pn (I have gone forth in this day) \]

B1C,a-b and B1L were placed on the same branch, which falls within expectations, as they have the same structure, except for II,74,c, where B1L has a non-verbal construction instead. The distance of B3L from the other witnesses from Deir el-Bersha falls within expectations, as it has a unique structure in II,73,a, where it has a \( sd\text{mm}\text{-}m\text{-}f \) for \( st\text{s} \) (to inflame), followed by a passive prospective \( sd\text{m}\text{-}f \) of \( st\text{kn} \) (to cause to approach) and a perfective active participle of \( pr\text{i} \) (to go forth): \( st\text{ss} id\text{. wt} st\text{kn} hr\text{. w r-gs pr m hwt-f} \) (the wombs will be inflamed, the faces will be caused to approach beside the one who went forth from his fire). Here, the majority of the other witnesses have the lemma \( sn\text{kn} \) (to damage), rather than \( st\text{kn} st\text{ss} id\text{. wt sn\text{kn} hr\text{. w r-gs pr m hwt-f}} \) (the wombs will be inflamed, the faces will be damaged beside the one who went forth from his fire).

The connection between M3C and S2C,a does follow expectations, as these witnesses only vary in II,74,c, which does not occur in S2C,a. The connection between S2C,b and M28C is only based on II,73,b however, and they are grouped based on dissimilarity with the other witnesses. All in all, there does not seem to be a clear sign that there is variation between Asyut and Meir.

For spell 95, the method used in this chapter is capable of visualizing regionally conditioned variation. Based on the verbal structure of II,73,b, there is clear evidence of a distinct pattern in Deir el-Bersha, and another outside Deir el-Bersha. However, as this is based on a single phrase only, it might imply more than can actually be supported.

4.40. Spell 96

In this section, spell 96 will be discussed. In this spell, there are a total of 24 phrases in which variation in the verbal structure occurs. Using the method described in this chapter, the following dendrogram was made (figure 4.35):
Figure 4.35 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 96.

In this dendrogram, there are clear signs of regional conditioned variation in the verbal structure. S2C,a and S2C,b are vertically distant from all the other witnesses, suggesting a distinct pattern in Asyut, although this would be based on a single witness only. This can be seen in II,81,b, where S2C,a-b have a nominal $sdm\cdot n\cdot f$: $i\cdot n$ ws[ir] r-i m i[$rt\cdot t n.t id.t] dšr.t (Osiris has washed my mouth even with the milk of the red cow),\(^{1063}\) where the other witnesses have circumstantial $sdm\cdot n\cdot f$: $iw$ $i\cdot n$ wsir r-i m irt.t n.t id.t (Osiris has washed my mouth with the milk of the cow).\(^{1064}\) The witnesses from Meir are part of a distinct pattern, especially in M30C and M37C which only have the second half of the spell. This can be seen in II,83,b, where the witnesses from Meir have a circumstantial $sdm\cdot n\cdot f$ ($iw$($zf$) $sdm\cdot n\cdot f$), followed by a circumstantial $sdm\cdot n\cdot f$ (tempqr$^{r}$ $sl'$use): $iw$ $dz\cdot n\cdot i$ inn.t $nmi\cdot n\cdot i$ isb.tt p.t (I have crossed the west after I traversed the east of the sky),\(^{1065}\) while the witnesses from Deir el-Bersha have two circumstantial $sdm\cdot n\cdot f$ ($iw$($zf$) $sdm\cdot n\cdot f$) forms: $iw$ $dz\cdot n\cdot i$ inn.t p.t $iw$ $nmi\cdot n\cdot i$ inn.t p.t (I have crossed the west of the sky, I have traversed the west of the sky).\(^{1066}\) However, there is a high level of unique variation which occurs in these witnesses from Meir, especially in M3C. For example in II,87,d, where M3C has a perfective passive participle followed by an imperfective active participle: $iw$ $rd\cdot y$ $n\cdot i$ in $sfg$ $irw$ (that which was given to me by the one hidden of shape), while the other witnesses have passive circumstantial $sdm\cdot f$: $iw$ $rd\cdot i$ $n\cdot i$ $w3\cdot t$ ($i$)$rf$ in $sfg$ $irw$ (a road is given to me by the one hidden of shape).\(^{1067}\) The fact that S2C,a-b is connected to M3C is due to their general dissimilarity from the other witnesses, rather than shared similarity.

\(^{1063}\) de Buck (1938) CT II, p. 81,b (S2C,a).
\(^{1064}\) de Buck (1938) CT II, p. 81,b (B1L).
\(^{1065}\) de Buck (1938) CT II, p. 83,b (M3C).
\(^{1066}\) de Buck (1938) CT II, p. 83,b (B1L).
\(^{1067}\) de Buck (1938) CT II, p. 87,d (M28C).
When compared to the variation in sentence structure (see chapter 3.4.3), it seems that the verbal structure does show clear borders of regional conditioned patterns, which was not visible when the entire sentence structure was taken into regard. Thus, for spell 96, it could be argued that by focussing on the verbal structure, it is possible to visualize regionally conditioned patterns which would be lost when the entire sentence structure is compared. For spell 96, the method used in this chapter shows a clear distinction between the witnesses from Asyut, Deir el-Bersha and Meir, even if this might only be based on dissimilarity from each other, rather than similarity within the different regions themselves.

4.41. Spell group 94-96

As Bonanno\textsuperscript{1068} considers spells 94-96 to be a group, it would be worthwhile to study the verbal structure of the group in addition to single spells, in the same manner as was done for the sentence structure in chapter 3.4.1. For the witnesses that do not have all of the three spells,\textsuperscript{1069} the missing spells were replaced by a string of hyphens for every phrase in which variation in the verbal structure occurred, in the same manner as was done in chapter 4.29 for spell group 1-27 and chapter 4.33 for spell group 30-32. Using the method described in chapter 4.2, the following dendrogram was produced (figure 4.36):

![Dendrogram](image)

Figure 4.36 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of the spell group 94-96.

In this dendrogram there are two main branches, and a separate branch for S1C,a. This branch should be discounted, as it is based on a single data-point.\textsuperscript{1070} The other witnesses from Asyut are placed together on the same branch, which suggest the existence of a distinct pattern in the verbal structure used in Asyut for this spell group.

\textsuperscript{1068} Bonanno (2018), p. 276, 297.
\textsuperscript{1069} For more detail regarding the occurrence of witnesses per spell, and the additions to the method, see chapter 3.4.1 and table 3.38.
\textsuperscript{1070} See chapter 4.38 for more detail.
Even though the witnesses from Deir el-Bersha and Meir are on the same branch, it is clear that there are two distinct patterns in use in these witnesses, which are regionally conditioned.

When compared to the results of the sentence structure (see chapter 3.41.2), it is clear that the non-verbal sections of this spell make it impossible to see regionally conditioned patterns, which are clearly visible in the verbal structure. Thus, the method used in this chapter is not only capable of visualizing regionally distinct patterns in the verbal structure, it allows for the allocation of regional features in the text, which would be lost if only the non-verbal sections of the text were taken into regard. For the spell group of spells 94-96, the verbal structure serves as a stabilising feature for research into regional conditioned variation, as it creates clear borders between the witnesses from Asyut, Deir el-Bersha and Meir.

4.42. Spell 97

In this section, the verbal structure variation in spell 97\textsuperscript{1071} will be discussed. In total, there are four phrases\textsuperscript{1072} in which variation in the verbal structure occurs. Using the method described in this chapter, the following dendrogram was made (figure 4.37):

![Dendrogram for Spell 97](image)

Based on this dendrogram, there does not seem to be any regional conditioned variation in the verbal structure, as there are no branches which uniquely have witnesses from one region. The branch with B1L and B3L might seem separated, but this is due to visualization, as T1L has an identical structure to B1L and B3L, with the exception that the phrase II,92,b-c does not occur in T1L. In a radial phylogram, B1L, B3L and T1L form a cluster. M28C and M37C form a cluster as well. However, as M37C is mostly reconstructed (see figure 3.99), this would be expected, as the reconstructions were based on M28C and M3C.

\textsuperscript{1071} For more detail regarding background, witnesses and reconstructions, see chapter 3.42.

\textsuperscript{1072} See appendix 5.36 for more detail.
The connection of B4C to M28C and M37C furthermore falls within expectations, even though this is based on only two data-points.\textsuperscript{1073} The connection between B1Bo and S10C is rather a result of dissimilarity, as they only share the same structure in one phrase (II,92,a), although this variation is unique to B1Bo and S10C. In this phrase, B1Bo and S10C have prospective \textit{s\textit{dm-f}} for \textit{smn} (to establish): \textit{smn-f ūkr.t=t m wp.t rε} (so that he will establish your adornment on the brow of Re),\textsuperscript{1074} while B4C, M28C and M37C have a prospective \textit{s\textit{dm-f}} for \textit{rdi} (to give), followed by a subjunctive \textit{s\textit{dm-f}} of \textit{ptr} (to see): \textit{di-t ptr=s hkr-t m wp.t rε it ntr.w} (so that you will cause that she sees your adornment on the brow of Re, the father of the gods).\textsuperscript{1075} B1L, B3L and T1L have the prospective \textit{s\textit{dm-f}} for \textit{rdi}, followed by a passive subjunctive \textit{s\textit{dm-f}} of \textit{ptr}: \textit{di-i ptr hkr-t m wp.t rε} (so that I cause that your adornment is seen on the brow of Re)\textsuperscript{1076} and M3C has a prospective \textit{s\textit{dm-f}} of \textit{ptr}: \textit{ptr=i b=t=i šw.t=i m wp.t rε} (so that I will see my soul and my feather on the brow of Re).

For spell 97, the method used in this chapter does not seem to visualize regional conditioned variation in the verbal structure. However, it seems clear that the verbal structure variation in this spell is not regionally conditioned, which would make it impossible to visualize it. The placement of the witnesses seems to fall within expectations. Thus, the method does seem to work as intended.

4.43. Spell 151

In this section, spell 151\textsuperscript{1077} will be discussed. In this spell, there are a total of thirteen phrases in which variation in the verbal structure occurs.\textsuperscript{1078} Using the method described in chapter 4.2, the following dendrogram was created (figure 4.38):

\textsuperscript{1073} Phrase II,91,d and II,92,a.
\textsuperscript{1074} de Buck (1938) \textit{CT II}, p. 92,a (B2Bo).
\textsuperscript{1075} de Buck (1938) \textit{CT II}, p. 92,a (B4C).
\textsuperscript{1076} de Buck (1938) \textit{CT II}, p. 92,a (B3L).
\textsuperscript{1077} For more detail regarding background, witnesses and reconstructions, see chapter 3.43.
\textsuperscript{1078} See appendix 5.37 for more detail.
Figure 4.38 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 151.

In this dendrogram, the only evidence of some regional conditioned variation in the verbal structure can be extrapolated based on the vertical position of the witnesses. As all witnesses from Deir el-Bersha are in the upper half of the dendrogram, some similarity could be suggested. This is more clearly visible when the dendrogram is visualized as a radial phylogram (figure 4.39). In the central section of the radial phylogram, one can see that although not truly clustered, the witnesses from Deir el-Bersha are grouped closer together, while the other witnesses are scattered as separate branches. Thus, although these witnesses are not alike, there does seem to be some underlying similarity. This can be seen in II,258-259,c-a, where the witnesses from Deir el-Bersha have a prospective $sdm$-$f$: $hz.yi$ $r$ $ns.ti$ $im.t$ $hz.t$ $wis$ $r'$ (I will descend to the seat which is in the forepart of the bark of Re),$^{1079}$ where L1L has a nominal $sdm.n$-$f$ (balanced sentence): $hz.n$-$i$ $m$ $ns.t$ $im.t$ $wis$ (I have descended into the seat which is in the bark), while Sq3Sq has a nominal $sdm.n$-$f$ (emphatic use): $hz.n$ $snni$ $pn$ $r$ $ns.t$-$f$ $im.t$ $dp.t$ $r'$ (this $snni$ has descended even to his seat, which is in the boat of Re).$^{1080}$

Nonetheless, it would be assumptive to consider this a proper pattern in the verbal structure. It only suggests some underlying similarity, even though the witnesses from Deir el-Bersha are more similar to each other than to the witnesses from the other regions.

As S14C was placed on its own branch, it could be considered a distinct pattern from Asyut. However, this would be based on a single witness. Moreover, the structure in S14C is always shared with at least one other region, except for II,225,a and 256,e. For example, in II,225,a, S14C has the infinitive for $pri$ (to go forth): $pr.t$ $m$ $hz.t$ $m$ $hr.t-nfr$ (going forth from the tomb in the necropolis), where B1C has the

$^{1079}$ de Buck (1938) CT II, p. 258-259,c-a (B1C). Note however that S14C has this structure as well, as there is no structure completely unique to Deir el-Bersha in this spell, as the structure is always shared with at least one other region.

$^{1080}$ Variation between L1Li and Sq3Sq is due to II,258,b, which provided the second $sdm.n$-$f$ for L1Li, as this phrase does not occur in Sq3Sq.
infinitive of wn (to open): \( wn \ h3.t \ m \ grh \) (opening the tomb in the night). B3Bo expands on B1C, adding a subjunctive for pri and an imperfective relative \( sdm-f \) for mri (to love, to wish): \( wn \ r \ n \ h3.t \ pr.t \ s.t \ r \ mrr=\)s (opening the gate of the tomb, so that a woman may go forth according to that which she wishes). For the witnesses from Saqqara there does not seem to be a clear underlying pattern.\(^{1081}\)

For this spell, the method used in this chapter is not capable of visualizing regional conditioned variation in the verbal structure, as it does not seem to exist. There is the suggestion of some underlying similarity in the witnesses from Deir el-Bersha, although it is only visible when a radial phylogram is used. Moreover, it could not be considered a sign of a regional conditioned pattern. It could be argued that there might be a distinct pattern in Asyut. However, as this would be based on one witness only, it would be assumptive at best.

### 4.44. Spell 154

In spell 154,\(^{1082}\) there are a total of nineteen phrases in which variation in the verbal structure occurs.\(^{1083}\) When the method used in this chapter was applied, the following dendrogram was produced (figure 4.40):

![Figure 4.40 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 154.](image)

In this dendrogram, there is one large central branch, and three separate branches. The left branch, containing S3C, S9C,a and S9C,b is problematic. S9C,b only has two phrases\(^{1084}\) in which variation in the verbal structure occurs, and of these two, it only share the same structure with S9C,a in phrase II,266-

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\(^{1081}\) Sq6C and Sq3Sq only have the same structure in II,256,c and II,258,a, which both share the structure with at least one other region.

\(^{1082}\) For more detail regarding background, witnesses and reconstructions, see chapter 3.44.

\(^{1083}\) See appendix 5.38 for more detail.

\(^{1084}\) II,266-267,d and II,268-269,e.
267,d. Here, S9C,a-b have the infinitive šḥ (to be potent) twice: šḥ ṭp is šḥ m ḫr.t-ṇfr (being potent upon the land, being potent in the necropolis),\(^{1085}\) where the other witnesses have this infinitive once: šḥ m ḫr.t-ṇfr (and being potent in the necropolis).\(^{1086}\) Moreover, the connection between S3C and S9C,a is less compelling than the dendrogram suggests. The connection between these witnesses is that they both have a unique variation in II,270-271,d, rather than a similarity, as the further phrases of S9C,a have the same structure that was used in S2C, S2P, S3P and S1Tū as well. Thus, this branch represents dissimilarity with the other witnesses, instead of an underlying structure.

As M38C is on its own sub-branch, and quite distant from the other witnesses, it could be suggested that there might have been a distinct pattern in the verbal structure of Meir. For example, this is visible in II,272-273,a, where the majority of the witnesses have a first person stative of ṭḥ (to know), followed by a perfective passive participle (feminine singular) of tm (to not do): iw=ḫ ṭḥ.ki ḫsḏ.t ḫwwnw ṭmn.t bs ḫr mż.w ḫs (I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced),\(^{1087}\) where M38C only has the first person stative: iw=ḫ ṭḥ.kwi [ḥsḏ.t ḫwwnw] (I know the Ennead of Heliopolis). However, it would be assumptive to consider the pattern in M38C a regional pattern for Meir, as this is based on one witness only.\(^{1088}\)

The central branch contains all the witnesses from Deir el-Bersha, which provides a clear indication that there was a distinct pattern in the verbal structure. This can be seen in II,284-285,c, where the witnesses from Deir el-Bersha have a ṣḏm. ṭf followed by a subjunctive ṣḏm. ṭ: r ḫḥp.t iw.ḥ. w iw.ḥ sf wi (until the heir comes to be). May he inherit (from me), where the witnesses from Asyut only have the ṣḏm. ṭ: r ḫḥp.t iw.ḥ w (until the heir comes to be).\(^{1089}\) However, S1C,a-b is connected to this branch as well. This can be seen in II,280-281,d, where the witnesses from Deir el-Bersha and S1C,a-b have the lemma ḫḥp (to meet): ṭḥ pw ḫḥp.n ṣw ḫnḥ ins. ṭ (it is Re, the one who is in his red linen has met him),\(^{1090}\) where the other witnesses from Asyut have the lemma ḫḥp (to snatch): ṭḥ pw ḫḥp.n ṣw ḫnḥ ins. ṭ (it is Re, the one who is in his red linen has snatched him).\(^{1091}\) Although it is clear that these witnesses do not follow the same pattern as is used in the other witnesses from Asyut, the connection between S1C,a-b and B1L is less compelling than the dendrogram suggests. In total, there are only eight phrases of the nineteen in which these witnesses have a similar structure.\(^{1092}\) Thus, although S1C,a-b clearly uses a different pattern than what was used in the other witnesses from Asyut, it varies enough not to be considered part of the Deir el-Bersha group. Additionally, although common ground between the witnesses from Deir el-Bersha exists, the multitude of sub-branches makes it clear that there is a reasonable level of freedom in the verbal structure of Deir el-Bersha as well.

\(^{1085}\) de Buck (1938) CT II, p. 266,d (S9C,a).
\(^{1086}\) de Buck (1938) CT II, p. 266,d (S2P).
\(^{1087}\) de Buck (1938) CT II, p. 272,a (S2P).
\(^{1088}\) Moreover, this witness only has four of the nineteen phrases (II,268-269,e, II,268,271,f-c, II,270-271,d, II,272-273,a) in which variation in the verbal structure occurs, which might be the reason for its placement as well.
\(^{1089}\) de Buck (1938) CT II, p. 284,c (S1Tū).
\(^{1090}\) de Buck (1938) CT II, p. 280,d (S1C,a).
\(^{1091}\) de Buck (1938) CT II, p. 280,d (S2P).
For spell 154, the method used in this chapter seems to suggest that there are distinct patterns in the verbal structure for Asyut, Deir el-Bersha and Meir. However, the borders are fuzzy, and especially the placement of S1C,a-b makes any clear distinction problematic. Additionally, as S3C and S9C,a-b show, the connections between the witnesses might lie more in dissimilarity.

4.45. Spell 162

The following section will discuss spell 162. In this spell there are a total of 25 phrases in which variation in the verbal structure occurs. Using the method described in this chapter, the following dendrogram was made (figure 4.41):

Figure 4.41 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 162.

1093 For more detail regarding background, witnesses and reconstructions, see chapter 3.45.
1094 See appendix 5.39 for more detail.
In this dendrogram, there are two main branches, with a separate branch for B1Bo. Even though M23C looks like a separate branch as well, when the dendrogram is rendered as a rectangular cladogram, it becomes clear that M23C belongs to the same branch as BH2C, BH1Ox, G1T and M22C (figure 4.42). Due to the fact that there are witnesses from Beni Hasan, Gebelein and Meir on this branch, it is clear that this branch represents a pattern in the verbal structure, but that this variation is not regionally conditioned. Moreover, there are barely any shared structures in this group, which suggests that this branch is based on dissimilarity from the other witnesses.

A1C and T3C share a sub-branch, which is sensible if one considers that these two witnesses seem to represent an Upper Egyptian school of coffin decoration. However, as G1T is placed on a different branch, it does not seem that this school used the same verbal structure in the phrases. Moreover, A1C only has two of the 25 phrases, and the first is a unique variation. Thus, the placement together with T3C could be considered accidental, as the structure in phrase II,390,b is the same in nearly every other witness.

Although there is some clustering between B2Bo, B3Bo and B4Bo, there is no clear sign of a regional conditioned structure in Deir el-Bersha, as B1Bo is quite different from these witnesses, even though it belongs to the same set of coffins. Moreover, B6C, which belongs to the same group in Willems, is similar to both B1Bo and the B2Bo, B3Bo and B4Bo group, which explains its position in the middle. This connection can be seen in II,399,b, where B2Bo, B4Bo and B6C have a nominal sdm-f of dd (to say), followed by a perfective participle of rdi (to give) and a relative sdm-f of smsi (to deliver): dd-i n-k rn-k rn n rdi n-s hri=s sms.y=k (I say your name to you, the name of that which was given to it by me, which you delivered). In the same phrase, B1Bo and S2C have the nominal sdm-f of dd, followed by a relative sdm.n-f of rdi, a nominal sdm-f of rh (to know) and the relative sdm-f of smsi: dd-i n-k rn-k rn n rdi.n-k sn rh-i sms[y-k] (I say your name to you, the name of which you have given them. I know that which you delivered). However, as S2C share the same structure in 20 of the 25 phrases with B6C as well, it is clear that there is no real distinct pattern in Deir el-Bersha. On the other hand, in the

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1096 II,389,b and II,390,b.
1097 Only S2C has a different structure, and M23C does not have this phrase at all.
1098 de Buck (1938) CT II, p. 399,b (B2Bo).
1099 de Buck (1938) CT II, p. 399,b (B1Bo).
1100 Only in II,390,b, II,395,b, II,399,b, II,403,a and II,403,b.
stemma of Jürgens,\textsuperscript{1101} there is actually a distinction between the Deir el-Bersha group and Asyut,\textsuperscript{1102} in broadly the same groups as seen here.\textsuperscript{1103}

In spell 162, the method used in this chapter is not capable to visualize regional conditioned variation in the verbal structure, as there does not seem to be one. Nonetheless, the method does show that there are two general patterns in use, which are not unique to one region. There seems to be a preference per region to which verbal structure pattern to use, as there is no overlap in one region between the two main patterns.

4.46. Spell 165

The following section will discuss spell 165.\textsuperscript{1104} In this spell there are a total of nine phrases in which variation in the verbal structure occurs.\textsuperscript{1105} The following dendrogram (figure 4.43) was created using the method described in this chapter:

\textsuperscript{1101} See Jürgens (1995), p. 99. However, it needs to be noted that this stemma does not represent spell 162 alone, but numerous additional spells as well.
\textsuperscript{1102} Assuming that Y1C indeed originated from Asyut.
\textsuperscript{1103} Type $\lambda$ for the witnesses of Deir el-Bersha, separated in $\lambda$ for B1Bo, $\lambda$1 for B6C and $\lambda$2 for B2Bo and B4Bo, as seen here. Type $\nu$ for S2C and Y1C. However, Jürgens suggested a closer connection between S2C and Y1C that can be seen in figure 4.41.
\textsuperscript{1104} For more detail regarding background, witnesses and reconstructions, see chapter 3.46.
\textsuperscript{1105} See appendix 5.40 for more detail.
In this dendrogram, there is a main branch and a second branch for S1C and S2C. These witnesses should be considered a cluster, as they use an identical verbal structure. This can be seen in III,7,b, where S1C and S2C have a first person stative for ооруж (to be uninjured): ооруж.ki contre sdb nb (I am uninjured from any restraint).\textsuperscript{1106} While B1Be, B1C, B17C and B2L,a have a first person stative for ооруж, followed by an imperfective active participle for وضوع (to make whole): ushman وضوع wi contre sdb nb (I am uninjured, which makes me whole from any restraint).\textsuperscript{1107} Although damaged, M2C and M22C have a two first person statives for both وضوع and وضوع, followed by an imperfective active participle for وضوع: وضوع.ki وضوع wi contre sdb nb (I am uninjured and I am made whole from any restraint).\textsuperscript{1108} While all other witnesses have a unique structure, for example B4Bo, which has a nominal sdn won for وضوع and a passive nominal sdn won for وضوع: وضوع 실효. won ین sdn won [m contre sdb] (this 실효. won is uninjured and this 실효. won is made whole from the restraint). It could be suggested that S1C and S2C represent a distinct pattern in the verbal structure of Asyut, but as these witnesses belong to the same owner, and are often distinct from each other and other witnesses from Asyut,\textsuperscript{1109} it would be assumptive to assign a pattern in Asyut based on these witnesses alone.

In this dendrogram, there is a sub-branch for B1Be, B1C, B17C and B2L,a. These witnesses represent a cluster of witnesses with the same verbal structure. Moreover, this structure can be clearly seen in III,6,a, which occurs in all witnesses except these four.\textsuperscript{1110} Even though B2L,b is on the other sub-branch, this does not imply that B2L does not belong to this group. B2L,b only consists of one phrase, III,6,a. As this phrase does not occur in B2L,a, B2L,b should be on a different branch. However, its placement in proximity to other witnesses from Deir el-Bersha might be random, as based on this phrase alone, B2L,b could have been placed with S1C and S2C as well.

The right sub-branch contains witnesses from Deir el-Bersha and Meir. However, the placements of M2C and M22C are dubious, as most of the verbal forms of these witnesses have been reconstructed.\textsuperscript{1111} Thus, the placement near the witnesses from Bersha could be due to the reconstructions, rather than the original text. Moreover, the connection between B3C and M2C seems to be based on dissimilarity with the other branches, rather than similarity, as these witnesses only share the same structure in four of the nine phrases.\textsuperscript{1112} In comparison, B2Bo and B3C share the same structure in six phrases.\textsuperscript{1113} Thus, the connection between Deir el-Bersha and Meir is less strong than the dendrogram suggests. Moreover, four of the nine phrases have only one witness which varies, for example in III,6,b, where the majority of the witnesses have the lemma ىشى (to flourish): ىشى mis.t rě ый msf.t rě nb (so that the liver of Re will flourish because of Maat, every day),\textsuperscript{1114} while B5C has the lemma ىشى (to overflow): ىشى.w mis.t rě ый msf.t rě nb (so that the liver of Re will overflow because of Maat, every day).

\textsuperscript{1106} Buck, 1947, p. 7,b (S1C).
\textsuperscript{1107} Buck, 1947, p. 7,b (B1C).
\textsuperscript{1108} Buck, 1947, p. 7,b (M22C). The وضوع.ki is reconstructed in both witnesses.
\textsuperscript{1109} See for example spell 30 (chapter 4.30), 32 (chapter 4.32) and 75 (chapter 4.36).
\textsuperscript{1110} Additionally it can be seen in III,7,b, discussed above.
\textsuperscript{1111} See figure 3.108 in chapter 3.46.1.
\textsuperscript{1112} III,7,a, III,10,a, III,12,a and III,13,a.
\textsuperscript{1113} Only in III,7,b, II,9,b and III,10,a does the verbal structure vary.
\textsuperscript{1114} Buck, 1947, p. 6,b (B1C).
In spell 165, the method used in this chapter is capable of visualizing regional conditioned variation in the verbal structure. There seems to be a distinct pattern in Asyut, even though it is only based on the coffins of one man. Additionally, there seems to be at least two patterns in Deir el-Bersha. One of these patterns is clearly distinct, while the other pattern seems to have more overlap with the witnesses of the other regions. Thus, this pattern could rather reflect a more general pattern for this spell that was used in Meir as well.

4.47. Spell 166

Spell 166 is a short spell, with only three phrases in which variation in the verbal structure occurs. Using the method described in this chapter, the following dendrogram was made (figure 4.44):

![Dendrogram](image)

In this dendrogram, there are three branches. The right branch, consisting of B17C, S1C and M2C, falsely suggests some connection between these witnesses. However, only S1C shares some similarity with the other witnesses, whereas B17C and M2C do not share the same verbal structure in with any of the other witnesses. Thus, this branch represents the witnesses that are dissimilar from the other witnesses. This can be seen in III,16,a, where S1C follows the structure of the majority, which use an imperative: imi n-i nn sw.wt (give me these offerings), where B17C has a passive circumstantial sḏm-f: iw rdi.w n-i sw.wt (offerings are given to me), and M2C does not have a phrase. Note that B4Bo has a unique structure, as it has two imperatives: imi n ḏḥwty-nḥt [f.w] ḫr mnnw imi n ḏḥwty-nḥt nn sw.wt (give to ḏḥwty-nḥt bread with Min, give these offerings to ḏḥwty-nḥt).

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1115 For more detail regarding background, witnesses and reconstructions, see chapter 3.47.
1116 See appendix 5.41 for more detail.
1117 Buck, 1947, p. 16,a (S1C).
The placement of M22C on the left branch can be ignored, as it was more than 50% partially or fully reconstructed.\textsuperscript{1118} However, if M22C is discounted, the left branch becomes a representation of the witnesses from Deir el-Bersha. Within this Deir el-Bersha branch, there is a sub-branch, which resembles the distinct pattern which was seen in spell 165, as B1Be, B1C and B2L were placed on the same sub-branch. Moreover, this is reflected in III,14,a, where B1Be, B1C and B2L have a stative for phr, in the construction $\text{ts-phr}$ (vice-versa): $\text{s\textit{mm.t} im-i s\textit{sn.wt-i ts phr}}$ (the guide with me is my unstopper, and vice-versa).\textsuperscript{1119} All the other witnesses have a unique structure, for example B5C, which has an imperfective active participle (masculine singular) for smt (to hear), followed by an imperfective participle for sdm (to hear) and the stative of the $\text{ts-phr}$ construction: $\text{in smt wi sdm.w ts phr}$ (it is the one who hears me who is heard, and vice-versa), or B4Bo, which only has a imperfective active participle (feminine singular) for smt: $\text{i[n] smt.t}$ (it is the one who hears).

For spell 166, the method used in this chapter seems to be capable to visualize regional conditioned variation in the verbal structure, but only on the condition that certain witnesses are ignored. However, as one of the three phrases with variation in the verbal structure has a unique variation, any placement of witnesses is based on one or two data-points at best. This results in deceptive branches, as B17C and M22C are completely unique in their structure, but are placed on the same branch, as they are dissimilar from all other witnesses. Nonetheless, as M22C is badly damaged, it is possible to suggest that there are at least two distinct patterns in Deir el-Bersha, were the other regions all have their own variations.

4.48. Spell 167

In spell 167,\textsuperscript{1120} there are a total of twelve phrases in which variation in the verbal structure occurs.\textsuperscript{1121} Using the method described in this chapter, the following dendrogram was created (figure 4.45):

\textsuperscript{1118} See figure 3.110 in chapter 3.47.1.
\textsuperscript{1119} Buck, 1947, p. 14,a (B1Be).
\textsuperscript{1120} For more detail regarding background, witnesses and reconstructions, see chapter 3.48.
\textsuperscript{1121} See appendix 5.41 for more detail.
In this dendrogram, there is a large branch at the left, and three single witness branches at the right. Most of the left branch represents witnesses from Deir el-Bersha, with the exception of M22C and M23C. The placement of M23C should not hold real value, as it is mostly reconstructed. Even if the reconstructions are correct, this witness only has the final three phrases, in which the verbal structure is the same as B2Bo. However, the same three data-points occur in M22C as well. Thus, M23C could have likewise been placed with M22C, creating a separate Meir branch. Thus, it could be argued that there is a Deir el-Bersha section in the dendrogram. For example, this can be seen in III,19,a, where the witnesses from Deir el-Bersha have a circumstantial sdm=f: dli-k n=it (while you give bread to me), where the other witnesses have a circumstantial sdm.n=f: rdi.n=k n=it lnk.t (after you gave bread and beer to me).

In spell 165, one could see a clear separate section for B1Be, B1C, B17C and B2L. Of this group, in this spell only B1Be, B1C and B17C are left, as B2L is relatively far removed from this group. This is most likely due to III,16,c and III,17,a, where B2L does not follow the same pattern as B1Be, B1C and B17C. Another separate section exists for B4Bo and B3C, but the similarity between these witnesses represents a divergence from the other witnesses from Deir el-Bersha. In III,19,b and III,19,d these witnesses have a unique variation, even though the other phrases generally use the same structure as the other witnesses from Deir el-Bersha. Thus, this branch represents unique features within Deir el-Bersha, rather than a distinct verbal structure. Even so, in III,22,a, B1Be, B1C, B17C and B2L have a

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1122 See figure 3.112 in chapter 3.48.1.
1123 III,24-25,c-a, III,25,b and III,26,c.
1124 Buck, 1947, p. 19,a (B2Bo).
1125 Buck, 1947, p. 19,a (S1C). However, it must be noted that B5C follows this structure.
passive nominal $sdm.\text{n}f: wd.t\ ir.n\ sm2=t$ (wd.t, your hair lock has been made),\textsuperscript{1126} while the other witnesses have an imperative: $h3w.t\ ir\ n=i\ sm2=t$ (Mourner, make your hair lock for me).\textsuperscript{1127}

B5C is the only witness from Deir el-Bersha which does not occur with the others, but rather more closely to S1C and S2C. In total, B5C varies in only four phrases form S1C and S2C.\textsuperscript{1128} Thus, there seems to have been some liberty in the verbal structure of the witnesses within Deir el-Bersha. There seems to be less of a connection between S1C and S2C, but as these witnesses only vary in three phrases,\textsuperscript{1129} they should still be considered akin to each other.

For spell 167, it can be argued that the method described in this chapter works. However, the borders are fuzzy, and due to a similar structure at the end of the spell, the placement of M23C seems to be random. Thus, the dendrogram suggests the existence of a general Deir el-Bersha pattern, in which there is a distinct verbal structure pattern, although the picture is perhaps not entirely convincing. Beside this pattern, there is a high level of freedom to the witnesses. Additionally, it could be suggested that there might be a distinct pattern in Asyut. However, the proximity of B5C does make that less likely, even though S1C and S2C are to some extent distinct from B5C.

4.49. Spell group 165-167

As spells 165-167 are considered a group for the sentence structure,\textsuperscript{1130} it would be beneficial to study these spells as a group for the verbal structure as well. For the witnesses that do not have all of the three spells,\textsuperscript{1131} the missing spells were replaced by a string of hyphens for every phrase in which variation in the verbal structure occurred, in the same manner as was done in chapter 4.29 for spell group 1-27, chapter 4.33 for spell group 30-32 and chapter 4.41 for spell group 94-96. Using the method described in chapter 4.2, the following dendrogram was produced (figure 4.46):

\textsuperscript{1126} Buck, 1947, p. 22,a (B17C).

\textsuperscript{1127} Buck, 1947, p. 22,a (S1C). However, it could be read as $ir.n-i$ (I have made) as well.

\textsuperscript{1128} In III,17,a and III,17,b B5C uses a unique variation, and B5C does not have a phrase in III,24-25,c-a and III,25,b. For another example, see III,19,a, discussed above.

\textsuperscript{1129} In III,18,b, III,19,b there is variation between S1C and S2C, although in both cases it represents an unique variation in S1C. III,19,d does not occur in S1C.

\textsuperscript{1130} See chapter 3.46 for more detail.

\textsuperscript{1131} For more detail regarding the occurrence of witnesses per spell, and the additions to the method, see chapter 3.49 and table 3.46.
Figure 4.46 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of the spell group 165-167.

In this dendrogram, there is one central branch, with three single witness branches for S1C, S2C and Sq10C. Although placed on different branches in this dendrogram, S1C and S2C should be considered to be closer than this dendrogram suggests. When rendered as a radial phylogram (figure 4.47), S1C and S2C are more closely clustered together. Although not clustered on one point, there is more proximity between S1C and S2C than figure 4.46 suggests. Additionally, it makes it clear that Sq10C should be considered its own entity as well, although connected to the witnesses from Asyut. However, as Sq10C only occurs in spell 165, its connection is only based on seven data points, as it only used the first seven phrases of spell 165.\textsuperscript{1132} Thus, it could be argued that there is a distinct pattern for Asyut and Saqqara, which are akin to each other. However, this would only be based on one witness of Saqqara, and two witnesses from Asyut, which belong to the same owner.

The central branch represents the witnesses from Deir el-Bersha and Meir. However, some of the placements of the witnesses from Meir are dubious. For example, M23C only has the final three data-points of the combined spells, which caused it to be placed with B2L\textsuperscript{1133} and B2Bo in spell 167. As was the case there, M23C could just as well have been placed with M22C, which has the same final three data-points. This would have falsely created the suggestion of a distinct Meir pattern.

\textsuperscript{1132} See appendix 5.40 for more detail.
\textsuperscript{1133} Note however that B2L in spell 167 is actually B2L,a in this dendrogram.
Due to the three sub-branches of the central branch, it could be suggested that there are three distinct verbal patterns used for this spell group in Deir el-Bersha. The connection of M2C to the right final sub-branch (figure 4.49) at first seems to pose a problem for this statement, but based on the separate spells, it does not seem that this connection is actually based on this group. M2C does not occur in spell 167, and in spells 165 and 166 it is quite different from the group containing B1Be, B1C, B17C and B2L,a. Even though B17C (in spell 166) and B2L,a (in spell 167) are more distant from the core B1Be and B1C structure, they remain similar. However, as B17C represents a unique verbal structure in spell 166, which is the case for M2C as well, the connection here is most likely based on dissimilarity with the other witnesses, rather than an underlying pattern. This is more clearly visible when the dendrogram is displayed as a radial phylogram (figure 4.48), where M2C is quite distant from B17C. Although placed here, M2C should be considered its own entity. Thus, it would be possible to consider this branch as an example of a distinct verbal structure pattern in Deir el-Bersha.

For this spell group, the method used in this chapter is capable of visualizing regional conditioned variation in the verbal structure, although the placement of the witnesses from Meir complicate matters. Moreover, in the case of M2C, the placement is based on dissimilarity, which makes a group which is clearly distinct in the separate spells (B1Be, B1C, B17C and B2L,a) look like they are similar to a witness from Meir. Nonetheless, there seem to be at least three distinct patterns in the verbal structure for Deir el-Bersha, and a separate structure for both Asyut and Saqqara, even though this is currently based on limited data. There might be a distinct structure in Meir as well, however, it seems that this is closely related to the witnesses from Deir el-Bersha.

4.50. Spell 215

In this section, spell 215\textsuperscript{1134} will be discussed. For this spell, there are a total of nineteen phrases in which variation in the verbal structure occurred.\textsuperscript{1135} Using the method described in this chapter, the following dendrogram was produced (figure 4.50):

\textsuperscript{1134} For more detail regarding background, witnesses and reconstructions, see chapter 3.50.
\textsuperscript{1135} See appendix 5.43 for more detail.
Figure 4.50 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 215.

In this dendrogram, there is one main branch, and a second branch for S1C and S2C. Even though they are placed separately, the vertical distance between the witnesses makes it clear that these two witnesses are not as similar as might be suggested here.

Based only on the right sub-branch of the main branch, it could be suggested that P.Gard.2 originates from Deir el-Bersha, as it is on the same branch as B2Bo and B4Bo. However, this connection is deceiving, as P.Gard.2,a only has the same structure in eleven of the nineteen phrases\(^{1136}\) of B2Bo. This is better visible in a radial phylogram (figure 4.51), where there is a clear distance between P.Gard.2,a-b and the B1Bo, B2Bo, B4Bo, B3C, B2L and M22C cluster. Thus the connection between P.Gard.2 and Deir el-Bersha is less certain than figure 4.50 suggests. Even so, some connection between P.Gard.2,a-b and the witnesses from Deir el-Bersha and Meir can be seen in III,186,a, where this group has a passive $sdm\cdot f$: $rdi\ n\ n\ psd\ .ty$ (while water is given to the double Ennead),\(^{1137}\) where S1C and S2C have a passive $sdm\cdot n\cdot f$: $rdi\ n\ n\ f\ dh\ wy\ ty$ (after Thot was given to him).\(^{1138}\) The suggestion that P.Gard.2 originates from Asyut\(^{1139}\) cannot be supported based on the verbal structure in this spell. Furthermore, as seen in spell 30 and 32,\(^{1140}\) it might be unwise to assume the form of a pattern from Asyut based only on S1C and S2C, which often vary from the other witnesses from Asyut.

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\(^{1136}\) III,180,a, III,180,c, III,181,a, III,181,b, III,183,b, III,186,a, III,186,b, III,187,b III,188,b, III,188,c and III,189,a.

\(^{1137}\) Buck, 1947, p. 186,a (B1Y).

\(^{1138}\) Buck, 1947, p. 186,a (S1C).


\(^{1140}\) See chapter 4.30 and chapter 4.32.
For spell 215, the method used in this chapter is not capable of visualizing regional conditioned variation in the verbal structure, as it does not seem to exist. Moreover, the placement of P.Gard.2 suggests connections between the witnesses that cannot be supported, and only in the radial phylogram display is the distance of this papyrus more visible. The best that can be suggested based on this spell is a pattern used in Deir el-Bersha and Meir, whereas Asyut uses different structures, with a high level of freedom in the verbal structure. If the assumption that P.Gard.2 originates from Asyut is correct, it shows that this free variation is extremely broad. The addition of additional witnesses from Asyut would be extremely beneficial for this spell.

4.51. Spell 225

Spell 225 is one of the longer spells of this chapter, with a total of 30 phrases in which variation in the verbal structure occurs. Using the method described in this chapter, the following dendrogram was made (figure 4.52):

![Dendrogram](image)

Figure 4.52 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 225.

In this dendrogram, there is one main branch, and separate branches for M25C, T1L and S2C,b. The fact that S2C,a and S2C,b ended up on completely different branches would have been expected, as these function remarkably different.

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1141 For more detail regarding background, witnesses and reconstructions, see chapter 3.51.
1142 See appendix 5.44 for more detail.
1143 Which is clearly visible in the sentence structure of this spell as well (chapter 3.51.2). The difference is most clearly visible in how the text refers to the owner, as S2C,a uses a first person, where S2C,b uses a second person.
In this dendrogram, there are multiple sub-branches which suggest the existence of regional conditioned patterns in the verbal structure. However, as all the different regions occur all over the dendrogram, it only reflects that some specific structures exist, but that these are rarely the only pattern used in that region. For example, there is a small sub-branch for B2Bo and B4Bo. This grouping is beneficial, as these witnesses are both part of the same assemblage of supports. Moreover, in the stemma of Jürgens, these witnesses are placed together as well, under type Α1. This can be seen in III,234-235,c, where B2Bo and B4Bo have a nominal sdm.n-f of wnm (to eat): wnm.n-k st (you have eaten it), where MC105, S2C,b and T1L have a nominal sdm.n-f (negation) of wnm: n wnm.n-f st (he does not eat it), while B1C, B4C, B1L, B2L, M2NY, S1C,a-b, S2C,a and Sq4C have a prospective sdm-f (negation): n wnm=k st (you will not eat it) and T1Be, Y1C and Pap.Berl have an infinitive: n wnm st (there is no eating of it).

Another group from Deir el-Bersha is visible in B1C and B2L, which are grouped together in Jürgens as well, under type ξ1. Additionally, in Jürgens B1L is part of ξ3, which is a separate branch of type ξ, which is visible here as well. Although there are too few witnesses to be certain, it is interesting that there is a separation between the B2Bo and B4Bo group, and the B1C, B1L and B2L group, as there is a clear difference in the date of coffin creation between these two groups. This can be seen in III,218-219,d where B2Bo and B4Bo have a prospective sdm-f of rdi (to give), followed by a subjunctive sdm-f of pri (to go forth): rdi ḫn.t pr=k m hrw (the pelican will cause that you go forth in the day). B1C and B2L only have the subjunctive sdm-f of pri: pr=k m hrw (so that you go forth in the day), while B1L has a circumstantial sdm-f of rdi, followed by the subjunctive sdm-f of pri: di ḫn.t pr=k m hrw (while the pelican causes that you go forth in the day).

A similar group that can be considered regionally conditioned comes from the Theban area. In this sub-branch (figure 4.53), there are only witnesses from the Theban area, and it is clear that they behave in a similar manner. This can be seen in III,220-221,a, where they have a relative sdm.n-f of mri (to love): r bw mr.n-k im (to the place where you loved), while the majority of the other witnesses have an imperfective relative sdm-f of mri: r bw nb mrr.w ib=k im (to every place where your heart loves). B1C, B4C, B1L and B2L have the imperfective sdm-f of mri, followed by the infinitive of pri: r bw mrr.w ib=k im pr.t im m grḥ m hrw (to the place where your heart loves going forth there, in

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1145 Buck, 1947, p. 234,c (B2Bo).
1146 Buck, 1947, p. 234,c (T1L).
1147 Buck, 1947, p. 234,c (B1L).
1148 Buck, 1947, p. 234,c (Y1C).
1149 See Willems (1988), p. 70-78, where B2Bo and B4Bo are dated to the late 11th dynasty or the early 12th dynasty, and B1C, B1L and B2L are dated to a period between Sesostris II and Sesostis III.
1150 Buck, 1947, p. 218,d (B2Bo).
1151 Buck, 1947, p. 219,d (B2L). Note that T2L, Y1C and Pap.Berl use this structure as well.
1152 Buck, 1947, p. 219,d (B1L).
1153 Buck, 1947, p. 221,a (T1Be).
the night and in the day),\textsuperscript{1155} while Y1C has a prospective relative of mrı: r bw mrı. yı-i im (to the place where I will love). The T1Be, T2Be, T3Be and T2L group is a good representation of type π in Jürgens, although not with the same sub-division. However, as MC105, T9C and T1L occur on different branches, it cannot be stated that this is the only pattern available in the Theban area.

Some witnesses that share a specific feature, do not seem to share the same verbal structure. In this spell, B1Y,\textsuperscript{1156} S2C,a, Pap.Berl. and Y1C use the first person when referring to the owner, rather than the second person. Thus, one would expect some connection, as this feature would support the suggestion that Pap.Berl. and Y1C originate from Asyut. Moreover, this is clear in the stemma from Jürgens, where S2C,a, Pap.Berl. and Y1C belong to type v. However, this is clearly not the case here. Even though they all occur on the same general sub-branch (figure 4.54), they are placed quite distant from each other. It is not unlikely that this is partially due to the method which was used here to encode the spells. As stated in chapter 2.1.6, if the first-person suffix is written at one point in the spell, it is never added. In this spell, this led to cases where instead a $sdm\textsuperscript{f}$ form, a participle was being read instead, which caused the creation of a variant, where for the artist none existed. For example, in III,220-221,c, where Y1C has an imperfective active participle: $shm$ $m$ $ib\textsuperscript{i}$ (who has power in my $ib$-heart), while the other witnesses have a subjunctive $sdm\textsuperscript{f}$: $shm\textsuperscript{i}$ $m$ $ib\textsuperscript{i}$ (may I have power in my $ib$-heart).\textsuperscript{1157} Notably, there are clear signs that this branch does not actually represent similarity in the witnesses, but is rather a collection of witnesses that were too dissimilar from the other witnesses. For example, B4C and Y1C are on the same sub-branch, but they only share the same structure in three out of the 30 phrases.\textsuperscript{1158} The connection between B1Y and Pap.Berl. is similarly weak, as they only share the same structure in two phrases,\textsuperscript{1159} although it must be noted that B1Y only has the first five phrases to begin with. As the connection is based on only two phrases, B1Y could just as well have been placed with Y1C, with which it shares the same structure in two phrases.\textsuperscript{1160} Thus, it is clear that this branch represents dissimilarity, rather than an underlying verbal structure.

For spell 225, the method used in this chapter is capable of visualizing regional conditioned variation in the verbal structure. However, it can only do so in specific groups that seem to be regionally conditioned, despite the clear presence of alternative patterns in every region. Moreover, there is a high number of witnesses that were grouped together due to dissimilarity, rather than an underlying verbal

\textsuperscript{1155} Buck, 1947, p. 221,a (B2L).
\textsuperscript{1156} However, this spell has only the first five phrases, and could be placed differently because of it.
\textsuperscript{1157} Buck, 1947, p. 220,c (S2C,a).
\textsuperscript{1158} III,216-217,b, III,236-237,a and III,246-247,d.
\textsuperscript{1159} III,216-217,a and III,216-217,b.
\textsuperscript{1160} III,212,a and III,216-217,b.
structure. Moreover, a clear non-verbal feature of S2C,a, B1Y Pap.Berl. and Y1C is lost in the verbal structure, which shows that one should not solely rely on the verbal structure alone. In this spell, there are signs of a distinct pattern that was used in the Theban area, and two patterns from Deir el-Bersha, the separation of which seems to be based on the date of coffin creation.

4.52. Spell 335

In this section, spell 335 will be discussed. Remarkably, as it is the longest spell in de Buck, this spell has a total of 110 phrases in which variation in the verbal structure occurs. This is actually one phrase less than occurred in spell 75. For this spell, the approach used was slightly changed. For the comparison of the phrases, the structure used in de Buck was followed, rather than the structure as it occurs in the witnesses. In this spell, BH1Br, M1Be, M1NY and T1C,b actually changed the order in which certain sections of the spell occurs. However, this is done by thematic unit, and could be considered moving the order of some of the paragraphs. Therefore, as the cohesion of the phrases within the paragraphs is not affected, the exact placement of the phrases seems less important. Moreover, as the alternative order was maintained in chapter 3.52.2, its adjustment does not seem unlikely. Moreover, if the original phrase order was followed, it would only result in a section of text with unique variations for one witness, even though the structure might be identical. This will reduce the number of phrases with variation in the verbal structure, as there would be many more phrases added that would only exist of two groups, with completely different phrases.

Thus, using the order of phrases as depicted in de Buck, the method used in this chapter was applied to create the following dendrogram (figure 4.55):

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1161 For more detail regarding background, witnesses and reconstructions, see chapter 3.52.
1162 See appendix 5.45 for more detail.
1163 I am indebted to Tobias Konrad for providing the material of M1Be to me.
Figure 4.55 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 335.

In this dendrogram, there is one large branch, and two separate smaller branches, one for T1C,a and one for M1C and M54C. The extreme vertical distance of T1C,a is not completely surprising, as this witness represents one of the witnesses without glosses. However, if the lack of glosses was the reason for its distance, it is remarkable that this is not the case for B3C, B9C,b, M1Be and Sq4Sq. Thus, T1C,a represents a different verbal structure. The second small branch, consisting of M1C and M54C follows expectations, as they occurred on the same branch in the verbal structure as well. However, in the stemma of Rößler-Köhler, the connection between M1C and M54C is not as close as seen here, as although M1C and M54C are both part of type ξ, M54C and M1NY are together in the sub-type σ. As M1NY is not on this branch, this connection is not supported in this dendrogram.

The visualisation of the main branch shows two separate branches for the witnesses from Deir el-Bersha. On the right final sub-branch of the main branch (figure 4.56), one can find B3C, B9C,b and B1Y. The fact that these witnesses are separated from the other witnesses is ideal, as this group represents the witnesses from Deir el-Bersha which use the version of the spell without glosses. However, it needs to be noted that this branch is connected to witnesses which do have the glosses. Interestingly, in the stemma of Rößler-Köhler, the connection between B3C and B9C,b is there, under type ζ, where

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1164 B3C, B9C,b, B1Y, M1Be, Sq4Sq and T1C,a do not have glosses, see chapter 3.52.1 for more detail. However, it needs to be noted that B1Y and T1C,a do have some of the glosses.

1165 This is mostly due to the first person suffix, which is habitually written in T1C,b, but not in T1C,a. Thus, where T1C,b would write a sqdm-form, T1C,a would be read as a participle or infinitive instead.

1166 See chapter 3.52.2 as well. However, there are no structures that only occur in these witnesses, as they have unique structures for either M1C or M54C, or the structure is used in other witnesses as well.

B1Y was placed under type μ. Thus, the connection in Rößler-Köhler is not as close as the dendrogram here suggests.

The second sub-branch with witnesses from Deir el-Bersha occurs on the opposite side of the branch (figure 4.57). Here, B5C, B9C,a, B15C and B1P are clustered together. These witnesses represent the witnesses from Deir el-Bersha with glosses. However, the sub-branch includes T1C,b as well, which is the witness from this support that does include the glosses. Although this might look problematic, this does reflect the stemma from Rößler-Köhler, as these witnesses are all grouped under type γ, while B5C and B1P are under the sub-type κ. This sub-division can be seen in IV,222-223,a-b, where B5C and B1P have two nominal $qdmf$ (balanced sentence) forms: $spr-i r t s n sh.tyw (i)m prr[-i] m sbz dsr$ (I arrive at the land of the horizon-dwellers there, I go forth from the holy portal),1168 while the majority of the other witnesses have a nominal $qdmf$ followed by a circumstantial $qdmf$: $spr-i r t s n sh.tyw p.t pr-i m sbz dsr$ (I arrive at the land of the horizon-dwellers of the sky, while I go forth from the holy portal).1169 The only witness that is part of type γ in Rößler-Köhler that is not represented here is M57C, which occurs on a different branch.

In figure 4.58, there is a sub-branch to the right of the main branch, of which figure 4.56 is a part. There is a specific sub-branch for M7C and M8C, which falls within expectations, as these are remarkably similar. This can be seen in IV,222-223,a-b, where M7C and M8C have a nominal $qdmf$ followed by a subjunctive $qdam$: $spr-i r t s n sh.tyw pr.t-i m sbz dsr$ (I arrive at the land of the horizon-dwellers, so that I go forth from the holy portal).1170 In Rößler-Köhler they are part of type ε. The additional branch for T3L is remarkable as well, as the contents therein all belong to the same witness, but have a great variety in length. However, as large sections of T3L,b are reconstructed, based on T3L, the proximity is rather expected. The final sub-branch is not from only one region, as it includes T1Be, T2Be and L3Li. However, as L3Li occurred next to T1Be in the sentence structure (see chapter 3.52.2), its connection here is not surprising. However, when compared with the stemma of Rößler-Köhler, its placement makes less sense, as T1Be, T2Be and L3Li fall under type λ, π, and μ respectively. However, with the exception of Sq1C, Sq7C and T3Be, this entire branch does represent type β in Rößler-Köhler.

In the central left sub-branch of the main branch (figure 4.59), there is another group of witnesses where some of the placement seems to be regionally conditioned, while the rest of the placement of the witnesses is not. The sub-branch containing Sq1C, Sq2C and Sq7C reflects similarity, which is expected, as they were found in the same tomb, and are typologically similar.1171 This can be seen in IV,208-209,c, where they

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1168 de Buck (1951) *CT IV*, p. 222,a-b (B1P).
1169 de Buck (1951) *CT IV*, p. 222,a-b (T1C,b).
1170 de Buck (1951) *CT IV*, p. 223,a-b (M8C). See above for the majority structure of this phrase..
have a passive nominal $sdm\cdot f$ (emphatic use): $dr\; iw\cdot w=i$ (my wrong doings are expelled),\textsuperscript{1172} where the majority of the other witnesses have passive nominal $sdm\cdot f$ (balanced sentence): $dr\; iw=i$ (My wrongdoing is expelled).\textsuperscript{1173} On the other hand, the other witnesses, L1NY, M1NY and Sq1Sq are less easily explained. Although they all occur in Rößler-Köhler under type $v$, they all belong to different subtypes. It is clear that for these witnesses the variation is not due to the region of origin.

For spell 335, the method used in this chapter to visualize regionally conditioned variation seems to work, although with fuzzy borders, or only in the final sections of the branches. Even so, it is encouraging that the witnesses from Deir el-Bersha were placed on different branches, which reflects the use of glosses. Additionally, there are two distinct patterns from Meir, although they only occur in two witnesses each, and additional patterns are clearly available. There is one distinct pattern from Saqqara as well, although only for a specific group of coffins found in the same context. Finally, there seem to be some patterns in the Theban area, although rather based on a single witness, or, for T1Be and T2Be, shared with a witness from el-Lisht.

4.53. Spell 355

In this section, spell 355\textsuperscript{1174} will be discussed. In this spell there are a total of thirteen phrases in which variation of the verbal structure occurred.\textsuperscript{1175} Using the method described in chapter 4.2, the following dendrogram was made (figure 4.60):

![Dendrogram of Spell 355](image)

Figure 4.60 Rectangular phylogram display of the distance based on verbal structure variation between the different witnesses of spell 355.

In this dendrogram, there is one central branch, which consists of two sub-branches. Additionally, there is a separate branch for B1Bo,a and M22C. As M22C is the only witness from Meir, it would be

\textsuperscript{1172} de Buck (1951) \textit{CT IV}, p. 208,c (Sq1C). Variation is due to the use of a $sdm\cdot n\cdot f$ in IV,208,d. Note that M1NY has this structure as well.

\textsuperscript{1173} de Buck (1951) \textit{CT IV}, p. 208,c (B9C,a).

\textsuperscript{1174} For more detail regarding background, witnesses and reconstructions, see chapter 3.53.

\textsuperscript{1175} See appendix 5.46 for more detail.
assumptive to suggest that it represents a specific Meir pattern. Moreover, as it is more than 70% partially or fully reconstructed,\textsuperscript{1176} which was usually based on B2Bo or B4Bo, it is remarkable that it did not end up on the same branch.

There is some distance between B1Bo,a and B1Bo,b, which come from the same support. Although one would expect this to lead to the same general structure, it is not the case here. This was likely intentional, as B1Bo and B2Bo belong to the same owner, which would mean that the same spell occurred three times for the same person. Moreover, this can be seen in V,3,c, where B1Bo,a has a subjunctive $sdm$-f: $ir$ $i$ $wi$.t $p$.t $tn$ $m$ $mh(y)$.t (if this sky comes as the north wind), while B1Bo,b and the other witnesses have a prospective $sdm$-f: $ir$ $i$ $wi$.t $p$.t $tn$ $m$ $mh(y)$.t (if this sky comes as the north wind).\textsuperscript{1177}

When compared to spell 75, it is remarkable that there is much distance between A1C and G1T, which should be considered part of a group.\textsuperscript{1178} However, for this spell, this clearly does not apply for the verbal structure. This can be seen in V,4,a, where G1T has a nominal $sdm$-n-f: $hms$-$n$-i $hr$ $rsy$ $s(w)$ (I sat even upon the south of it), while A1C and the other witnesses have a prospective $sdm$-f: $hms$-$i$ $m$ $rsy$ $s(w)$ (then I will sit in the south of it).\textsuperscript{1179}

The only section that can be suggested to be regionally conditioned is S1C and S2C, which represent a cluster, as they are nearly identical.\textsuperscript{1180} For example, this can be seen in V,7,a, where S1C and S2C have a nominal $sdm$.n-f of $ith$ (to pull): $ith$.-$n$-i $imm$ $m$ $sr$.t-$i$ (I have pulled the skin even from my nose),\textsuperscript{1181} while the majority of the other witnesses have a infinitive for $ith$: $ith$ $imm$ $m$ $sr$.t (pulling the skin from the nose).\textsuperscript{1182} The other witnesses have unique structures, as G1T has an imperfective passive participle for $wbz$ (to pull): $hn$ $wbz$ $imm$ $sr$.t (the face (is that) which is opened of the skin of the nostril), while A1C has a first person stative for $wbz$: $hn$ $wbz$.k$($wi$) $imm$ $sr$.t-$i$ (the face, I am clearing of the skin of my nostril).\textsuperscript{1183} BH3Ox has a nominal $sdm$-f for $ith$, but is reconstructed: $[ith]$. $iwn$.w ($i$) $imm$ $<m>$ $sr$.t (the colour and skin is pulled even <from> the nostril). However, as S1C and S2C belong to the same owner, it would be assumptive to suggest they represent a distinct structure of Asyut. Moreover, their structure is remarkably similar to B4C,\textsuperscript{1184} which makes it unlikely that there is a truly distinct pattern in Asyut.

In spell 355, the method used in this chapter is not capable of visualizing regional conditioned variation in the verbal structure, as there does not seem to be one. This reflects the result in chapter 3.53.3. Even

\textsuperscript{1176} See figure 3.127 in chapter 3.53.1.
\textsuperscript{1177} de Buck (1954) CT V, p. 3,c (B1Bo,b).
\textsuperscript{1179} de Buck (1954) CT V, p. 4,a (A1C).
\textsuperscript{1180} The only variation occurs in V,4,b and V,4,c, which does not occur in S2C.
\textsuperscript{1181} de Buck (1954) CT V, p. 7,a (S1C).
\textsuperscript{1182} de Buck (1954) CT V, p. 7,a (B4Bo). Occurs in B1Bo,a-b, B2Bo, B4Bo and M22C (reconstructed).
\textsuperscript{1183} This could be read as a relative $sdm$-f as well: $wbz$-k (which you opened).
\textsuperscript{1184} The only variation between B4C and S1C occurs in V,2,a, which does not occur in S1C, and V,5,c, V,6,a and V,7,b, which do not occur in B4C, and V,7,b, where B4C has a different structure.
though the witnesses from Meir and Beni Hasan are on distinct branches, it would be assumptive to suggest that this represents distinct patterns in the verbal structure.

4.54. Spell 398

The final spell of this chapter is spell 398. In this spell, there are a total of 39 phrases in which variation in the verbal structure occurs. Note that for the purposes of this chapter, this spell has an additional witness, M1Be. Using the method described in chapter 4.2, the following dendrogram was produced (figure 4.61):

![Dendrogram](image)

Based on the vertical division alone, there are three clear groups in this dendrogram. One for the witnesses from Meir, one for T3L and a final one for A1C, G1T and G2T. Although the top section of the dendrogram consists of a witness from Aswan, and two from Gebelein, it should be considered one pattern, as these witnesses should be considered one group, representing a south Egyptian school of coffin decoration in the first intermediate period. Thus, it is remarkable that this is reflected in the verbal structure. For example, this can be seen in V,150,c, where A1C, G1T and G2T have an imperfective active $sdm.f$, followed by a relative $sdm.n$-$f$: $ntsn$ $pw$ $\dd$ $w$ $n$-$sn$ $m$ $pr$ $\sn$ $pw$ $\dd$.$n$-$sn$ $hr$ $nb$ (it is them who they take from the storehouse, them who they have taken (to) Horus, the lord). In the same phrase, the witnesses from Meir have an imperfective active participle, followed by the relative $sdm.n$-$f$: $ntsn$ $pw$ $\dd$.$w$ $n$-$sn$ $m$ $\sn$ $pw$ $\dd$.$n$-$sn$ $im$ $n$ $\lr$ $nb$ (it is they who take for them from the storehouse, they who

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1185 For more detail regarding background, witnesses and reconstructions, see chapter 3.54.
1186 See appendix 5.47 for more detail.
1187 I am indebted to Tobias Konrad for making this material available to me.
1189 de Buck (1954) CT V, p. 150,c (G1T).
they have taken there, for Horus, the lord), while T3L has a relative sḏm·f, followed by the relative sḏm·n=f: [ntsn] pw [š]d=k m-s m pr šntš=pw šd·n=s=m pr hr nb (It is them, who you took from it, from her storehouse, them who they have taken (to) Horus, the lord).

The placement of T3L additionally seems to suggest a distinct pattern of the verbal structure in the Theban area, although it must be mentioned that this is only based on one witness. However, the vertical division makes it clear that it is distinct from the Meir group as well as the south Egyptian school of the first intermediate period.

The final section represents the witnesses from Meir. Here it is clear that there is a distinct pattern in the verbal structure from Meir. However, some internal divisions are visible. M3C, M13C, M21C and M46C are part of the same sub-branch. The fact that these occur on a separate branch is remarkable, as all these witnesses do not have the conclusion section of the spell. Thus, it seems that the program is able to create a divergence in the witnesses from Meir based on the absence of a section of text.

Additionally, there is a sub-branch for M5C and M6C. M6C was badly damaged and reconstructed based on M5C. Thus, the connection between these witnesses could be due to the reconstructions, rather than the original text, such that this sub-branch should not be taken as evidence of a distinct pattern in the verbal structure.

In spell 398, the method described in this chapter is clearly capable of visualizing regional conditioned variation in the verbal structure. In this spell, there are three distinct patterns, all bound to a different region. There is a distinct pattern for the witnesses of the Aswan and Gebelein group, a distinct pattern for the Theban area, and one for the witnesses from Meir. Within Meir, it is possible to see a distinct group, which seems to be based on the absence of the conclusion section of the spell.

4.55. Conclusion and final remarks

In this chapter it was intended to show the benefits of using the protein sequencing method on the verbal structure alone, to analyse whether there are regional conditioned patterns in the verbal structure of the Coffin Texts.

The benefits of studying the verbal structure, rather than the sentence structure was most clearly visible in spell 30, the spell group of spells 94-96 and spell 398. In these spells, there was clear regional conditioned variation, which was less obvious in the sentence structure variation. However, these seemed to be the exception, rather than the rule. Even if some regional conditioned variation can be suggested, the borders between groups are often fuzzy, or there are deceptive results due to branches based on dissimilarity. When the discussion from chapter 3.55 is taken into regard however, this is not completely surprising. Only dealing with the phrases in which variation in the verbal structure occurs leads to a low number of data-points in the majority of spells, often below the minimum of 20 data-

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1190 de Buck (1954) CT V, p. 150,c (M2NY).
1191 This distinction can be seen in V,105,c, discussed above.
1192 See figure 3.129 in chapter 3.54.1.
point that was suggested in chapter 3.55. As the number of phrases in which verbal variation occurs is always less than the number of phrases that occur in the spell, many separate spells cannot pass this threshold. This is an issue that is difficult to resolve, although it would be possible to reduce the underlying problems by applying this method more on the spell groups, rather than the separate spells.

A major issue that stems from the low number of data-points, combined with unique variation, is the apparent tendency to create branches of dissimilarity. As these cannot be visually distinguished from the other branches, it is a necessity to cross-reference the dendrogram with the amino-acid codes used, which hampers the applicability of the results.

Moreover, the display type of the dendrogram becomes more pressing as well, as in comparison to the sentence structure, there are more clusters of witnesses, which are more clearly visible when a radial phylogram is used, rather than a rectangular phylogram. It seems that in regard to the visualisation, a multiplicity of approaches might be beneficial.

However, some of these issues might alternatively be addressed by changing the approach to allocating. In the same manner as chapter 3, this chapter used a binary approach to allocate variation. Instead, it might be more suitable to allow for a more gradual scale. However, as important variation might be lost because of a less strict approach, it would still not be recommended. On the other hand, a more lenient approach might allow for the limitation of unique variation due to obvious corruptions of the verbal forms.

Overall, the protein sequence method for the visualisation of regional conditioned variation is promising. However, it should not be used on its own, but rather as a supporting feature for additional avenues of research, including the sentence structure variation discussed in chapter 3.
5. Regional variation in the graphical form of the verbal lemmas of the *Coffin Texts*

As chapter 3 and chapter 4 showed, there are signs that the sentence and verbal structure in the Coffin Texts can reflect a regional conditioned pattern. In this chapter, the focus is not on the separate spells, but rather on the corpus as a whole. As a full study of regional conditioned variation in every word in the Coffin Texts would be a monumental task,\(^{1193}\) the focus of this chapter rather lies on the verbal forms. In this chapter, the verbal forms will be studied in order to see if there are regional preferences in the writing, use and occurrence of the graphical form of verbal lemmas.

5.1. Introduction

As one could see in chapter 3 and chapter 4, there are clear signs of regional conditioned patterns in the structure of the *Coffin Texts*, be it in the structure of the phrase, or in the verbal structure. However, as the focus of these chapters was limited to the possibilities of visualizing these patterns, there was only consideration for the existence of these patterns, rather than to explain what they are. It is beyond the scope of this thesis to provide the detailed forms of this structure, even though they could theoretically be extracted. Moreover, as was the case with the earlier two chapters, any type of work regarding this structure would be restricted to spells, rather than the entire corpus. Thus, it would not be possible to make any general claim regarding the language used in the *Coffin Texts* of a specific region.

The aim of this chapter is to describe some features of the graphical forms\(^{1194}\) of the verbal lemmas which were used in the *Coffin Texts*, to point out regional preferences in regard to the graphical forms used for that lemma. The purpose of this description is to show that there are regional patterns in the graphical forms of the lemmas, and that these patterns might be used to support suggested origins of texts.\(^{1195}\) Although this chapter only deals with the *Coffin Texts*, it is intended to show the potential of this approach, regardless of the type of text studied.

The focus will lie on providing visual depictions of the variations in the graphical forms used for every verbal lemma, and describe the variations which can function as distinctive markers that suggest a

1193 For the relatively small section of spells I have encoded in my database, the current number of tokens is 89331. Thus, the total number of tokens for the *Coffin Texts* published by de Buck alone would be massive.
1194 Due to the nature of the hieroglyphic script, spelling is an insufficient description for the 2-dimensional interaction between the graphemes which makes up the word, as spelling only describes the sequence of graphemes used to write a word. I use *graphical form* as a description of the 2-dimensional interaction between the graphemes of a word, as one spelling can have multiple graphical forms.
1195 For example, Y1C, which is assumed to originate from Asyut, see Jürgens (1990), p. 55-56.
regional preference. Due to the nature of the hieroglyphic script, it is possible to assume that the use of one sign over another could represent a regional preference.\textsuperscript{1196}

5.2. Method

In this chapter, the graphical forms will be discussed for the verbal lemmas. Due to the full encoding of the verbal forms in the database (see chapter 2.1.6) only these tokens were used for this chapter. However, as this chapter is only a description of the regional preferences in regard to the graphical forms of the verbal lemmas, the verbal functions themselves and their underlying interactions will not be discussed.

In the Coffin Texts one completely depends on the available material, and the choices that were made in ancient times of what to add to the decoration, and what to leave out. Although it would be possible to extract a list of verb forms from the database to provide some interesting statistics, it would be meaningless. As one spell could describe a future action, where another describes what exists, the morphology of the verbal forms would be extremely influenced by the spells in which these verbal forms occur. Thus, if one region would have only spells of the former type, it would seem that future tense is a feature of the language in that region, in regard to the Coffin Texts. Moreover, it would be possible to suggest that there might be a regional preference to speak with a future tense. This is, of course, nonsense. Thus, even though it would be possible to create a graph showing the occurrence of different $s\text{dm}$-$f$ forms in a specific region, the results would be dependent on a great many different variables, which will not support any statistically significant research. Even when the entire corpus of the Coffin Texts would be included in the database,\textsuperscript{1197} the same problems would arise. Thus, this chapter will not deal with occurrence rates of specific verbal forms.\textsuperscript{1198}

For the purposes of this chapter, the work will only be descriptive. In the following sections, the verbal lemmas attested in the database will be discussed from ɾ to ʧ. For every lemma, all the attestations of the lemma will be extracted from the database, and set out in a table depicting all the graphical forms used for this lemma in the database. Note that the material used in the tables depicts only the encoded material,\textsuperscript{1199} thus will not represent all graphical forms used per lemma in the Coffin Texts, nor all attestations of this lemma.\textsuperscript{1200} As stated in chapter 2.1.1, all the graphical forms are depicted as standardised hieroglyphs, and will rarely perfectly depict the original script.\textsuperscript{1201}

\begin{footnotesize}
\begin{enumerate}
\item\textsuperscript{1196} As Regulski (2018), p. 262, showed, is the case in regard to the sign structure of the hieratic script.
\item\textsuperscript{1197} Which it clearly is not, I barely scratched the surface of all the material available.
\item\textsuperscript{1198} It is not my intention to suggest that there are no regional preferences in regard to the use of specific verbal forms or verbal constructions in the Coffin Texts, rather that the material collected for this work will not be sufficient to perform any scientifically sound statistically research.
\item\textsuperscript{1199} Although material from M1Be was included in chapter 3 and 4, it will not be included in this chapter, as this witness was not encoded in the database. However, as spell 313 which had only one witness (B5C) and the alternative spell 20-25 from T1C were encoded in the database, they will be included.
\item\textsuperscript{1200} I am aware that this might not represent the reality of the lemma and its use, but as there are around 400 verbal lemmas in the database, it would be extremely time consuming to locate and include every graphical form for every lemma.
\item\textsuperscript{1201} Any issues arising due to the script will be discussed with the lemmas themselves.
\end{enumerate}
\end{footnotesize}
Based on the attested graphical forms of the lemma, any regional patterns in the sign use and the position of these graphemes in regard to each other will be discussed. The results of the attestations in the database will then be compared to other attestations of that lemma in the Coffin Texts outside the database, to verify any perceived regional preferences.\footnote{Using van der Plas & Borghouts (1998) as the main source of additional attestations. Note that for the purpose of this verification, only the Coffin Texts material published by de Buck will be used, so even though the lemmas might be attested in the Pyramid Texts sections of the coffin decoration as well, Allen J. P. (2006) CT 8, was not included in this verification process. Nor where any additional sources of Coffin Texts not included in the publication of de Buck.} For the purpose of deciding if a pattern represents a regional preference, any attestation of this feature which occurs outside the region would be considered an argument against such.\footnote{I am aware that a pure mathematical approach to a language is futile, but as I am only dealing with a section of all attestations of a lemma, I assume that one attestation represents a higher chance that the same features are used again in the other region.} It falls outside the scope of this chapter to verify any patterns based on other sources that are not related to the Coffin Texts in the same regions, although that would be a preferred follow-up for the results gathered in this chapter.

In order to allow for the comparison of the graphical forms, some adjustments to the encoded forms needed to be made. Due to the variety of additions made to the stem of the lemma by the morphology of a verbal form, for example the N35 (𓆥) in a \textit{sdm.n}=f, it was necessary to reduce all graphical forms encoded in the database to their stem. The only exception to this principle was to retain the duplicated sign in cases of gemination, as a region might have a preference in the placement of the duplicated sign.

However, although the discussion of the stem of the graphical form will habitually include classifiers as well, some classifiers, for example, the A1 (𓀀) or A40 (𓀭) will be ignored for participles where the border between verb form and substantive becomes extremely vague, for example in \textit{msdq.wt} (those male and females that hate),\footnote{de Buck (1935) CT I, p. 13,d (S10C).} where the A1, B1 (𓁐) and Z2 (𓏥) signs were discounted, as they are not considered classifiers of the stem, but rather of the resulting substantive use of the participle. Note that for the terminology of the functions of the signs, Polis & Rosmorduc was followed.\footnote{Polis & Rosmorduc (2015), p. 158-168.}

As the majority of the Coffin Texts are written in columns, it is useful to provide an additional description of the graphical form. In this chapter, \textit{long format} and \textit{compact format} are used to describe a specific type of graphical form. A \textit{long format} is used to describe a graphical form which depicts the graphemes of the word without writing a grapheme beside another in the column. A \textit{compact format} describes a form in which two or more graphemes are written next to each other in the column. Figure 5.1 shows both the long and compact format of the same spelling of the lemma \textit{slm}. Note that for the purposes of this chapter, all images of graphical forms have been standardised to depict the word as if written vertically from left to right, although the majority of the original attestations of the Coffin Texts would be orientated right to left. However, any alternative orientation of graphemes within words has been maintained.
Although all verbal lemmas encoded in the database have been studied, for the sake of brevity in this chapter, not every lemma has been included. Only the lemmas which provided some signs of a regional preference have been included in this chapter, while not including lemmas that provided a regional preference in the database, which was discounted due to the attestations outside the database, or lemmas where no regional preference could be discerned. However, the full discussion of every verbal lemma has been included in appendix 6.

Moreover, the following lemmas have been excluded from this work, as they are either only attested with substantives or adjectives, have only one attestation in the Coffin Texts, or are problematic:

$s\dd$ (unknown),\(^{1206}\) $i\,s\,i$ (to praise, to adore), $i\,w$ (to wail, to complain), $i\,m\,s\,h$ (to revere, to be revered, to be provided for), $i\,m\,n$ (to hide, to be hidden), $i\,n\,i$ (to shout), $i\,k\,r$ (to be excellent) ‘$w\,s\,i$ (to rob, to steal), $w\,h\,m$ (to burn), $b\,r\,b\,c$ (to bathe, to bubble), $b\,s\,i$ (to spit, to vomit, to spit out), $b\,d\,s$ (to be weak, to be weary), $p\,s\,i$ (to fly),\(^{1207}\) $m\,s\,t$ (to guide, to lead),\(^{1208}\) $m\,s\,w\,i$ (to be new), $m\,n\,h$ (to slay), $m\,n\,h$ (to be splendid), $n\,m\,t$ (to traverse), $n\,h\,s\,i$ (to awake, to be awake), $n\,h\,s$ (to be winding), $n\,h\,t$ (to be strong), $n\,s\,m$ (to burn),\(^{1209}\) $n\,k\,n$ (to be injured), $n\,t\,t$ (to bind, to fetter), $r\,w\,d$ (to be firm), $r\,n\,p\,i$ (to be young), $h\,i$ (to acclaim), $h\,w\,n$ (to be young, to be rejuvenated), $h\,b\,s$ (to clothe, to cover), $h\,r\,s\,t$ (to be red), $h\,s\,b$ (to count, to recon), $h\,m\,t$ (to become three),\(^{1210}\) $h\,n\,i$ (to alight),\(^{1211}\) $h\,n\,f\,i$ (to burn), $h\,n\,t\,i$ (to sail upstream),\(^{1212}\) $h\,n\,d$ (to tread), $h\,r\,p$ (to govern), $h\,k\,r$ (to adorn), $s\,s\,i$ (to be wise), $s\,s\,i$ (to be sated, to prepare),\(^{1213}\) $s\,s\,t$ (to make libation), $s\,i\,n\,i$ (to wait),\(^{1214}\) $s\,i\,n\,i$

\(^{1206}\) One attestation, see de Buck (1951) CT IV, p. 92,g (B5C). However, as the meaning of this lemma is unknown, it cannot be said with certainty if this is even a verbal form.

\(^{1207}\) One attestation, see de Buck (1951) CT IV, p. 245,a, which is a guess. However, this lemma is relatively common in the Coffin Texts, see van der Plas & Borghouts (1998), p. 92 and Gracia Zamacona (2008), p. 453-463, which do not include this phrase in their attestations.

\(^{1208}\) One attestation, see de Buck (1935) CT I, p. 393,d (S2C)), however, the sign used is uncertain, as the other witnesses use $j\,s$ (to tie, to knot). Moreover, this phrase is not attested in van der Plas & Borghouts (1998), p. 121 or Gracia Zamacona (2008), p. 713-714, which makes this reading highly unlikely.

\(^{1209}\) One attestation, see de Buck (1951) CT IV, p. 412, col. 163 (S9q7S9q). As it is not attested in van der Plas & Borghouts, the reading is uncertain, and it is not attested again in the Coffin Texts.

\(^{1210}\) Three attestations from Meir, see de Buck (1954) CT V, p. 155,b (M2NY, M5C, M2C), the translation of this phrase is uncertain.

\(^{1211}\) One attestation, see de Buck (1935) CT I, p. 23,b. Reading is uncertain, as the A2 (𓀁) classifier would allow this to be read as $h\,n\,i$ (to make music) instead. The lemma is common in the CT however, see van der Plas & Borghouts (1998), p. 228 and Gracia Zamacona (2008), p. 1028-1035.

\(^{1212}\) One attestation, see de Buck (1935) CT I, p. 400,a (B1Bb). However, this could be read as $h\,n\,i$ (to be in front of) as well, and this phrase is not attested in van der Molen, van der Plas & Borghouts, and Gracia Zamacona.

\(^{1213}\) One attestation, see de Buck (1951) CT IV, p. 307,e (M54C). However, only this lemma is visible in the phrase, where M57C uses $s\,m\,i$, which makes reading this uncertain. However, other attestations do exist in the Coffin Texts, see van der Plas & Borghouts (1998), p. 241, although they consider the two lemmas of $s\,s\,i$ one lemma instead.

\(^{1214}\) One attestation, see de Buck (1951) CT IV, p. 318,b (M54C), reading of this lemma is uncertain here. Read as part of $s\,i\,n$ (to run) in van der Plas & Borghouts (1998), p. 245, a lemma that does not occur in the database.
(to cause to cut off),\textsuperscript{1215} $s\textsuperscript{b}$ (to purify),\textsuperscript{1216} $\textswab{swh}$ (to endure),\textsuperscript{1217} $\textswab{sw}$ (to suffer), $\textswab{sw}$ (to give to suck),\textsuperscript{1218} $\textswab{sm}$ (to help),\textsuperscript{1219} $\textswab{sm}$ (to be old), $\textswab{sn}$ (to feed),\textsuperscript{1220} $\textswab{snw}$ (to make two),\textsuperscript{1221} $\textswab{snh}$ (to tie up), $\textswab{sr}$ (to warm), $\textswab{shk}$ (to cause to rule),\textsuperscript{1222} $\textswab{shb}$ (to cause to be hushed),\textsuperscript{1223} $\textswab{shn}$ (to rest), $\textswab{shd}$ (to cause to sail upstream),\textsuperscript{1224} $\textswab{ss}$ (to eliminate),\textsuperscript{1225} $\textswab{ss}$ (to cause to hear),\textsuperscript{1226} $\textswab{ss}$ (to cause to be healthy),\textsuperscript{1227} $\textswab{s}$ (to talk),\textsuperscript{1228} $\textswab{st}$ (to pull),\textsuperscript{1229} $\textswab{stn}$ (to cause to approach),\textsuperscript{1230} $\textswab{sh}$ (to hide),\textsuperscript{1231} $\textswab{s}$ (to be blind), $\textswab{s}$ (to be noble), $\textswab{s}$ (to be wise), $\textswab{s}$ (to bind, to string), $\textswab{s}$ (to mourn), $\textswab{kr}$ (to contract), $\textswab{kn}$ (to make two),\textsuperscript{1232} $\textswab{sw}$ (to be upside down), which is used in the other witnesses.

\textsuperscript{1215} One attestation, see de Buck (1935) \textit{CT I}, p. 72,b (B1P), there are no additional attestations in the \textit{CT} according to van der Plas & Borghouts (1998), p. 245.

\textsuperscript{1216} One attestation, see de Buck (1935) \textit{CT I}, p. 144,b (L2Li), where the other witnesses use $s\textsuperscript{b}$ (to purify) instead. This lemma is not attested in van der Molen or van der Plas & Borghouts.

\textsuperscript{1217} One attestation, see de Buck (1935) \textit{CT I}, p. 109,a. Reading is highly uncertain, as this phrase is not mentioned in van der van der Molen (2000), p. 463 or van der Plas & Borghouts (1998), p. 247.

\textsuperscript{1218} Two attestations, see de Buck (1935) \textit{CT I}, p. 143,b (B3Bo, L2Li), in a difficult form, as the other witnesses use $\textswab{sn}$ (reproduction) instead, which could be read for these forms as well. Moreover, in van der Plas & Borghouts (1998), p. 249, this phrase is not attested as verbal construction.

\textsuperscript{1219} One attestation, see de Buck (1947) \textit{CT III}, p. 179,e (P.Gard.2). Although this lemma is attested in the \textit{CT}, see van der Plas & Borghouts (1998), p. 253, the reading of this lemma in this phrase is uncertain, based on an image of the original, where there might be something else than a $s\textsuperscript{b}$ (in 3) before the G17 (3.). Moreover, this phrase is not attested for this lemma in van der Plas & Borghouts.

\textsuperscript{1220} One attestation, see de Buck (1947) \textit{CT III}, p. 14,a. Although the lemma is attested in van der Plas & Borghouts (1998), p. 258, this phrase is added as a separate unique lemma, which meaning is uncertain.

\textsuperscript{1221} One attestation, see de Buck (1954) \textit{CT V}, p. 155,a. In a phrase with an unclear translation, it is possible this lemma does not exist at all.

\textsuperscript{1222} One attestation, see de Buck (1951) \textit{CT IV}, p. 193,e (BH1Br). There are no other attestations of this lemma in the \textit{CT}, see van der Plas & Borghouts (1998), p. 261.

\textsuperscript{1223} One attestation, see de Buck (1935) \textit{CT I}, p. 73,a (T1L). Based on van der van der Molen (2000), p. 536 and van der Plas & Borghouts (1998), p. 263, there are no other attestations in the \textit{CT}.

\textsuperscript{1224} One attestation, see de Buck (1951) \textit{CT IV}, p. 297,a (T3Be), there is only one additional attestation of this lemma in the \textit{CT} according to van der van der Molen (2000), p. 544 and Gracia Zamacona (2008), p. 1269, in de Buck (1956) \textit{CT VI}, p. 329,l (B1L), which only varies by using P1A ($\sim$) instead of P1 ($\sim$).

\textsuperscript{1225} One attestation, see de Buck (1938) \textit{CT II}, p. 55,c (Pap.Berl). Based on van der van der Molen (2000), p. 546 and van der Plas & Borghouts there are no other attestations in the \textit{CT}.

\textsuperscript{1226} One attestation, see de Buck (1947) \textit{CT III}, p. 14,a (B3Bo). Not attested in van der Molen or van der Plas & Borghouts. The reading of this lemma is uncertain in this phrase. Note that I read this lemma as a causative of the lemma $\textswab{sm}$ (to hear), see appendix 6.247.

\textsuperscript{1227} One attestation, see de Buck (1947) \textit{CT III}, p. 7,b (B3Bo), there are no other attestations of this lemma in the \textit{CT} according to van der Plas & Borghouts (1998), p. 266.

\textsuperscript{1228} One attestation, see de Buck (1947) \textit{CT III}, p. 250,a (T1Be), where the other witnesses use $\textswab{s}$ instead. van der Plas & Borghouts (1998), p. 266, give this lemma as 'meaning unknown', without additional attestations.

\textsuperscript{1229} One attestation, see de Buck (1951) \textit{CT IV}, p. 303,b, it is uncertain if this is correct, as in IV,303,a $\textswab{s}$ (wound) is used instead. However, this lemma is attested outside the database, see van der Plas & Borghouts (1998), p. 272.

\textsuperscript{1230} One attestation, see de Buck (1938) \textit{CT II}, p. 73,a (B3Li), there are no other attestations of this lemma in the \textit{CT} according to van der Plas & Borghouts (1998), p. 271.

\textsuperscript{1231} One attestation, see de Buck (1935) \textit{CT I}, p. 60,b (B6C). Due to the A29 (3) classifier, it is not unlikely that this is simply a misspelling of $\textswab{sd}$ (to be upside down), which is used in the other witnesses.
As the study of any regional preferences in the graphical form of the stem of a lemma is restricted to that lemma, an attempt was made to find regional preferences in the visual representation of the morphological features of the verbal forms as well. In section 5.4 the regional patterns in the graphical form of the different ending types of the first-person stative will be discussed.

Sadly, this was the only feature in which any clear regional patterns could be discerned. Attempts were made to see if the use of a *i* prefix was regionally conditioned, or if the use of a written *y/w* ending in the prospective *sdm=f*, relative *sdm=f/sdm.n=f* or participles had any regional preferences. However, these attempts proved fruitless based on the material from the database, and no patterns could be discerned.  

5.3. Graphical forms of the lemmas of verbal forms

In the following sections, the graphical forms of the lemmas will be discussed. Note that any regional feature in the graphical forms should only be considered to apply to the lemma it belongs to, and not be considered a feature that applies to all lemmas of that region. The lemmas will be discussed *s* to *d*, although only the lemmas in which regional preferences could be discerned were added here, while the other lemmas are included in appendix 6.

5.3.1. *awi* (to extend)

In the database, this lemma is only attested twice, both of which occur in Meir. Therefore, the database does not inform any regional preference. Moreover, the two graphical forms (see table 5.1) are quite distinct, which suggests that this verb form is extremely varied in Meir. However, outside the

\[1232 \text{ Attested once in the database, see de Buck (1951) CT IV, p. 268.d (T1C,a), although it could be argued to be an adjective, as it is part of a name of a divinity. Moreover, all other witnesses use 'k (to enter) here. Note that in van der Plas & Borghouts (1998), p. 294, this lemma is only considered as an adjective.} \]

\[1233 \text{ Attested once in the database, see de Buck (1935) CT I, p. 327.b (M-ann). However, de Buck did not see the original, and the alternative version of this witness uses sdm (to hear, to listen) here, which makes the existence of this attestation dubious. However, this lemma is attested outside the database, see van der Plas & Borghouts (1998), p. 297.} \]

\[1234 \text{ Attested once in the database, see de Buck (1938) CT II, p. 390,b (S2C). However, the token is damaged, and the other witnesses use pgs (to open up; see section 5.3.57). However, the lemma gwz is attested in the CT outside the database, see van der Plas & Borghouts (1998), p. 297 and Gracia Zamacona (2008), p. 1436-1439.} \]

\[1235 \text{ One attestation, see de Buck (1935) CT I, p. 80,a (B4C), which van der Plas & Borghouts (1998), p. 313, placed under nwm (number). My translation of this phrase is uncertain, as it is a unique phrase, which is damaged.} \]

\[1236 \text{ Only with the i. prefix there is a slightly higher chance that it occurs in the Theban area with the stative, but as this occurred only in two out of the 133 statives attested in the Theban area, it is meaningless.} \]

\[1237 \text{ van der van der Molen (2000), p. 2.} \]

\[1238 \text{ de Buck (1947) CT III, p. 11,c; de Buck (1954) CT V, p. 149,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 1.} \]
database, a variant of form 2 without the Z1 (𓊍) classifier is attested in Deir el-Bersha as well.\(^{1239}\) Moreover, outside the database it is possible in Deir el-Bersha and the Theban area to include the Y2 (𓏝) classifier.\(^ {1240}\) Nonetheless, the phonetic spelling of form 1 is only attested in Meir.

\[
\begin{array}{|c|c|c|}
\hline
\text{Graphical form stem no.} & \text{Region} & \text{Attestations} \\
\hline
1 & Meir & 1 \\
2 & Meir & 1^{1241} \\
\hline
\end{array}
\]

Table 5.1 Graphical forms of the stem of 𓊍\textit{i}.

5.3.2. 𓊍\textit{ḥ} (to serve)\(^ {1242}\)

The lemma 𓊍\textit{ḥ} only occurs three times in the database,\(^ {1243}\) and all attestations occur in Meir, in the same phrase. It is not unlikely that the use of this form represents a corruption, as G1T and A1C use 𓊍\textit{ḥ} (to be/become a spirit; see section 5.3.6), and M46C and M4C use 𓊍\textit{ḥ\textit{w}i} (to protect; see section 5.3.108) instead. In general, this section of the text is badly damaged for all witnesses from Meir, which compounds the issues. As one can see in table 5.2, the graphical forms are varied. Based on the additional attestations outside the database,\(^ {1244}\) form 2 and 3 are only attested in Meir, while form 1 is attested in Deir el-Bersha as well. However, it is possible outside the database to use a F40 (𓄫) instead of the G1 (𓊍) in Asyut and Deir el-Bersha. Moreover, the A24 (𓀜) classifier can be used in Deir el-Bersha as addition to the D40 (𓊯) classifier.

\[
\begin{array}{|c|c|c|}
\hline
\text{Graphical form stem no.} & \text{Region} & \text{Attestations} \\
\hline
1 & Meir & 1 \\
2 & Meir & 1 \\
\hline
\end{array}
\]

\(^{1239}\) de Buck (1947) \textit{CT III}, p. 156,b (B2Bo,a).

\(^{1240}\) de Buck (1935) \textit{CT I}, p. 222/102 (B16C); de Buck (1961) \textit{CT VII}, p. 25,j (T1Be).

\(^{1241}\) Note that reading this as 𓊍\textit{w}i is highly uncertain, as it might simply be a corruption of 𓊍\textit{w\textit{t}} (offerings). See de Buck (1947) \textit{CT III}, p. 11,c (M2C).


\(^{1243}\) de Buck (1954) \textit{CT V}, p. 145,a.

\(^{1244}\) de Buck (1951) \textit{CT IV}, p. 365,a.
Graphical form stem | no. | Region | Attestations
---|---|---|---
3 | Meir | 1

Table 5.2 Graphical forms of the stem of ḫwḫ.

5.3.3. ḫf (to gorge)

In the database the lemma ḫf occurs in one phrase only, although it is attested in ten witnesses. As one can see in table 5.3, the variation lies mostly in the use of a different classifier, or in a duplication of the ṣf section. Note that in van der Molen ḫsf (form 3) is considered a separate lemma, although still unique to this phrase. Form 4 should be considered a corruption, in which the I9 (𓆑) and G1 (𓄿) switched position.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Beni Hasan</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Theban area</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Unknown (Y1C)</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

Table 5.3 Graphical forms of the stem of ḫf.

Although it is based on a single attestation, it could be suggested that Beni Hasan prefers to use a humanoid classifier over the bird here. However, the additional attestations outside the database show that the use of a humanoid classifier occurs in P.Gard.2 as well, which is suggested to originate from Asyut. Therefore, it cannot be assumed to be a local preference.

The use of the ḫsf does present an interesting feature. Even though the attestations come from the Theban area and Gebelein, there seems to be some distinction, as T3C and G1T both considered represent the same southern Egyptian school of artist which seemed to exist in the First Intermediate

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1245 See de Buck (1951) *CT IV*, p. 365,a (M5C), the G25 (𓂤) is not visible, but de Buck suggest the traces suit a bird. It could simply be a G1 (𓄿) as well.
1247 de Buck (1938) *CT II*, p. 394,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 2.
1249 Even though it would be possible to read it as ḫṣḫ (to lift, to carry) here, the G38 (𓄪) classifier would be unusual.
Thus, the duplication of *af* could suggest a regional preference, even if it only occurred during the First Intermediate Period.

5.3.4. *smm* (to seize, to grasp)

The lemma *smm* is attested thirteen times in the database. However, only eleven attestations are from verbal forms. The majority of the attestations are from spell 75, while one attestation comes from spell 313, a unique spell which only occurs in B5C. The attestations per region are set out in table 5.4, for every graphical form of the stem. Note that as this is a *2ae gem.* lemma and gemination occurs in the database, the table has been divided in gemination and no gemination.

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>No gemination</td>
<td></td>
<td></td>
<td>No gemination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>5</td>
<td>1</td>
<td>Meir</td>
<td>1</td>
</tr>
</tbody>
</table>

| Gemination              |            |              | Gemination              |            |              |
| 2                       | Theban area | 1            | 4                       | Deir el-Bersha | 1          |
| 3                       | Asyut      | 2            | 5                       | Asyut      | 1            |

Table 5.4 Graphical forms of the stem of *smm.*

Note that form 5 represents an error by the artist, as the second G1 (𓄿) should be read as a G17 (𓅓). The use of a classifier seems to be the preference in most regions. It is remarkable that form 3 and 5 both use a D36 (𓊘) as classifier, where the D49 (𓊚) and D40 (𓊙) seems more preferable for this verb. Moreover, it has to be a choice by the artist, as the script used in the witnesses (S1C and S2C) is a nearly hieroglyphic form of cursive. This type of script would differentiate between the different signs of the arm, which can become indistinguishable in hieratic and near hieratic cursive script. Thus, it could be

---

1253 de Buck (1935) *CT* I, p. 397,b, 397,b; de Buck (1951) *CT* IV, p. 92,h. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 3.
argued that Asyut prefers to use the D36 as classifier with *simn*. However, as S1C and S2C belong to the same owner, it might be a feature of these two supports instead.

Based on the sole attestation from the Theban area, one could suggest that the Theban area prefers not to add a classifier. However, in the original support (T3C) the verb is written together with *nWdr* as a double column,\(^{1255}\) which could have been the reason why there is no classifier. Outside the database there are no other attestations from the Theban area which use this lemma, although the absence of a classifier is attested in Asyut as well.\(^{1256}\) Thus, although the absence of a classifier might be a feature of the Theban area, it can be left out in other regions.

### 5.3.5. *sr* (to drive away)\(^{1257}\)

This lemma is attested 28 times in the database,\(^{1258}\) although the majority of its attestations come from the name of a divinity in spell 335.\(^{1259}\) Note that the first vowel of this lemma is varied, as it can be written as *i* or *ii* as well. This is most likely a visual representation of the conflation of the *z* phoneme with the *i* in this lemma.\(^{1260}\) In the following table the attestations per region are set out for every graphical form of the stem (table 5.5):

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form STEM 1" /></td>
<td>1</td>
<td>Meir</td>
<td>1</td>
<td><img src="image2" alt="Graphical form STEM 7" /></td>
<td>7</td>
<td>Saqqara</td>
<td>2</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form STEM 2" /></td>
<td>2</td>
<td>Saqqara</td>
<td>1</td>
<td><img src="image4" alt="Graphical form STEM 8" /></td>
<td>8</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form STEM 3" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>3</td>
<td><img src="image6" alt="Graphical form STEM 9" /></td>
<td>9</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form STEM 4" /></td>
<td>4</td>
<td>el-Lisht</td>
<td>3</td>
<td><img src="image8" alt="Graphical form STEM 10" /></td>
<td>10</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image9" alt="Graphical form STEM 5" /></td>
<td>5</td>
<td>Beni Hasan</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image10" alt="Graphical form STEM 6" /></td>
<td>6</td>
<td>Meir</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

\(^{1255}\) It sometimes occurs in the *Coffin Texts* that the text has repeated features in the text, where for example the subject of a verb is written once in the column, and the two verbs forms are written above it as two columns next to each other, both using the subject that is only written once. Thus, it does not mean that two columns are written in one column, but rather that sections of the phrase in recurrent constructions are written as two columns, instead of repeating parts of the phrase that do not change twice.

\(^{1256}\) de Buck (1938) *CT II*, p. 236,c (S1C,b).

\(^{1257}\) van der Plas & Borghouts (1998), p. 3.

\(^{1258}\) de Buck (1951) *CT IV*, p. 265,d, 266-267,b, 266-267,e; de Buck (1954) *CT V*, p. 152,d-e. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 3.

\(^{1259}\) *n r wr n*-*f ‘the great one is not driven away’ is his name de Buck (1951) *CT IV*, p. 267,c (M57C). Note that the phrase is extremely variable, and in some witnesses the negation is not written.

Based on these attestations, it seems that in Deir el-Bersha there is the preference to not add a M17 (𓋊) to the word. Although the form isr is attested once in the Theban area as well, it occurs more often in Meir. In el-Lisht and Beni Hasan there seems to be a preference for writing isr in a compact format (form 4). Beyond these points, there does not seem to be any clear regional preferences in the spelling of the stem of sr, and especially Meir can be extremely varied in its graphical form.

5.3.6. šḫ (to be/become a spirit, to be potent, to be well)\textsuperscript{1262}

In the database, the lemma šḫ is attested 63 times. However, some of these are substantives,\textsuperscript{1263} and only 52 attestations represent verbal forms.\textsuperscript{1264} In table 5.6, the attestations per region are set out for every graphical form of the stem:

\begin{table}
\begin{tabular}{|c|c|c|}
\hline
Graphical form stem & no. & Region & Attestations \\
\hline
\textbullet & 1 & Meir & 2 \\
\hline
\textbullet & 2 & Meir & 1 \\
\hline
\textbullet & 3 & Theban area & 1 \\
\hline
\textbullet & 4 & Gebelein & 1 \\
\hline
\textbullet & 5 & Aswan & 1 \\
\hline
\textbullet & 6 & Meir & 1 \\
\hline
\textbullet & 7 & Asyut & 1 \\
\hline
\textbullet & 8 & Meir & 4 \\
\hline
\textbullet & 9 & Asyut & 1 \\
\hline
\textbullet & 10 & Meir & 2 \\
\hline
\end{tabular}
\end{table}

\textsuperscript{1261} Note that the V4 (𓋕) is assumed to be a corruption of the T12 (𓋊) due to their similar form.

\textsuperscript{1262} van der van der Molen (2000), p. 6.

\textsuperscript{1263} For example, in de Buck (1935) CT I, p. 4,a (B1P), šḫ.w (the potent ones) is used, even though it could be argued that it is technically a participle.

\textsuperscript{1264} de Buck (1935) CT I, p. 4-5,a, 141,e, 376,b; de Buck (1938) CT II, p. 266-267,d, 273,d-f, 287,d-g, 288-289,a; de Buck (1954) CT V, p. 123,c, 145,a, 157,c-d. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 3.
In this lemma, there are only scant signs of regional preference. The graphical form used in Meir is highly varied, but it seems that the G25 (𓁔) is never written with a curl or stroke at its claws. The attestations from the Theban area suggest that the Y2 (𓏝) classifier is always written. However, as this is based on one witness only (T3L), it might be a personal preference of the artist responsible for this witness. Moreover, outside the database the Theban area occurs without an Y2 classifier.¹²⁶⁵ Asyut seems to have a preference for using the interpretant Aa1 (𓁔) and the Y2 classifier, although the interpretant is not always there. Alternative forms occur in Asyut, but are rare in comparison to form 10 and 11.

5.3.7. 𓁔 (to nurse, to bring up)¹²⁶⁶

This lemma is attested 21 times in the database, although ten of these attestations are substantives, as 𓁔.yt (nurse) was encoded as part of this lemma.¹²⁶⁷ Note that all attestations, including the substantives, occur in the same phrase.¹²⁶⁸ Additionally, the use of the B5 (𓁕) represents a standardisation, as the scripts used by the witnesses rarely provide the all the specific details of this complex sign. In table 5.7, the attestations per region are set out for every graphical form:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>2</td>
</tr>
<tr>
<td>6</td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>2</td>
</tr>
<tr>
<td>11</td>
<td></td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>9</td>
</tr>
</tbody>
</table>

Table 5.6 Graphical forms of the stem of 𓁔.

¹²⁶⁵ de Buck (1935) CT I, p. 286,f (T9C).
¹²⁶⁷ As the noun is technically a participle of 𓁔 (she who nurses, i.e. a nurse).
¹²⁶⁸ de Buck (1935) CT I, p. 48,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 6-7.
In this lemma, there are no clear signs of regional preferences for the graphical form of the stem. However, one interesting feature stands out. The addition of a M17*M17 (𓇌) group only occurs in Deir el-Bersha, and more specifically in the witnesses that are dated to Amenemhat II – Sesostris III (B1SC and B1P).\textsuperscript{1270} The other attestations of Deir el-Bersha (B2Bo, B3Bo, B4Bo and B6C) are all dated to the period of the late 11th dynasty until the early 12th dynasty,\textsuperscript{1271} thus it could be suggested that the addition of the M17*M17 is based on the date of coffin creation. However, outside the database, the addition of this group seems to be unique to this phrase, as it is not repeated in the other attestations from the Coffin Texts.

5.3.8. \emph{i} (to say, to speak)\textsuperscript{1272}

In the database, this lemma has 225 attestations. However, only 79 attestations represent verb forms,\textsuperscript{1273} the other attestations are interjections. In table 5.8 the attestations per region are set out for every graphical form of the stem:

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|}
\hline
Graphical form stem no. & Region & Attestations \\
\hline
1 & Deir el-Bersha & 4 \\
& Asyut & 1 \\
& Theban area & 2 \\
2 & Deir el-Bersha & 1 \\
3 & Beni Hasan & 1 \\
4 & Deir el-Bersha & 1 \\
5 & Deir el-Bersha & 1\textsuperscript{1269} \\
\hline
\end{tabular}
\caption{Table 5.7 Graphical forms of the stem of \emph{st}.}
\end{table}

\begin{minipage}{\textwidth}
\footnotesize
\textsuperscript{1269} Note that this form represents a special case, as it only occurs with this witness (B6C). It might be simply a dittography of the \emph{st.wt} before it in the phrase, but due to the duplication of the V13 (𓇌) with a 2-lit verb, I took it as a \textit{sDmm=f} instead here.
\textsuperscript{1270} Willems (1988), p. 74-77.
\textsuperscript{1271} Willems (1988), p. 70-74.
\textsuperscript{1272} van der Molen (2000), p. 11.
\textsuperscript{1273} de Buck (1935) \textit{CT I}, p. 32,a, 94,c, 102,a, 107,b, 121,b, 141,b, 145,a, 145,d, 397,a; de Buck (1938) \textit{CT II}, p. 79,a, 79,b; de Buck (1947) \textit{CT III}, p. 223,f; de Buck (1951) \textit{CT IV}, p. 87,b, 92,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 9.
\end{minipage}
For this lemma, some regional preferences can be distinguished. The addition of a G1 (𓄿) is only attested in the Theban area, although both form 5 and 11 come from the same witness (T1LL). The use of the Y2 (𓏝) classifier is only attested in Deir el-Bersha, likewise from one witness (B1P). In el-Lisht, there is either no classifier, or a Z1 (𓏤), which suggest that this region prefers to avoid the humanoid classifiers. Gebelein is only attested with form 2. Even though this is only a single attestation, the same form is used for the interjection as well, which suggests that form 2 represents the preferred form for Gebelein.

5.3.9. *i3 (to stride)*

There are seventeen attestations of this lemma in the database. Table 5.9 shows the attestations per region for every graphical form of the stem:

---

1274 Context and the other witnesses make it unlikely that this should be read as *i3 (to stride)* instead, see section 5.3.9.
1275 de Buck (1954) *CT V*, p. 120,a.
1276 van der Molen (2000), p. 11.
1277 de Buck (1935) *CT I*, p. 86-87,b; de Buck (1938) *CT II*, p. 68,a, 68,2*, 71,a, 77,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 9 and Gracia Zamacona (2008), p. 12.
For the attestations in the database, there is a clear difference between the attestations from Asyut and Deir el-Bersha, as the long format of form 3 is only attested in Asyut. For the attestations outside the database this is true as well, although there are hardly any other attestations of this lemma in the Coffin Texts.

5.3.10. *i3wi* (to be aged)\(^{1281}\)

There are eighteen attestations of this lemma in the database, although only sixteen attestations from the same phrase in spell 75 are verbal forms.\(^{1282}\) As one can see in table 5.10, there are only two forms used for the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form 1" /></td>
<td>1</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td><img src="image2" alt="Graphical form 2" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 5.10 Graphical forms of the stem of *i3wi*.

\(^{1278}\) Written as a line in the original witness. Note that the Z1 (𓏤) signs represent filler strokes.

\(^{1279}\) From the same witness (B3L), see de Buck (1938) *CT II*, p. 71,a, 77,c. Due to the A28 (𓀠) classifier is it uncertain if it even is this lemma, the reading is based on S2C which has this lemma in the same phrases. However, it is possible that this represents a corruption of k3l (to be tall, to be high), see section 5.3.179, where the use of the A28 makes more sense.

\(^{1280}\) Note that the Z1 (𓏤) signs represent filler strokes.


\(^{1282}\) de Buck (1935) *CT I*, p. 374-375,d. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 10.
The only variation occurs in Deir el-Bersha, where form 2 is used in addition to form 1. However, as the other attestations of this lemma in the Coffin Texts outside this lemma only feature witnesses from Deir el-Bersha, it cannot be said if the other regions might use form 2 as well.

5.3.11. *iṣṭ* (to injure, to be injured, to be missing)\(^{1283}\)

This lemma has a total of seventeen attestations in the database, from the same phrase in spell 154.\(^{1284}\) In the following table, the attestations per regions are shown for every graphical form of the stem (table 5.11):

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Asyut</td>
<td>1</td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Asyut</td>
<td>1</td>
<td>9</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td>10</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5.11 Graphical forms of the stem of *iṣṭ*.

For this lemma, there are some signs of regional preferences, without clear borders. Although the use of X1 (𓊦) instead of V13 (𓊫) occurs in Deir el-Bersha as well, it is more common in Asyut. Inversely, Deir el-Bersha is more likely to use the V13 instead of the X1. If a classifier is written, Asyut is more likely to use the D57 (𓊫) than the G37 (𓊪), where Deir el-Bersha uses both classifiers at more or less the same rate.

\(^{1283}\) van der van der Molen (2000), p. 16

\(^{1284}\) de Buck (1938) *CT II*, p. 276-277,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 12.
The use of other classifiers seems to only occur in Deir el-Bersha. Outside the database there is only one additional attestation of this lemma, and the only visible attestations are from the Theban area and Saqqara, which use either form 2 or form 8.

5.3.12. İ•i (to wash)

The lemma İ•i has 26 attestations in the database, although only 21 attestations represent verbal forms. In table 5.12, the attestations per region are shown for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form 1" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>5</td>
<td><img src="image2" alt="Graphical form 4" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form 2" /></td>
<td>2</td>
<td>Meir</td>
<td>1</td>
<td><img src="image4" alt="Graphical form 5" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form 3" /></td>
<td>3</td>
<td>Papyrus (P.Gard.2)</td>
<td>2</td>
<td><img src="image6" alt="Graphical form 6" /></td>
<td>11</td>
<td>Asyut</td>
<td>4</td>
</tr>
</tbody>
</table>

Table 5.12 Graphical forms of the stem of İ•i.

From the attestations in the database, one could make the suggestion that Asyut prefers to use a long format (form 5) for this lemma. However, form 1 is attested outside the database in Asyut as well. In Meir there seems to be a preference for the compact format (form 1). However, the long format occurs outside the database as well. However, the use of the Y2 (𓏝) seems to only occur in Meir for this lemma. Note that this lemma does not serve as evidence that P.Gard.2 originates from Asyut, as Asyut usually adds the N35A (𓈗) as classifier, which was not added in P.Gard.2.

5.3.13. İ•b (to unite, to be united, to hand over)

In the database, this lemma has a total of 30 attestations. In table 5.13, the attestations per region are set out for every graphical form of the stem:

---

1285 de Buck (1935) CT I, p. 295,c.
1286 Although T2C uses a long format of form 1, and Sq3C used a D56 (𓏝) instead of a D57.
1288 de Buck (1938) CT II, p. 81,b; de Buck (1947) CT III, p. 179,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 13.
1289 de Buck (1954) CT V, p. 292,h (S2C).
1290 de Buck (1961) CT VII, p. 128,f (M2C).
1293 de Buck (1935) CT I, p. 376-377,c, 393,c; de Buck (1938) CT II, p. 76,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 13-14.

312
<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Asyut</td>
<td>1</td>
<td></td>
<td>9</td>
<td>Gebelein</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Asyut</td>
<td>2</td>
<td></td>
<td>10</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Gebelein</td>
<td>1</td>
<td></td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Meir</td>
<td>1</td>
<td></td>
<td>12</td>
<td>Meir</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td>13</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>Theban area</td>
</tr>
<tr>
<td>6</td>
<td>Deir el-Bersha</td>
<td>5</td>
<td>Meir 2</td>
<td>14</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>Meir</td>
</tr>
<tr>
<td>7</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td>Meir 4</td>
<td>15</td>
<td>Meir</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5.13 Graphical forms of the stem of $i'b$.

Based on the database, it could be suggested that the attestations from Asyut never add the M17 (𓋀) to the lemma. However, this does occur in Asyut outside the database. In Gebelein, the F18 (𓄏) is always added to the spelling, even in attestations outside the database. There do not seem to be any other additional regional preferences, as the graphical form can be remarkably varied.

---

1294 de Buck (1951) *CT IV*, p. 173.e ([S2C]).
5.3.14. \( \text{iwa} \) (to inherit)\(^{1295}\)

This lemma is relatively common in the database, with 107 attestations. However, only 51 attestations represent verbal forms.\(^{1296}\) In table 5.14, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>1</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>20</td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>Asyut</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>9</td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>Asyut</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>Theban area</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>6</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>8</td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>10</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>11</td>
<td>Meir</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.14 Graphical forms of the stem of \( \text{iwa} \).

In general, there does not seem to be a regional preference, although some regional features do seem to exist. The absence of the E9 (𓃛) for this lemma (form 10, 11 and 12) is rare, but it is only attested in Deir el-Bersha and Meir. However, outside the database, the absence is attested in the Theban area as well.\(^{1297}\) Nonetheless, based on the database, form 11 and 12 represent the only form in which the attestations from Meir occur,\(^{1298}\) while form 10 seems to be unique to Deir el-Bersha.

---

\(^{1295}\) van der van der Molen (2000), p. 23

\(^{1296}\) de Buck (1935) \textit{CT I}, p. 15,b, 37,f, 41-42,c-a; de Buck (1938) \textit{CT II}, p. 278-279,b, 284-285,c; de Buck (1951) \textit{CT IV}, p. 93,d; de Buck (1954) \textit{CT V}, p. 154,f. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 19.

\(^{1297}\) de Buck (1956) \textit{CT VI}, p. 398,h (T1L).

\(^{1298}\) There is a lack of additional attestations from Meir to verify this claim. However, when used as \( \text{iwa} \) (heir), see de Buck (1938) \textit{CT II}, p. 69,a, the E9 is used in the witnesses from Meir as well.
5.3.15. *ibi* (to be thirsty)\(^{1299}\)

There are 47 attestations for this lemma in the database, but only eleven attestations represent verbal forms.\(^{1300}\) In table 5.15, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Diagram" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image2" alt="Diagram" /></td>
<td>2</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Diagram" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td><img src="image4" alt="Diagram" /></td>
<td>4</td>
<td>Meir</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image5" alt="Diagram" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td><img src="image6" alt="Diagram" /></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td><img src="image7" alt="Diagram" /></td>
<td>7</td>
<td>Asyut</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.15 Graphical forms of the stem of *ibi*.

In the database, it can be suggested that the use of the E8 (𓅐) only occurs in Deir el-Bersha. However, outside the database it occurs in the Theban area and Saqqara as well.\(^{1301}\) Additionally, when the attestations beyond the database are included, it becomes clear that form 5 is often used in all regions. Nonetheless, the use of the Y2 (𓌊) classifier seems to only occur in Deir el-Bersha. Moreover, form 2 seems to only occur in Asyut, as all other witnesses add a A2 (𓅑), E8 or N35A (𓅖).

5.3.16. *ini* (to bring, to bring away, to buy)\(^{1302}\)

The lemma *ini* is quite common, and has 233 attestations in the database. However, only 229 of these attestations reflect verbal forms,\(^{1303}\) as the other four attestations are considered substantives.\(^{1304}\) In table 5.16, the attestations per region are set out for every graphical form of the stem. Note that this is


\(^{1300}\) de Buck (1947) *CT III*, p. 19,b, 19,d, 187,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 21. Note that *ib.t* (thirst) was considered to be part of this lemma.

\(^{1301}\) de Buck (1954) *CT V*, p. 19,a (T1C), 22,c (Sq11C).

\(^{1302}\) van der van der Molen (2000), p. 38.

\(^{1303}\) de Buck (1935) *CT I*, p. 4,b, 4,d, 29,b, 35,e, 36,a, 57,d, 73,b,139,b, 140,b, 140,d-e, 140,g, 369-371,c-a, 375,e, 376-377,b; de Buck (1938) *CT II*, p. 59,a, 88-89,d-a, 89,e, 89,h, 390,c, 398,b; de Buck (1947) *CT III*, p. 223,g; de Buck (1951) *CT IV*, p. 88,m-n, 88,o, 270-271,c, 272,c, 283,d, 299,c, 302,e, 325,a; de Buck (1954) *CT V*, p. 120,b, 120-121,c-a, 121,c-d, 154,a, 154,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 29.

\(^{1304}\) de Buck (1935) *CT I*, p. 4,b (B1P, Y1C, S10C), 4,d (Y1C), even though it could be argued that these substantives are participles.
a 3ae inf. lemma and gemination occurs in the database, therefore the table has been divided in
gemination and no gemination.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>No Gemination</td>
<td>1</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Beni Hasan</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td>Gemination</td>
<td>7</td>
<td>Gebelein</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>Gebelein</td>
<td>2</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>No Gemination</td>
<td>5</td>
<td>Saqqara</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>el-Lisht</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Beni Hasan</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>79</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>29</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>23</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>Aswan</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Papyrus (Pap.Berl.)</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
<tr>
<td>Gemination</td>
<td>11</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aswan</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.16 Graphical forms of the stem of *ini* (to bring).

For this lemma, there are only some vague signs of a regional preference. The use of the D54 (𓊀) classifier is only attested in Gebelein, even though the attestations from Gebelein occur outside the database without the D54 as well. Aswan has one unique feature with form 4, even though this might have simply been an error for a N35 (𓊁), despite the signs being quite different.\(^{1305}\) Beyond these features there are no real meaningful variations that show regional preferences.

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\(^{1305}\) See de Buck (1954) *CT V*, p. 121,3* and Willems (1996), pl. 21, col. 140.
5.3.17. \textit{ini} (to sever)\textsuperscript{1306}

This lemma has only five attestations in the database, from the same phrase in spell 23.\textsuperscript{1307} In table 5.17, one can see the attestations per region for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Theban area</td>
<td>1</td>
<td>4</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.17 Graphical forms of the stem of \textit{ini} (to sever).

Based on the database, there does not seem to be a regional preference for this lemma, although the D40 (𓊩) classifier only occurs in the Theban area. The only other attestation of this lemma in the \textit{Coffin Texts}\textsuperscript{1308} does not disprove the use of D40 classifier in the Theban area, although the lemma can only be seen fully intact in three of the ten witnesses, due to damage.\textsuperscript{1309}

5.3.18. \textit{int} (to fetter)\textsuperscript{1310}

In the database, there are a total of five attestations for this lemma, from the same phrase of spell 23.\textsuperscript{1311} In table 5.18, the attestations per region are set out for every graphical form of the stem:

\textsuperscript{1306} van der van der Molen (2000), p. 39.
\textsuperscript{1307} de Buck (1935) \textit{CT I}, p. 72,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 30.
\textsuperscript{1308} de Buck (1954) \textit{CT V}, p. 287,c.
\textsuperscript{1309} B2Bo,b, B7Bo,b and M23C,b.
\textsuperscript{1310} van der van der Molen (2000), p. 42.
\textsuperscript{1311} de Buck (1935) \textit{CT I}, p. 70,c. Assumed to be the only attestation in the \textit{Coffin Texts}, see van der Plas & Borghouts (1998), p. 33.

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As one can see in the table, the graphical forms are extremely varied. Moreover, the use of the V13 (𓀿) is actually rare, which suggests that for this lemma the distinction between the \( t \) and \( t \) has already been lost. The use of the A24 (𓀜) classifier seems to be unique to the Theban area, but as this is only one attestation, it might be unique to this witness (T1L) instead.

5.3.19. \textit{iri} (to do, to make, to perform)

This is one of the most common lemmas in the database, with a total of 836 attestations. In table 5.19, one can see the attestations per region for the graphical form of the stem. Note that this is a \textit{3ae inf.} lemma and gemination occurs in the database, therefore the table has been divided in gemination and no gemination. However, as one can see in form 4, it is possible for the attestations without gemination to have an D21 (𓀿) attached as an interpretant, and therefore look identical to form 9 with gemination.

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|c|}
\hline
\textbf{Graphical form stem no. Region} & \textbf{Attestations} &\textbf{Graphical form stem no. Region} & \textbf{Attestations} \\
\hline
1 & Deir el-Bersha & 1\textsuperscript{1312} & 4 & Theban area & 1 \\
\hline
2 & Deir el-Bersha & 1 & 5 & Theban area & 1 \\
\hline
3 & Deir el-Bersha & 1 & & & \\
\hline
\end{tabular}
\caption{Graphical forms of the stem of \textit{inf.}}
\end{table}

\textsuperscript{1312} de Buck (1935) \textit{CT I}, p. 70.c (B6C), could be read as \textit{ini} (to delay) as well.

\textsuperscript{1313} van der Plas & Borghouts (1998), p. 35-37.

\textsuperscript{1314} de Buck (1935) \textit{CT I}, p. 4,c, 4,d, 4-5,e, 5,f, 5,g, 5,h, 9,c, 10,e 10,f, 13,c, 13-14,e-a, 18,c, 18,e, 18,f, 19,a, 21,a, 21,d, 22,c, 24,b, 25,b, 29,a, 32,b, 33,c, 35,c, 35,d, 35,e, 36,c, 40,b, 40,c, 46,b, 46,c, 46,d 52,b, 52,c, 52,52-d-e, 52,g, 59,f, 60,b, 61,a, 72,c, 79,b, 79,c, 80,e, 83,f, 96,a, 106-107,c, 110,c, 112,c, 112,d, 119,b, 121g, 336-339,c-a, 344-345,a-b, 344-347,d-a, 346-347,b, 356-357,b, 363,g, 380,b, 382-383,b, 385,c, 386,c, 390,c, 394,d, 395,d, 398,e, 402-403,e-a; de Buck (1938) \textit{CT II}, p. 68,b, 68,2*, 71,b, 77-78,d-a, 79,c, 83,c, 274-275,b, 282-283,a, 286-287,a, 392,d, 401,b, 402,b, 403,c; de Buck (1947) \textit{CT III}, p. 6,a, 22,a, 230-231,c, 232-233,a, 247,g, 247,h; de Buck (1951) \textit{CT IV}, p. 87,a, 88,e, 90,m, 91,a, 91,b, 91,k, 91,l, 194-195,a, 195,d, 199,d, 236-237,c, 249,a, 258-259,a, 258-259,b, 264-265,b, 284-285,a, 288-289,a, 290-291,a, 302,a, 303,a, 322,b, 326,n; de Buck (1954) \textit{CT V}, p. 122,c, 122,d. For additional attestations outside the database, see de Buck (1935) \textit{CT I}, p. 70,c (B6C), could be read as \textit{ini} (to delay) as well.
As one can see in form 3 and 9, for most attestations the same form is used for nearly every region. Nonetheless, there are some features that can represent a regional variation. The addition of M17 (𓇋) is rare, and occurs in Beni Hasan and Deir el-Bersha as well (form 6, 7 and 13), but it is much more common in the Theban area. However, it does not represent any specific period, as it occurs in witnesses dated to the reign of Mentuhotep II (T9C) and to the reign of Sesostris III (T2Be).

The use of the pupil of the eye, D12 (𓁹), for the entire eye, D4 (𓁹), is quite rare in the Middle Kingdom, and seems to only occur in Deir el-Bersha. The use of D21 for ird only occurs in el-Lisht, although it is far

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1315 de Buck (1938) *CT II*, p. 274, b (B2P), 275, b (B1C).
1316 de Buck (1935) *CT I*, p. 110, c (L2Li), the D21 (𓇋) represents an eye without a pupil.
1317 de Buck (1951) *CT IV*, p. 194, a (Ssq5a). This attestation is problematic, as it does not show gemination where it should, as I took it as a nominal *sqm.tw=f* here. However, the *t(w)* is written with a V13 (𓇋), and it is possible that this sign should be read as an N35 (𓇋) and X1 (𓁹) instead, which would make this a nominal *sqm.n.tw=f*, which is what occurs in the other witnesses. Moreover, this would not require gemination.
from unlikely that this is a modern error, in which the pupil of the D4 was lost, instead of an intentional change.

Even though form 3 occurs in Beni Hasan for the absence of gemination, it is remarkable that in case of gemination, there are always two D21 signs added (form 10 and 13). Moreover, there is one witness in Beni Hasan (BH5C), which always added the interpretant D21, as there is no attestation in this witness with only the D4.

5.3.20. *itH* (to drag, to pull off)\textsuperscript{1318}

In the database, there are 24 attestations of the lemma *itH*.\textsuperscript{1319} In table 5.20, the attestations per region are set out for every graphical form of the stem. Note that the use of the D20 (𓊠) might actually represent the U31 (𓊡), as in near hieratic cursive script these two signs can become indistinguishable.\textsuperscript{1320}

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1\textsuperscript{1321}</td>
<td><img src="image2" alt="Graphical form" /></td>
<td>6</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td><img src="image4" alt="Graphical form" /></td>
<td>7</td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
<td>3</td>
<td>Beni Hasan</td>
<td>1</td>
<td><img src="image6" alt="Graphical form" /></td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td><img src="image8" alt="Graphical form" /></td>
<td>9</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image9" alt="Graphical form" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>4</td>
<td><img src="image10" alt="Graphical form" /></td>
<td>10</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>2</td>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5.20 Graphical forms of the stem of *itH*.

For this lemma, there does not seem to be a regional preference. The only form which is clearly different is form 6, but it is unlikely that this is a regional feature of the Theban area, as de Buck added a sic with the bird.\textsuperscript{1322} Based on the database, it would be possible to suggest that Gebelein and Aswan do not use

\textsuperscript{1318} van der van der Molen (2000), p. 60.

\textsuperscript{1319} de Buck (1935) *CT I*, p. 45,c; de Buck (1954) *CT V*, p. 7,a, 160,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 43-44.

\textsuperscript{1320} See Möller (1909), p. 8, 46, no. 90 and 491.

\textsuperscript{1321} de Buck (1935) *CT I*, p. 45,c (B4Bo). Assumed to be a corruption, as *rtH* (to bake) makes little sense in this phrase.

\textsuperscript{1322} de Buck (1935) *CT I*, p. 45,c (T9C).
the V1 ( classifier. However, outside the database the V1 is used in Gebelein as a classifier.\textsuperscript{1323} Beni Hasan only has an attestation for form 3,\textsuperscript{1324} but as it is the only attestation from Beni Hasan in the \textit{Coffin Texts}, it would be assumptive to suggest it represents a regional preference.

5.3.21. \textit{iti} (to take)\textsuperscript{1325}

The lemma \textit{iti} has 86 attestations in the database.\textsuperscript{1326} In table 5.21, the attestations per region are set out for every graphical form of the stem. Note that with this lemma it is often difficult to know if the X1 (.) should be considered an interpretant, or an addition due to morphology of the verbal form in which it is used.

![Table 5.21 Graphical forms of the stem of \textit{iti}.](image)

\textsuperscript{1323} de Buck (1961) \textit{CT VII}, p. 139,n.
\textsuperscript{1324} de Buck (1954) \textit{CT V}, p. 7,a (BH3Ox).
\textsuperscript{1325} van der van der Molen (2000), p. 60.
\textsuperscript{1326} de Buck (1935) \textit{CT I}, p. 15,b, 23,c, 27,a, 37,c, 37,e, 53,b, 58,a, 79,l, 94,b, 399,c; de Buck (1951) \textit{CT IV}, p. 93,e, 236-237,b, 270,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 44.
\textsuperscript{1327} de Buck (1935) \textit{CT I}, p. 23,c (S10C), reconstruction, only the V15-A24 (𓎁𓀜) group is visible. It is possible that the particle \textit{iw} was written above the V15, instead of only the M17 (𓎁).
\textsuperscript{1328} de Buck (1951) \textit{CT IV}, p. 237,b (M57C). Partially reconstructed, the D40 (𓎁) is not visible, thus might not have been there at all.
\textsuperscript{1329} All attestations are from the same witness (B1P).
As one can see, the majority of the attestations are either form 5 or form 7. However, some regional preferences seem to occur. The use of the initial M17 (𓉇) seems to only occur in the Theban area, as the sole attestation from Asyut in form 2 represents a reconstruction.

The use of a stroke at the toe of the V15 (𓇋) seems to only occur in Deir el-Bersha in the database, but this form is attested outside the database in Beni Hasan as well. Thus, it is unlikely to be a regional preference. The use of a D40 (𓉆) classifier seems to only occur in Deir el-Bersha, as the attestation from Meir (form 8) is a reconstruction. The attestations from Saqqara and el-Lisht do not seem to appear without the X1 interpretant in the database. However, outside the database this is not true for Saqqara, nor for el-Lisht.

5.3.22. *idi* (to be censed)

This lemma has 35 attestations in the database, of which 32 attestations represent verbal forms. In table 5.22, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form 1" /></td>
<td>1</td>
<td>Asyut</td>
<td>2</td>
<td><img src="image2" alt="Graphical form 7" /></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form 2" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image4" alt="Graphical form 8" /></td>
<td>8</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form 3" /></td>
<td>3</td>
<td>Meir</td>
<td>1</td>
<td><img src="image6" alt="Graphical form 9" /></td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form 4" /></td>
<td>4</td>
<td>Meir</td>
<td>4</td>
<td><img src="image8" alt="Graphical form 10" /></td>
<td>10</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image9" alt="Graphical form 5" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td><img src="image10" alt="Graphical form 11" /></td>
<td>11</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image11" alt="Graphical form 6" /></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>3</td>
<td><img src="image12" alt="Graphical form 12" /></td>
<td>12</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 5.22 Graphical forms of the stem of *idi*.

---

1330 de Buck (1938) *CT II*, p. 116, w.
1331 de Buck (1938) *CT II*, p. 176, g.
1332 *de Buck (1961) CT VII*, p. 9, r, 9, s.
1334 de Buck (1935) *CT I*, p. 21, c, 332-333, a, 333, 2*.

For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 44.
Based on the database, it seems that although the D40 (𓋃) is used as well, Meir has the tendency with this lemma to use D40A (𓋄), which does not occur in the other regions. However, outside the database there are attestations of the D40A in P.Gard.3.1335 However, as there are no coffins with this hieroglyph, it can still function as a regional preference for Meir.

Although the N4 (𓌣) classifier (form 6 and 12) occurs outside Deir el-Bersha as well, it seems that Deir el-Bersha is more likely than either Asyut or the Theban area to use it as classifier. Form 11 seems only to occur in the Theban area, although it is only attested in one witness (MC105).

### 5.3.23. ‘pr (to acquire, to provide, to equip)1336

The lemma ‘pr occurs relatively often, with 98 attestations in the database. However, as this lemma occurs as a substantive and adjective as well, there are only 78 attestations where ‘pr is used as a verb form.1337 Note that the instances of the Aa20 (𓇲) only reflect a standardisation of the graphemes used in the original texts, as the exact form can vary greatly. Table 5.23 shows the different graphical forms of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form 1" /></td>
<td>1</td>
<td>Gebelein</td>
<td>2</td>
</tr>
<tr>
<td><img src="image2" alt="Graphical form 2" /></td>
<td>2</td>
<td>Meir</td>
<td>11338</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form 3" /></td>
<td>3</td>
<td>Asyut</td>
<td>11340</td>
</tr>
<tr>
<td><img src="image4" alt="Graphical form 4" /></td>
<td>4</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form 5" /></td>
<td>5</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td><img src="image6" alt="Graphical form 6" /></td>
<td>6</td>
<td>Meir</td>
<td>7</td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form 7" /></td>
<td>7</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td><img src="image8" alt="Graphical form 8" /></td>
<td>8</td>
<td>Asyut</td>
<td>11339</td>
</tr>
<tr>
<td><img src="image9" alt="Graphical form 9" /></td>
<td>9</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td><img src="image10" alt="Graphical form 10" /></td>
<td>10</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image11" alt="Graphical form 11" /></td>
<td>11</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

1335 de Buck (1961) CT VII, p. 165,i, 167,b.
1336 van der de Molen (2000), p. 70.
1337 de Buck (1935) CT I, p. 86-87,c, 89,d, 119,a, 138,c 141,e, 399,d; de Buck (1954) CT V, p. 145,b, 147,b, 154,b, 157,b, 157,c-d. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 51-52.
1338 Note that this form is reconstructed, based on traces visible on a support de Buck did not see himself.
1339 Note that the Aa20c is a placeholder for an unusual variant of this sign, see de Buck (1935) CT I, p. 86,c (S11C).
1340 Note that this is a placeholder for an unusual variant of this sign, see de Buck (1935) CT I, p. 86,c (S10C).
The major variation between the forms is the use of only the Aa20 or the addition of the Y2 (𓏝) classifier. In Aswan and Gebelein there are no attestations of the use of the Y2 classifier. The witnesses A1C, G1T and G2T, which provide these attestations should be considered a group, as they represent a southern Egyptian school of artists in the First Intermediate Period, together with T3C. The fact that both Aswan and Gebelein do not have the Y2 classifier supports that grouping. However, as one can see in form 12, the Y2 classifier is used in the Theban area by T1L. As this witness is dated to the reign of Mentuhotep II-III, it is possible that the complete absence of the Y2 in the form is only limited to Aswan and Gebelein.

In Deir el-Bersha it is possible to use the Y2 classifier or leave it out, although the addition of the Y2 is more likely than the absence. Moreover, witnesses that are dated to the late 11th dynasty and the early 12th dynasty are more likely to leave the Y2 classifier out. Asyut and Meir do not seem to have a specific preference.

5.3.24. "m (to swallow, to devour, to absorb)"

In the database, this lemma is attested thirteen times. For these attestations the verb is constantly used as an imperfective participle, as it is used in the name of divinities: ‘the one who swallows …’. For this lemma, the variation is limited to the use and position of the classifier (see table 5.24).

---


For form 5 only three of the eight attestations do not belong to this group (B16C and B1L), where there is only one attestation of B2Bo with form 9.


de Buck (1951) CT IV, p. 217,d-e, 314,b, 314,d. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 52.
The majority of the attestations use the A2 (𓀁) classifier. Meir both has one attestation without a classifier, and one where the A2 has been written next to the G17 (𓅓). However, it would be assumptive to suggest more freedom in Meir, as the absence or the placement of the A2 could be simply due to the amount of space available, rather than any specific pattern. Moreover, the absence of a classifier is attested in Deir el-Bersha as well, as is form 2. Even so, the long format of form 3 is the preferred form for this lemma in most regions. Note that outside the database it is possible in Deir el-Bersha to use a Y2 (𓏝) classifier as well.

The use of the F20 (𓄓) as classifier in the Theban area could suggest a unique feature. However, as this is based on the witness T1Be, which prefers to write the hieroglyphs clustered together, it might have been a choice by the artist to use a sign which could form around the next word, and use less space. On the other hand, the F20 classifier is attested outside the database in T2Be as well.

5.3.25. 𓁁nḥ (to live)

The lemma of 𓁁nḥ is relatively common, with a total of 347 attestations. However, a large number of these attestations are actually substantives or adjectives. In the database, there are a total of 183 attestations where this lemma is used as a verb form. In table 5.25, one can see that the majority of the graphical forms are either form 3 or form 4, which is simply a variation between a long format and a compact format. Form 1 is a rare spelling, in which the word is written phonetically.

---

1347 de Buck (1938) *CT II*, p. 341,b (B9C).
1348 de Buck (1954) *CT V*, p. 51,e (B28o).
1349 de Buck (1938) *CT II*, p. 12,g (B1C, B1P, B2L).
1350 See de Buck (1951) *CT IV*, p. 314,a-b (T1Be), where the final sign of IV,314,a is actually written in front of the D36:M17 group of 𓁁m in the column.
1351 de Buck (1956), p. 145,d (T2Be).
1352 van der Molen (2000), p. 73.
1353 Although it could be argued that the border between a participle and a substantive for this lemma is extremely vague.
1354 de Buck (1935) *CT I*, p. 61,c, 62,f, 79,d-e, 88-89,b, 89,e, 393,f; de Buck (1938) *CT II*, p. 68,a, 71,a, 77,c, 391,b, 391,e, 394-395,c-a, 396,b, 397,a, 398,d, 398,e-f; de Buck (1947) *CT III*, p. 178,c, 234-235,a, 236-237,a; de Buck (1951) *CT IV*, p. 312,c, 313,c, 320,b, 321,a; de Buck (1954) *CT V*, p. 1,a.
Although it is based on the position of the S34 (𓋹), there does seem to be some regional preferences. In Asyut the compact form of form 2 does occur, but it is relatively rare, as it only has three attestations versus 24 attestations of the long format of form 4. Thus, there seem to be a clear preference for the long format in Asyut. This preference would support the suggestion that Y1C originates from Asyut, as it only uses the long format. However, the majority of the attestations in P.Gard.2 and Pap.Berl use form 2, while they are suggested to originate from Asyut as well. Thus, although using the long format in Asyut might be the case for coffins, it does not seem to apply for papyri.

Although not bound to a single region, there seems to have been a preference for using the compact format (form 3) in Saqqara, el-Lisht and Gebelein. In Beni Hasan likewise there seems to have been a preference for the compact format, although the long format occurred there as well. The same is the case for witnesses from Meir, which have a clear preference for the compact writing, although the long format occurs twice. With 42 attestations, it is clear that the preference in Deir el-Bersha lies with the compact form. However, as the long format is attested 26 times as well, there seems to have been some freedom in Deir el-Bersha. In the Theban area there is no preference in the graphical form, as the attestations of form 2 and 4 are about the same.

### 5.3.26. 𓊏 (to fight)

This lemma is relatively common, as it is attested 155 times in the database. However, in the same manner as 𓊏, the lemma is often used for substantives, and is only attested 30 times as a verb.

---

1355 Note that the Z4A (𓋹) represent filler strokes here, as this witness (SSC) prefers to use strokes to fill empty spaces.

1356 P.Gard.2 and Pap.Berl.


1359 van der der Molen (2000), p. 76.

1360 As for example fighter, battlefield and warship were added under this lemma in the database, instead of receiving their own lemma.
form. Note that it was attempted to correctly represent the different graphical forms of D34 (𓀡), and that the exact form should not be considered important. Due to the varied type of script used in most witnesses, the distinctions in the different classes of D34 are usually not clearly visible. In table 5.26, one can see that form 2 is completely unique. This form represents a unique spelling of ‘ḥs as iht, which is currently only attested in Beni Hasan. However, as this is based on only one witness (BH1Br), the current data is not sufficient to suggest that this only occurs in Beni Hasan.

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Saqqara el-Lisht</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Deir el-Bersha</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>6</td>
</tr>
<tr>
<td>6</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td>7</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.26 Graphical forms of the stem of ‘ḥs.

The use of the D40 (𓀡) classifier is less common than the A24 (𓀜), which is rather remarkable, as the A24 takes up a lot more space in the column than the D40 would. The use of the D40 classifier in Saqqara needs to be discounted however, as it is a reconstruction (Sq8Sq). The other two attestations from Saqqara do not have any classifier, which is the case in el-Lisht as well. Thus, it could be suggested that for the most northern attestations of this lemma in the Coffin Texts, there could be a preference for not using a classifier at all, as the other regions like Deir el-Bersha and the Theban area can occur with and without classifier. In Meir however, all the attestations have some sort of classifier attached although the exact form may vary. Thus, it seems that the use of a classifier is preferred in Meir.

---

1361 de Buck (1935) *CT I*, p. 19,c, 325-327,d-a; de Buck (1951) *CT IV*, p. 234-235,b, 292,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 55.

1362 A class is considered a group of graphemes with similar iconic features, see Polis (2020) About That Sign List (TSL). Goal, datamodel and audience of TSL, [http://thotsignlist.org/About](http://thotsignlist.org/About) (accessed 29-06-2020). The new grapheme was made by myself for the TSL, and is currently not yet part of the repertoire of Jsesh.

1363 Note that although it is spelled iht or ‘ḥ here, iht is the more common form of this lemma for the substantive forms in BH1Br.

1364 This witness is one of the witnesses with spell 335 which de Buck added separately, as they are extremely fragmentary. However, the reconstruction was not completely random, as the substantive of ‘ḥs of IV,232,b, see de Buck (1951) *CT IV*, p. 408, is actually written with a D40 classifier.

1365 Including form 4, as I consider the Z1 (𓀢) a classifier here.
The use of the G1 (𓄿) interpretant occurs once in Meir and the Theban area. However, it seems to represent a personal preference of the artist. The use of the humanoid figure in form 1 is extremely rare, and seems to represent an interpretation of de Buck, instead of a distinct separate sign.\(^\text{1366}\)

### 5.3.27. 𓄅 (to stand, to rise up)\(^\text{1367}\)

This lemma occurs relatively often, as it was attested 82 times\(^\text{1368}\) in the database when used as a verbal form.\(^\text{1369}\) In table 5.27, one can see that form 4 is most common, as it is attested 61 times. The use of a classifier is relatively rare, but can occur. Additionally, there are many unique spellings as well.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Papyrus (P.Gard.2)</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>El-Lisht</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>33</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Papyrus (Pap.Berl.)</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Deir el-Bersha</td>
<td>6</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td>9</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>10</td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td>11</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>12</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.27 Graphical forms of the stem of 𓄅.

One of the features that might reflect a regional preference is the use of the D54 (𓂥) classifier which is attested in Deir el-Bersha, Meir and the Theban area. However, form 6 occurs only in Deir el-Bersha, whereas Meir and the Theban area only use the classifier when there is no D36 (𓂫) before the P6 (𓊢).

\(^\text{1366}\) de Buck (1935) \textit{CT I}, p. 19,c (MC105), de Buck added a sic to this sign, and it seems that it might have been a corruption of the D34 instead, where the weapon was turned into two legs.


\(^\text{1368}\) In total there are 114 attestations, but 32 of these attestations are substantives.

\(^\text{1369}\) de Buck (1935) \textit{CT I}, p. 14,b, 25,a, 25,b, 26,b, 330-331,a, 386,b, 405,d; de Buck (1947) \textit{CT III}, p. 17,c, 186,b, 248-249,d; de Buck (1951) \textit{CT IV}, p. 278,c, 279,d, 281,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 56 and Gracia Zamacona (2008), p. 275-327.
Thus, the combination of the classifier and an initial D36 seems to be unique to Deir el-Bersha, although the form without an initial D36 occurs once as well (form 9). Additionally, the use of the D54 classifier seems to only occur in witnesses from Amenemhat II onwards,\textsuperscript{1370} and thus might represent a development over time.

The use of humanoid signs as classifiers or phonemograms is rare, and only occurs once in the Theban area and twice in two witnesses which are believed to be from Asyut.\textsuperscript{1371} It would be assumptive to base a claim on only three witnesses, but for the lemma Žn the use of a humanoid sign would not support the suggestion that Pap.Berl. and Y1C originate from Asyut.

The use of P7 (𓊣) is only attested twice, once in Deir el-Bersha (form 12) and once in Aswan (form 7). The use of this grapheme seems not to be a regional preference, but rather a feature of the writing style and amount of space available to the artist.

For this lemma, there are only a few signs of regional preference, with fuzzy borders. There is a distinct form where there is an initial D36 when the classifier D54 is used, which only occurs in Deir el-Bersha. However, the use of D54 on its own occurs in Meir and the Theban area as well. The lack of an initial D36 does occur in multiple regions, but is most common in witnesses from the Theban area.

### 5.3.28. Žhm (to extinguish, to quench)\textsuperscript{1372}

In the database, this lemma occurs 27 times.\textsuperscript{1373} As one can see in table 5.28, the graphical form of this lemma is remarkably constant over the various regions.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>no.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Asyut</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>no.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.28 Graphical forms of the stem of Žhm.

\textsuperscript{1370} The use of a D54 classifier occurs in B1C, B5C, B15C, B17C, B1Y, M4C, T1Be, T2Be and T2L. Only T2L is slightly earlier, as Willems (1988), p. 115, dates it to a period between Sesostris I and Amenemhat II.


\textsuperscript{1372} van der van der Molen (2000), p. 78.

\textsuperscript{1373} de Buck (1935) CT I, p. 21,b, 378-379,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 56.
Form 2 should be considered the same as form 1, as the only variation is the orientation of the classifier. This alternative orientation is due to the fact that in I,378,a, S1C is written oriented to the right, rather than to the left. This causes certain signs, like the V31A (𓎢) to be written as the V31 (𓎡), even if the witness would normally use V31A if the writing was oriented to the left. Thus, the orientation of the glyphs should not represent a regional pattern.

Even though the graphical form of the attestations is relatively constant, there are two attestations from the Theban area that add a M17 (𓇋) or replace the D36 (𓂝) with a M17. It could be suggested that this is a preference of the Theban area, but outside the database there is an attestation from Meir as well. Nonetheless, it is clear that the Theban area is more likely to use the M17 with this lemma, although it is rarely the preferred form.

5.3.29. ‘ḥi (to fly, to fly away)\textsuperscript{1375}

The lemma ‘ḥi is attested eleven times in the database, although all attestations come from the same phrase in spell 335.\textsuperscript{1376} As one can see in table 5.29, there are three different graphical forms, which vary based on the classifier.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.29 Graphical forms of the stem of ‘ḥi.

The use of G40 (𓅮) occurs in one witness (M1NY), but this is rather due to the type of script used in this witness. Whereas the other witnesses use a near hieratic cursive script,\textsuperscript{1377} M1NY is much closer to hieroglyphic.\textsuperscript{1378} In hieratic, it is nearly impossible to differentiate between G40 and G41 (𓎊),\textsuperscript{1379} thus it could be argued that the other witnesses might have intended to use the G40, but it can no longer be recognised as such. The additional classifier D54 (𓎌) only occurs in Meir and the Theban area, which

\textsuperscript{1374} de Buck (1954) CT V, p. 115,j.
\textsuperscript{1375} van der van der Molen (2000), p. 78.
\textsuperscript{1376} de Buck (1951) CT IV, p. 310,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 56.
\textsuperscript{1377} Fischer (1976), p. 41, fig. 4, type 3b-4.
\textsuperscript{1378} See appendix 1 for more detail.
\textsuperscript{1379} Möller (1909), p. 21, no. 221 and no. 222.
could suggest that this only occurred in the southern regions of Egypt. However, this suggestion might be assumptive, as there are no additional attestations of this lemma in the Coffin Texts.\footnote{Gracia Zamacona (2008), p. 328.}

5.3.30. $\text{	extcircled{83}$ (to be numerous, to be many)\footnote{de Buck (1938) CT II, p. 90,b, 90,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 57.}}$

This lemma is attested 25 times in the database, but the majority of these attestations are substantive. Only in six attestations is it used as a verb,\footnote{de Buck (1935) CT I, p. 325,a.} in a $\text{nfr-Hr}$ construction. The variation in the spelling is relatively limited, with only three different forms attested (table 5.30):

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Deir-el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir-el-Bersha</td>
<td>1, Meir 3</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Deir-el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.30 Graphical forms of the stem of $\text{	extcircled{83}$.}

Based on this table, one can assume that Meir prefers only the use of the I1 (𓆈), where Deir el-Bersha can use a variety of graphical forms. However, when compared to the stem of a substantive,\footnote{de Buck (1956) CT VI, p. 139,i (P.Gard.4).} it becomes clear that Meir can include the interpretant G1 (𓄿). However, the use of the phonetic spelling (form 1) is only attested in Deir el-Bersha, even though it occurs in P.Gard.4 as well, although the I1 is included in this witness.\footnote{de Buck (1951) CT IV, p. 145,d (B2L).} The complete absence of the I1 is only attested in Deir el-Bersha, while a Y2 (𓏝) classifier can be included in Deir el-Bersha.\footnote{van der Molen (2000), p. 80.}

5.3.31. $\text{	extcircled{9}$ (to enter)\footnote{de Buck (1935) CT I, p. 141,a, 142,e, 144,c, 144,g, 387,a, 399,b; de Buck (1938) CT II, p. 266,e, 273,d-f, 288-289,b; de Buck (1947) CT III, p. 239,b; de Buck (1951) CT IV, p. 268-269,d, 271,d, 278-279,a, 290-291,c, 306,a, 323,b, 326,j, 326,k. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 57 and Gracia Zamacona (2008), p. 329-385.}}$

The lemma $\text{	extcircled{9}$ is attested 122 times in the database.\footnote{See de Buck (1951) CT IV, p. 269,d (T3Be).} In table 5.31 the different graphical forms of $\text{	extcircled{9}$ are set out. Note that in form 4,\footnote{Which is not impossible due to the near hieratic cursive script this witness (T3Be) uses.} the G1 (𓄿) is considered to be a corruption of a G35 (𓄼).}
Alternatively, it could be the lemma ‘k3 (to be accurate), although it would be the only attestation of that lemma in the database.\footnote{\textsuperscript{1389} Although it occurs often enough in the \textit{Coffin Texts}, see van der van der Molen (2000), p. 80.}

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>![Image]</td>
<td>1</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>![Image]</td>
<td>2</td>
<td>Saqqara el-Lisht</td>
<td>6</td>
</tr>
<tr>
<td>![Image]</td>
<td></td>
<td>Meir</td>
<td>5</td>
</tr>
<tr>
<td>![Image]</td>
<td></td>
<td>Theban area</td>
<td>4</td>
</tr>
<tr>
<td>![Image]</td>
<td>3</td>
<td>el-Lisht Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td>![Image]</td>
<td></td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td>![Image]</td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>![Image]</td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>7</td>
</tr>
<tr>
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<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td>![Image]</td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td>![Image]</td>
<td>5</td>
<td>Beni Hasan</td>
<td>2</td>
</tr>
<tr>
<td>![Image]</td>
<td></td>
<td>Deir el-Bersha</td>
<td>7</td>
</tr>
<tr>
<td>![Image]</td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>![Image]</td>
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<td>Asyut</td>
<td>8</td>
</tr>
<tr>
<td>![Image]</td>
<td></td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td>![Image]</td>
<td>7</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>![Image]</td>
<td>8</td>
<td>Saqqara el-Lisht</td>
<td>3</td>
</tr>
<tr>
<td>![Image]</td>
<td></td>
<td>Beni Hasan</td>
<td>2</td>
</tr>
<tr>
<td>![Image]</td>
<td></td>
<td>Deir el-Bersha</td>
<td>17</td>
</tr>
<tr>
<td>![Image]</td>
<td></td>
<td>Meir</td>
<td>4</td>
</tr>
<tr>
<td>![Image]</td>
<td></td>
<td>Asyut</td>
<td>4</td>
</tr>
<tr>
<td>![Image]</td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>![Image]</td>
<td>9</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>![Image]</td>
<td></td>
<td>Theban area</td>
<td>4</td>
</tr>
<tr>
<td>![Image]</td>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td>![Image]</td>
<td>10</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td>![Image]</td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 5.31 Graphical forms of the stem of ‘k.

As one can see above, most of the graphical variants are used in multiple regions, and there might be a regional preference, but only to the extent that one graphical form occurs more in one region than the other. For example, Deir el-Bersha uses form 2, 3, 5, 6 and 8, but form 3 and 8 are attested the most. However, in Asyut there is a clear preference to use either form 6 or 8. In these attestations the interpretants D36 (…) and N29 (.) are never written, and the G35 is used in all of them. The D54 (.) classifier is optional, the use of G35 is not. Therefore, if a D36 or N29 is written with ‘k, it seems unlikely that it would have come from Asyut.\footnote{\textsuperscript{1391} It is possible that additional graphical forms that do include the D36 or N29 exist in Asyut, but were not covered by the spells currently encoded in the database.}

\footnote{\textsuperscript{1390} Note that this attestation, de Buck (1935) \textit{CT I}, p. 399,b (M23C) is reconstructed, and could therefore be spelled differently as well.}
5.3.32.  $\text{w3h}$ (to lay down, to offer, to endure)$^{1392}$

In the database there are eight attestations of this lemma.$^{1393}$ In table 5.32, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>$\text{rasing}$</td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>$\text{raising}$</td>
<td>2</td>
<td>Asyut</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>$\text{instantly}$</td>
<td>3</td>
<td>Asyut</td>
<td>5</td>
</tr>
<tr>
<td>$\text{instantly}$</td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.32 Graphical forms of the stem of $\text{w3h}$.

In the database it seems that the Y2 (𓏝) classifier only occurs in Deir el-Bersha. However, outside the database, the Y2 classifier is attested in Asyut and Meir as well.$^{1394}$ The use of the G1 (𓄿) interpretant occurs only in Asyut in the database, but occurs in other regions outside the database as well.$^{1395}$ In the database it seems that only in Deir el-Bersha the V4 (𓍯) phonogram can be left out (form 1), but outside the database this occurs in other regions as well.$^{1396}$ However, it needs to be noted that in Asyut the V4 phonogram is always added for this lemma.

5.3.33.  $\text{w3d}$ (to be green, to be fresh, to cause to flourish)$^{1397}$

This lemma has 22 attestations in the database, but only nine represent verbal forms.$^{1398}$ In table 5.33, the attestations per region are set out for every graphical form of the stem. Note that as de Buck corrected every M13A (𓇅) into a M13 (𓇃), it was only possible to distinguish between the two classes of the same sign in the attestations which were seen by the author. Therefore, the variation between these two classes of the same sign should not be considered relevant.

---

$^{1392}$ van der van der Molen (2000), p. 83.


$^{1394}$ de Buck (1947) $CT$ III, p. 63,c (M57C); de Buck (1951) $CT$ IV, p. 170,c (S2C).

$^{1395}$ de Buck (1935) $CT$ I, p. 128,b (B4L, B13C).

$^{1396}$ de Buck (1935) $CT$ I, p. 134,e (L2Li); de Buck (1956) $CT$ VI, p. 130,c (M3C).


$^{1398}$ de Buck (1951) $CT$ IV, p. 316,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 61.
In the database, it seems that only in Meir and the Theban area the M13/M13A can be used without interpretants or classifiers. Outside the database this is attested in Deir el-Bersha.\textsuperscript{1399} The use of the M14 (𓇆) is only attested in Deir el-Bersha and the Theban area. There do not seem to be any other regional features for this lemma, although it is possible to write this lemma phonetically with a V4 (𓍯) phonemogram outside the database.\textsuperscript{1400}

### 5.3.34. \textit{wˁi} (to be alone, to be unique)\textsuperscript{1401}

This lemma is relatively common in the database, with 191 attestations. However, the majority of these attestations are adjectives or substantives, with only 46 attestations representing verbal forms.\textsuperscript{1402} In table 5.34, the attestations per region are set out for every graphical form of the stem:

\begin{table}[h]
\centering
\begin{tabular}{lll}
Graphical form stem & no. & Region & Attestations \\
\hline
1 & 1 & Saqqara & 1 \\
    &   & el-Lisht & 1 \\
    &   & Beni Hasan & 1 \\
    &   & Deir el-Bersha & 2 \\
    &   & Meir & 3 \\
    &   & Theban area & 2 \\
    &   & Gebelein & 1 \\
2 & 2 & Meir & 5 \\
    &   & Theban area & 3 \\
3 & 3 & Meir & 1 \\
4 & 4 & Saqqara & 4 \\
    &   & el-Lisht & 1 \\
    &   & Deir el-Bersha & 11 \\
    &   & Meir & 7 \\
    &   & Theban area & 2 \\
5 & 5 & Asyut & 1 \\
\end{tabular}
\caption{Graphical forms of the stem of \textit{wˁi}.}
\end{table}

\textsuperscript{1399} de Buck (1947) \textit{CT III}, p. 72,c (B2L).
\textsuperscript{1400} de Buck (1947) \textit{CT III}, p. 72,c (B3Bo, T1L); de Buck (1954) \textit{CT V}, p. 386,b (B1Bo).
\textsuperscript{1401} van der van der Molen (2000), p. 87.
\textsuperscript{1402} de Buck (1935) \textit{CT I}, p. 334,c, 374-375,d; de Buck (1951) \textit{CT IV}, p. 184,d, 186-187,a; de Buck (1954) \textit{CT V}, p. 154,f. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 65.
For this lemma, the use of the T21 (𓌡) alone seems to only occur in Asyut when used as a verbal form, although in Asyut it is more common outside the database to use form 1. Form 2 is only attested in Meir and the Theban area, which is true outside the database as well. In the database, it seems that the G37 (𓅪) classifier is only used in Meir (form 3), but outside the database this is attested in Deir el-Bersha as well.\textsuperscript{1403} Nonetheless, it seems that form 1 and form 4 are the preferred forms for this lemma in all regions.

5.3.35. \textit{wbꜣ} (to drill, to open)\textsuperscript{1404}

In the database, there are 26 attestations for this lemma.\textsuperscript{1405} In table 5.35, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Image" /></td>
<td>1</td>
<td>Asyut</td>
<td>1\textsuperscript{1406}</td>
</tr>
<tr>
<td><img src="image2" alt="Image" /></td>
<td>2</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Image" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image4" alt="Image" /></td>
<td>4</td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td><img src="image5" alt="Image" /></td>
<td>5</td>
<td>Asyut</td>
<td>4</td>
</tr>
<tr>
<td><img src="image6" alt="Image" /></td>
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<td>Asyut</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image7" alt="Image" /></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td><img src="image8" alt="Image" /></td>
<td>8</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td><img src="image9" alt="Image" /></td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td><img src="image10" alt="Image" /></td>
<td>10</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td><img src="image11" alt="Image" /></td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.35 Graphical forms of the stem of \textit{wbꜣ}.

\textsuperscript{1403} de Buck (1938) \textit{CT II}, p. 33.e (B2L).
\textsuperscript{1405} de Buck (1935) \textit{CT I}, p. 76.f;j; de Buck (1938) \textit{CT II}, p. 268,a-b, 273,g-h, 288-289.d); de Buck (1951) \textit{CT IV}, p. 89,g); de Buck (1954) \textit{CT V}, p. 7,a, 7,b. For additional attestations outside the database, see de Buck (1938) \textit{CT II}, p. 273,g-h (S1C,b). The sign used should be considered a class of U26 (i).
The use of the G43 (𓊳) phonemogram is only attested in Beni Hasan in the database. However, it occurs in other regions outside the database as well.\textsuperscript{1407} In the database, the addition of the G1 interpretant is only attested in Deir el-Bersha (form 11), but it occurs in Meir as well.\textsuperscript{1408} Furthermore, it seems that Gebelein and Aswan only use form 7, but outside the database form 8 is used in these regions as well.\textsuperscript{1409} The Y2 (𓏝) classifier is only attested in Deir el-Bersha in the database, but occurs outside of it in the Theban area as well.\textsuperscript{1410} Finally, the use of N2 (𓇰) or one of its classes to replace the U26 (𓊬) is only attested in Deir el-Bersha and Asyut, and only rarely. Thus, except in the exact form of the U26 or its variants there might be a regional preference, for example with form 5 and 6 in Asyut. There do not seem to be any additional regional features for this lemma.

5.3.36. \textit{wp꜅} (to scatter light, to illuminate)\textsuperscript{1411}

There are 42 attestations in the database for this lemma.\textsuperscript{1412} In table 5.36, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="Image" /></td>
<td>1</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image2.png" alt="Image" /></td>
<td>2</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3.png" alt="Image" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>7/18</td>
</tr>
<tr>
<td><img src="image4.png" alt="Image" /></td>
<td>4</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5.png" alt="Image" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image6.png" alt="Image" /></td>
<td>6</td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td><img src="image7.png" alt="Image" /></td>
<td>7</td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td><img src="image8.png" alt="Image" /></td>
<td>8</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td><img src="image9.png" alt="Image" /></td>
<td>9</td>
<td>Asyut</td>
<td>4</td>
</tr>
</tbody>
</table>

Table 5.36 Graphical forms of the stem of \textit{wp꜅}.

For this lemma, the F13 (𓊳) is not written in Gebelein and Aswan. However, there are no additional attestations of this lemma from these regions in the Coffin Texts to verify whether this is a regional feature.

\textsuperscript{1407} de Buck (1938) \textit{CT II}, p. 164,h (B2L, B2P, Sq3Sq, Sq4C).
\textsuperscript{1408} de Buck (1938) \textit{CT II}, p. 122,a (M48C).
\textsuperscript{1409} de Buck (1938) \textit{CT II}, p. 29,h (G1T, A1C).
\textsuperscript{1410} de Buck (1947) \textit{CT III}, p. 211,j (T3Be).
\textsuperscript{1411} de Buck (1935) \textit{CT I}, p. 340-341,b, 352-353,b, 356-359,d-a, 371,e. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 68.
preference of the two southernmost regions. Moreover, the use of the G43 (𓊭) seems to only occur to the south of Meir in the database (form 6-9). Outside the database this is attested in Deir el-Bersha as well.\textsuperscript{1413} The use of the Y2 (𓊯) classifier is only attested in Deir el-Bersha.

5.3.37. \textit{wn} (to open)\textsuperscript{1414}

This is a common lemma in the database, with 197 attestations.\textsuperscript{1415} In table 5.37, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>8</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>Saqqara</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Beni Hasan</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>57</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>16</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>32</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>23</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Papyrus (Pap.Berl)</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Unknown (Y1C)</td>
<td>4</td>
</tr>
<tr>
<td>3</td>
<td>3</td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>5</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>6</td>
<td>Theban area</td>
<td>2\textsuperscript{1416}</td>
</tr>
<tr>
<td>7</td>
<td>7</td>
<td>el-Lisht</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>13</td>
</tr>
<tr>
<td>8</td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>9</td>
</tr>
<tr>
<td>9</td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 5.37 Graphical forms of the stem of \textit{wn}.

Although the clear majority of the attestations are form 2, which is used in nearly all other regions, there are some features that could be considered a regional preference. The use of the M42 (𓊯) is only attested in el-Lisht and Deir el-Bersha (form 7). Moreover, el-Lisht only uses this form for this lemma, as

\textsuperscript{1413}\textcopyright{} de Buck (1956) \textit{CT VI}, p. 382,j (B1C). Note that it is technically written as \textit{wp$s$} here, as if the artist was trying to write \textit{ps$š$} (to divide; see appendix 6.93). However, reading \textit{wp$š$} makes more sense in this phrase.

\textsuperscript{1414}\textcopyright{} van der Plas & Borghouts (1998), p. 68.

\textsuperscript{1415} de Buck (1935) \textit{CT I}, p. 11,a, 40,d, 56,a, 57,c, 75,d; de Buck (1938) \textit{CT II}, p. 72,b-c, 75,a, 89,b, 91,b, 255,a, 255,c, 256,b, 256,c, 256,e, 268-271,f-c, 270-271,d, 392,b; de Buck (1947) \textit{CT III}, p. 212,e, 214-215,b, 214-215,c, 215,f-g, 218-219,b; de Buck (1954) \textit{CT V}, p. 1.d. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 68.

\textsuperscript{1416} de Buck (1935) \textit{CT I}, p. 11,a, 56,a (T9C). As a \textit{s$ḏ$m$š$-} does not make sense in these phrases, I assume this was an error in this witness.
the E34 (𓉵) is not attested in this region for this lemma. Finally, using the O31 (𓉼) as logogram is only attested in Deir el-Bersha.

5.3.38. **wnm (to eat)**

The lemma *wnm* has 133 attestations in the database. However, only 132 attestations represent verbal forms. In table 5.38, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aswan</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Papyrus</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Unknown (Y1C)</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>16</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>12</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>15</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>16</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>17</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>20</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>21</td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>22</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

---

1417 van der van der Molen (2000), p. 94.
1418 de Buck (1935) *CT I*, p. 11,e, 76,c; de Buck (1938) *CT II*, p. 74,b, 75,b-c, 81,a, 394,a; de Buck (1947) *CT III*, p. 5,a, 12,c, 16,c, 17,a, 21,a, 175,b, 184,b, 185,c, 185,d, 234,a, 234-235,c, 236,a; de Buck (1954) *CT V*, p. 136,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 69.
1419 P.Gard.2 and Pap.Berl.
In this lemma, the use of the A2 (𓀁) as logogram (form 1) is only attested in Deir el-Bersha. Moreover, although the use of the double X7 (𓏘) is attested in multiple regions, it is more likely to be used in Deir el-Bersha. The addition of the G17 (𓅓) interpretant seems to only occur in Deir el-Bersha. The use of the M17 (𓇋) as replacement classifier for the A2 is attested in Meir and the Theban area (form 11 and 22), but should be considered features of the supports (M2NY and T1Be), as the A2 is attested often enough in both regions. The use of the double X2 (𓏐) is only attested in Deir el-Bersha and Meir, although it is rare in both regions.

### 5.3.39. **wrr** (to be great)

This lemma is common in the database, with 442 attestations. However, most of these are adjectives or substantives, with only 54 attestations representing verbal forms. In table 5.39, the attestations per region are set out for every graphical form of the stem. Note that form 4 and 5 represent geminating forms.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="graphical" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>5</td>
<td><img src="image2" alt="graphical" /></td>
<td>4</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="graphical" /></td>
<td>2</td>
<td>Asyut</td>
<td>2</td>
<td><img src="image4" alt="graphical" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="graphical" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>32</td>
<td><img src="image6" alt="graphical" /></td>
<td>5</td>
<td>Asyut</td>
<td>5</td>
</tr>
<tr>
<td><img src="image7" alt="graphical" /></td>
<td></td>
<td>Theban area</td>
<td>7</td>
<td><img src="image8" alt="graphical" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image9" alt="graphical" /></td>
<td></td>
<td>el-Lisht</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5.39 Graphical forms of the stem of wrr.

In this lemma, the A19 (𓀗) phonemogram is only used in Deir el-Bersha and Asyut. The use of the Y2 (𓏝) classifier is only attested in Deir el-Bersha, which is true outside the database as well. Form 3 is unique...
to el-Lisht, but should be considered a feature of the witness (L2Li), rather than a regional feature.\footnote{As L1Li and L2Li prefer to write partial forms for the hieroglyphs of animates.}

Note that outside the database it is possible in Saqqara to only write the G36 (⟨⟩) phonemogram.\footnote{de Buck (1935) CT I, p. 280,c (Sq3C).}

5.3.40. *whn* (to overturn, to overthrow)\footnote{van der van der Molen (2000), p. 99.}

In the database there are fifteen attestations of this lemma.\footnote{de Buck (1935) CT I, p. 60,e, 400-401.d-a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 74.} In table 5.40, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 5.40 Graphical forms of the stem of *whn*.

There are no regional preferences for this lemma, except for the use of the D40 (⟨⟩) classifier, which is only attested in Deir el-Bersha. Although the database suggests that the O37 (⟨⟩) classifier is only attested in Deir el-Bersha and the Theban area, outside the database this classifier is attested in Saqqara and Asyut as well.\footnote{de Buck (1938) CT II, p. 245,a (S1P); de Buck (1951) CT IV, p. 159,e (Sq6C).}

5.3.41. *whm* (to repeat)\footnote{van der van der Molen (2000), p. 100.}

This lemma has 37 attestations in the database. However, only 34 attestations represent verbal forms.\footnote{de Buck (1935) CT I, p. 8,a, 326-327,b, 393.g; de Buck (1951) CT IV, p. 88,j, 90; 90,9; 90,9; 90,9. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 74.} In table 5.41, the attestations per region are set out for every graphical form of the stem:
### Graphical forms of the stem of *wHm*.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>1</td>
<td>Meir</td>
<td>1</td>
<td><img src="image2" alt="Graphical form" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>7</td>
<td><img src="image4" alt="Graphical form" /></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>6</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
<td>3</td>
<td>Meir</td>
<td>4</td>
<td><img src="image6" alt="Graphical form" /></td>
<td>7</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form" /></td>
<td>3</td>
<td>Asyut</td>
<td>3</td>
<td><img src="image8" alt="Graphical form" /></td>
<td>7</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image9" alt="Graphical form" /></td>
<td>4</td>
<td>Theban area</td>
<td>1</td>
<td><img src="image10" alt="Graphical form" /></td>
<td>8</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

The use of the Y2 (𓏝) classifier is only attested in Deir el-Bersha and Asyut, which is true outside the database as well. However, the use of the Y2 is rare in Asyut, while much more common in Deir el-Bersha, albeit only in the witnesses of the later period of coffin decoration. Beni Hasan is the only region where the use of the A26 (𓄝) is attested (form 4), which is true outside the database as well. There are no other features which represent a regional preference for this lemma.

#### 5.3.42. *wH3* (to throw off, to shake out)

This lemma has sixteen attestations in the database. In table 5.42, the attestations per region are set out for every graphical form of the stem:

---

1430 de Buck (1935) *CT I*, p. 326.b (T3C). I assume the F35 (𓄜) is a corruption of the F25 (𓄝), as in near hieratic cursive script one can be mistaken for the other, if poorly made. See Möller (1909), p. 15-16, no. 162 and 180.
1432 de Buck (1935) *CT I*, p. 90.d; de Buck (1947) *CT III*, p. 248-249.e. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 75.
Table 5.42 Graphical forms of the stem of \textit{w/js}.

For this lemma, in Asyut there seems to be a preference for the long format of form 2 and 4, both within and outside of the database. The absence of the Aa1 (𓊦) interpretant is only attested in the Theban area (form 5), but its absence is rare. Note that it is possible in Deir el-Bersha to replace the M12 (𓊦) with an M16 (𓇉) instead.\textsuperscript{1434}

5.3.43. \textit{wšb} (to answer, to answer for)\textsuperscript{1435}

This lemma has only six attestations in the database. However, only four represent verbal forms.\textsuperscript{1436} As table 5.43 shows, every attestation has its own form:

Table 5.43 Graphical forms of the stem of \textit{wšb}.

---

\textsuperscript{1433} de Buck (1935) \textit{CT I}, p. 90,d (SS5C). The strokes are filler, as this witness often has strokes added for pure decorative purposes.

\textsuperscript{1434} de Buck (1935) \textit{CT I}, p. 226,c (B12C, B17C, B16C).

\textsuperscript{1435} van der van der Molen (2000), p. 104.

\textsuperscript{1436} de Buck (1947) \textit{CT III}, p. 20,c. Note that van der Plas & Borghouts (1998), p. 77 consider this phrase part of \textit{wšb} (to feed) instead, and does not include this lemma. However, I considered this lemma more suitable in this phrase. However, as both these lemmas are difficult to visually distinguish, I used the entries in \textit{wšb} (to feed) to verify the forms.
In the database, the A2 (𓀁) classifier is only attested in Asyut. Outside the database it is attested in Deir el-Bersha and Meir as well. Nonetheless, it seems that Asyut always includes the A2 classifier, which is true outside the database as well. Additionally, only in Asyut is the F16 (𓉽) classifier added (form 4). Finally, the Y2 (𓏝) classifier is only attested in Deir el-Bersha.

5.3.44. \(\text{wTs} \) (to raise up, to lift up, to carry)

There are only two attestations of this lemma in the database, from the same phrase of spell 75. As table 5.44 shows, both regions have their own form. Form 1 is additionally attested in other regions, but form 2 seems to be unique to Aswan. However, in this lemma the T14 (𓌙) or O30 (𓉽) are habitually written as classifiers, instead of the initial position. Note that it is possible to have the T14 on the second position in Gebelein as well.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form 1" /></td>
<td>1</td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td><img src="image2" alt="Graphical form 2" /></td>
<td>2</td>
<td>Aswan</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.44 Graphical forms of the stem of \(\text{wTs}\).

5.3.45. \(\text{wdi} \) (to put, to place)

There are 50 attestations of this lemma in the database. In table 5.45, the attestations per region are set out for every graphical form of the stem. Note that as this is a 3ae inf. lemma and gemination occurs, the table has been separated in gemination and no gemination.

---

1437 de Buck (1947) *CT III*, p. 204,b (B2Bo, M22C).
1440 de Buck (1935) *CT I*, p. 178,h (B2Bo); de Buck (1947) *CT III*, p. 309,d (T3L).
1441 For example, see de Buck (1935) *CT I*, p. 305,g, and even in Gebelein as well, see de Buck (1938) *CT II*, p. 115,f (G2T).
1442 de Buck (1938) *CT II*, p. 7,b (G1T).
1444 de Buck (1935) *CT I*, p. 31-32,d-a, 36,d-e; de Buck (1938) *CT II*, p. 85,d; de Buck (1951) *CT IV*, p. 87,l, 88,e, 88,i, 90,n, 236-237,a, 300,b, 315,d; de Buck (1954) *CT V*, p. 155,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 78-79.
<table>
<thead>
<tr>
<th>No gemination</th>
<th>Region</th>
<th>Attestations</th>
<th>No gemination</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form stem" /></td>
<td>el-Lisht</td>
<td>1</td>
<td><img src="image2" alt="Graphical form stem" /></td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form stem" /></td>
<td>Saqqara</td>
<td>2</td>
<td><img src="image4" alt="Graphical form stem" /></td>
<td>Deir el-Bersha</td>
<td>1 ^{1445}</td>
</tr>
<tr>
<td></td>
<td>el-Lisht</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Beni Hasan</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form stem" /></td>
<td>Meir</td>
<td>2</td>
<td><img src="image6" alt="Graphical form stem" /></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form stem" /></td>
<td>Saqqara</td>
<td>1</td>
<td><img src="image8" alt="Graphical form stem" /></td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image9" alt="Graphical form stem" /></td>
<td>Saqqara</td>
<td>1</td>
<td><img src="image10" alt="Graphical form stem" /></td>
<td>Meir</td>
<td>1 ^{1446}</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image11" alt="Graphical form stem" /></td>
<td>Deir el-Bersha</td>
<td>4</td>
<td><img src="image12" alt="Graphical form stem" /></td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gemination</td>
<td></td>
<td></td>
<td>Gemination</td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image13" alt="Graphical form stem" /></td>
<td>Deir el-Bersha</td>
<td>2</td>
<td><img src="image14" alt="Graphical form stem" /></td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>1</td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image15" alt="Graphical form stem" /></td>
<td>Meir</td>
<td>1</td>
<td><img src="image16" alt="Graphical form stem" /></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5.45 Graphical forms of the stem of *wdi*.

Note that the use of the different arms as classifier should not be considered a valid ground for variation, as in near hieratic cursive script these signs resemble each other.\(^{1447}\) Nonetheless, the U32 (𓀲) is only attested in Deir el-Bersha. The use of a A24 (𓁤) classifier only occurs in Saqqara in the database, \(^{1445}\) de Buck (1951) *CT IV*, p. 88,e (B5C). I assume the addition of the G37 (𓀱) classifier is due to the negative nature of the phrase here. \(^{1446}\) de Buck (1951) *CT IV*, p. 237,a (M54C). This witness habitually replaces humanoid hieroglyphs with the M17*Z1 (𓀱) group, thus this form most likely represents form 10. \(^{1447}\) Möller (1909), p. 9.
but occurs outside the database in Deir el-Bersha as well. The use of the Z9 ( חדשות) and the T30 (ב) classifiers are only attested in Meir. However, these represent a specific reading of this lemma together with סף (to inflict a wound). The G37 (antidad) classifier is only attested in Deir el-Bersha, with the classifier representing the negative nature of this lemma in this phrase, rather than a general regional feature.

5.3.46. **wdn (to be heavy, to weigh upon)**

There are eight attestations of this lemma in the database. In table 5.46, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Graphical form stem no.</th>
<th>Region</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>Theban area</td>
</tr>
<tr>
<td>1</td>
<td>1451</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td>Theban area</td>
</tr>
<tr>
<td>3</td>
<td>Beni Hasan</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

In the database, the absence of the N35 (נקiosis) is only attested in Deir el-Bersha, but outside the database Asyut can leave it out as well. The use of the A24 (א) classifier is only attested in the Theban area, while the D40 (ד) classifier is only attested in Deir el-Bersha. Finally, form 5 is only attested in the Theban area, but seems to be a unique form.

---

1448 de Buck (1956) CT VI, p. 173,j (B1Bo).
1450 de Buck (1935) CT I, p. 71,b, 71,f. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 79.
1451 Note that this form could be easily mistaken for form 6 of wdi, see table 5.45.
1452 Note that this form could be easily mistaken for form 7 of wdi, see table 5.45.
1453 de Buck (1951) CT IV, p. 152,b (S1C,a-b).
5.3.47. *wdi* (to send, to depart)

There are twelve attestations of this lemma in the database.\footnote{de Buck (1951) *CT IV*, p. 314,d, 317,d. This lemma is not attested in van der Molen and van der Plas & Borghouts, as they consider these phrases part of *wdi* (to put; see section 5.3.45). However, the method I used for encoding required the use of this lemma, as *wdi* is a valid lemma.} In table 5.47, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>1</td>
<td>Theban area</td>
<td>1</td>
<td><img src="image2" alt="Graphical form" /></td>
<td>5</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
<td>2</td>
<td>Meir</td>
<td>2</td>
<td><img src="image4" alt="Graphical form" /></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
<td>3</td>
<td>Meir</td>
<td>1</td>
<td><img src="image6" alt="Graphical form" /></td>
<td>7</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form" /></td>
<td>4</td>
<td>Theban area</td>
<td>1</td>
<td><img src="image8" alt="Graphical form" /></td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>1\footnote{de Buck (1951) <em>CT IV</em>, p. 314,d (B1Y). I assume the I9 (𓆑) is a corruption of the I10 (𓆓), due to the similarity between the two signs in near hieratic cursive script, see Möller (1909), p. 24-25, no. 250, 263.}</td>
</tr>
</tbody>
</table>

Table 5.47 Graphical forms of the stem of *wdi*.

As this lemma is not attested in van der Molen and van der Plas & Borghouts, these attestations are currently the only ones of this lemma in the *Coffin Texts*.\footnote{However, I find it likely that more can be found.} Based on table 5.47, it seems that the use of the D46 (𓇿) only occurs in Deir el-Bersha and the Theban area. The use of the D40 (𓇿) classifier is only attested in the Theban area, and the G37 (𓅪) classifier is only attested in Meir.
5.3.48. *wḏr* (to separate, to judge, to appoint)\(^{1457}\)

In the database there are 125 attestations of this lemma, but only 123 of these attestations represent verbal forms.\(^{1458}\) In table 5.48, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td>Beni Hasan</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Meir</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>Gebelein</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td>Meir</td>
<td>7</td>
</tr>
<tr>
<td>5</td>
<td></td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td>6</td>
<td></td>
<td>Deir el-Bersha</td>
<td>9</td>
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<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>4</td>
</tr>
<tr>
<td>7</td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
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</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
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<td>Deir el-Bersha</td>
<td>2</td>
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<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>11</td>
<td></td>
<td>Meir</td>
<td>1(^{1459})</td>
</tr>
<tr>
<td>12</td>
<td></td>
<td>Theban area</td>
<td>2(^{1460})</td>
</tr>
</tbody>
</table>

\(^{1457}\) van der van der Molen (2000), p. 110.

\(^{1458}\) de Buck (1935) *CT I*, p. 24,a, 26,a, 33,d, 43,a, 44-45,e-a, 47,b, 361,b, 378-391,d-a, 382-383,c, 386,b, 391,b; de Buck (1938) *CT II*, p. 75,a, 90,d, 394,a; de Buck (1951) *CT IV*, p. 234,b, 236,b; de Buck (1954) *CT V*, p. 121,b, 140,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 80.

\(^{1459}\) de Buck (1935) *CT I*, p. 391,b (M28C). As this witness was not seen by de Buck himself, I assume the N37 (𓏝) is a modern corruption of an Y2 (𓏷).

\(^{1460}\) de Buck (1935) *CT I*, p. 24,a (MC105, T9C). I am not certain why the D36 (𓊠) geminates here, as the addition of the X1 (𓏶) in the original makes it unlikely that this should be read as a ṣḏḏm=ḏ, which would not make much sense here to begin with. However, it is remarkable that this only occurs in the Theban area.
5.3.49. *wdb* (to turn, to turn back)

This lemma has 24 attestations in the database. In table 5.49, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
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<td>1</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>Meir</td>
<td>1</td>
</tr>
</tbody>
</table>

In the database, the use of the G43 (𓅱) on the initial position only occurs in Deir el-Bersha (form 16). However, outside the database this is attested in other regions as well.\(^{1461}\) The V1 (𓅡) classifier is only attested in Deir el-Bersha in the database (form 7), but outside of it occurs in Saqqara as well.\(^{1462}\) In the database it seems the Aa22 (𓌬) is only attested in Deir el-Bersha and Meir (form 13-15), but occurs outside the database in the Theban area as well.\(^{1463}\) The use of the T30 (𓚄) as classifier only occurs in Deir el-Bersha and Meir in the database, but is attested in multiple other regions as well.\(^{1464}\) The A2 (𓀁) classifier is only attested in Beni Hasan and Deir el-Bersha (form 9), and might represent a feature of the more northern attestations of this lemma, although it does not occur in Saqqara or el-Lisht.

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\(^{1461}\) de Buck (1935) *CT I*, p. 288,h (T1C, Sq3C); de Buck (1951) *CT IV*, p. 126,a (S1C).

\(^{1462}\) de Buck (1938) *CT II*, p. 163,e (Sq3Sq).

\(^{1463}\) de Buck (1935) *CT I*, p. 288,h (T2C).

\(^{1464}\) de Buck (1938) *CT II*, p. 154,e (G2T); de Buck (1947) *CT III*, p. 344,d (S1C, S2C,a); de Buck (1956) *CT VI*, p. 255,h (Sq3C). I assume this classifier is habitually used when *wdb* should be read as a more aggressive form of separation (to sever, to cut off).


\(^{1466}\) de Buck (1935) *CT I*, p. 34,b, 385,b, 387,a; de Buck (1954) *CT V*, p. 139,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 81 and Gracia Zamacona (2008), p. 440-442.
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>2</td>
<td></td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td></td>
<td>1</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.49 Graphical forms of the stem of wḏb.

In the database, the D55 (𓀞) classifier is only attested in Meir and Deir el-Bersha. However, outside the database the D55 classifier is attested in Asyut as well. In the database it seems that Asyut always uses the F46 (𓀝) or any of its classes for this lemma (form 5-7). However, outside the database the N21 (𓀕) is attested in Asyut as well. The absence of the V24 (𓀛) and the use of a D46 (𓀞) is only attested in

---

1467 de Buck (1935) CT I, p. 34,b (MC105). Reconstruction, the phrase is completely lost. Could be any other graphical form as well.
1468 de Buck (1935) CT I, p. 385,b (S1C). I assume the N18 (𓀕) is a corruption of the F46 (𓀝) or any of its classes, or for the N21 (𓀕).
1469 de Buck (1935) CT I, p. 34,b (T9C). The V28 (𓀛) is assumed to be a corruption of the V24 (𓀛), and the tusk of form 15 a variation for the N21 (𓀕).
1470 de Buck (1938) CT II, p. 242,d (S1P).
1471 de Buck (1938) CT II, p. 242,d (S1C,b, S2C,d).
Meir, which is true outside the database as well. Note that outside the database it is possible in Meir to use a D40 (𓊲) classifier, or use the F46 as logogram.\textsuperscript{1472}

5.3.50. \textit{bnn} (to beget)\textsuperscript{1473}

This lemma is attested eleven times in the database, where all attestations occur in the same phrase of spell 15.\textsuperscript{1474} The following table sets out the attestations per region for every graphical form (table 5.50):

\begin{center}

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>2\textsuperscript{1475}</td>
<td></td>
<td>Theban area</td>
<td>4</td>
</tr>
<tr>
<td>Asyut</td>
<td></td>
<td>1</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Theban area</td>
<td></td>
<td>2\textsuperscript{1476}</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3</td>
<td></td>
<td></td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.50 Graphical forms of the stem of \textit{bnn}.
\end{center}

For this lemma, the use of the phallus classifier seems to be restricted to Deir el-Bersha, although the damage in the witnesses from the Theban area makes it difficult to be certain. Moreover, T9C used form 4, where a T30 (𓌪) is used instead of a phallus classifier, which can be assumed to be a corruption. As there are no other attestations in the database or in van der Molen, or in van der Plas & Borghouts\textsuperscript{1477} for the Coffin Texts, it cannot be stated with certainty whether the Theban area used a phallus classifier or not.

5.3.51. \textit{bhni} (to cut up, to cut off, to punish)\textsuperscript{1478}

The lemma \textit{bhni} is attested twelve times in the database.\textsuperscript{1479} In table 5.51 the attestations per region are set out for every graphical form of the stem:

\begin{center}

\textsuperscript{1472} de Buck (1961) CT VII, p. 128,i (M5C, M6C).
\textsuperscript{1473} van der van der Molen (2000), p. 121.
\textsuperscript{1474} de Buck (1935) CT I, p. 45,b.
\textsuperscript{1475} Note that one attestation (B4C) is reconstructed.
\textsuperscript{1476} Note that both attestations (MC105 and T2C) are reconstructed.
\textsuperscript{1477} van der Plas & Borghouts (1998), p. 87.
\textsuperscript{1478} van der van der Molen (2000), p. 122-123.
\textsuperscript{1479} de Buck (1935) CT I, p. 21,a, 402,b-c; de Buck (1951) CT IV, p. 90,m. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 87.
For this lemma, the clear preference lies with form 1.1480 However, there are some distinct features in Deir el-Bersha. The use of the D40 (𓊆) as addition to the T30 (𓊂) classifier seems only to occur in Deir el-Bersha (B1C and B5C), specifically in the witnesses that are dated to the later period of coffin decoration.1481 However, as B1C additionally uses form 1 in the same phrase (I,402,b-c), it is not exclusive. Form 3 occurs only in Deir el-Bersha, in B1Bo. It could be argued that it represents a style from the earlier period of coffin decoration in Deir el-Bersha.1482 However, B6C, which is dated to the same period, uses form 1, thus the use of form 3 is more likely a quirk of this support than a regional preference. The use of the F18 (𓄑) phonemogram in the Theban area seems unique, and does not occur outside the database. Therefore, it would be assumptive to associate this with a single region based on a single attestation. However, the F18 is used as classifier in Beni Hasan.1483

5.3.52. *bs* (to introduce, to initiate)1484

This lemma is attested 25 times in the database.1485 In table 5.52, the attestations per region are set out for every graphical form of the stem:

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1480 Including with other attestations in van der Molen, for all regions, although variations with other classifiers, see for example de Buck (1961) CT VII, p. 154,s, where A24 (𓊃) is used as a classifier, instead of T30 (𓊂).


1483 de Buck (1938) CT II, p. 116,g (BH3C).


In Asyut, there seems to be a possibility to write *bs* only phonetically, without the addition of a phono-repeat or classifier, which does not occur in the other regions. However, beyond the database, there is an attestation from Deir el-Bersha\textsuperscript{1486} and the Theban area\textsuperscript{1487} that does not include a phono-repeat or classifier. It must be noted that the absence of both is more common in Asyut than in the other regions. In Deir el-Bersha, it is possible to use a A2 (𓀁) as a classifier, which seems to be unique to the region.

5.3.53. \(p^2\) (auxiliary verb, to have done in the past)\textsuperscript{1488}

In the database, there are eighteen attestations of this lemma, from the same phrase of spell 30.\textsuperscript{1489} In table 5.53, the attestations per region are set out for every graphical form of the stem:

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|c|c|c|}
\hline
Graphical form stem & no. & Region & Attestations & Graphical form stem & no. & Region & Attestations \\
\hline
\includegraphics[width=0.1\textwidth]{graph1} & 3 & Deir el-Bersha & 3 & \includegraphics[width=0.1\textwidth]{graph2} & 9 & Deir el-Bersha & 1 \\
\hline
\includegraphics[width=0.1\textwidth]{graph3} & 4 & Asyut & 1 & \includegraphics[width=0.1\textwidth]{graph4} & 10 & Deir el-Bersha & 2 \\
\hline
\includegraphics[width=0.1\textwidth]{graph5} & 5 & el-Lisht & 1 & \includegraphics[width=0.1\textwidth]{graph6} & 11 & Deir el-Bersha & 1 \\
\hline
\includegraphics[width=0.1\textwidth]{graph7} & 6 & Deir el-Bersha & 1 & \includegraphics[width=0.1\textwidth]{graph8} & 12 & Deir el-Bersha & 1 \\
\hline
\end{tabular}
\caption{Graphical forms of the stem of *bs*.}
\end{table}

\textsuperscript{1486} de Buck (1954) CT V, p. 67,c (B2L,b). Note that B2L,a does have the K5 (𓆟) phono-repeat.

\textsuperscript{1487} de Buck (1947) CT III, p. 310,d (T1Be), although the gemination of the \(s\) is unusual if *bs* is a 2-lit verb, which means it might be *bsi* (to flow forth) here instead.

\textsuperscript{1488} van der van der Molen (2000), p. 127.

\textsuperscript{1489} de Buck (1935) CT I, p. 84-85,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 92.
One of the major variations is in the use of the G41 (𓅯) instead of the G40 (𓅮), which occurs in Deir el-Bersha and the Theban area. However, it is not unlikely that this variation occurs due to transcription, rather than original intent, as the witnesses with form 8-10 all use a near hieratic cursive script, in which it is not possible to differentiate between the G40 and G41. However, Deir el-Bersha has one feature which is not attested in the other regions, which is the addition of a circle sign (𓂂) at the end of the word (form 8 and 10). In Asyut it is possible to only add the Q3 (𓊪) interpretant (form 2-4), which is not attested in the other regions. Regrettably, there are no additional attestations of this lemma from Meir outside the database, which makes it impossible to say if the reconstructions are correct.

5.3.54. *phr* (to turn, to go around, to envelop)

In the database there are 92 attestations of this lemma. In table 5.54, the attestations per region are set out for every graphical form of the stem:

---

1490 de Buck (1935) *CT I*, p. 84,c (S11C), assumed to be a corruption, as the *mz* that follows is not written in this, thus the G1 (𓍺) signs could be the remnant of *mz*, instead of interpretants of *phr*.

1491 de Buck (1935) *CT I*, p. 84,c (M24C, M25C), complete reconstruction, could be any other form as well.

1492 Möller (1909), p. 21, no. 221 and 222. Note that the script type of T1L (the Theban area attestations of form 9) is not known to me.


### Table 5.54 Graphical forms of the stem of *phr*.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
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<td>Saqqara</td>
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</tr>
<tr>
<td></td>
<td></td>
<td>el-Lisht</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>4</td>
</tr>
<tr>
<td><img src="image2" alt="Graphical form" /></td>
<td>2</td>
<td>Theban area</td>
<td>2</td>
</tr>
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<td>2</td>
</tr>
<tr>
<td><img src="image4" alt="Graphical form" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
<td>5</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image6" alt="Graphical form" /></td>
<td>6</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form" /></td>
<td>7</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image8" alt="Graphical form" /></td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image9" alt="Graphical form" /></td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>6</td>
</tr>
<tr>
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<td></td>
<td>Theban area</td>
<td>3</td>
</tr>
<tr>
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<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td><img src="image10" alt="Graphical form" /></td>
<td>10</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td><img src="image11" alt="Graphical form" /></td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td><img src="image12" alt="Graphical form" /></td>
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<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image13" alt="Graphical form" /></td>
<td>13</td>
<td>Deir el-Bersha</td>
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</tr>
<tr>
<td><img src="image14" alt="Graphical form" /></td>
<td>14</td>
<td>Beni Hasan</td>
<td>2</td>
</tr>
<tr>
<td><img src="image15" alt="Graphical form" /></td>
<td>15</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image16" alt="Graphical form" /></td>
<td>16</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image17" alt="Graphical form" /></td>
<td>17</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td><img src="image18" alt="Graphical form" /></td>
<td>18</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image19" alt="Graphical form" /></td>
<td>19</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Unknown (Y1C)</td>
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</tr>
<tr>
<td><img src="image20" alt="Graphical form" /></td>
<td>20</td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td><img src="image21" alt="Graphical form" /></td>
<td>21</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Although form 1, 3 and 4 are relatively common for this lemma, it needs to be noted that these forms only occur in the database when used in the construction *špfr* (vice-versa). Only in the Theban area does form 2 occur, although it only occurs in T9C. Outside the database it is attested in T1C as well,\(^{1495}\) while form 2 occurs in Asyut as well.\(^{1496}\) In the database, the use of the F47 (𓄢) instead of the F46 (𓄲),

\(^{1495}\) de Buck (1947) *CT III*, p. 210,c (T1C).
\(^{1496}\) de Buck (1947) *CT III*, p. 379,c (S1C,a).
see form 3, is only attested in the Theban area, but outside the database it is attested in Asyut as well.\textsuperscript{1497} In the database, Gebelein is only attested with a F48 (𓄷), but outside the database form 19 is attested as well for Gebelein.\textsuperscript{1498} However, it seems that only using the two interpretants Q3 (𓊪) and D21 (𓋀) and the classifier D54 (𓂻) is the preferred form in Gebelein for this lemma. The use of the F48 is only attested in Deir el-Bersha, the Theban area and Gebelein (form 4, 11, 17, 20). However, the use of the F49 (𓄷) is only attested in the Theban area (form 12), which is more likely to use F48 or F49 instead of F46. The attestations from Beni Hasan seem to include the Q3, F32 (𓄡) and D21 in all its attestations, which is true outside the database as well.\textsuperscript{1499} Only in Asyut is the F32 replaced by an Aa1 (𓀇). However, this only occurs in S10C (form 5-7), and should be considered a feature of this witness, rather than a regional preference in Asyut. The use of the D55 (𓂽) classifier (form 10 and 16) is only attested in Deir el-Bersha, but all attestations come from the same witness (B2Bo).

5.3.55. \textit{psH} (to bite)\textsuperscript{1500}

The lemma \textit{psH} has seven attestations in the database, from the same phrase of spell 22.\textsuperscript{1501} In table 5.55, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Form 1" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image2" alt="Form 4" /></td>
<td>4</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Form 2" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image4" alt="Form 5" /></td>
<td>5</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Form 3" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image6" alt="Form 6" /></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5.55 Graphical forms of the stem of \textit{psH}.

For this lemma, there do seem to be some regional preferences. The Theban area seem to prefer the long format of form 3 and 4.\textsuperscript{1502} The use of a Y2 (𓋀) classifier is only attested in Deir el-Bersha, although

\textsuperscript{1497} de Buck (1956) \textit{CT VI}, p. 180,h (S1C).
\textsuperscript{1498} de Buck (1956) \textit{CT VI}, p. 263,b (G1T).
\textsuperscript{1499} de Buck (1961) \textit{CT VII}, p. 107,a (BH4C). However, in this attestation the F46 is used as a phono-repeater, instead of a phonogram.
\textsuperscript{1500} van der Molen (2000), p. 139.
\textsuperscript{1501} de Buck (1935) \textit{CT I}, p. 64-65,c-a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 103.
\textsuperscript{1502} Note that outside the database there are attestations without the A2 (𓀇) classifier as well, see de Buck (1951) \textit{CT IV}, p. 34,f (T1L), but it is constantly written in the long format.
it might be a feature of the witness (B1P), rather than a regional preference. Form 5 suggests that there is a preference in Beni Hasan to use a S29 (š). However, there do not seem to be any other attestations from Beni Hasan in the Coffin Texts, thus it might be simply a feature of the witness (BHSC), rather than a regional feature.

5.3.56. pšn (to split)\textsuperscript{1503}

In the database there are 34 attestations of this lemma.\textsuperscript{1504} In table 5.56, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1\textsuperscript{1505}</td>
</tr>
<tr>
<td><img src="image2" alt="Graphical form" /></td>
<td>2</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
<td>3</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image4" alt="Graphical form" /></td>
<td>4</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
<td>5</td>
<td>Saqqara</td>
<td>7</td>
</tr>
<tr>
<td><img src="image6" alt="Graphical form" /></td>
<td>6</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form" /></td>
<td>7</td>
<td>Saqqara</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.56 Graphical forms of the stem of pšn.

In the database, it seems that Deir el-Bersha prefers to use psšn rather than pšn for this lemma, even though pšn occurs in Deir el-Bersha as well (form 5). However, based on the attestations outside the database,\textsuperscript{1506} it becomes clear that psšn is only used in witnesses from the later period of coffin creation in Deir el-Bersha,\textsuperscript{1507} as the earlier witnesses use pšn or psš. The variant psšn occurs in Saqqara and Meir as well, but are more an exception rather than the rule. The addition of an additional classifier beyond the Z9 (š) is rare, and is only attested in Meir and the Theban area. Moreover, the use of the D54 (.Secret) classifier is only attested in Meir, although it is the only attestation of this classifier, and might therefore

\textsuperscript{1503} van der van der Molen (2000), p. 142. Note that psšn van der van der Molen (2000), p. 140 was encoded under this lemma as well.

\textsuperscript{1504} de Buck (1951) CT IV, p. 282-283,b, 287,e, 288-289,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 104. Note that psšn is added under psš (see appendix 6.93) in van der Plas & Borghouts (1998), p. 103.

\textsuperscript{1505} de Buck (1951) CT IV, p. 288,c, (B1P), I consider the G43 (š) an error, rather than reading pw sšn Here.

\textsuperscript{1506} de Buck (1951) CT IV, p. 143 (B2L); de Buck (1956) CT VI, p. 63,l (B2L).

\textsuperscript{1507} psšn is only attested in Deir el-Bersha in the witnesses B9C, B2L, B1P and B1Y, although B1Y is a reconstruction.
represent a feature of the witness (M1NY) rather than a regional feature, as M1NY is attested with form 5 as well.

5.3.57. *pg₃* (to unfold, to open up)

The lemma *pg₃* has twelve attestations in the database. In table 5.57, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
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<td>1</td>
<td>Theban area</td>
<td>1</td>
<td><img src="image2" alt="Image" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td><img src="image3" alt="Image" /></td>
<td>2</td>
<td>Gebelein</td>
<td>1</td>
<td><img src="image4" alt="Image" /></td>
<td>5</td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Image" /></td>
<td>3</td>
<td>Beni Hasan</td>
<td>2</td>
<td><img src="image6" alt="Image" /></td>
<td>6</td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image7" alt="Image" /></td>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
<td><img src="image8" alt="Image" /></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5.57 Graphical forms of the stem of *pg₃*.

In this lemma, there does not seem to be any regional preference, as most witnesses use form 4. Gebelein seems to prefer the compact format of form 2, but outside the database form 4 is attested in Gebelein as well. The use of the F51 (𓄼) classifier is only attested in Y1C, and seems to represent a unique feature of that witness. In Beni Hasan the D40 (…) classifier is not used. However, as there are no additional attestations of this lemma in Beni Hasan, it might represent a regional feature, even though form 3 is not unique to Beni Hasan.

5.3.58. *ptr* (to see, to behold)

In the database there are seven attestations of this lemma, in the same phrase of spell 97. In table 5.58, the attestations per region are set out for every graphical form of the stem:

---

1509 de Buck (1938) *CT II*, p. 30,b, 390,d. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 104.
1510 de Buck (1938) *CT II*, p. 390,b (T3C). Assumed not to be intentional, but rather due to limited space at the end of a column.
1511 de Buck (1938) *CT II*, p. 138,b (G2T).
1512 de Buck (1938) *CT II*, p. 138,b (S1C, G1T, A1C).
1514 de Buck (1938) *CT II*, p. 92,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 104.
Table 5.58 Graphical forms of the stem of ptr.

In the database, it seems that there are distinct forms for every region. However, outside the database this is not true. Meir is only attested in the database without an eye classifier, but outside the database it is attested with a D5 (𓁺) classifier as well.\textsuperscript{1515} Deir el-Bersha is the only attestation in the database with a D5 classifier, but outside the database it is attested in other regions as well. However, if an eye is added as classifier in Deir el-Bersha, the D5 is commonly used. The use of the D4 (𓁹) as classifier is only attested in the Theban area in the database, which is true outside the database as well. However, it is remarkable that the D5 classifier does not occur in the Theban area, although other eyes like the D10 (𓁺)\textsuperscript{1516} are used as classifier there. The absence of an eye classifier is attested in all the other regions which use this lemma.

5.3.59. *pd* (to stretch out, to spread out)\textsuperscript{1517}

This lemma has nine attestations in the database.\textsuperscript{1518} In table 5.59, the attestations per region are set out for every graphical form of the stem:

\textsuperscript{1515} de Buck (1954) *CT V*, p. 207,e (M1C).
\textsuperscript{1516} de Buck (1951) *CT IV*, p. 383,b (T3Be).
\textsuperscript{1517} van der van der Molen (2000), p. 143-144.
In this lemma, there is some variation in the classifiers. Deir el-Bersha can replace the T9 (𓌒) with the T10 (𓌔), although it seems to be a feature of the witness B1Bo, rather than a regional preference of Deir el-Bersha. The addition of the D54 (𓂻) is only attested in Saqqara and Deir el-Bersha. Note that outside the database form 2 is attested in Saqqara as well. The addition of the D56 (𓂾) in Asyut (form 3) seems to be a unique feature, which is not repeated in the Coffin Texts. However, form 1 and 2 are most commonly used for this lemma in the Coffin Texts.

5.3.60. fsâ (to lift, to carry, to raise)\textsuperscript{1520}

The lemma fsâ is relatively common in the database, with a total of 59 attestations.\textsuperscript{1521} In table 5.60, the attestations per region are set out for every graphical form of the stem. As this lemma is a 3ae inf. lemma, the table is separated due to the occurrence of gemination.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>No Gemination</td>
<td></td>
<td></td>
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<td>1</td>
<td>Meir</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Meir</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Dis el-Bersha Gebelein</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Gemination</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Gebelein</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Theban area</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>No Gemination</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Aswan</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Meir</td>
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<td></td>
</tr>
<tr>
<td>6</td>
<td>Meir</td>
<td>2</td>
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</tr>
<tr>
<td>Gemination</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Dis el-Bersha</td>
<td>1\textsuperscript{1522}</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Dis el-Bersha</td>
<td>3\textsuperscript{1523}</td>
<td></td>
</tr>
</tbody>
</table>

\textsuperscript{1519} de Buck (1961) CT VII, p. 62,f (Sq3C).
\textsuperscript{1520} van der van der Molen (2000), p. 145.
\textsuperscript{1521} de Buck (1935) CT I, p. 366-369,c-a, 368,b, 371,h, 371,j, 368-371,c-a, 370-371,b); de Buck (1951) CT IV, p. 184,d; de Buck (1954) CT V, p. 142,b, 143,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 107.
\textsuperscript{1522} de Buck (1935) CT I, p. 370,b (B7C), reconstructed. Could be any other form as well.
\textsuperscript{1523} All three attestations come from the same witness (B1C).
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>Saqqara</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
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</tr>
<tr>
<td>10</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td>11</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>12</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>15</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>16</td>
<td>Deir el-Bersha</td>
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</tr>
<tr>
<td></td>
<td>Meir</td>
<td>12</td>
</tr>
<tr>
<td>17</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>18</td>
<td>Meir</td>
<td>3</td>
</tr>
</tbody>
</table>

Even though the Theban area is underrepresented, it has an interesting feature, as the A9 (𓀋) only occurs as a logogram. However, this is only based on one witness (T3C). Attestations outside the database indicate that classifier are used in the Theban as well. The witnesses from Asyut are only attested with form 13 in the database, even though outside the database they are attested with a A9 or equivalent as well. Thus, it cannot be suggested that Asyut prefers to write this lemma phonetically, even though the use of A9 or equivalent signs seems to be less common.

Deir el-Bersha has access to an extreme variety of forms, but based on the database, it seems that the use of the Y2 (𓏝) classifier only occurs in Deir el-Bersha. In Gebelein there seems to be a unique form as well (form 7). However, as it is based on one witness (G1T), it might represent a feature of this witness, rather than regional preference. In Meir, there seems to be a preference to use the A9 or an equivalent sign as a classifier rather than a logogram, when the lemma geminates (see form 16 and 18). However, the A9 or any equivalent can be left out as well (form 13), and is used as a logogram when the lemma does not geminate.

\[^{1524}\] Two attestations are reconstructions from B7C, see de Buck (1935) CT I, p. 366-368,c-a, 368-370,c-a.
\[^{1525}\] de Buck (1935) CT I, p. 368-370,c-a (B1P), the duplication of the A9 (𓀋) is assumed to be a corruption.
\[^{1526}\] All three attestations come from the same witness (M28C).
\[^{1527}\] de Buck (1961) CT VII, p. 38,h.
5.3.61. *fdi* (to pluck, to uproot)\(^{1528}\)

This lemma is rare in the database, with a total of six attestations, in the same phrase of spell 398.\(^{1529}\) As one can see in table 5.61, the spelling is relatively constant, with only some variation in the classifiers.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="Image" /></td>
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<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image2.png" alt="Image" /></td>
<td></td>
<td>Gebelein</td>
<td>2</td>
</tr>
<tr>
<td><img src="image3.png" alt="Image" /></td>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td><img src="image4.png" alt="Image" /></td>
<td>2</td>
<td>Meir</td>
<td>1(^{1530})</td>
</tr>
<tr>
<td><img src="image5.png" alt="Image" /></td>
<td></td>
<td>Meir</td>
<td>1(^{1531})</td>
</tr>
</tbody>
</table>

Table 5.61 Graphical forms of the stem of *fdi*.

Based on the database, only in Meir is the humanoid replaced by an arm. However, outside the database this is attested as well in the Theban area and Deir el-Bersha.\(^{1532}\) Gebelein and Aswan are only attested with the humanoid classifier.

5.3.62. *mAA* (to see)\(^{1533}\)

The lemma *mAA* is one of the common lemmas in the database, with 432 attestations. However, only 397 attestations are verbal forms.\(^{1534}\) In table 5.62 the attestations per region are set out for every graphical form. Note that the forms which include a N35 (𓋕) or S4 (𓈖) represents a subjunctive *sdm-f*.\(^{1535}\)

---

\(^{1528}\) van der van der Molen (2000), p. 147.
\(^{1530}\) Note that the D37 (𓋕) could be read as a D40 (𓈖) as well.
\(^{1531}\) MSC has an unusual addition to the classifier, and the V1 (𓋕) is only an approximation of the additional line written with the A19 (𓋕).
\(^{1532}\) de Buck (1954) *CT* V, p. 115,k (T1C), 397,f (B2L).
\(^{1533}\) van der van der Molen (2000), p. 151-152.
\(^{1534}\) de Buck (1935) *CT* I, p. 37,a, 54,a, 84-85,b, 84-85,c, 84-85,d, 96-97,b-c, 98-99,a-b, 98-100,d-a, 112,b, 113,b-c, 136,a, 142,a, 328-329,b, 334-335,a, 334-335,c, 337,a, 357,f, 358-359,c, 367-369,c-a, 368,b, 371,g, 386,d, 387,c, 388,c, 389,c, 391,a; de Buck (1938) *CT* II, p. 244,a, 284-285,d, 402,d; de Buck (1951) *CT* IV, p. 87,c, 87,f, 87,n, 88,g, 91,o-p, 92,b, 244-245,a, 253,d-f, 270-271,c, 272,c, 283,d, 300,b, 307,c, 307,f, 314,e; de Buck (1954) *CT* V, p. 131,a, 153,c, 158,a, 160,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 120-121.
<table>
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<th>Attestations</th>
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<td>15</td>
<td>Gebelein</td>
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<td>Meir</td>
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</table>

\(^{1536}\) Note that the strokes are decorative here, this form should be considered similar to form 1.

\(^{1537}\) Note that the strokes are decorative here, this form should be considered similar to form 16.
<table>
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<th>Attestations</th>
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<tr>
<td>12</td>
<td>Saqqara</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td>13</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>3</td>
</tr>
<tr>
<td>14</td>
<td>Meir</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>23</td>
<td>Deir el-Bersha</td>
<td>35</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td>24</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>25</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>26</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>27</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>28</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>29</td>
<td>Asyut</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.62 Graphical forms of the stem of *m33*.

Form 7, 16 and 23 are the most common forms for this lemma, and are represented in nearly every region. However, some regional preferences seem to occur. The Theban area seems to have a preference not to write the N35 with the subjunctive *sdm-f*, apart from some rare instances\(^{1540}\). The use of the S4 occurs only in Asyut, but as it only occurs in one witness (S11C), it cannot be considered a regional preference.

\(^{1538}\) All from the same witness (B4L). Two attestations are reconstructions due to the tabular form of spell 31, where the same phrase de Buck (1935) *CT I*, p. 96,b, needs to be read for every column below it.

\(^{1539}\) Note that the strokes are decorative here, this form should be considered similar to form 8.

\(^{1540}\) There are 2 attestations with the N35 in the Theban area (form 23), while there are 10 attestations without the N35 (form 1 and 7).
In Gebelein, there seems to be a preference for compact formats (form 6, 13, 15 and 22), although the long format of form 7 is attested as well. Additionally, the G1 (𓄿) is always included in the forms used in Gebelein, which is true for Aswan as well. Moreover, although the Theban area is attested without the G1, this is not true for T3. C. Thus, it could be argued that the constant inclusion of a G1 interpretant is a feature of the First Intermediate Period south Egyptian school of artists.\textsuperscript{1541}

5.3.63. \textit{mīr} (to be true)\textsuperscript{1542}

In the database, this lemma has 45 attestations. However, only 37 attestations represent a verbal form.\textsuperscript{1543} In table 5.63, the attestations per region for every graphical form of the stem are set out:

In the database, form 5 only occurs in Deir el-Bersha, which suggests that it represents a regional preference. However, when compared to form 6, it becomes clear that the use of these two forms are more or less similar. Notably, there is an interesting feature hidden here, as form 5 is more popular with the later period of coffin decoration in Deir el-Bersha, where form 6 is more popular with the earlier period of coffin decoration. However, the forms are not completely exclusive, as form 5 has one attestation from B3Bo, and two from B4C,\textsuperscript{1544} and form 6 has one attestation from B9C.\textsuperscript{1545} Moreover, form 1 and 3 are not attested beyond the reign of Amenemhat II. Thus, the use of the classifier Y2 (𓄼) is

\textsuperscript{1541} Although not uniquely for this group, as for example B5C only attestations with the G1 as well. However, for this period the inclusion is constant, where B1Bo, which is one of the earliest witnesses from Deir el-Bersha can leave the G1 out.

\textsuperscript{1542} van der van der Molen (2000), p. 153.

\textsuperscript{1543} de Buck (1935) CT I, p. 25,b, 37,b, 41-42,c-a, 42,c, 43,a, 43, 78,f, 80,e, 89,e, 113,b-c, 405,e; de Buck (1951) CT IV, p. 184-185,a, 263,c, 266,b, 269,b, 289,b, 298,a 304,b, 318,b 326,h-i, 326,l, 236,n. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 121.

\textsuperscript{1544} B4Bo is dated to the late 11th dynasty and early 12th dynasty, and B4C to Amenemhat I-II. The other attestations (B15C, B3L, B3L and B1P) are dated to Amenemhat II and Sesostris II-III.

\textsuperscript{1545} B9C is the youngest attestation with Amenemhat II, where the other attestations (B2Bo, B3Bo, B4Bo, B4C and B6C) are dated to the late 11th dynasty and early 12th dynasty and Amenemhat I-II.
most commonly a later period of coffin decoration preference in Deir el-Bersha. The use of form 5 is not unique to Deir el-Bersha, as outside the database the form is attested in Asyut as well.\textsuperscript{1546} The attestations from Meir seem to prefer the complete absence of the Y2 classifier.

As form 8 is based on L2Li, a witness de Buck did not see himself, it cannot be said if the use of the U5 (\(\text{𓌶}\)) represents a regional preference, or if this is a feature of the witness itself. However, there are no other attestations of this lemma in the \textit{Coffin Text} for el-Lisht.

\subsection*{5.3.64. \textit{m5-t-hrw} (to be justified)\textsuperscript{1547}}

This lemma was added as a separate entity\textsuperscript{1548}, even though it is technically a sub-lemma of \textit{m5-t} (to be true), as it represents a compound verb. Nonetheless, there are 162 attestations of the lemma \textit{m5-t-hrw} in the database, although only 110 attestations represent a verbal form,\textsuperscript{1549} as the substantive \textit{m5-t-hrw} (justification) was added in the database under this lemma. As one can see in table 5.64, the graphical form of this lemma can be remarkably varied.

\begin{tabular}{|c|c|c|c|c|c|}
\hline
\textbf{Graphical form stem} & \textbf{no.} & \textbf{Region} & \textbf{Attestations} & \textbf{Graphical form stem} & \textbf{no.} & \textbf{Region} & \textbf{Attestations} \\
\hline
& 1 & Unknown (Y1C) & 1 & 18 & Deir el-Bersha & 3 \\
\hline
& 2 & Theban area & 1 & 19 & Deir el-Bersha & 2 \\
\hline
& 3 & Deir el-Bersha & 4 & 20 & Deir el-Bersha & 1 \\
& & Theban area & 6 & & & & \\
\hline
\end{tabular}

\textsuperscript{1546} de Buck (1938) \textit{CT II}, p. 381,d (S2P).
\textsuperscript{1549} de Buck (1935) \textit{CT I}, p. 3,d, 9,c, 10,d, 16,b, 19,b, 22,b, 22,d, 23,b, 24,a, 25,b, 26,b, 29-30,c-a, 33,c, 34-35,d-a, 37,b, 41-42,c-a, 42,c, 43,a, 52,f, 80,e; de Buck (1938) \textit{CT II}, p. 87,c; de Buck (1947) \textit{CT III}, p. 212,a, 219,e; de Buck (1951) \textit{CT IV}, p. 88,o, 93,k; de Buck (1954) \textit{CT V}, p. 155,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 122.
<table>
<thead>
<tr>
<th>Graphical form stem</th>
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<th>Attestations</th>
</tr>
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<tbody>
<tr>
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<td>4</td>
<td>Deir el-Bersha</td>
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<tr>
<td>5</td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td>6</td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>11</td>
</tr>
<tr>
<td>7</td>
<td>7</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>8</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>9</td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>10</td>
<td>10</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td>11</td>
<td>11</td>
<td>Deir el-Bersha</td>
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<tr>
<td>12</td>
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</table>

<table>
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<td>22</td>
<td>Deir el-Bersha</td>
<td>1</td>
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<tr>
<td>23</td>
<td>23</td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td>24</td>
<td>24</td>
<td>Asyut</td>
<td>8</td>
</tr>
<tr>
<td>25</td>
<td>25</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
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<td>26</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Unknown (Y1C)</td>
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</tr>
<tr>
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<td>27</td>
<td>Deir el-Bersha</td>
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</tr>
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<td>28</td>
<td>28</td>
<td>Deir el-Bersha</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>29</td>
<td>29</td>
<td>Asyut</td>
<td>1</td>
</tr>
</tbody>
</table>
Table 5.64 Graphical forms of the stem of mAa-xrw.

In this lemma, a graphical form often occurs in only one witness, and therefore seems to represent a personal preference of the artist, rather than a regional feature. For example, form 32 has six attestations, but all come from the same witness (B4C). Nonetheless, there are some features that can represent a regional preference. The complete phonetic spelling of hrw occurs only in Deir el-Bersha (form 14, 18, 20, 23). However, with the exception of form 20, all these attestations are from the same witness (B3Bo). The addition of the Aa1 (𓋱) and D21 (𓋱) to the P8 (𓋰) in hrw occurs in the Theban area as well (form 21), but is more common in Deir el-Bersha. The other regions only add the G43 (𓅱) to hrw.

Based on the attestations from the database, it is possible to suggest that there is a preference in Asyut to use the long format (form 17, 24, 29 and 30). However, outside the database, compact forms are used as well.\textsuperscript{1550} The use of a Y2 (𓏝) is attested in Deir el-Bersha (form 4, 19, 22 and 27) and the Theban area (16), but is most prevalent in Deir el-Bersha.

\textsuperscript{1550} de Buck (1938) CT II, p. 154,b (S2C).
5.3.65. *msf* (to acclaim)\(^{1551}\)

The lemma *msf* has seven attestations in the database, all from the same phrase in spell 36.\(^{1552}\) In table 5.65, one can see that the majority of variation occurs due to the occurrence of the A2 (𓀁) classifier, and which vessel is used as a phono-repeater.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image2" alt="Graphical form" /></td>
<td>4</td>
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<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image4" alt="Graphical form" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
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<td>el-Lisht</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5.65 Graphical forms of the stem of *msf*.

The attestation from el-Lisht (L2Li) stands out, as it uses a different vessel than the W7 (𓀁) as the phono-repeater. However, as this witness was not seen by de Buck himself, it cannot be said if this represents a regional variant, or if the vessel was a modern transcription instead. Due to the lack of attestations from different regions, it is difficult to say whether the forms from Deir el-Bersha are a representation of a regional preference. However, outside the database there is an attestation from Meir, which added a T14 (𓀁),\(^{1553}\) which does not occur in Deir el-Bersha, or el-Lisht.

5.3.66. *mr* (to be ill, to suffer, to have pain)\(^{1554}\)

In the database, this lemma has 28 attestations. However, only fourteen attestations represent verbal forms.\(^{1555}\) In table 5.66, the attestations per region are set out for the graphical forms of the stem:

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\(^{1551}\) van der van der Molen (2000), p. 158.

\(^{1552}\) de Buck (1935) *CT I*, p. 141,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 123.

\(^{1553}\) de Buck (1956) *CT VI*, p. 345,b (M57C).


\(^{1555}\) de Buck (1951) *CT IV*, p. 89,m, 303,b; de Buck (1954) *CT V*, p. 155,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 128.
In the database, there are some features that resemble regional preferences for this lemma. In Meir, there seems to be a preference for the long format of form 6 and the absence of a classifier. However, outside the database there is an attestation of form 4 as well,\textsuperscript{1556} even though a classifier is not attested in Meir for this lemma. The use of the G37 (𓅪) classifier is only attested in Deir el-Bersha and the Theban area, including the attestations outside the database. The use of the D40 (𓂡) classifier is only attested in Deir el-Bersha. In Gebelein and Aswan, only the compact format of form 1 and 4 is used, and there is no classifier attested, including the attestations outside the database. Note that form 4 is one of the most common forms for this lemma, and should not be considered a regional variant, but rather the standard form for this lemma in all regions.

### 5.3.67. mr (to bind)\textsuperscript{1557}

In the database there are 20 attestations for this lemma, although all are from the same phrase in spell 225.\textsuperscript{1558} In table 5.67, the attestations per region are set out for every graphical form of the stem:

1. Deir el-Bersha: 1
   - Region: 2
   - Attestations: 1
2. Theban area: 2
   - Region: 1
   - Attestations: 1
3. Asyut: 3
   - Region: 5
   - Attestations: 1
4. Theban area: 1
   - Region: 6
   - Attestations: 1

\textsuperscript{1556} de Buck (1947) \textit{CT III}, p. 3.d (M22C).
\textsuperscript{1557} van der van der Molen (2000), p. 172.
\textsuperscript{1558} de Buck (1947) \textit{CT III}, p. 216-217.b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 128.
\textsuperscript{1559} M25C and M2NY, both these attestations are reconstructions, that cannot be distinguished from \textit{mri} (to love). However, based on the available space in the lacuna, the addition of a classifier seems unlikely.
For this lemma, there is one clear regional variation which occurs in the Theban area, where this lemma is written \textit{mi} rather than \textit{mr}. However, \textit{mr} is used as well (form 5). It could be argued that this is due to the date of the witness, as MC105 (form 5) is dated to Mentuhotep II-IV,\textsuperscript{1560} whereas T1Be, T2Be and T2L (form 7 and 8) are dated to Sesostris I – Amenemhat II (T2L)\textsuperscript{1561} or Sesostris III (T1Be, T2Be).\textsuperscript{1562} Thus, it seems that the use of \textit{mi} for this lemma in the Theban area reflects a later period of coffin decoration.

In Deir el-Bersha, there are some witnesses (B2Bo, B4Bo, B4C and B1Y; form 2 and 3) that include a rectangle (𓈙) sign with this lemma. Based on the attestation from Saqqara (form 4), it could be suggested that Saqqara only uses the S28 (𓋳) as classifier (form 4). However, outside the database, form 5 is used in Saqqara as well.\textsuperscript{1563}

### 5.3.68. \textit{mri} (to love, to wish)\textsuperscript{1564}

The lemma \textit{mri} is relatively common in the database, with 160 attestations. However, only 142 of these attestations reflect verbal forms.\textsuperscript{1565} In table 5.68, the attestations per region are set out for the graphical forms of the stem. Note that this is a \textit{3ae inf.} lemma and gemination occurs in the database, therefore the table has been divided in gemination and no gemination.

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
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<td></td>
<td>No gemination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Theban area</td>
<td>1</td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

\textsuperscript{1563} de Buck (1956) \textit{CT VI}, p. 251,e, (Sq5C, Sq3C).
\textsuperscript{1564} van der van der Molen (2000), p. 171.
\textsuperscript{1565} de Buck (1935) \textit{CT I}, p. 44-45,e-a, 68,a, 69,d, 83,d, 104-106,e-a, 106,b, 112,c, 120,d; de Buck (1938) \textit{CT II}, p. 255,a; de Buck (1947) \textit{CT III}, p. 10,b, 212,b-d, 220-221,a, 223,e; de Buck (1951) \textit{CT IV}, p. 252-253,b, 260,a, 260,b; de Buck (1954) \textit{CT V}, p. 7,b, 122,a, 122,b, 123,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 128-129.
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
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<tbody>
<tr>
<td>2</td>
<td>Saqqara</td>
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</tr>
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<td>el-Lisht</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Beni Hasan</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>22</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>21</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Unknown (Y1C)</td>
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</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td>4</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
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</tr>
<tr>
<td>Gemination</td>
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</tr>
<tr>
<td>9</td>
<td>Deir el-Bersha</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
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</tr>
<tr>
<td></td>
<td>Asyut</td>
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</tr>
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<td></td>
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<tr>
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<td>Gebelein</td>
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</tr>
<tr>
<td></td>
<td>Aswan</td>
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</tr>
<tr>
<td>10</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.68 Graphical forms of the stem of mri.

As one can see in the table, the majority of the attestations are either form 2 or form 9. However, some regional conditioned variation does seem to occur. The classifier Y2 (𓏝) is only attested in witnesses from Deir el-Bersha (form 7, 8 and 11) as well as the N36 (𓈷) phono-repeater. The N37 (𓈙) phono-repeater is only attested in Meir and Deir el-Bersha. The Theban area is the only region where the N36 is used as a phonemogram when this lemma is used as a verb.

5.3.69. msi (to bear, to give birth, to bring forth)\(^{1566}\)

This lemma is relatively common in the database, with a total of 234 attestations. However, only 194 attestations are of verbal forms.\(^{1567}\) In Table 5.69, the attestations per region are set out for every graphical form of the stem. Note that this is a 3ae inf. lemma and gemination occurs in the database, therefore the table has been divided in gemination and no gemination. Due to the extremely varied

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\(^{1567}\) de Buck (1935) CT I, p. 30-31.d-a, 48.a, 88-89,b, 97,d, 99,b, 99,c, 101,d, 106,a, 117,a, 344-345,c, 354-355,c; de Buck (1938) CT II, p. 82,b, 82,c, 244,a, 399,b, 400;a; de Buck (1951) CT IV, p. 91,e, 91,f, 224,a, 244-245,a, 246-247,b, 248,a, 251,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 131-132.
nature of the hieroglyph B3 (𓅘), B4 (𓅙), and their classes, all the classifiers of some form of humanoid
with lines beneath it should be considered the same classifier, as the variation between them is rarely
intentional.

<table>
<thead>
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<td>1572</td>
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<td></td>
<td></td>
<td></td>
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</tr>
</tbody>
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1568 de Buck (1935) CT I, p. 106,a, (S1C). The A40 (𓅘) is a corruption of the B1 (𓅙) (form 2). Note that this should be considered one grapheme which functions as a class of B3/B4.
1569 Only attested in S1C. Note that this should be considered one grapheme which functions as a class of B3/B4.
1570 de Buck (1935) CT I, p. 117,a (B3L). Note that this should be considered one grapheme which functions as a class of B3/B4.
1571 de Buck (1935) CT I, p. 48,a (B6C). Note that this should be considered one grapheme which functions as a class of B3/B4.
1572 de Buck (1935) CT I, p. 345,c (M4C). Note that this should be considered one grapheme which functions as a class of B3/B4.
1573 Note that the B1 (𓅙) and the Z2 (𓅟) should be considered one grapheme which functions as a class of B3/B4.
1574 de Buck (1938) CT II, p. 400,a (Y1C). Note that the B1 (𓅙) and the two Z2 (𓅟) should be considered one grapheme which functions as a class of B3/B4.
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</tr>
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<td>Aswan</td>
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<td>el-Lisht</td>
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</tr>
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<td>Meir</td>
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<td></td>
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<td>Aswan</td>
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</tr>
<tr>
<td>16</td>
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<td>1</td>
</tr>
<tr>
<td>17</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>18</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td>19</td>
<td>Deir el-Bersha</td>
<td>1</td>
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<tr>
<td>20</td>
<td>Asyut</td>
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<tr>
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<tr>
<td>22</td>
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<tr>
<td>23</td>
<td>Saqqara</td>
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</tr>
<tr>
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<td>el-Lisht</td>
<td>2</td>
</tr>
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<td>Deir el-Bersha</td>
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<td>Asyut</td>
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</tr>
<tr>
<td></td>
<td>Theban area</td>
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<td>Deir el-Bersha</td>
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<td>28</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>29</td>
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<td>Meir</td>
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</tr>
<tr>
<td></td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
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</tr>
<tr>
<td>31</td>
<td>Saqqara</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.69 Graphical forms of the stem of **msi**.

---

1575 de Buck (1938) *CT II*, p. 82,b (B3L). The B1 (𓁐) and N33A (𓁐) should be considered one grapheme which functions as a class for B3/B4.

1576 de Buck (1935) *CT I*, p. 88,b (S12C). The Z3 (𓁐) signs are simply filler strokes.

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In this lemma, there are hardly any regional features when all the humanoid classifiers are treated as the same sign. Nonetheless, minor regional preferences seem to occur. For example, in el-Lisht, Gebelein and Aswan (form 11, 14 and 25), there is no attestation of a humanoid classifier or logogram. The use of the humanoid figure as a logogram is only attested in Deir el-Bersha, Meir and Asyut (form 1-10 and 32), whereas Beni Hasan and the Theban area only use it as a classifier (form 12, 13, 19, 20 and 30). The use of the G17 (𓋷) interpretant is only attested in Saqqara (form 31), although it is extremely rare. The reversed direction of the S29 (𓇣) occurs only in Asyut (form 26 and 34), but this is due to the left to right direction of the writing in this witness (S2C), rather than an intentional variation.

5.3.70. *mki* (to guard, to protect)

The lemma *mki* has only four attestations in the database, from the same phrase of spell 27. In table 5.70, one can see that every region has its own form, although it needs to be noted that one of the attestations from the Theban area (MC105) is a reconstruction.

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Asyut</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.70 Graphical forms of the stem of *mki*.

Although the database suggests distinct variants in the regions, form 1 is used in other regions as well. The use of a D40 (𓋷) classifier after the V31 (𓋷) or V31A (𓋷) is most common in Asyut, but occurs in Deir el-Bersha as well. The use of a A24 (𓋷) classifier is most commonly attested in Deir el-Bersha, but is attested in P.Gard.2 as well, which is assumed to originate from Asyut. However, the use of the A24 classifier is only attested in Deir el-Bersha for coffin decorations.

---

1578 de Buck (1935) *CT i*, p. 79,h. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 133.
1579 de Buck (1947) *CT III*, p. 190,c (S1C, B2Bo).
1580 de Buck (1954) *CT V*, p. 315,q.
1581 de Buck (1956) *CT VI*, p. 198,d.
1582 (Schenkel, 1996, p. 125.)
5.3.71. *mtn* (to assign)\textsuperscript{1583}

There are only ten attestations of this lemma in the database, from the same phrase in spell 215.\textsuperscript{1584} As one can see in table 5.71, the spelling is relatively constant, and the variation rather takes place in the graphical form.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
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<th>Attestations</th>
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<tbody>
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<td>Deir el-Bersha</td>
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<tr>
<td><img src="image2" alt="Graphical form" /></td>
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<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
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<td>Papyrus (P.Gard.2)</td>
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<td><img src="image4" alt="Graphical form" /></td>
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<td>Deir el-Bersha</td>
<td>1</td>
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<td><img src="image5" alt="Graphical form" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.71 Graphical forms of the stem of *mtn*.

Based on the table, there does not seem to be a regional preference for this lemma. The only clear exception occurs in P.Gard.2, which uses a N31 (𓊞) classifier rather than a Y2 (𓏝). Outside the database there are only three additional attestations of this lemma,\textsuperscript{1585} which all use the N31 classifier, which is interesting as these are from P.Gard.3 and P.Gard.4. Thus, the use of this classifier might represent a feature of papyri, rather than a regional feature of the *Coffin Texts*.

5.3.72. *mdw* (to speak)\textsuperscript{1586}

This lemma has 217 attestations in the database. However, only 62 attestations represent verbal forms.\textsuperscript{1587} In table 5.72, the attestations per region are set out for every graphical form of the stem:

<table>
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<tr>
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<td>Saqqara</td>
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<td><img src="image7" alt="Graphical form" /></td>
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<td>3</td>
</tr>
<tr>
<td><img src="image8" alt="Graphical form" /></td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>1</td>
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<tr>
<td><img src="image9" alt="Graphical form" /></td>
<td>12</td>
<td>Asyut</td>
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\textsuperscript{1583} van der van der Molen (2000), p. 190.

\textsuperscript{1584} de Buck (1947) *CT III*, p. 187-188,d-a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 134.

\textsuperscript{1585} de Buck (1961) *CT VII*, p. 152,l, 153,g.

\textsuperscript{1586} van der van der Molen (2000), p. 191-192.

\textsuperscript{1587} de Buck (1935) *CT I*, p. 39,b, 39,d; de Buck (1938) *CT II*, p. 274-276,c-a; de Buck (1951) *CT IV*, p. 252-253,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 134.

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</tr>
<tr>
<td>2</td>
<td>el-Lisht</td>
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</tr>
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<td>Asyut</td>
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<td></td>
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</table>

Table 5.72 Graphical forms of the stem of mduw.

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1588 de Buck (1951) *CT IV*, p. 253,b (M1NY), the A1 (𓀀) classifier is assumed to be an error for A2 (𓀁), as this witness uses a A40 (𓀭) for the first person.

1589 de Buck (1951) *CT IV*, p. 252,b (Sq1C). The Z1 (𓏤) functions as a classifier, replacing the A2, as this witness prefers to replace the humanoid figures with Z1.

1590 de Buck (1951) *CT IV*, p. 253,b (M1C)) Note that the M17*Z1 (𓇋𓏤) group functions as a classifier, replacing the A2 (𓀁), as this witness dislikes using humanoid figures.
In this lemma, the Theban area is the only region where all the interpretants of the S43 (𓌃) were added (form 6), although this might be a feature of the witness (MC105). The absence of the G43 (𓅱) only occurs in Deir el-Bersha and Asyut. In the other regions the sign is constantly included, even though the G43 is used in Deir el-Bersha and Asyut as well. In el-Lisht, there seems to be a preference for using a compact format (form 2 and 8). Form 9 and 16 represent variants where the A2 (𓀁) classifier was replaced by a M17*Z1 group (𓌃𓌃), but as this occurs in Saqqara and Meir, it most likely reflects features of the witnesses (Sq1C, M1C) rather than a regional preference. Therefore, Saqqara does not use any humanoid classifier for this lemma in the database. However, outside the database the A2 is used in Saqqara as well.\footnote{de Buck (1938) CT II, p. 164,e (Sq3Sq).}

5.3.73. *nbi* (to swim)\footnote{van der van der Molen (2000), p. 217.}

In the database there are 21 attestations of this lemma.\footnote{de Buck (1951) CT IV, p. 294,a, 294-295,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 155 and Gracia Zamacona (2008), p. 744-745.} In table 5.73, the attestations per region are set out for every graphical form of the stem. Note that this is a 3ae inf. lemma and gemination occurs in the database, therefore the table has been divided in gemination and no gemination. Note that the humanoid classifiers (form 5, 6, 8 and 10) represent the closest similarity to the sign used in the original, rather than being exact representations of the signs.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>No gemination</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>No gemination</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
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<td>Meir</td>
<td>1</td>
<td><img src="image2" alt="Graphical form" /></td>
<td>3</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image4" alt="Graphical form" /></td>
<td>4</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
<td>5</td>
<td>Saqqara</td>
<td>1</td>
<td><img src="image6" alt="Graphical form" /></td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>2\footnote{One of these attestations (B1Y) is a reconstruction.}</td>
</tr>
</tbody>
</table>

\footnote{de Buck (1938) CT II, p. 164,e (Sq3Sq).}
\footnote{van der van der Molen (2000), p. 217.}
\footnote{de Buck (1951) CT IV, p. 294,a, 294-295,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 155 and Gracia Zamacona (2008), p. 744-745.}
\footnote{One of these attestations (B1Y) is a reconstruction.}
As one can see in the table above, the graphical forms of the lemma *nbi* are remarkably varied. However, there are some minor details that suggest a regional preference. The use of the S12 (𓋞) as a phonemogram is only attested in el-Lisht and Meir,\(^{1597}\) although it is more common in Meir. The use of the D40 (𓂡) classifier occurs in Deir el-Bersha and the Theban area (form 13), but is much more common in Deir el-Bersha (form 2, 9, 11 and 14). If the humanoid figures (form 5, 6, 8 and 10) are treated as classes of the same sign, namely a man who is swimming, there is no regional pattern to the use of these classifiers. Otherwise, these different graphemes should be considered unique forms bound to the region where they were attested.

\(^{1595}\) One of these attestations (T2Be) is a reconstruction.

\(^{1596}\) Reconstruction (Sq2C), could be any other spelling as well.

\(^{1597}\) Note that this attestation is based on de Buck (1951) *CT IV*, p. 295,b (L1NY), as the support deteriorated since de Buck worked on it. In the more recent image I had access to (see appendix 1 for more detail) this token is now lost. Therefore, I cannot say with certainty if this transcription is correct.
5.3.74. *nbs* (to burn)

This lemma has only eight attestations in the database. Moreover, there are no additional attestations of this lemma outside the database. In table 5.74, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image2" alt="Graphical form" /></td>
<td>4</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
<td>2</td>
<td>Beni Hasan</td>
<td>2</td>
<td><img src="image4" alt="Graphical form" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
<td>3</td>
<td>Meir</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5.74 Graphical forms of the stem of *nbs*.

For this lemma, there are only minor variation between the regions. The southernmost attestations, Meir and the Theban area, use a Q7 (𓊮) or one of its classes as classifier (form 3 and 4), where the northernmost attestations, Beni Hasan and Deir el-Bersha, do not use a classifier or use a D40 (𓎝) classifier. The use of the V30 (𓎟) as phonemogram is only attested in Deir el-Bersha, as is the use of the O34 (𓊳) instead of the S29 (𓋴). However, there are too few attestations of this lemma to suggest any regional preference with any degree of certainty.

5.3.75. *nf3* (to exhale, to blow)

In the database there are 79 attestations of this lemma, with the majority of the attestations coming from spell 75. However, only 77 attestations are of verbal forms. In table 5.75, the attestations per region are set out for every graphical form of the stem:

---

1599 de Buck (1951) *CT IV*, p. 270, b-271, b, 272, a.
Although form 9 is the favourite form for this lemma in most witnesses, there are signs of regional preferences. In the database, the use of the A2 (𓀁) classifier only occurs in Aswan, Gebelein and the Theban area. Moreover, the attestation from the Theban area is T3C. As these attestations are considered a group representing a south Egyptian school of artists in the First intermediate period, it seems that the use of the A2 classifier with this lemma is a feature of that school.

---

Table 5.75 Graphical forms of the stem of nf's.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="Graphical form" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1&lt;sup&gt;1603&lt;/sup&gt;</td>
<td><img src="image2.png" alt="Graphical form" /></td>
<td>8</td>
<td>Theban area</td>
<td>3</td>
</tr>
<tr>
<td><img src="image1.png" alt="Graphical form" /></td>
<td>2</td>
<td>Meir</td>
<td>1&lt;sup&gt;1604&lt;/sup&gt;</td>
<td><img src="image2.png" alt="Graphical form" /></td>
<td>9</td>
<td>Saqqara</td>
<td>1&lt;sup&gt;1605&lt;/sup&gt;</td>
</tr>
<tr>
<td><img src="image1.png" alt="Graphical form" /></td>
<td>3</td>
<td>Asyut</td>
<td>4</td>
<td><img src="image2.png" alt="Graphical form" /></td>
<td>10</td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td><img src="image1.png" alt="Graphical form" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image2.png" alt="Graphical form" /></td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image1.png" alt="Graphical form" /></td>
<td>5</td>
<td>Gebelein</td>
<td>1</td>
<td><img src="image2.png" alt="Graphical form" /></td>
<td>12</td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td><img src="image1.png" alt="Graphical form" /></td>
<td>6</td>
<td>Gebelein</td>
<td>1</td>
<td><img src="image2.png" alt="Graphical form" /></td>
<td>13</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
</tbody>
</table>

---

<sup>1603</sup> de Buck (1935) *CT I*, p. 356,a (B6C), the D20 (𓀁) classifier makes this reading most likely.

<sup>1604</sup> de Buck (1935) *CT I*, p. 357,a (M28C), the D20 (𓀁) classifier makes this reading most likely. However, as de Buck did not see this witness himself, it might be a modern error as well.

<sup>1605</sup> de Buck (1935) *CT I*, p. 359-361, d-a (Sq5C). Reconstruction, although there are traces left of the D20.

The Y2 (...) is only attested in Deir el-Bersha, although all attestations are from the same witness (B1C). Including the attestations outside the database, which do not use the Y2 classifier, it might be better to consider this a feature of the support, rather than a regional preference, even though it does not occur outside Deir el-Bersha in the Coffin Texts, and the use of the Y2 classifier is more commonly used in Deir el-Bersha for the other lemmas as well. The absence of one of the phonemograms (form 1, 2 and 4) is only attested in Deir el-Bersha and Meir.

5.3.76. *nmi* (to traverse, to travel)\(^{1607}\)

This lemma has 23 attestations in the database.\(^{1608}\) In table 5.76, the attestation per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="image" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image2" alt="image" /></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td><img src="image3" alt="image" /></td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image4" alt="image" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>3</td>
<td><img src="image5" alt="image" /></td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image6" alt="image" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image7" alt="image" /></td>
<td>10</td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td><img src="image8" alt="image" /></td>
<td>5</td>
<td>Meir</td>
<td>5</td>
<td><img src="image9" alt="image" /></td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>1(^{1609})</td>
</tr>
<tr>
<td><img src="image10" alt="image" /></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5.76 Graphical forms of the stem of *nmi*.

\(^{1608}\) de Buck (1935) *CT I*, p. 53,d, 53,e, 137,b; de Buck (1938) *CT II*, p. 82-83,d-a, 83,b, 83,1*. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 158 and Gracia Zamacona (2008), p. 749-754.
\(^{1609}\) de Buck (1935) *CT I*, p. 137,b (B16C). Could be a corruption, as all the other witnesses have *min* (today) here.
In the database, the addition of the M17 (𓇋) seems only to occur in Deir el-Bersha and Meir. However, outside the database this is attested in Asyut and the Theban area as well. The use of the phonorepeater O5 (𓉕) is only attested in Deir el-Bersha and Asyut, although its use is more common in Deir el-Bersha. However, the different classes of the O5 of form 7 and 9 only occur in Deir el-Bersha. However, outside the database the O5 is used as phonemogram in the Theban area. The use of the D40 (𓂡) classifier is only attested in Deir el-Bersha (form 3 and 6), which is true outside the database as well.

5.3.77. nhm (to rejoice, to shout, to tremble, to quake)

In the database there are fifteen attestations, of which fourteen attestations are of verbal forms. As one can see in table 5.77, the graphical form of this lemma is remarkably constant:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>11</td>
</tr>
<tr>
<td>3</td>
<td>el-Lisht</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 5.77 Graphical forms of the stem of nhm.

It is difficult for this lemma to suggest any regional preferences, as the majority of the attestations, including those outside the database, are from Deir el-Bersha. Nonetheless, it seems that the use of the D54 (𓂻) classifier only occurs in Beni Hasan, although this is the only attestation from Beni Hasan and the only attestation of the D54 for this lemma in the Coffin Texts. The attestations from el-Lisht suggest that this region does not use a classifier, but outside the database that is true for Deir el-Bersha as well. However, as these are the only attestations from el-Lisht, it might still be a regional preference for el-Lisht, even though the absence of the classifier occurs outside el-Lisht as well.

However, including the attestations outside the database, it seems that this lemma does not occur south of Deir el-Bersha. This is most likely due to the spells in which this lemma occurs rather than an objection to the lemma south of Deir el-Bersha, as the substantive nhm (shout) is attested in Asyut.

---

1610 de Buck (1935) CT I, p. 302,c (T1C, T2C); de Buck (1951) CT IV, p. 352,c, (S1C, S2C).
1611 de Buck (1956) CT VI, p. 414,e.
1614 de Buck (1954) CT V, p. 349,f (B9C).
1615 de Buck (1938) CT II, p. 279,a (S1C,b). However, this is likely an error for whm which is used in the other witnesses, including the S1C,a.
5.3.78. *nḥm* (to take away, to rescue)\textsuperscript{1616}

There are 128 attestations for the lemma *nḥm* in the database.\textsuperscript{1617} In table 5.78, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>Saqqara</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>el-Lisht</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>15</td>
<td>Saqqara</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>16</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Papyrus (Pap.Berl)</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>16</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>17</td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td>Gebelein</td>
<td>1</td>
</tr>
</tbody>
</table>

\textsuperscript{1616} van der van der Molen (2000), p. 238-239.

\textsuperscript{1617} de Buck (1935) *CT I*, p. 15,c, 38,a, 52,a, 370-373,c-a); de Buck (1938) *CT II*, p. 58,b, 88,a, 88,b); de Buck (1951) *CT IV*, p. 295,e, 298-299,a, 303,a, 312,b, 319,e, 321,e; de Buck (1954) *CT V*, p. 121,b, 152,d-e. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 161.
In Gebelein, there seems to be a preference for a compact format, as form 10 and 12-16 are not attested in that region. The addition of the interpretant V28 (𓎛) is only attested in Gebelein and Meir. In Deir el-Bersha the N42 (𓈟) is always attested without any other sign next to it, as the attestations from Deir el-Bersha seem to prefer to use the long format of form 10 and 12-16. In the other regions both the compact and long format are attested.

### 5.3.79. nḥn (to be young, to be a child)

In the database there are only six attestations of this lemma, from the same phrase of spell 8. In table 5.79, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.79 Graphical forms of the stem of nḥn.

As one can see in the table above, there does not seem to be any regional preference in the graphical form of the lemma, as nearly every feature occurs in Deir el-Bersha and the Theban area. However, outside the database it seems that Deir el-Bersha prefers to use the G37 (𓅪) over the A17 (𓀔) as classifier.

---

1618 de Buck (1935) CT I, p. 371,c (M-Ann), the V30 (⟨⟩) is assumed to be a corruption of the N42 (𓈟). However, as de Buck did not see this witness himself, I cannot say if the corruption is modern, or ancient. This might be true for the D34 (𓊠) as well, which could have been a A24 (𓀜) if the script of the original was near hieratic cursive script.


1620 de Buck (1935) CT I, p. 24,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 162.

1621 de Buck (1961) CT VII, p. 312,a.
5.3.80. *ns(i) (to burn)* \(^{1622}\)

In the database, there are a total of 66 attestations of this lemma. However, only 44 attestations represent verbal forms. \(^{1623}\) In table 5.80, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>1</td>
<td>Theban area</td>
<td>1</td>
<td><img src="image2" alt="Graphical form" /></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
<td>2</td>
<td>Aswan</td>
<td>1</td>
<td><img src="image4" alt="Graphical form" /></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>6</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
<td>3</td>
<td>Asyut</td>
<td>1</td>
<td><img src="image6" alt="Graphical form" /></td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>8</td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form" /></td>
<td>4</td>
<td>Asyut</td>
<td>2</td>
<td><img src="image8" alt="Graphical form" /></td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td><img src="image9" alt="Graphical form" /></td>
<td>5</td>
<td>Meir</td>
<td>1</td>
<td><img src="image10" alt="Graphical form" /></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5.80 Graphical forms of the stem of *nsr, ns, nsi*.

The use of *nsi* (form 5) is only attested in Meir. The absence of the N35 interpretant is only attested in the Theban area, \(^{1625}\) although it is most likely due to the negation in this phrase. The absence of the F20 (𓄓) phonemogram occurs only in Deir el-Bersha, although rarely. In Gebelein there is a clear preference for the compact format of form 7, although form 7 represents one of the most common forms of this lemma.

\(^{1622}\) van der van der Molen (2000), p. 245. Note that in the database this lemma is under *nsr*, but due to the attestations I decided to add it here as *ns(i)*.

\(^{1623}\) de Buck (1935) *CT I*, p. 362-363,c, 380-381,b, 395,e, 398,e. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 163.

\(^{1624}\) de Buck (1935) *CT I*, p. 398,e (S2C). Reconstruction, might be a different spelling, or not have been written at all.

\(^{1625}\) de Buck (1935) *CT I*, p. 362,c, (T3C).
5.3.81. nsb (to lick, to devour)\textsuperscript{1626}

This lemma has nine attestations in the database.\textsuperscript{1627} In table 5.81, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphic" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image2" alt="Graphic" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphic" /></td>
<td>2</td>
<td>Theban area</td>
<td>2</td>
<td><img src="image4" alt="Graphic" /></td>
<td>5</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphic" /></td>
<td>3</td>
<td>Saqqara</td>
<td>2\textsuperscript{1628}</td>
<td><img src="image6" alt="Graphic" /></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.81 Graphical forms of the stem of nsb.

In the database, there is no real variation in the regions. However, it seems that the attestations from Deir el-Bersha prefer to use a long format (form 1 and 4), rather than the more compact format used in the other witnesses. Outside the database, Deir el-Bersha uses compact formats as well.\textsuperscript{1629} Although it does not occur in the database, the Y2 (...) can be used as classifier,\textsuperscript{1630} but is only attested in Deir el-Bersha.

5.3.82. nš (to drive away, to expel)\textsuperscript{1631}

In the database there are eighteen attestations of this lemma.\textsuperscript{1632} In table 5.82, the attestations per region are set out for every graphical form of the stem:

\textsuperscript{1626} van der van der Molen (2000), p. 246.

\textsuperscript{1627} de Buck (1951) \textit{CT IV}, p. 320,a, 320,e. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 163.

\textsuperscript{1628} de Buck (1951) \textit{CT IV}, p. 407 (Sq2C). Both attestations are reconstructions, and might have been spelled differently.

\textsuperscript{1629} de Buck (1938) \textit{CT II}, p. 44,h.

\textsuperscript{1630} de Buck (1961) \textit{CT VII}, p. 253,b.

\textsuperscript{1631} van der van der Molen (2000), p. 247.

\textsuperscript{1632} de Buck (1938) \textit{CT II}, p. 278-280,e-b; de Buck (1951) \textit{CT IV}, p. 260,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 164.
Table 5.82 Graphical forms of the stem of nš.

In the database, the only variation occurs based on the classifiers A24 (𓀜) and V36 (𓎨). It seems that Asyut and Deir el-Bersha can use either classifier, although the V36 is preferred. Outside the database form 2 is used for Gebelein and Aswan as well,\textsuperscript{1633} which suggests that form 2 is the most common form for this lemma, no matter the region. Meir only uses the A24 classifier, but this seems to be the only attestation in the Coffin Texts, and could therefore be a feature of this witness (M4C) as well.

5.3.83. \textit{nšni} (to rage, to be furious)\textsuperscript{1634}

This lemma is relatively common in the database with a total of 71 attestations. However, only 22 attestations are of verbal forms.\textsuperscript{1635} In table 5.83, the attestations per region are set out for every graphical form of the stem:

\begin{table}[h]
\centering
\begin{tabular}{lll}
\hline
Graphical form & no. & Region & Attestations \\
\hline
\hline
\(\text{\begin{tabular}{c}
\text{\textegr}\\
\text{\textegr}
\end{tabular}}\) & 1 & el-Lisht & 1 \\
& & Beni Hasan & 1 \\
\hline
\(\text{\begin{tabular}{c}
\text{\textegr}\\
\text{\textegr}
\end{tabular}}\) & 2 & Saqqara & 1 \\
& & el-Lisht & 1 \\
& & Deir el-Bersha & 4 \\
\hline
\(\text{\begin{tabular}{c}
\text{\textegr}\\
\text{\textegr}
\end{tabular}}\) & 3 & Theban area & 1 \\
\hline
\(\text{\begin{tabular}{c}
\text{\textegr}\\
\text{\textegr}
\end{tabular}}\) & 4 & Meir & 2 \\
\hline
\hline
\hline
\end{tabular}
\end{table}

Table 5.83 Graphical forms of the stem of nšni.

\textsuperscript{1633} de Buck (1956) \textit{CT VI}, p. 264,j.

\textsuperscript{1634} van der van der Molen (2000), p. 248.

\textsuperscript{1635} de Buck (1951) \textit{CT IV}, p. 239,c, 242-243,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 164.

\textsuperscript{1636} de Buck (1951) \textit{CT IV}, p. 239,c, 243,a (T2Be). Reconstruction, only the first N35 (__) and N37 (__) are visible. It is possible that this witness should only be reconstructed as form 7, which occurs in T1Be (which belongs to the same owner). However, the reconstruction was based on IV,141,a, where only the classifier is visible.
As one can see in the table above, the variation in the graphical form only occurs in the classifier. The use of the D40 (𓉫) classifier is attested in three regions (form 2), although it is remarkable that it does not occur to the south of Deir el-Bersha. The A24 (𓀝) classifier is only attested in the Theban area in the database (form 3), but occurs in Deir el-Bersha as well. The use of the N4 (𓇲) classifier (form 4 and 7) are attested in Meir and the Theban area. Notably, it seems that this is a required Coffin Texts classifier for this lemma in Meir. Although the use of a Sethian animal in the classifier (form 5 and 6) seems to be limited to Saqqara and the Theban area in the database, it occurs in other regions outside the database.

5.3.84. *nk* (to copulate)\(^{1639}\)

The lemma *nk* has 65 attestations in the database.\(^{1640}\) In table 5.84, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>1</td>
<td>Asyut</td>
<td>9</td>
<td><img src="image2" alt="Graphical form" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>29</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
<td>2</td>
<td>Asyut</td>
<td>10</td>
<td><img src="image4" alt="Graphical form" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
<td></td>
<td></td>
<td></td>
<td><img src="image6" alt="Graphical form" /></td>
<td></td>
<td>Meir</td>
<td>8</td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form" /></td>
<td></td>
<td></td>
<td></td>
<td><img src="image8" alt="Graphical form" /></td>
<td></td>
<td>Meir</td>
<td>8</td>
</tr>
</tbody>
</table>

Table 5.84 Graphical forms of the stem of *nk*.

As one can see in the table above, the variation mostly occurs in the classifier. Form 1 and 2 are only attested in Asyut, while form 3 and 4 are only attested in Deir el-Bersha and Meir, although Deir el-Bersha favours form 3. However, outside the database form 1 is attested in Dendera\(^{1641}\) and P.Gard.3.\(^{1642}\) Thus, it is unlikely that there is a regional preference for this lemma.

5.3.85. *ngg* (to cackle, to screech)\(^{1643}\)

In the database there are nineteen attestations of this lemma.\(^{1644}\) In table 5.85, the attestations per region are set out for every graphical form of the stem. Note that as this is a 2ae gem. lemma and gemination occurs in the database, the table has been divided in gemination and no gemination. Note as well that *ngn* and *ngl* are considered alternative spellings for this lemma.

---

\(^{1637}\) de Buck (1938) *CT II*, p. 30,f (B1Bo).
\(^{1638}\) de Buck (1938) *CT II*, p. 340,b (S2P, B4Bo).
\(^{1639}\) van der Molen (2000), p. 250.
\(^{1640}\) de Buck (1938) *CT II*, p. 67,d, 68,d, 68,2*, 70,d, 72,a, 77,b, 78,c, 80,b, 80,d. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 164.
\(^{1641}\) de Buck (1951) *CT IV*, p. 72,b (D1C).
\(^{1642}\) *de Buck (1961) CT VII*, p. 182,f (P.Gard.3).
\(^{1644}\) de Buck (1935) *CT I*, p. 74,b); de Buck (1951) *CT IV*, p. 311,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 165.
For this lemma, there are some features that suggest a regional preference. Form 3 is only attested in Deir el-Bersha, and moreover, only in B3Bo and B4C, which are both witnesses which belong to women. However, as there are no additional attestations of \( n_{gn} \) outside the database, it cannot be said whether this is random, or intentional. Moreover, the witness B3C which belongs to the same owner as B4C uses form 5 as well, so the variation might have been random. Form 7 only occurs in the Theban area, but there are no other attestations of \( n_{gi} \) in the Coffin Texts, nor is the G41 (𓀁) used as classifier anywhere else, so this might simply reflect a feature of the witness. The attestations from Meir (form 1 and form 9) seem to suggest that the compact format is preferred in this region. However, there are no other attestations from Meir in the Coffin Texts to validate this preference.

5.3.86. \( nd \) (to consult, to inquire about, to ask)

This lemma has a total of 32 attestations in the database. In table 5.86, the attestations per region are set out for every graphical form of the stem:

---

1645 de Buck (1951) \( CT IV \), p. 311,a (T1C), the A1 (𓀀) is assumed to be a corruption of the A2 (𓀁).
1646 de Buck (1951) \( CT IV \), p. 311,a (T3Be).
1648 de Buck (1935) \( CT I \), p. 323,b, 326-329,c-a, 332-333,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 170.
Table 5.86 Graphical forms of the stem of *nd* (to consult).

In the database, the use of the Aa27 (𓀁) without interpretants is only attested in Asyut (form 1). However, outside the database this is additionally attested in Deir el-Bersha. The use of the A24 (𓀜) as classifier is only attested in the Theban area (form 10), but as these attestations are from the same witness (T3C), it might simply represent a feature of this witness, rather than a regional preference. Beni Hasan is the only region in which the A26 (𓀞) is attested as classifier (form 4). However, there are no other attestations of this sign with this lemma in the Coffin Texts, thus it might reflect a unique feature of the witness BH2C, even though this witness uses form 7 as well.

---

1649 de Buck (1935) *CT I*, p. 332,c (M20C), the A1 (𓀀) is assumed to be a corruption for the A2 (𓀁).
1650 de Buck (1935) *CT I*, p. 332,c, 333,3* (T3C). Due to the A24 (𓀜) it looks more like *nd* (to protect; see section 5.3.87), however, based on the context and the other witnesses, this lemma seems to be more likely here.
1651 de Buck (1935) *CT I*, p. 326-328,c-a (T3C), the G17 (𓅓) is considered to be a corruption for a humanoid classifier.
1652 de Buck (1935) *CT I*, p. 332,c (B1P), the I9 (𓆑) addition should be considered an error, as the lemma *ndf* does not seem to exist, nor does a *nd* make sense in this position.
1653 de Buck (1947) *CT III*, p. 154,a (B2Bo, B3Bo).
5.3.87. *nd* (to protect, to save)\(^{1654}\)

The lemma *nd* is relatively common, with a total of 218 attestations in the database. However, only 200 of these attestations are verbal forms.\(^{1655}\) Note that following Griffiths,\(^{1656}\) the attestations of *nd*-\(h\) (to greet) were encoded under this lemma as well, which provided a large number of the attestations.\(^{1657}\) In table 5.87, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Image" /></td>
<td>1</td>
<td>Saqqara</td>
<td>6</td>
<td><img src="image2" alt="Image" /></td>
<td>19</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Image" /></td>
<td></td>
<td>el-Lisht</td>
<td>3</td>
<td><img src="image4" alt="Image" /></td>
<td></td>
<td>Saqqara</td>
<td>1(^{1658})</td>
</tr>
<tr>
<td><img src="image5" alt="Image" /></td>
<td></td>
<td>Beni Hasan</td>
<td>2</td>
<td><img src="image6" alt="Image" /></td>
<td>20</td>
<td>Beni Hasan</td>
<td>1(^{1658})</td>
</tr>
<tr>
<td><img src="image7" alt="Image" /></td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image8" alt="Image" /></td>
<td></td>
<td>Deir el-Bersha</td>
<td>1(^{1659})</td>
</tr>
<tr>
<td><img src="image9" alt="Image" /></td>
<td></td>
<td>Theban area</td>
<td>3</td>
<td><img src="image10" alt="Image" /></td>
<td>21</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image11" alt="Image" /></td>
<td>2</td>
<td>Theban area</td>
<td>1</td>
<td><img src="image12" alt="Image" /></td>
<td>22</td>
<td>Deir el-Bersha</td>
<td>1(^{1659})</td>
</tr>
<tr>
<td><img src="image13" alt="Image" /></td>
<td></td>
<td>Meir</td>
<td>1</td>
<td><img src="image14" alt="Image" /></td>
<td></td>
<td>Deir el-Bersha</td>
<td>1(^{1660})</td>
</tr>
<tr>
<td><img src="image15" alt="Image" /></td>
<td></td>
<td>Theban area</td>
<td>1</td>
<td><img src="image16" alt="Image" /></td>
<td>23</td>
<td>Deir el-Bersha</td>
<td>1(^{1660})</td>
</tr>
<tr>
<td><img src="image17" alt="Image" /></td>
<td>3</td>
<td>Beni Hasan</td>
<td>1</td>
<td><img src="image18" alt="Image" /></td>
<td>24</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td><img src="image19" alt="Image" /></td>
<td></td>
<td>el-Lisht</td>
<td>1</td>
<td><img src="image20" alt="Image" /></td>
<td></td>
<td>Deir el-Bersha</td>
<td>3(^{1661})</td>
</tr>
<tr>
<td><img src="image21" alt="Image" /></td>
<td></td>
<td>Meir</td>
<td>3</td>
<td><img src="image22" alt="Image" /></td>
<td>25</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td><img src="image23" alt="Image" /></td>
<td></td>
<td>Theban area</td>
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<td><img src="image24" alt="Image" /></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image25" alt="Image" /></td>
<td>5</td>
<td>Meir</td>
<td>3</td>
<td><img src="image26" alt="Image" /></td>
<td></td>
<td>Theban area</td>
<td>3</td>
</tr>
<tr>
<td><img src="image27" alt="Image" /></td>
<td></td>
<td>Theban area</td>
<td>2</td>
<td><img src="image28" alt="Image" /></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image29" alt="Image" /></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>2(^{1661})</td>
<td><img src="image30" alt="Image" /></td>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
<td></td>
<td></td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
</tbody>
</table>

---


\(^{1655}\) de Buck (1935) *CT I*, p. 2, c, 3, c, 22, a, 24, a, 27, b, 27-28, c-a, 51, d, 66, a, 66, b, 100-101, c, 115-116, d-a, 116, c, 117, b, 119-120, d-a, 120, b; de Buck (1938) *CT II*, p. 399, a; de Buck (1947) *CT III*, p. 186, b, 188, b; de Buck (1951) *CT IV*, p. 92, b, 204-205, c, 252-255, c-a, 266-267, a, 280-281, c; de Buck (1954) *CT V*, p. 156, c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 170.

\(^{1656}\) Griffiths (1951), p. 36-37.

\(^{1657}\) Usually with the *i* prefix for the imperative, in all regions. Of the 115 imperatives of this lemma, only 4 attestations did not have the *i* prefix, once in Beni Hasan, Deir el-Bersha, Meir and the Theban area.

\(^{1658}\) de Buck (1935) *CT I*, p. 66, a (BH5C). Note that the A24 (𓀜) classifier is a placeholder for a complicated sign not currently in Jsesh.

\(^{1659}\) Note that due to the A2 (𓀁) classifier this could be read as *nd* (to consult; see section 5.3.86) as well.

\(^{1660}\) Note that the M17 (𓇋) is considered a classifier, rather than a phonogram.

\(^{1661}\) de Buck (1947) *CT III*, p. 188, b (B2Bo, B4Bo), due to the A2 (𓀁) classifier this could be read as *nd* (to consult; see section 5.3.86) as well.
<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>7</td>
<td>Beni Hasan</td>
<td>1</td>
<td><img src="image2" alt="Graphical form" /></td>
<td>26</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
<td>8</td>
<td>Meir</td>
<td>1</td>
<td><img src="image4" alt="Graphical form" /></td>
<td>27</td>
<td>Meir</td>
<td>4</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
<td>9</td>
<td>Theban area</td>
<td>1</td>
<td><img src="image6" alt="Graphical form" /></td>
<td>28</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form" /></td>
<td>10</td>
<td>Beni Hasan</td>
<td>1</td>
<td><img src="image8" alt="Graphical form" /></td>
<td>29</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image9" alt="Graphical form" /></td>
<td>11</td>
<td>Meir</td>
<td>1</td>
<td><img src="image10" alt="Graphical form" /></td>
<td>30</td>
<td>Deir el-Bersha</td>
<td>10</td>
</tr>
<tr>
<td><img src="image11" alt="Graphical form" /></td>
<td>12</td>
<td>Deir el-Bersha</td>
<td>3</td>
<td><img src="image12" alt="Graphical form" /></td>
<td>31</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image13" alt="Graphical form" /></td>
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<td>Theban area</td>
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<td>32</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image15" alt="Graphical form" /></td>
<td>14</td>
<td>Saqqara</td>
<td>2</td>
<td><img src="image16" alt="Graphical form" /></td>
<td>33</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td><img src="image17" alt="Graphical form" /></td>
<td>15</td>
<td>Deir el-Bersha</td>
<td>3</td>
<td><img src="image18" alt="Graphical form" /></td>
<td>34</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td><img src="image19" alt="Graphical form" /></td>
<td>16</td>
<td>Asyut</td>
<td>1</td>
<td><img src="image20" alt="Graphical form" /></td>
<td>35</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

1663 Note that due to the A2 (𓀁) classifier this could be read as $nd$ (to consult; see section 5.3.86) as well.

1664 de Buck (1935) CT I, p. 115-116,d-a (B16), the Z11 (𓏶) is assumed to be a corruption of the Aa27 (𓀁).
Table 5.87 Graphical forms of the stem of *nḥf* (to protect).

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>17</td>
<td>Saqqara</td>
<td>1</td>
<td><img src="image2" alt="Graphical form" /></td>
<td>37</td>
<td>Theban area</td>
<td>1(^{1665})</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
<td></td>
<td>Asyut</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image4" alt="Graphical form" /></td>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
<td></td>
<td>Gebelein</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image6" alt="Graphical form" /></td>
<td></td>
<td>Aswan</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form" /></td>
<td>18</td>
<td>el-Lisht</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

As one can see in the table above, the graphical form of this lemma is remarkably varied. However, it needs to be noted that the position of the signs under the tail of the I10 (𓆓), for example in form 27 and 31 could be considered a modern interpretation, as in near hieratic cursive script the I10 does not necessarily have a long downwards tail,\(^{1666}\) which is the case in hieroglyphic script. It seems that for this lemma there is a clear preference to not use the interpretant N35 (𓊞) over its inclusion, as only 50 attestations out of the 200 attestations use the interpretant N35. However, it is not unlikely that this is due to the imperative, which commonly gets the *i* prefix attached.

Nonetheless, there are some regional features. The attestations from Gebelein and Aswan do not occur without the N35 and I10 as interpretants. Additionally, T3C from the Theban area does not include these interpretants. Thus, there seems to be a preference in the attestations representing the First Intermediate Period southern Egyptian school of artists.\(^{1667}\)

In the database, the use of the A24 (𓀜) classifier is only attested in the Theban area (form 13 and 29).\(^{1668}\) However, outside the database this is attested in Deir el-Bersha and Beni Hasan as well.\(^{1669}\) Therefore, it cannot represent a regional preference.

### 5.3.88. *ndm* (to be sweet, to be pleasant)\(^{1670}\)

In the database, this lemma has 40 attestations, but only 24 of these attestations reflect verbal forms.\(^{1671}\) As one can see in table 5.88, the majority of the attestations are form 3, which is represented in most regions.

---

\(^{1665}\) de Buck (1954) *CT* V, p. 156,c (T3L), the Z11 (𓊞) is assumed to be a corruption of the Aa27 (𓊦).


\(^{1668}\) The A24 (𓀜) of form 20 from Beni Hasan represents a placeholder sign.

\(^{1669}\) de Buck (1951) *CT IV*, p. 17,l (B2Bo, BH1Ox).


\(^{1671}\) de Buck (1935) *CT I*, p. 23,a, 23,b, 24,b, 101,c; de Buck (1951) *CT IV*, p. 93,j. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 170.
Form 2 only occurs in el-Lisht, as it uses a partial form of the hieroglyph G17 (𓉱). However, this resembles a feature of the witness (L2Li) rather than a regional preference.\textsuperscript{1672} In the database, form 4 is only attested in Deir el-Bersha, but outside the database it is used in Asyut as well.\textsuperscript{1673} Likewise, the use of the Y2 (𓏝) classifier is only attested in Deir el-Bersha in the database, but occurs outside the database in Asyut.\textsuperscript{1674} The use of the M29 (𓇛) in the initial position in a verbal form is only attested in Deir el-Bersha and el-Lisht, which is true outside the database as well.\textsuperscript{1675} However, the use of the M29 in the initial position is rare.

### 5.3.89. \textit{nḏri} (to hold fast, to seize, to grasp)\textsuperscript{1676}

The lemma \textit{nḏri} has 29 attestations in the database.\textsuperscript{1677} In table 5.89, the attestations per region are set out for every graphical form of the stem:

---

\textsuperscript{1672} However, the use of partial hieroglyphs for the hieroglyphs of animates is to my knowledge only attested in el-Lisht.

\textsuperscript{1673} de Buck (1938) \textit{CT II}, p. 245,d (S1C,b).

\textsuperscript{1674} de Buck (1956) \textit{CT VI}, p. 170,j (S10C).

\textsuperscript{1675} For example, see de Buck (1961) \textit{CT VII}, p. 65,q (L1Li), 370,a (B6C).

\textsuperscript{1676} van der Molen (2000), p. 261.

\textsuperscript{1677} de Buck (1935) \textit{CT I}, p. 397,b; de Buck (1938) \textit{CT II}, p. 258,a, 393,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 170.
For this lemma, the major variation occurs in the use of the classifier. In the database, there is a remarkable feature between form 3 and form 4. All the attestations from Deir el-Bersha with form 3 are from the early period of coffin decoration, whereas the attestations of form 4 are from the later period of coffin decoration. However, outside the database there is a witness from the later period of coffin decoration (B12C) which uses form 3 as well. Nonetheless, the earlier period of coffin decoration in Deir el-Bersha does not use the D40 (𓋌) as classifier, but rather uses a A24 (𓋐) or no classifier at all. The use of form 1 only occurs in Deir el-Bersha, even though it is only attested in B3Bo, even outside the database. Therefore, it should be considered a feature of this witness, rather than a regional feature. There are no clear regional preferences for the other regions, which commonly use form 2-4.

5.3.90. *rnn* (to rejoice, to praise)

This lemma has seven attestations in the database, from the same phrase of spell 36. Table 5.90 shows that there are only two variations of the lemma in the database, based on the use of the N35 (𓈖) or M22 (𓇑).
Graphical form stem | no. | Region | Attestations
---|---|---|---
| 1 | el-Lisht | 1
| | Deir el-Bersha | 1

| 2 | Deir el-Bersha | 5

Table 5.90 Graphical forms of the stem of *rmn*.

It can be suggested that the use of the M22 for this lemma only occurs in Deir el-Bersha, which is true outside the database, even though the use of the N35 is attested in Deir el-Bersha as well.

### 5.3.91. *rḥ* (to know, to learn)\(^{1684}\)

This is one of the common lemmas in the database, with a total of 378 attestations. However, only 365 attestations represent verbal forms.\(^ {1685}\) In table 5.91 the attestations per region are set out for every witness:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Saqqara</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Beni Hasan</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>71</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>71</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Meir</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Saqqara</td>
<td>16</td>
</tr>
<tr>
<td></td>
<td></td>
<td>el-Lisht</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Beni Hasan</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>74</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>31</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.91 Graphical forms of the stem of *rḥ*.

As table 5.91 shows, the form of this lemma is remarkably constant, with most regions using either form 1 or form 5. Form 2 and form 3 are only attested in one witness (M1NY), where the script allows for the differentiation between the Y1 (…) and the Y2 (…) classifier. In the database it seems that Aswan is only attested with form 1, but outside the database form 5 is attested as well.\(^ {1686}\) As el-Lisht only has attestations with form 5, it can be suggested that the addition of the Y2 classifier is a regional feature.

---


\(^{1685}\) de Buck (1935) *CT I*, p. 17,c, 24,b, 26,a, 104-105,d,119,a, 138,c, 139-140,c-a,140,d-e, 140,g, 334-335,b, 340-341,d, 362-363,b, 394-395,c-a, 394,f, 399,c; de Buck (1938) *CT II*, p. 266-267,a, 266-267,b, 266-267,c, 268-269,d, 272-273,a, 273,g-h, 274-275,b, 275,d, 286-287,b, 287-d-g, 390,e, 399,b; de Buck (1951) *CT IV*, p. 192-193,a, 196-197,a, 199,a, 218-219,a, 219,b, 221,a, 245,a, 257,b, 262-263,b, 306,b; de Buck (1954) *CT V*, p. 154,e. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 184-185.

\(^{1686}\) de Buck (1947) *CT III*, p. 311,e (A1C).
Although form 1 and form 5 both occur in Asyut, there is a clear preference for writing this lemma without the Y2 classifier. This occurs in Beni Hasan as well. On the other hand, in Meir there seems to be a preference to include the Y1/Y2 classifier, although enough attestations without the Y2 classifier exist. This likewise seems to be true in Saqqara. In Deir el-Bersha and the Theban area, one is as likely to find this lemma with or without the Y2 classifier. The compact format of forms 2 and 4 are only attested in Meir, but it is assumed that these do not represent regional features, but are compact due to the available space in the column.

5.3.92. \textit{rs} (to wake, to watch)\textsuperscript{1688}

There are four attestations of this lemma in the database,\textsuperscript{1689} but they all represent functional corruptions of \textit{tr-s} (its time) which is used in the other regions. As table 5.92 shows, there are distinct forms for el-Lisht and the Theban area. However, outside the database form 2 is used in Deir el-Bersha as well,\textsuperscript{1690} although the witnesses from Deir el-Bersha prefer to add a D5 (𓁺) classifier. In the Theban area the addition of an eye classifier is likewise more common than form 2.\textsuperscript{1691} Form 1 is a unique form that is not repeated in the \textit{Coffin Texts}, as habitually a T13 (𓌘) or T14 (𓌙) is added.

\begin{tabular}{|c|c|c|}
\hline
Graphical form stem & no. & Region & Attestations \\
\hline
\end{tabular}

\begin{tabular}{|c|c|c|}
\hline
& 1 & el-Lisht & 2 \\
\hline
& 2 & Theban area & 2 \\
\hline
\end{tabular}

Table 5.92 Graphical forms of the stem of \textit{rs}.

5.3.93. \textit{rd} (to grow)\textsuperscript{1692}

In the database there are seventeen attestations of this lemma, from the same phrase of spell 75.\textsuperscript{1693} As can be seen in table 5.93, the variation in the graphical form is limited to the classifier.

\textsuperscript{1687} de Buck (1951) \textit{CT IV}, p. 197,b (M57C), 306,b (M1NY).
\textsuperscript{1688} van der Molen (2000), p. 286-287.
\textsuperscript{1689} de Buck (1951) \textit{CT IV}, p. 239,c, 241,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 185.
\textsuperscript{1690} de Buck (1935) \textit{CT I}, p. 208,e (B17C).
\textsuperscript{1691} de Buck (1935) \textit{CT I}, p. 282,a, 282,b (T1C, T2C).
\textsuperscript{1692} van der Molen (2000), p. 290.
\textsuperscript{1693} de Buck (1935) \textit{CT I}, p. 342-343,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 186.
Table 5.93 Graphical forms of the stem of *rd.*

Form 3 is clearly the common form for this lemma, although the exact form of the M32 (𓇟) can vary lightly. In the database, it seems that the use of the M31 (𓇝) classifier only occurs in Beni Hasan, which is true outside the database as well. Form 2 seems to be a unique form, which only occurs in this phrase. Therefore, this form should not be considered a regional feature of Meir, as the majority of the attestations from Meir use form 3.

5.3.94. *ḥṣî* (to come down, to descend, to go aboard)

This lemma is common in the database, with a total of 148 attestations. In table 5.94, one can see the attestations per region for every graphical form of the stem. As this lemma is a *3ae inf.*, the table is separated due to the occurrence of gemination.

---

1694 de Buck (1956) *CT VI*, p. 121,d, (BH1Ox, BH2C).
1696 de Buck (1935) *CT I*, p. 9,b, 10,c, 54,c-d, 54,g, 93,b, 103,a, 108,a, 114,a, 116,b, 119,b, 121,b, 135,b, 135,c, 139,a, 145,e; de Buck (1938) *CT II*, p. 257,b, 258-259,c-a, 403,a; de Buck (1947) *CT III*, p. 23-24,a, 223,k; de Buck (1951) *CT IV*, p. 207,c-d, 243,b, 305,b, 323,d; de Buck (1954) *CT V*, p. 154,d, 156,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 191 and Gracia Zamacona (2008), p. 785-856.
### Table 5.94 Graphical forms of the stem of hAi

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>Meir</td>
</tr>
<tr>
<td>9</td>
<td>el-Lisht</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Gemination</td>
<td>10</td>
<td>3</td>
<td>Deir el-Bersha</td>
</tr>
<tr>
<td>12</td>
<td>8</td>
<td>2</td>
<td>Meir</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>2</td>
<td>Asyut</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>3</td>
<td>Theban area</td>
</tr>
</tbody>
</table>

As one can see in the 112 attestations of form 6, it is the preferred form for this lemma in most regions. Form 9 should be considered the same as form 6, as the variation is due to the preference of the witness (L1Li) to use partial forms for hieroglyphs of animates.

The attestations from Gebelein are the only witnesses that do not use form 6, as these all prefer the compact format of form 3. Gebelein is attested with gemination outside the database as well, where it uses a compact form, as the second G1 is placed in front of the D54 in the column. Thus, there seems to be a preference for compact formats in Gebelein. On the other hand, Saqqara and Asyut seem to prefer the long formats (form 6 and 12). In Deir el-Bersha there seems to be a lot of freedom in the graphical form. However, the use of the Y2 classifier only seems to occur in Deir el-Bersha.

### 5.3.95. hAb (to send)

The lemma hAb has a total of 31 attestations in the database. In table 5.95, the attestations per region are set out for every graphical form of the stem:

---

1697 de Buck (1938) *CT II*, p. 29.b.
1698 For this lemma only attested in B12C.
1700 de Buck (1938) *CT II*, p. 55,a, 59,c, 90,c, 259,b; de Buck (1951) *CT IV*, p. 242-243,b, 242,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 191.
<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Stem Image" /></td>
<td>1</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td><img src="image2" alt="Stem Image" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td><img src="image3" alt="Stem Image" /></td>
<td>3</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image4" alt="Stem Image" /></td>
<td>4</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Stem Image" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
</tbody>
</table>

Table 5.95 Graphical forms of the stem of *ḥib*.

Form 1 only occurs in el-Lisht, but is attested in a witness (L1Li) which prefers to use partial versions of hieroglyphs of animates. Therefore, it should not be considered a regional preference, but rather a feature of this witness.\(^{1701}\) The long format of form 5 is not attested in Asyut or Gebelein in the database. However, outside the database, form 5 is attested for Asyut.\(^{1702}\) Nonetheless, Gebelein seems to use some sort of compact form for this lemma, although it can vary from form 4. The absence of the D54 (𓎊) classifier might seem unique in Meir, but outside the database, it occurs in Deir el-Bersha as well.\(^{1703}\)

### 5.3.96. *ḥrw* (to be pleased, to be satisfied)\(^{1704}\)

In the database there are only five attestations of this lemma, all from the same phrase of spell 25.\(^{1705}\) As table 5.96 shows, there are only three forms which vary based on the classifier:

---

\(^{1701}\) Although to my current knowledge the constant use of partial versions of hieroglyphs of animates in the *CT* only occurs in el-Lisht.

\(^{1702}\) de Buck (1947) *CT III*, p. 140,a (S10C).

\(^{1703}\) de Buck (1951) *CT IV*, p. 393,e (B1Bo,b).

\(^{1704}\) van der van der Molen (2000), p. 300.

\(^{1705}\) de Buck (1935) *CT I*, p. 76,h. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 193.
Table 5.96 Graphical forms of the stem of hrw.

Based on the database, the use of the A2 (𓀁) classifier only occurs in Deir el-Bersha. Outside the database the A2 classifier is not used in any other region, although Beni Hasan is attested with a humanoid classifier as well, even though it is not the A2 classifier.

5.3.97. ḥk (to break)

This lemma has one attestation in the database, although it could be considered a corruption of ḥks (to be injured), which is used in the other witnesses. However, as it is a functional lemma, which suits the phrase, it was not corrected. However, there do not seem to be any additional attestations in the Coffin Texts, so this lemma is of limited use for a discussion of regional variation, nor can its form (figure 5.2) be used to suggest a regional preference in Meir for the graphical form.

5.3.98. ḥr̪i (to rejoice)

This lemma has a total of 42 attestations in the database, although only 41 are verb forms. In table 5.97, one can see the attestations per region for every graphical form of the stem. As this lemma is a 3ae inf., the table is separated due to the occurrence of gemination.

---

1706 de Buck (1951) CT IV, p. 20,g (BH2C).
1707 de Buck (1951) CT IV, p. 233,a (M1NY).
1708 See section 5.3.125.
1710 de Buck (1935) CT i, p. 83,e, 96,a, 113,d, 121,c, 356-357,c, 357,f, 357,g, 371,d, 371,f, 387,c, 388,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 197-198.
For this lemma, there are some signs of a regional preference. In Gebelein, only form 1 and 7 are attested. Both these forms use a compact format, which suggests a regional preference for writing compact formats. However, as the attestations come from the same support, it might simply be a feature of the support. On the other hand, the attestations of the Theban area use form 5 and 8. This suggests a regional preference to write this lemma in the long format instead. The use of a Y2 (𓏝) classifier is only attested in Deir el-Bersha in the database.

5.3.99. hpt (to embrace)\textsuperscript{1711}

In the database, the lemma hpt has 28 attestations.\textsuperscript{1712} In table 5.98, one can see the attestations per region for every graphical form of the stem:

\begin{center}
\begin{tabular}{|c|c|c|c|c|c|}
\hline
\textbf{Graphical form stem no.} & \textbf{Region} & \textbf{Attestations} & \textbf{Graphical form stem no.} & \textbf{Region} & \textbf{Attestations} \\
\hline
1 & Theban area & 1 & 6 & Saqqara & 3 \\
 & & & & el-Lisht & 1 \\
 & & & & Beni Hasan & 1 \\
 & & & & Deir el-Bersha & 1 \\
 & & & & Meir & 1 \\
 & & & & Theban area & 2 \\
 & & & & Gebelein & 1 \\
\hline
2 & Meir & 1 & 7 & Meir & 1 \\
\hline
3 & Aswan & 1 & 8 & Meir & 1 \\
\hline
\end{tabular}
\end{center}

\textsuperscript{1711} van der van der Molen (2000), p. 329.
\textsuperscript{1712} de Buck (1951) \textit{CT IV}, p. 278-279,d); de Buck (1954) \textit{CT V}, p. 133,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 202.
### Table 5.98 Graphical forms of the stem of ḫpr.

According to van der Plas & Borghouts, there is only one more attestation in the Coffin Texts beside the attestations of this table. However, according to Carrier, this is actually šḥn (to embrace). In Meir there is a high variety in the forms, although it is the only region where the logogram function of D32 (𓀎) is attested. However, it could be argued that it should be read as šḥn instead. Additionally, the use of a D54 (𓀒) is only attested in Meir. However, as form 6 is attested in nearly every region, it could be argued that there might be some regional variation for this lemma, but that the preference lies with form 6.

#### 5.3.100. ḫmsi (to sit)

This lemma is common in the database, with a total of 187 attestations. Note that the humanoid hieroglyphs used in table 5.99 are at best an interpretation, as they represent different classes of A3 (𓀂) or A7 (𓀚), that are extremely varied due to the near hieratic cursive script used in the majority of the witnesses.

---

1713 de Buck (1961) CT VII, p. 225,x (P.Gard.2).
1716 de Buck (1935) CT I, p. 7,d, 21,d, 47,b, 330-331,a; de Buck (1947) CT III, p. 16,c, 17,a, 184,b, 185,c, 185,d, 238-239,a, 238,2*, 248-249,d; de Buck (1951) CT IV, p. 87,g, 93,f, 306,c, 323,a, 323,c, 324,a, 326,e-f; de Buck (1954) CT V, p. 2,c, 3,b, 4,a, 4,c, 5,b, 6,a, 6,c, 7,b, 159,e. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 203 and Gracia Zamacona (2008), p. 877-935.
<table>
<thead>
<tr>
<th>No.</th>
<th>Location</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>Asyut</td>
<td>3</td>
</tr>
<tr>
<td>9</td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
<tr>
<td>10</td>
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<td>2</td>
</tr>
<tr>
<td></td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
<tr>
<td>11</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>12</td>
<td>Gebelein</td>
<td>5</td>
</tr>
<tr>
<td>13</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Theben area</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td>14</td>
<td>Deir el-Bersha</td>
<td>8</td>
</tr>
<tr>
<td>21</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>22</td>
<td>Deir el-Bersha</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td>23</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>3</td>
</tr>
<tr>
<td>24</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td>25</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>26</td>
<td>Asyut</td>
<td>12</td>
</tr>
<tr>
<td>27</td>
<td>Deir el-Bersha</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td>28</td>
<td>Deir el-Bersha</td>
<td>42</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Aswan</td>
<td>5</td>
</tr>
<tr>
<td>29</td>
<td>Theban area</td>
<td>1</td>
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<tr>
<td>30</td>
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<td>1</td>
</tr>
<tr>
<td>31</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

1717 de Buck (1954) *CT V*, p. 159.e (T3L). Note that it is assumed that the Aa1 (𓊕) is a corruption of the N42 (𓊕).  
1718 de Buck (1935) *CT I*, p. 21.d, the Q1 (𓊕) is used as this is a feminine participle, due to the phonetic value st, and should not be extracted from the stem, even though it is technically not needed due to the S29 (𓊕).
Due to the problem of differentiation of the humanoid hieroglyphs and the high number of forms, it is difficult to suggest any regional preference for this lemma. However, some features do stand out. For example, form 1, 2, 8, 16 and 26 only occur in Asyut. However, these are only attested in two witnesses, S1C and S2C, which belong to the same owner. Moreover, as form 27 and 28 occurs in Asyut as well (S2C, S10C and S14C), it is clear that form 1, 2, 8, 16, and 26 represent a feature of a pair of supports, rather than a regional preference.\(^\text{1720}\)

The attestations from Gebelein (form 12, 32 and 33) show that this region is much more likely to include the interpretants V28 (𓎛) and G17 (𓅓), compared to only a single attestation in the Theban area (form 31). However, the use of these interpretants cannot be considered a feature of the southern attestations, as the attestations from Aswan do not use the V28 and/or G17. Moreover, the G17 is used in Beni Hasan as well (form 19), although form 17 is more commonly used there.

The use of the humanoid figure as a logogram is most common in Asyut, even though it occurs in the Theban area as well (form 10). Moreover, if the suggestion that Y1C originates from Asyut is correct,\(^\text{1721}\) its attestations would support this placement, even though it could be suggested to originate from the Theban area as well, based on this lemma.

Finally, the use of a Y2 (𓏝) classifier seems to only occur in Deir el-Bersha (form 14 and 24). Moreover, these attestations are dated to the reign of Sesostris II-III,\(^\text{1722}\) and could therefore represent a regional pattern of this period of coffin decoration in Deir el-Bersha.

\(^\text{1719}\) de Buck (1935) CT I, p. 331,a (M-Ann), the V30 (𓎟) is assumed to be a corruption of the N42 (𓎡).
\(^\text{1720}\) Even though these forms are not attested outside Asyut, and the use of the A193 (𓎡) sign might still represent a unique feature from Asyut.
\(^\text{1721}\) Jürgens (1990), p. 55-56.
\(^\text{1722}\) B1C, B17C and B2L, see (Willems, 1988, pp. 75-77, although other forms are used in this period as well.
5.3.101.  *ḥnk* (to present, to offer)\textsuperscript{1723}

In the database, this lemma has only six attestations, which all originate from Meir.\textsuperscript{1724} In table 5.100, one can see the different graphical forms of this lemma. Based on attestations outside the database, the use of the M2 (𓆰) in this lemma seems to be a feature unique to Meir, even though it can occur without it (form 1).

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form 1" /></td>
<td>1</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td><img src="image2" alt="Graphical form 2" /></td>
<td>2</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form 3" /></td>
<td>3</td>
<td>Meir</td>
<td>3</td>
</tr>
</tbody>
</table>

Table 5.100 Graphical forms of the stem of *ḥnk*.

5.3.102.  *ḥri* (to be far)\textsuperscript{1725}

There are 22 attestations for this lemma in the database. However, all are from the same phrase of spell 14.\textsuperscript{1726} In table 5.101, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image4" alt="Graphical form 1" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form 2" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>8</td>
</tr>
<tr>
<td><img src="image6" alt="Graphical form 3" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form 4" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td><img src="image8" alt="Graphical form 5" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 5.101 Graphical forms of the stem of *ḥri*.

\textsuperscript{1723} van der van der Molen (2000), p. 341.
\textsuperscript{1724} de Buck (1938) *CT II*, p. 74.c, 81.a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 206.
\textsuperscript{1725} van der van der Molen (2000), p. 351.
\textsuperscript{1726} de Buck (1935) *CT I*, p. 44.c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 212-213 and Gracia Zamacona (2008), p. 942-952.
In this lemma, the addition of a second classifier beyond the N31 (𓋢) seems only to occur in Deir el-Bersha. In Asyut, there seems to be a preference for the long format of form 5. However, outside the database form 2 occurs as well in Asyut. Thus, there only seems to be some preference for an additional classifier in Deir el-Bersha, while the attestations from the Theban area and Asyut cannot be distinguished from Deir el-Bersha.

5.3.103. ḥkr (to be hungry)

The lemma ḥkr has a total of 41 attestations in the database. However, only 21 attestations represent verbal forms. In table 5.102, the attestations per region are depicted for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>△</td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>△</td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td>△</td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>△</td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>△</td>
<td>3</td>
<td>Papyrus (P.Gard.2)</td>
<td>1</td>
<td>△</td>
<td>8</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>△</td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>3</td>
<td>△</td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>△</td>
<td></td>
<td>Meir</td>
<td>1</td>
<td>△</td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>△</td>
<td></td>
<td>Asyut</td>
<td>1</td>
<td>△</td>
<td></td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td>△</td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>4</td>
<td>△</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5.102 Graphical forms of the stem of ḥkr.

There do seem to be some regional preferences for this lemma, as the use of the G37 (𓋢) or Y2 (𓏝) classifier only occurs in Deir el-Bersha. Although form 4 occurs in Asyut, there seems to be a preference to using the long format of form 8 and 9. However, if P.Gard.2 originates from Asyut, it is not reflected in the form, as it constantly uses the compact format of form 3 or 4. Meir does not seem to

---

1727 de Buck (1947) *CT III*, p. 111,c (S2C).
1730 de Buck (1947) *CT III*, p. 187,b (B4Bo). In the original, there is a X1 (𓏏) written below the N29 (𓋢), which I took as a marker for the third person feminine stative. However, it could be argued that it is a corruption of a D21 (𓋢) as well.
1732 de Buck (1947) *CT III*, p. 178,b.
occur without the A2 (𓀁) classifier, but as there are no other attestations outside the database for Meir in the *Coffin Texts*, this assumption is based on limited data.

5.3.104. *Htp* (to be content, to be at rest)\(^{1733}\)

This lemma is relatively common in the database, with a total of 264 attestations. However, only 124 attestations are of verb forms.\(^{1734}\) As one can see in table 5.103, the graphical form of the stem is remarkably constant, with two main versions, form 2 and form 4, which are a compact format and a long format for the same spelling.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḣ</td>
<td>1</td>
<td>el-Lisht</td>
<td>1</td>
<td>ḣ</td>
<td>4</td>
<td>Saqqara</td>
<td>6</td>
</tr>
<tr>
<td>ḣ</td>
<td>2</td>
<td>Saqqara</td>
<td>5</td>
<td>ḣ</td>
<td>4</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td>ḣ</td>
<td>3</td>
<td>el-Lisht</td>
<td>5</td>
<td>ḣ</td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>33</td>
</tr>
<tr>
<td>ḣ</td>
<td>4</td>
<td>Beni Hasan</td>
<td>3</td>
<td>ḣ</td>
<td>4</td>
<td>Meir</td>
<td>6</td>
</tr>
<tr>
<td>ḣ</td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>14</td>
<td>ḣ</td>
<td>4</td>
<td>Asyut</td>
<td>9</td>
</tr>
<tr>
<td>ḣ</td>
<td>6</td>
<td>Meir</td>
<td>15</td>
<td>ḣ</td>
<td>4</td>
<td>Theban area</td>
<td>19</td>
</tr>
<tr>
<td>ḣ</td>
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<td>5</td>
<td>ḣ</td>
<td>4</td>
<td>Meir</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.103 Graphical forms of the stem of *Htp*.

Even though form 2 and 4 both occur in most regions, there are some regional preferences. In Asyut, only form 4 is attested, thus it seems that this region prefers the long format for this lemma. el-Lisht is the opposite, as it prefers the compact format (form 2). Even though both forms occur, Beni Hasan and Meir seem to prefer the compact format over the long format, while the opposite is true for Deir el-Bersha and the Theban area. Only in Saqqara seems the use of form 2 and 4 to be even. The use of the Y2 (𓏝) classifier is rare, and is only attested in Deir el-Bersha and Meir.

5.3.105. *Htm* (to perish, to quench, to be destroyed)\(^{1735}\)

In the database, this lemma has 108 attestations. However, only 92 of these attestations represent verbal forms.\(^{1736}\) In table 5.104, the attestations per region are set out for every graphical form of the stem. Note that the variation in the duck hieroglyphs might be a modern adaptation, rather than a

\(^{1734}\) de Buck (1935) *CT I*, p. 20.c, 57.b, 57.c, 77.b 86.b, 350.b; de Buck (1947) *CT III*, p. 6.a, 18.b, 184.b; de Buck (1951) *CT IV*, p. 87.e, 93.h, 256-257.a, 260-261.b; de Buck (1954) *CT V*, p. 2.a, 146.a 154.f. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 216 and Gracia Zamacona (2008), p. 954-959.
\(^{1736}\) de Buck (1935) *CT I*, p. 21.a, 30.c, 31.b, 31.c, 90-91.c, 90.d, 118.b, 118.c-d, 138.a, 138.b; de Buck (1947) *CT III*, p. 213.b-c; de Buck (1951) *CT IV*, p. 93.o, 284-285.b, 293.d, 304.c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 217.
variation in the original text.\textsuperscript{1737} Thus, the protruding feather on the G38 (𓋩) should not necessarily be considered an important variation.\textsuperscript{1738}

<table>
<thead>
<tr>
<th>Graphical form stem</th>
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<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="Image" /></td>
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<td>Deir el-Bersha</td>
<td>1\textsuperscript{1739}</td>
</tr>
<tr>
<td><img src="image2.png" alt="Image" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td><img src="image3.png" alt="Image" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td><img src="image4.png" alt="Image" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td><img src="image5.png" alt="Image" /></td>
<td>5</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td><img src="image6.png" alt="Image" /></td>
<td>6</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td><img src="image7.png" alt="Image" /></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image8.png" alt="Image" /></td>
<td>8</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image9.png" alt="Image" /></td>
<td>9</td>
<td>Saqqara</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="Image" /></td>
<td>23</td>
<td>el-Lisht</td>
<td>2</td>
</tr>
<tr>
<td><img src="image2.png" alt="Image" /></td>
<td>24</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3.png" alt="Image" /></td>
<td>25</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image4.png" alt="Image" /></td>
<td>26</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td><img src="image5.png" alt="Image" /></td>
<td>27</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image6.png" alt="Image" /></td>
<td>28</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image7.png" alt="Image" /></td>
<td>29</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image8.png" alt="Image" /></td>
<td>30</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image9.png" alt="Image" /></td>
<td>31</td>
<td>Deir el-Bersha</td>
<td>1\textsuperscript{1740}</td>
</tr>
</tbody>
</table>

\textsuperscript{1737} Especially when the witnesses with near hieratic cursive script are concerned.
\textsuperscript{1738} For example, form 2 and form 3 should be considered similar, as they are both attested in B1L, which uses a near hieratic cursive script in which the variation is not really visible for this sign.
\textsuperscript{1739} de Buck (1935) \textit{CT I}, p. 90,c (B2Bo). This form is a placeholder, as the actual sign is of a duck with water coming from its mouth (that is what it looks like in de Buck, the sign seems unique to me).
\textsuperscript{1740} de Buck (1935) \textit{CT I}, p. 31,c (B2Bo). This form is a placeholder, as the actual sign is of a duck with water coming from its mouth (that is what it looks like in de Buck, the sign seems unique to me).
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>11</td>
<td>Saqqara Deir el-Bersha</td>
<td>2/4</td>
</tr>
<tr>
<td>12</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td>13</td>
<td>Saqqara Theban area</td>
<td>1/3</td>
</tr>
<tr>
<td>14</td>
<td>Deir el-Bersha Theban area</td>
<td>6/1</td>
</tr>
<tr>
<td>15</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>16</td>
<td>Deir el-Bersha Theban area</td>
<td>1/2</td>
</tr>
<tr>
<td>17</td>
<td>Theban area</td>
<td>1^{\text{1741}}</td>
</tr>
</tbody>
</table>

<table>
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<tr>
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<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>32</td>
<td>Meir Asyut</td>
<td>1</td>
</tr>
<tr>
<td>33</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>34</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>35</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>36</td>
<td>Deir el-Bersha Theban area</td>
<td>2/1</td>
</tr>
<tr>
<td>37</td>
<td>Deir el-Bersha Asyut</td>
<td>1</td>
</tr>
<tr>
<td>38</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>39</td>
<td>Saqqara Deir el-Bersha Theban area</td>
<td>1/6/2</td>
</tr>
</tbody>
</table>

^{1741} de Buck (1935) CT I, p. 21,a (T11). The V13 (__) is assumed to be a corruption of the U15 (__).
As one can see in table 5.104 above, there is a high number of variations in the form of this lemma, as there are nearly half as many variations in the graphical form as there are attestations. Although attested once in Asyut as well (form 4), in Deir el-Bersha it is possible that the V28 (𓎛) is not written. The use of the partial version of the G17 (𓅓) in form 6 and 43 occurs only in el-Lisht, although it occurs in one witness (L2Li) only. However, as the full forms of birds are used in el-Lisht as well (form 23), it would be assumptive to consider it a regional preference to use partial hieroglyphs for hieroglyphs of animates.

The addition of the D35 (𓊫) seems to only occur in Deir el-Bersha or Asyut (form 7, 25, 29 and 37). In the same vein, the A2 (𓀁) classifier is only attested in Deir el-Bersha and Asyut (form 29 and 35). The use of the A24 (𓀜) classifier is currently only attested in Meir. There do not seem to be any other clear regional preferences for this lemma, as for example form 1 and form 31 represent a unique feature of one support (B2Bo), rather than a regional preference.
5.3.106.  **hdì (to destroy)**\textsuperscript{1742}

In the database, there are a total of fifteen attestations of this lemma.\textsuperscript{1743} In table 5.105, the attestations per region are set out for every graphical form:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.105 Graphical forms of the stem of **hdì**.

All three forms are attested in Deir el-Bersha, suggesting a high level of freedom in this region. The other regions are only attested with form 3, which suggests a preference for a long format. However, outside the database it is clear that form 2 can be used in Asyut as well,\textsuperscript{1744} even though the preference lies with form 3. The use of a D46 (𓊉) instead of I10 (𓊋) seems to only occur in B1C, and represents a feature of that support, rather than a regional feature.\textsuperscript{1745}

5.3.107.  **hṛi (to appear, to rise)**\textsuperscript{1746}

In the database, this lemma has 56 attestations. However, only 22 attestations represent verbal forms.\textsuperscript{1747} In table 5.106, the attestations per region are set out for every graphical form of the stem:

\textsuperscript{1742} van der van der Molen (2000), p. 369.
\textsuperscript{1743} de Buck (1935) *CT I*, p. 38,a, 402,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 218.
\textsuperscript{1744} de Buck (1938) *CT II*, p. 300,b (S2P).
\textsuperscript{1745} Even though the use is not attested outside Deir el-Bersha.
\textsuperscript{1746} van der van der Molen (2000), p. 375-376.
\textsuperscript{1747} de Buck (1935) *CT I*, p. 45,d, 46,a, 46,d, 52-53,c-a; de Buck (1951) *CT IV*, p. 87,m, 90,o, 187,d-f. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 222-223 and Gracia Zamacona (2008), p. 969-1020.
Table 5.106 Graphical forms of the stem of *̱i*.

In the database, it seems that the I12 (𓆗) is only used in Deir el-Bersha, but outside the database it is attested in Asyut as well.\(^{1748}\) The use of the Y2 (𓏝) classifier is only attested in Deir el-Bersha and the Theban area in the database, but occurs outside the database in other regions as well.\(^{1749}\) However, form 1 is only attested in Deir el-Bersha, even though it represents a rare form for this lemma.

### 5.3.108. *̱wi* (to protect, to prevent)\(^{1750}\)

There are 60 attestations in the database, but only 59 represent verbal forms.\(^{1751}\) In table 5.107, the attestations per region are set out for every graphical form of the stem:

Table 5.107 Graphical forms of the stem of *̱wi*.

For this lemma, any variation based on the arms is considered of less importance. Even though not all the witnesses missing the D43 (𓆗) sign used a near hieratic cursive script, in which the difference

\(^{1748}\) de Buck (1947) *CT III*, p. 145,d (S2C).
\(^{1749}\) de Buck (1951) *CT IV*, p. 61,h (L2Li), 64,f (BH4C).
\(^{1751}\) de Buck (1951) *CT IV*, p. 256-257,a, 260-261,b; de Buck (1954) *CT V*, p. 144,b, 145,a, 149,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 223.

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between the D43 and the other arms can be lost, it can be assumed that for the witnesses with a more hieroglyphic script the change is due to the precursor text, rather than an intentional variation.

In the database, the absence of any arm hieroglyph is only attested in Meir and the Theban area. However, outside the database it occurs in other regions as well. The absence of the Aa1 (𓊡) phonemogram is in the database only attested in Deir el-Bersha (form 8), but occurs outside the database in the Theban area as well. Based on the database, one could suggest that in el-Lisht the G43 (𓊤) is always added, while in Beni Hasan it is always left out. However, although this is true for Beni Hasan, this is not true for el-Lisht. Finally, the Y2 (𓏝) classifier is in the database only attested in Meir (form 6), but the Y2 classifier occurs outside the database in Deir el-Bersha as well.

Thus, with the exception of Beni Hasan, it seems unlikely that there is a regional preference in this lemma.

5.3.109.  hbi (to reduce, to deduct, to hush)\textsuperscript{1757}

In the database, there are 33 attestations of this lemma. However, only sixteen attestations represent verbal forms.\textsuperscript{1758} As table 5.108 shows, there are only three graphical forms for this lemma. Form 1 is only attested in Deir el-Bersha, which is true outside the database as well. Note however that this lemma is only attested in Asyut and Deir el-Bersha.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form 1" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td><img src="image2" alt="Graphical form 2" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form 3" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td><img src="image4" alt="Graphical form 4" /></td>
<td></td>
<td>Asyut</td>
<td>4</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form 5" /></td>
<td></td>
<td>Asyut</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 5.108 Graphical forms of the stem of hbi.

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\textsuperscript{1753} de Buck (1935) CT I, p. 297,a (B10C, Sq3C); de Buck (1961) CT VII, p. 65,n (L1Li).
\textsuperscript{1754} de Buck (1935) CT I, p. 309,l (T1C).
\textsuperscript{1755} de Buck (1961) CT VII, p. 3,j (L1Li).
\textsuperscript{1756} de Buck (1961) CT VII, p. 419,d (B1C).
\textsuperscript{1757} de Buck (1961) CT VII, p. 419,d (B1C).
\textsuperscript{1758} van der Plas & Borghouts (1998), p. 223.
5.3.110.  *ḥbs* (to hack up, to plough, to be hacked up)\textsuperscript{1759}

This lemma has eleven attestations in the database, from the same phrase of spell 7.\textsuperscript{1760} In table 5.109, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Image" /></td>
<td>1</td>
<td>Theban area</td>
<td>2</td>
<td><img src="image2" alt="Image" /></td>
<td>5</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Image" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image4" alt="Image" /></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Image" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image6" alt="Image" /></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image7" alt="Image" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image8" alt="Image" /></td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image9" alt="Image" /></td>
<td></td>
<td>Asyut</td>
<td>1</td>
<td><img src="image10" alt="Image" /></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image11" alt="Image" /></td>
<td></td>
<td></td>
<td></td>
<td><img src="image12" alt="Image" /></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5.109 Graphical forms of the stem of *ḥbs*.

In the database, it seems that the Z9 (𓏴) classifier only occurs in the Theban area. However, outside the database, the Z9 classifier is attested in other regions as well.\textsuperscript{1761} The use of the A21 (𓀙) classifier is only attested in Deir el-Bersha, which is true outside the database as well,\textsuperscript{1762} although it seems to only occur in B2Bo and B3Bo, which are part of an assemblage. In the database the A58 (𓁃) classifier is only attested in Deir el-Bersha, but outside the database it occurs in Asyut as well.\textsuperscript{1763} However, the use of the D40 (𓇝) classifier is only attested in Deir el-Bersha. In the database, it seems that the O34 (𓊃) is only used in Deir el-Bersha, but it occurs in Meir and the Theban area as well.\textsuperscript{1764} Finally, in Gebelein it is possible to use a G37 (𓅪) classifier, although there is only one attestation of its use.\textsuperscript{1765}

\textsuperscript{1759} van der van der Molen (2000), p. 379.
\textsuperscript{1760} de Buck (1935) *CT I*, p. 19,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 224.
\textsuperscript{1761} de Buck (1935) *CT I*, p. 268,f (B10C); de Buck (1951) *CT IV*, p. 337,b (M7C, M8C); de Buck (1956) *CT VI*, p. 268,u (G1T).
\textsuperscript{1762} Note that B2Bo uses form 3 as well, see de Buck (1954) *CT V*, p. 292,c (B2Bo), but if the transcription in de Buck is correct, it could explain how form 2 and 7 came to be.
\textsuperscript{1763} de Buck (1938) *CT II*, p. 49,c, (S1C).
\textsuperscript{1764} de Buck (1951) *CT IV*, p. 337,b (M7C, M8C, T1Be, T2Be).
\textsuperscript{1765} de Buck (1938) *CT II*, p. 49,c, (G2T).
5.3.111.  \textit{hpi} (to travel, to depart, to encounter)\textsuperscript{1766}

This lemma has 62 attestations in the database, although only 48 represent verbal forms.\textsuperscript{1767} In table 5.110, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>[\text{ }]\n</td>
<td>1</td>
<td>Meir</td>
<td>4</td>
<td>[\text{ }]\n</td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>20</td>
</tr>
<tr>
<td>[\text{ }]\n</td>
<td>2</td>
<td>Meir</td>
<td>1</td>
<td>[\text{ }]\n</td>
<td>8</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td>[\text{ }]\n</td>
<td>3</td>
<td>el-Lisht</td>
<td>3</td>
<td>[\text{ }]\n</td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>[\text{ }]\n</td>
<td>4</td>
<td>Meir</td>
<td>1</td>
<td>[\text{ }]\n</td>
<td>10</td>
<td>Deir el-Bersha</td>
<td>8</td>
</tr>
<tr>
<td>[\text{ }]\n</td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>[\text{ }]\n</td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td>[\text{ }]\n</td>
<td>6</td>
<td>Aswan</td>
<td>1</td>
<td>[\text{ }]\n</td>
<td>12</td>
<td>Gebelein</td>
<td>1\textsuperscript{1768}</td>
</tr>
</tbody>
</table>

\textsuperscript{1768} van der Plas & Borghouts (1998), p. 224.

Table 5.110 Graphical forms of the stem of \textit{hpi}.

In this lemma, most of the regions use form 7 or any of its graphical variants. However, form 9-11 are only attested in Deir el-Bersha, which is true outside the database as well. The Y2 (⁇) classifier is only attested in Beni Hasan and the Theban area, and does not occur again with this lemma outside the database.\textsuperscript{1769}

5.3.112.  \textit{hpr} (to come to be, to become)\textsuperscript{1770}

This is a common lemma in the database, with 920 attestations. However, only 827 attestations represent verbal forms.\textsuperscript{1771} In table 5.111, the attestations per region are set out for every graphical form of the stem:

\textsuperscript{1766} van der van der Molen (2000), p. 380.

\textsuperscript{1767} de Buck (1935) \textit{CT I}, p. 115,b, 116,a, 114,c; de Buck (1938) \textit{CT II}, p. 280-281,d; de Buck (1951) \textit{CT IV}, p. 289,b; de Buck (1954) \textit{CT V}, p. 146,b, 147,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 224 and Gracia Zamacona (2008), p. 1022-1027.

\textsuperscript{1768} de Buck (1954) \textit{CT V}, p. 146,b (G1T). I assume the X1 (⁇) is an error.

\textsuperscript{1770} van der van der Molen (2000), p. 380, calls these attestations an incomplete writing for \textit{hpr}, which is used in the other witnesses that have the phrase IV,388-389,b.

\textsuperscript{1771} van der van der Molen (2000), p. 380-381.

\textsuperscript{1771} de Buck (1935) \textit{CT I}, p. 12,d, 73,b, 314,a, 314-315,b, 316-317,a, 316,b, 316-317,c, 318-319,b, 318-319,c, 320-321,a, 324-325,a, 326-327,b, 328-329,b, 330,b, 332,b, 332,c, 334-335,a, 334-335,b, 334-335,c, 336-337,a, 336,b, 338-341, d-a, 342-343,b, 350-353,c-a, 372-373,c, 374-375,c, 374-375,d, 377,a, 384,a, 385,a, 387,a, 388,b, 389,b,

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<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Diagram" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td><img src="image2" alt="Diagram" /></td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td><img src="image3" alt="Diagram" /></td>
<td></td>
<td>Meir</td>
<td>3</td>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image4" alt="Diagram" /></td>
<td>2</td>
<td>Saqqara</td>
<td>1</td>
<td><img src="image5" alt="Diagram" /></td>
<td>12</td>
<td>Saqqara</td>
<td>2</td>
</tr>
<tr>
<td><img src="image6" alt="Diagram" /></td>
<td></td>
<td>Theban area</td>
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<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>31</td>
</tr>
<tr>
<td><img src="image7" alt="Diagram" /></td>
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<td>Deir el-Bersha</td>
<td>1(^{1772})</td>
<td><img src="image8" alt="Diagram" /></td>
<td>13</td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td><img src="image9" alt="Diagram" /></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image10" alt="Diagram" /></td>
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<td>Deir el-Bersha</td>
<td>34</td>
<td><img src="image11" alt="Diagram" /></td>
<td>14</td>
<td>Meir</td>
<td>7</td>
</tr>
<tr>
<td><img src="image12" alt="Diagram" /></td>
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<td></td>
</tr>
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<td>2</td>
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<td>15</td>
<td>Deir el-Bersha</td>
<td>1(^{1773})</td>
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<tr>
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<td>5</td>
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<td>Saqqara</td>
<td>2</td>
</tr>
<tr>
<td><img src="image18" alt="Diagram" /></td>
<td></td>
<td>el-Lisht</td>
<td>9</td>
<td></td>
<td></td>
<td>Meir</td>
<td>7</td>
</tr>
<tr>
<td><img src="image19" alt="Diagram" /></td>
<td></td>
<td>Deir el-Bersha</td>
<td>165</td>
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<td>Asyut</td>
<td>1</td>
</tr>
<tr>
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<td>2</td>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
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<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td><img src="image22" alt="Diagram" /></td>
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<td>Beni Hasan</td>
<td>4</td>
<td><img src="image23" alt="Diagram" /></td>
<td>17</td>
<td>Gebelein</td>
<td>6</td>
</tr>
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<td></td>
</tr>
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<td></td>
</tr>
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<td>29(^{1774})</td>
<td><img src="image27" alt="Diagram" /></td>
<td>18</td>
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<td>1</td>
</tr>
</tbody>
</table>

397,a, 400,a 402-403,e-a; de Buck (1938) *CT II*, p. 268-271,f-c, 276-277,c, 278-279,c, 280-281,c, 282-283,b, 284-285,b, 284-285,c, 284-287,e-a, 396,b, 398,e-f, 400,a; de Buck (1951) *CT IV*, p. 184-185,b, 188-189,a, 188,b, 228-229,b, 280-281,a, 288-289,b, 309,a, 310,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 224.

\(^{1772}\) de Buck (1935) *CT I*, p. 324,a (B1P). This witness habitually writes *hpr* with two D21 (−) signs, see form 8 as well. I assume that the precursor text used the L1 (𓆣) with an D21 interpretant. This witness prefers not to use the L1 however, thus the artist replaced every L1 with the Aa1-Q3-D21 group (𓊪𓂋𓆣), but forgot to remove the D21 interpretant.

\(^{1773}\) de Buck (1938) *CT II*, p. 280,c (B4L). The second D21 (−) is assumed to be an error, automatically added after writing the L1 (𓆣).

\(^{1774}\) All from B1P.
For this lemma, Aswan and Gebelein are only attested with the L1 (𓆣) in the initial position, where the other regions both use the L1 in the initial position (form 16-20) and the phonetic spelling of the lemma. However, in Deir el-Bersha it is more likely that the lemma is written phonetically, rather than with the L1 in the initial position. The other regions have the opposite, preferring the initial L1 over the phonetic spelling. The use of the O1 (𓉐) phonemogram is only attested in Deir el-Bersha.

For this lemma, there are some forms that are only attested in one region. Form 14 is only attested in Meir, while form 17 is only attested in Gebelein. Note that this lemma is only written in a long format in Asyut (form 10, 12, 13, 16 and 19).

In Deir el-Bersha, forms both with the L1 and without the L1 occur, but over time it becomes clear that although the L1 is used in both periods of coffin decoration in Deir el-Bersha, the L1 becomes less popular. In the early period of coffin decoration, the L1 is used in 33% of the attestations, whereas in the later period this is reduced to only 8%.

Thus, although the borders are fuzzy, there are some regional preference for this lemma.

---

Form 19, the only form with L1 in the initial position has 41 attestations, whereas the phonetic spelling has 272 attestations.

For the early period of coffin decoration there are 38 attestations with the L1 and 79 attestations without the L1.

For the later period of coffin decoration there are only 15 attestations with the L1 and 181 attestations without the L1.
5.3.113.  $hn$ (to direct)$^{1778}$

There are seventeen attestations of this lemma in the database,$^{1779}$ which are the only attestations of this lemma in the Coffin Texts.$^{1780}$ In table 5.112, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Asyut</td>
<td>5</td>
</tr>
</tbody>
</table>

Table 5.112 Graphical forms of the stem of $hn$.

In this lemma, the A24 ($\%$) classifier is only attested in Deir el-Bersha, in the witnesses from the earlier period of coffin decoration (B2Bo, B4Bo). The D54 ($\wedge$) classifier is only attested in Deir el-Bersha as well. Asyut on the other hand is the only region where the I3 ($\ldots$) classifier is used. The absence of a classifier, or the use of the D40 ($\ldots$) is attested in both regions.

5.3.114.  $hni$ (to play music)$^{1782}$

There are five attestations of this lemma in the database, from the same phrase in spell 7.$^{1783}$ In table 5.113, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Asyut</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.113 Graphical forms of the stem of $hni$.

$^{1779}$ de Buck (1938) CT II, p. 280-281,e.
$^{1781}$ de Buck (1938) CT II, p. 281,e (S1C,b). I assume the I9 ($\ldots$) is an error for the N35 ($\ldots$).
$^{1783}$ de Buck (1935) CT I, p. 23,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 228.
In the database, form 1 is only attested in the Theban area, but it occurs outside the database in Meir as well.\textsuperscript{1784} For this lemma, Asyut seems to prefer to not use a humanoid classifier, which is true outside the database as well.\textsuperscript{1785} Form 2 is unique to Deir el-Bersha, but as the attestations are from B2Bo and B3Bo belong to the same assemblage, it might be a feature of these witnesses, rather than a regional feature.\textsuperscript{1786}

5.3.115.  \textit{hnp} (to snatch, to steal)\textsuperscript{1787}

There are fourteen attestations of this lemma in the database.\textsuperscript{1788} In table 5.114, the attestations per region are set out for every graphical form of the stem. Note that form 2 and form 3 should be considered to be the same, as the variation between the D37 (𓀜) and D40 (𓀝) here is due to the script, rather than an intentional variation.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>![Image]</td>
<td>1</td>
<td>Meir</td>
<td>1</td>
<td>![Image]</td>
<td>3</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td>![Image]</td>
<td></td>
<td>Theban area</td>
<td>1</td>
<td>![Image]</td>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td>![Image]</td>
<td>2</td>
<td>Theban area</td>
<td>1</td>
<td>![Image]</td>
<td>4</td>
<td>Asyut</td>
<td>5</td>
</tr>
</tbody>
</table>

Table 5.114 Graphical forms of the stem of \textit{hnp}.

The use of the A24 (𓀜) classifier is only attested in Meir, which is true outside the database as well, although form 1 is rare. In the database it seems that the D54 (𓀝) classifier is only attested in Asyut, but it occurs in other regions as well.\textsuperscript{1789} Moreover, although the database suggests that form 4 is the only form used in Asyut, other classifiers can be used in Asyut as well.\textsuperscript{1790} Nonetheless, form 3 is the preferred form for this lemma in most regions.

\textsuperscript{1784} de Buck (1956) \textit{CT VI}, p. 130,b (M6C).
\textsuperscript{1785} de Buck (1956) \textit{CT VI}, p. 405,o (S10C).
\textsuperscript{1786} As the other witnesses from Deir el-Bersha (B4Bo, B4C, B6C, B1P) with phrase I,23,b use \textit{hmi} (to row; see section 5.3.123) instead.
\textsuperscript{1787} van der Molen (2000), p. 391-392.
\textsuperscript{1788} de Buck (1938) \textit{CT II}, p. 280,d; de Buck (1951) \textit{CT IV}, p. 314,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 228.
\textsuperscript{1789} de Buck (1938) \textit{CT II}, p. 94,c (B1C, B2P); de Buck (1956) \textit{CT VI}, p. 274,k (G1T); de Buck (1961) \textit{CT VII}, p. 58,n (S83C).
\textsuperscript{1790} de Buck (1956) \textit{CT VI}, p. 208,a (S1C).
5.3.116.  hnr (to restrain)\textsuperscript{1791}

There are only seven attestations of this lemma in the database, from the same phrase in spell 23.\textsuperscript{1792} In table 5.115, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Beni Hasan</td>
<td>1\textsuperscript{1793}</td>
<td></td>
<td>4</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.115 Graphical forms of the stem of hnr.

In the database it seems that form 3 only occurs in Deir el-Bersha, but outside the database it occurs in Asyut\textsuperscript{1794} and the Theban area as well.\textsuperscript{1795} The use of the V1 (\(\ddash\)) classifier is only attested in the Theban area in the database, but occurs in Asyut as well.\textsuperscript{1796} Both within and outside the database, form 2 is only attested in Beni Hasan.

5.3.117.  hns (to travel, to traverse)\textsuperscript{1797}

This lemma has eleven attestations in the database.\textsuperscript{1798} In table 5.116, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>3\textsuperscript{1799}</td>
<td></td>
<td>5</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
<td></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\textsuperscript{1791} van der van der Molen (2000), p. 394.
\textsuperscript{1792} de Buck (1935) \textit{CT I}, p. 70,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 228.
\textsuperscript{1793} de Buck (1935) \textit{CT I}, p. 70,b (BH5C). I assume the \(r\) weakened into an \(i\), which is why the M17 (\(i\)) is used instead of the D21 (\(\ldots\)). See Peust (1999), p. 140.
\textsuperscript{1794} de Buck (1938) \textit{CT II}, p. 232,a (S2C,d). Note that de Buck transcribed an D20 (\(\ddash\)) instead of a U31 (\(\ldots\)), as these signs are nearly identical in cursive script. See Möller (1909), p. 8, 46, no. 98, 491.
\textsuperscript{1795} de Buck (1961) \textit{CT VII}, p. 18,z (T3C).
\textsuperscript{1796} de Buck (1938) \textit{CT II}, p. 357,a (S2P).
\textsuperscript{1797} van der van der Molen (2000), p. 394.
\textsuperscript{1798} de Buck (1935) \textit{CT I}, p. 393,i, 395,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 228 and Gracia Zamacona (2008), p. 1036-1042.
\textsuperscript{1799} de Buck (1935) \textit{CT I}, p. 395,c (M23C). Reconstruction, could be any other form as well.
In the database, the addition of the D32 ( Assertions in Deir el-Bersha. However, outside the database it occurs in other regions as well. The D40 ( ) classifier is only attested in Deir el-Bersha (form 3 and 6), which is true outside the database as well. Asyut seems to only occur with a O35 ( ) and without a classifier, but form 1 is attested in Asyut as well. The use of the S29 ( ) instead of an O34 ( ) is only attested in Deir el-Bersha and Meir, but occurs outside the database in Saqqara as well.

5.3.118. hnti (to be in front of)

The lemma hnti has eight attestations in the database, from the same phrase in spell 11. In table 5.117, the attestations per region are set out for every graphical form of the stem:

---

1800 de Buck (1935) CT I, p. 277,b (T1C); de Buck (1951) CT IV, p. 35,e (Sq6C); de Buck (1956) CT VI, p. 196,s (P.Gard.2).
1801 de Buck (1947) CT III, p. 191,a (S2C). Note that in form 4, see de Buck (1935) CT I, p. 393,i (S2C) the O35 ( ) is damaged, thus it is possible that this should be read as form 1 as well.
1802 de Buck (1951) CT IV, p. 35,c (Sq6C).
1804 de Buck (1935) CT I, p. 37,d. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 229-230 and Gracia Zamacona (2008), p. 1044-1045. Note however that Gracia Zamacona placed this phrase under hnti (to sail upstream) instead.
In the database the absence of the P1 classifier only occurs in Deir el-Bersha. However, outside the database this occurs in the other regions, which all use form 2. Form 1 on the other hand only occurs in Deir el-Bersha, and is not attested anywhere else in the Coffin Texts.

5.3.119. *hṣfī (to travel upstream)*

There are seven attestations of this lemma in the database, from the same phrase of spell 398. In table 5.118, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Meir</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 5.118 Graphical forms of the stem of *hṣfī*.

In the database Meir always uses the P1 classifier. However, this classifier or the P2 classifier are used in the Theban area and Saqqara as well, even though the P1 classifier is always attested in Meir. Gebelein is only attested with the U35 in the initial position, without a classifier (form 2). This is true outside the database as well, although form 2 is attested in Asyut as well. The A24 classifier is only attested in Aswan in the database, but occurs in Deir el-Bersha as well. However, form 3 is only attested in Aswan. Note that the D40 classifier can be used in Deir el-Bersha as well.

5.3.120. *ḥṣr (to drive away, to dispel)*

There are 49 attestations of this lemma in the database, but only 43 attestations represent verbal forms. In table 5.119, the attestations per region are set out for every graphical form of the stem:

---

1805 de Buck (1938) *CT II*, p. 178,a (P.Gard.2); de Buck (1951) *CT IV*, p. 118,d (S1P); de Buck (1956) *CT VI*, p. 267,m (G1T), 396,p (T1L).
1808 de Buck (1954) *CT V*, p. 101,b (T1C, T1Be, Sq1C).
1809 de Buck (1947) *CT III*, p. 76,i (S10C,a-b).
1813 de Buck (1935) *CT I*, p. 59,b, 63,c; de Buck (1938) *CT II*, p. 259,b; de Buck (1951) *CT IV*, p. 208,c, 208-209,d, 256-257,c.
In this lemma, the variation in the arm classifiers should be considered a variation due to the script used in the witnesses, rather than an intentional variation. Form 3 is clearly the preferred form of this lemma in all the regions. However, the inclusion of the A60 (𓁅) or the V29 (𓎝) classifier is only attested in Meir (form 5-6). There are no additional features which represents a regional preference.

5.3.121. *ḥti* (to retire, to retreat, to turn back)

There are nineteen attestations of this lemma in the database. In table 5.120, the attestations per region are set out for every graphical form of the stem:

---

**Table 5.119 Graphical forms of the stem of ḫsr.**

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>1</td>
<td>Beni Hasan</td>
<td>1</td>
<td><img src="image2" alt="Graphical form" /></td>
<td>6</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
<td>2</td>
<td>Saqqara</td>
<td>1</td>
<td><img src="image4" alt="Graphical form" /></td>
<td>7</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
<td>3</td>
<td>Saqqara</td>
<td>4</td>
<td><img src="image6" alt="Graphical form" /></td>
<td>8</td>
<td>el-Lisht</td>
<td>1(^{1814})</td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form" /></td>
<td>4</td>
<td>Theban area</td>
<td>1</td>
<td><img src="image8" alt="Graphical form" /></td>
<td>9</td>
<td>Saqqara</td>
<td>1(^{1815})</td>
</tr>
<tr>
<td><img src="image9" alt="Graphical form" /></td>
<td>5</td>
<td>Meir</td>
<td>1</td>
<td><img src="image10" alt="Graphical form" /></td>
<td>10</td>
<td>Theban area</td>
<td>1(^{1816})</td>
</tr>
</tbody>
</table>

---

\(^{1814}\) de Buck (1951) *CT IV*, p. 209,d (L3Li). I assume the D21 (...) was lost, but should be reconstructed.

\(^{1815}\) de Buck (1951) *CT IV*, p. 208,c (Sq4Sq). I assume this is an incorrect spelling of ḫsr.

\(^{1816}\) de Buck (1951) *CT IV*, p. 208,9 (T3L). I assume this is an incorrect spelling of ḫsr.


\(^{1818}\) de Buck (1951) *CT IV*, p. 270-271,b, 272,a; For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 233 and Gracia Zamacona (2008), p. 1091-1093.
In the database, el-Lisht is the only region where no classifier is attested, which is true outside the database as well. The use of the D55 (𓋧) classifier is only attested in Beni Hasan and Meir in the database (form 4 and 8), but occurs outside the database in the Theban area as well.\(^{1819}\) If a classifier is written, the other regions use a D54 (𓋦) classifier, which occurs outside the database in Asyut and Gebelein as well.\(^ {1820}\)

### 5.3.122. 𓊳𓊴 (to seal)\(^ {1821}\)

The lemma 𓊳𓊴 has 31 attestations in the database, although only 29 attestations represent verbal forms.\(^ {1822}\) In table 5.121, the attestations per region are set out for every graphical form of the stem:

---

\(^{1819}\) de Buck (1956) *CT VI*, p. 276,s (TT319).

\(^{1820}\) de Buck (1938) *CT II*, p. 127,f (S1C, G2T).

\(^{1821}\) van der van der Molen (2000), p. 413-414.

\(^{1822}\) de Buck (1935) *CT I*, p. 352-353,d; de Buck (1938) *CT II*, p. 91,b; de Buck (1954) *CT V*, p. 155,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 233-234.
## Table 5.121 Graphical forms of the stem of *ḥtn*.

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>10</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>11</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>12</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>13</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

In this lemma, the D40 (𓊂) classifier is only attested in Deir el-Bersha (form 9), which is true outside the database as well. In the database it seems that Asyut only uses the long format for this lemma (form 8, 12), but outside the database a compact format is used as well, although the long format is much more common in Asyut. The S19 (𓋨) is only attested in the Theban area, although form 11 is the only attestation of the S19 in the *Coffin Texts*, so it might be better to read this hieratic sign as a S20 (𓊃) instead. There are no other variations in this lemma that represent a regional preference.

### 5.3.123. *ḥni* (to row, to convey by boat) **1826**

There are 22 attestations of this lemma in the database. In table 5.122, the attestations per region are set out for every graphical form of the stem:

---

**1823** de Buck (1954) *CT V*, p. 155.c (T3L) Note that the S19 (𓋨) is written in the hieratic form in the original.

**1824** de Buck (1951) *CT IV*, p. 106,d (S2P).

**1825** van der Molen (2000), p. 419.

**1826** de Buck (1935) *CT I*, p. 23,b, 78,i-j, 94,a; de Buck (1938) *CT II*, p. 258,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 236 and Gracia Zamacona (2008), p. 1101-1110.
In the database, the only variation occurs in Deir el-Bersha itself, as all other regions use form 2. However, outside the database the D40 (𓊝) classifier is attested in Asyut as well.\textsuperscript{1827} The use of the N18 (𓊝) is only attested in Deir el-Bersha (form 4-5). Outside the database, there is some additional variation in the other regions as well. In multiple regions it is possible to leave out the classifier,\textsuperscript{1828} or to use the F26 (𓊟) phonemogram instead of the D33 (𓊝).\textsuperscript{1829} Note that it is possible to use the D33B (𓊟) as classifier in Asyut as well. However, form 2 remains the preferred form in all regions.

5.3.124. \textit{ḥnm} (to join, to enfold)\textsuperscript{1830}

This lemma has 55 attestations in the database.\textsuperscript{1831} In table 5.123, the attestations per region are set out for every graphical form of the stem:

\textbf{Graphical form stem} | no. | Region | Attestations |
\hline
1 | Deir el-Bersha | 1 |
2 | el-Lisht | 2 |
3 | Meir | 1 |
4 | Theban area | 1 |
5 | Theban area | 2 |
6 | Theban area | 2 |
7 | Theban area | 2 |
8 | Theban area | 2 |
9 | Deir el-Bersha | 2 |
10 | Deir el-Bersha | 2 |
11 | Deir el-Bersha | 2 |
12 | Deir el-Bersha | 2 |

\textsuperscript{1827} de Buck (1947) \textit{CT III}, p. 77,j (S10C).
\textsuperscript{1828} de Buck (1938) \textit{CT II}, p. 388,n (L1Li); de Buck (1947) \textit{CT III}, p. 75,m (S10C); de Buck (1961) \textit{CT VII}, p. 44,i (T9C).
\textsuperscript{1829} de Buck (1947) \textit{CT III}, p. 112,g (B9C, T1C); de Buck (1954) \textit{CT V}, p. 225,c (S2C).
\textsuperscript{1830} van der van der Molen (2000), p. 422.
\textsuperscript{1831} de Buck (1935) \textit{CT I}, p. 104-106,e-a, 106,b, 107,d, 115,b, 121,a, 145,c; de Buck (1954) \textit{CT V}, p. 156,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 236.
Form 1 is in the database only attested in Deir el-Bersha. However, outside the database it is attested in el-Lisht and the Theban area as well.\textsuperscript{1832} The use of classifiers is only attested in Deir el-Bersha and Meir, which is true outside the database as well. Although the A2 (𓀁) classifier is attested in both regions, it is more likely to occur in Deir el-Bersha. The D40 (𓀂) classifier is only attested in Meir, but is rare. The Y2 (𓏝) classifier is only attested in Deir el-Bersha.

5.3.125. \textit{hks} (to be injured)\textsuperscript{1833}

This lemma has 24 attestations in the database, from the same phrase in spell 335.\textsuperscript{1834} However, these attestations represent all the attestations of this lemma in the \textit{Coffin Texts}.\textsuperscript{1835} In table 5.124, the attestations per region are set out for every graphical form of the stem:

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|c|c|c|}
\hline
Graphical & Region & Attestations & Graphical & Region & Attestations \\
form stem & no. & & form stem & no. & \\
\hline
\text{4} & el-Lisht & 1 & \text{11} & Deir el-Bersha & 6 \\
\hline
\text{5} & Deir el-Bersha & 7 & \text{12} & Meir & 1 \\
\hline
\text{6} & Deir el-Bersha & 1 & \text{13} & Deir el-Bersha & 4 \\
\hline
\text{7} & Deir el-Bersha & 3 & \text{14} & Deir el-Bersha & 3 \\
\hline
\text{Gebelein} & 1 & & & & \\
\hline
\end{tabular}
\caption{Graphical forms of the stem of \textit{hnm}.}
\end{table}

\begin{footnotesize}
\textsuperscript{1832} de Buck (1947) \textit{CT III}, p. 295,e (T3C); de Buck (1961) \textit{CT VII}, p. 9,o (L2Li).
\textsuperscript{1833} van der van der Molen (2000), p. 429.
\textsuperscript{1834} de Buck (1951) \textit{CT IV}, p. 232-233,a.
\textsuperscript{1835} See van der Plas & Borghouts (1998), p. 238.
\end{footnotesize}
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>9</td>
<td>Saqqara</td>
<td>3</td>
</tr>
<tr>
<td>10</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td>11</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.124 Graphical forms of the stem of $hks$.

As table 5.124 shows, this lemma is highly varied. However, some regional features occur. In the Theban area it is possible to replace the F32 (𓄡) with an Aa1 (𓆛). Moreover, the Theban area is the only region where the classifier can be left out (form 1 and 6). In Meir it is possible to replace the G37 (𓅪) classifier with an Y2 (𓏝) classifier. In Deir el-Bersha the G37 can be replaced with a D5 (𓁺), referring to $hks.t$, the injured eye of Horus. The use of the O34 (𓊃) instead of the S29 (𓋴) is only attested in Saqqara, while in Deir el-Bersha the S29 can be left out (form 4). Nonetheless, form 9 seems to represent the common form for this lemma. However, it is not unlikely that due to the lack of additional attestations the perceived variations are only features of the witnesses, rather than regional features, as every form except for form 9 is only attested once.
5.3.126. *šswi* (to lengthen)\textsuperscript{1836}

This lemma has only one attestation in the database.\textsuperscript{1837} The form used in B5C (see figure 5.3) represents a unique variant, as there are no other attestations in the *Coffin Texts* with the Y2 (…) classifier. However, the same graphical form without the Y2 is attested in Asyut\textsuperscript{1838} and Deir el-Bersha,\textsuperscript{1839} even though in Deir el-Bersha the long format of the same spelling occurs as well.

5.3.127. *šsm* (to burn up)\textsuperscript{1840}

This lemma has 21 attestations in the database.\textsuperscript{1841} In table 5.125, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Saqqara</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td>6</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 5.125 Graphical forms of the stem of *šsm*.

\textsuperscript{1836} {van der van der Molen (2000), p. 440.}
\textsuperscript{1837} {de Buck (1951) *CT IV*, p. 90.k (B5C). For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 242. Note that I consider the compound *šswi*-ib part of this lemma.}
\textsuperscript{1838} {de Buck (1947) *CT III*, p. 157,b (S1C).}
\textsuperscript{1839} {de Buck (1961) *CT VII*, p. 385,b (B44Bo, B2Bo).}
\textsuperscript{1840} {van der van der Molen (2000), p. 442.}
\textsuperscript{1841} {de Buck (1951) *CT IV*, p. 262-263,a, 263,c. There are no additional attestations in the *Coffin Texts* according to van der Plas & Borghouts (1998), p. 242.
Form 1 is only attested in Meir and the Theban area, which could imply that the use of the O34 (𓊃) is more likely in the southern attestations. The use of the Aa17 (𓊃) phonemogram is only attested in Meir. The use of the U1 (𓌳) phonemogram is attested in Beni Hasan and the Theban area.

5.3.128. *siₜ* (to damage, to cheat, to mutilate)\textsuperscript{1842}

In the database there are eight attestations of this lemma, although only seven represent verbal forms.\textsuperscript{1843} In table 5.126, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1\textsuperscript{1844}</td>
</tr>
</tbody>
</table>

Table 5.126 Graphical forms of the stem of *siₜ*.

In this lemma the classifier does not occur in Asyut. The Theban area is the only region which uses the long format. The D57 (𓌳) classifier only occurs in Deir el-Bersha. However, as these are the only attestations of this lemma in the Coffin Texts, there is a reasonable chance that these variations are random, instead of a regional preference.

\textsuperscript{1843} de Buck (1935) *CT I*, p. 403-404,c-a. There are no additional attestations according to van der Plas & Borghouts (1998), p. 244.
\textsuperscript{1844} de Buck (1935) *CT I*, p. 403-404,c-a (B1P). I assume that the S29 (𓋴) and M17 (𓇋) switched positions, and that this should be considered the same as form 2.
53.129. \textit{s\^m (to swallow, to wash down)}^{1845}

There are seventeen attestations of the lemma \textit{s\^m} in the database, which come from the same phrase in spell 225.^{1846} In table 5.127, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="Graphical form 1" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image2.png" alt="Graphical form 2" /></td>
<td>2</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3.png" alt="Graphical form 3" /></td>
<td>3</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image4.png" alt="Graphical form 4" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5.png" alt="Graphical form 5" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>2 (Asyut 1, Unknown (Y1C) 1)</td>
</tr>
<tr>
<td><img src="image6.png" alt="Graphical form 6" /></td>
<td>6</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image7.png" alt="Graphical form 7" /></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image8.png" alt="Graphical form 8" /></td>
<td>8</td>
<td>Asyut</td>
<td>2 (Theban area 3, Papyrus (Pap.Berl) 1)</td>
</tr>
<tr>
<td><img src="image9.png" alt="Graphical form 9" /></td>
<td>9</td>
<td>Meir</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.127 Graphical forms of the stem of \textit{s\^m}.

In the database, there are some features that can be considered regional. The use of the Y2 (𝙒) classifier is only attested in Deir el-Bersha, which is true outside the database as well. The F20 (𓄓) classifier is only attested in the Theban area, but as all attestations belong to T1Be and T2Be, which belong to the same owner, it might be a preference of these witnesses, rather than a regional feature. The use of the D40 (𓅒) classifier seems to be unique to Meir. However, there are no other attestations from Meir for this lemma in the Coffin Texts, nor any other attestation of the D40 classifier. In the database Asyut seem to have a preference to habitually include the A2 (𓀁) classifier. However, outside the database the N35A (𓀇) occurs as well,^{1847} even though the use of the A2 classifier remains the preference in Asyut.

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\(^{1845}\) van der van der Molen (2000), p. 455.
\(^{1846}\) de Buck (1947) \textit{CT III}, p. 236-237.b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 245.
\(^{1847}\) de Buck (1956) \textit{CT VI}, p. 406,n (S10C).
5.3.130. \textit{s(i)\textsuperscript{r}} (to cause to come near, to cause to ascend)\textsuperscript{1848}

The lemma \textit{s(i)\textsuperscript{r}} has 38 attestations in the database.\textsuperscript{1849} In table 5.128, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>el-Lisht</td>
<td>1</td>
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<td>9</td>
<td>Theban area</td>
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</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
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<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>5</td>
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<td></td>
<td></td>
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</tr>
<tr>
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<td>2</td>
<td>Asyut</td>
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<td>10</td>
<td>Asyut</td>
<td>1\textsuperscript{1850}</td>
</tr>
<tr>
<td></td>
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<td></td>
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<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td>11</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td>4</td>
<td>Asyut</td>
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<td></td>
<td>12</td>
<td>Deir el-Bersha</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td>13</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>Theban area</td>
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<td>14</td>
<td>Deir el-Bersha</td>
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<td></td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>Asyut</td>
<td>2</td>
<td></td>
<td>15</td>
<td>Deir el-Bersha</td>
<td>1\textsuperscript{1851}</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td>16</td>
<td>Theban area</td>
<td>1\textsuperscript{1852}</td>
</tr>
</tbody>
</table>

Table 5.128 Graphical forms of the stem of \textit{s\textsuperscript{r}}.

\textsuperscript{1848} van der van der Molen (2000), p. 455-456.
\textsuperscript{1849} de Buck (1935) \textit{CT I}, p. 72.c, 104-105,c, 358-359,b; de Buck (1951) \textit{CT IV}, p. 90.j. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 244, under the lemma \textit{si\textsuperscript{r}}.
\textsuperscript{1850} de Buck (1935) \textit{CT I}, p. 104,c (S12C), the Z1 (𓏤) strokes are simply filler.
\textsuperscript{1851} de Buck (1935) \textit{CT I}, p. 72,c, (B6C). Due to the N31 (𓈐) classifier, I assume that the second D36 (…..) is a corruption of the D21 (…..).
\textsuperscript{1852} de Buck (1935) \textit{CT I}, p. 358,b (T3C). Considered a s\textit{dmm}f, hence the duplication of the D21 (…..).
In the database the si’r form of this lemma is only attested in the Theban area (form 9). However, outside the database si’r occurs in other regions as well.\textsuperscript{1853} Form 3 is in the database only attested in Deir el-Bersha, but outside the database in el-Lisht as well,\textsuperscript{1854} thus the use of the O34 (…) cannot be considered a regional feature. The use of the Y2 (…) as classifier is only attested in Deir el-Bersha for text written on the coffins, as it does occur outside the database in P.Gard.2 and P.Gard.3,\textsuperscript{1855} although these attestations use the si’r form of this lemma.

5.3.131. \( s^h (\text{to ennable, to be noble}) \)\textsuperscript{1856}

In the database there are 37 attestations of this lemma. However, one attestation is an adjective, thus only 36 attestations represent verbal forms.\textsuperscript{1857} In table 5.129, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>el-Lisht</td>
<td>1</td>
<td></td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>8</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>1</td>
<td></td>
<td>Theban area</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1\textsuperscript{1858}</td>
<td></td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\textsuperscript{1853} de Buck (1947) \textit{CT III}, p. 143,f (S2C, B2Be).
\textsuperscript{1854} de Buck (1956) \textit{CT VI}, p. 322,q (L1Li).
\textsuperscript{1855} de Buck (1961) \textit{CT VII}, p. 204,k.
\textsuperscript{1856} van der van der Molen (2000), p. 458.
\textsuperscript{1857} de Buck (1935) \textit{CT I}, p. 20,c, 104,c, 111,a, 143,a, 370-371,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 245-246.
\textsuperscript{1858} de Buck (1935) \textit{CT I}, p. 20,c (T1L). Based on I,20,b, I assume that the artist forgot to add a V28 (l).
For this lemma there are some features that could be considered regional. The use of the Y2 (𓏝) classifier is only attested in the Theban area and Deir el-Bersha. In the database the use of the Y2 classifier is much more common in the Theban area, but outside the database it is clearly quite common in Deir el-Bersha as well. However, the use of the Z5 (𓏯) or Z9 (𓏴) classifier is only attested in the Theban area.

Although the E31 (𓋵) and its classes are often attested in multiple regions, it seems that in Asyut the addition is constant, including in attestations outside the database. Although not attested in the database, P.Gard.2 uses the E31 constantly as well with this lemma, which could support the suggestion that this papyrus originates from Asyut. On the other hand, based on the database it could be suggested that there is a preference in el-Lisht to only use the S20 (𓋳) as classifier. However, outside the database S28 (𓋳) and the absence of a classifier are attested in el-Lisht as well.

5.3.132. saHa (to erect, to set up)

There are seventeen attestations of this lemma in the database, from the same phrase in spell 154. In table 5.130, the attestations per region are set out for every graphical form of the stem:

---

1860 For example, see de Buck (1961) CT VII, p. 237,v, 237,i.
1862 de Buck (1961) CT VII, p. 64,m, 66,j (L1Li).
1864 de Buck (1938) CT II, p. 278-281,e-b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 246.
### Table 5.130 Graphical forms of the stem of ṣḫ₃.

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td>5</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

The only major variation between Deir el-Bersha and Asyut are form 2 and form 4 in the database. Here, the use of the D54 (𓋣) as classifier is only attested in Deir el-Bersha. However, outside the database the D54 classifier is attested in Meir as well.\(^{1865}\) Nonetheless, the use of the D54 classifier is not attested in any other region. Form 4 cannot be considered a regional preference, as the witnesses S1C,b and S1Tū write the text from left to right, thus the opposite direction of the S29 (𓋳) is most likely due to the different writing direction, rather than an intentional variation.

#### 5.3.133. ṣḫ₃ (to cause to enter)\(^{1866}\)

This lemma only has four attestations in the database.\(^{1867}\) As table 5.131 shows, every attestation has its own graphical form. Although the database suggests that the D54 (𓋣) classifier is not used in Deir el-Bersha, it is used there outside the database.\(^{1868}\) The absence of the G35 (𓋥) seems to only occur in Deir el-Bersha.

### Table 5.131 Graphical forms of the stem of ṣḫ₃.

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

\(^{1865}\) de Buck (1951) *CT IV*, p. 355,e (M7C, M8C).


\(^{1867}\) de Buck (1938) *CT II*, p. 92,e; de Buck (1951) *CT IV*, p. 290-291,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 246.

\(^{1868}\) de Buck (1935) *CT I*, p. 147,c (B4L).
5.3.134. *sw3i* (to pass)\textsuperscript{1869}

There are only seventeen attestations in the database,\textsuperscript{1870} even though this lemma is relatively common in the *Coffin Texts*.\textsuperscript{1871} In table 5.132, the attestations per region are set out for every graphical form of the stem. With the exception of the use of the Z9 (.), which only occurs in Deir el-Bersha,\textsuperscript{1872} there does not seem to be any regional preference for this lemma.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>1</td>
<td>Theban area</td>
<td>1</td>
<td><img src="image2" alt="Graphical form" /></td>
<td>6</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Theban area</td>
<td>1</td>
<td><img src="image3" alt="Graphical form" /></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>3</td>
<td><img src="image4" alt="Graphical form" /></td>
<td>8</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td><img src="image5" alt="Graphical form" /></td>
<td>9</td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Meir</td>
<td>1</td>
<td><img src="image6" alt="Graphical form" /></td>
<td>10</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td><img src="image7" alt="Graphical form" /></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td><img src="image8" alt="Graphical form" /></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5.132 Graphical forms of the stem of *sw3i*.

5.3.135. *sw3d* (to make green, to make fresh)\textsuperscript{1873}

This lemma has 38 attestations in the database.\textsuperscript{1874} In table 5.133, the attestations per region are set out for every graphical form of the stem. Note that as de Buck corrected every M13A (¯) into a M13 (\'), it was only possible to distinguish between the two classes of the same sign in the attestations which were

\textsuperscript{1869} van der van der Molen (2000), p. 462.
\textsuperscript{1870} de Buck (1935) *CT I*, p. 397,b, 398-399,c-a; de Buck (1938) *CT II*, p. 393,a; de Buck (1951) *CT IV*, p. 324,c.
\textsuperscript{1872} As phonogram (form 10) or phono-repeater, see de Buck (1954) *CT V*, p. 189,i (B9C, B10C).
\textsuperscript{1873} van der van der Molen (2000), p. 463.
\textsuperscript{1874} de Buck (1935) *CT I*, p. 40,d, 348-349,d, 350-351,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 247.
seen by the author. Therefore, the variation between these two classes of the same sign should not be considered important.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>![Image]</td>
<td>1</td>
<td>Theban area</td>
<td>1</td>
<td>![Image]</td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td>![Image]</td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>![Image]</td>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td>![Image]</td>
<td></td>
<td>Meir</td>
<td>2</td>
<td>![Image]</td>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td>![Image]</td>
<td>3</td>
<td>Meir</td>
<td>2</td>
<td>![Image]</td>
<td>10</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>![Image]</td>
<td></td>
<td></td>
<td></td>
<td>![Image]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>![Image]</td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>![Image]</td>
<td>11</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td>![Image]</td>
<td></td>
<td>Meir</td>
<td>5</td>
<td>![Image]</td>
<td></td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td>![Image]</td>
<td>5</td>
<td>Meir</td>
<td>1</td>
<td>![Image]</td>
<td>12</td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td>![Image]</td>
<td></td>
<td></td>
<td></td>
<td>![Image]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>![Image]</td>
<td>6</td>
<td>Meir</td>
<td>1</td>
<td>![Image]</td>
<td>13</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>![Image]</td>
<td></td>
<td>Gebelein</td>
<td>1</td>
<td>![Image]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>![Image]</td>
<td></td>
<td>Aswan</td>
<td>1</td>
<td>![Image]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>![Image]</td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>![Image]</td>
<td>14</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>![Image]</td>
<td></td>
<td></td>
<td></td>
<td>![Image]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>![Image]</td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>3</td>
<td>![Image]</td>
<td>15</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>![Image]</td>
<td></td>
<td>Theban area</td>
<td>1</td>
<td>![Image]</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5.133 Graphical forms of the stem of ṣw3ḏ.

In the database, the use of the D46 (𓊭) instead of the I10 (𓊫) is only attested in Deir el-Bersha (form 10), which is true outside the database as well. Likewise, all the attestations in Asyut are written with a V4 (𓊭), both within and outside of the database.\(^{1875}\) Moreover, the use of the V4 is only attested in Beni Hasan, Deir el-Bersha, Asyut and Meir. Thus, it could be argued that the use of the V4 only occurs to the

\(^{1875}\) There is one attestation, de Buck (1954) CT V, p. 226,k (S2C)) which might be form 3 or 6 instead, but as the M13 (𓊫) is damaged, it could be a V4 (𓊭) as well.
north of Asyut, as it is not attested in the Theban area and further to the south. The addition of the Y2 (𓏝) classifier is only attested in Deir el-Bersha and Meir, which is true outside the database as well. Note that outside the database, the use of an M14 (𓇆) in this lemma is only attested in el-Lisht.\textsuperscript{1876}

5.3.136. \textit{sw\textsuperscript{b}} (to cleanse, to purify)\textsuperscript{1877}

In the database there are 40 attestations of this lemma.\textsuperscript{1878} In table 5.134, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>1</td>
<td>Saqqara</td>
<td>1\textsuperscript{1879}</td>
<td><img src="image2" alt="Graphical form" /></td>
<td>6</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
<td>2</td>
<td>el-Lisht</td>
<td>1</td>
<td><img src="image4" alt="Graphical form" /></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>5</td>
<td></td>
<td></td>
<td>Theban area</td>
<td></td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
<td>3</td>
<td>Saqqara</td>
<td>5</td>
<td><img src="image6" alt="Graphical form" /></td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>el-Lisht</td>
<td>1</td>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Beni Hasan</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image8" alt="Graphical form" /></td>
<td>9</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td><img src="image9" alt="Graphical form" /></td>
<td>5</td>
<td>Meir</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5.134 Graphical forms of the stem of \textit{sw\textsuperscript{b}}.

\textsuperscript{1876} de Buck (1947) CT III, p. 72,d (L1Li).  
\textsuperscript{1877} van der van der Molen (2000), p. 463-464.  
\textsuperscript{1878} de Buck (1935) CT I, p. 62,c, 144,b; de Buck (1951) CT IV, p. 212-213,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 247.  
\textsuperscript{1879} de Buck (1951) CT IV, p. 212,b (Sq45q). Note that I took the double N35 (𓏝) as an incomplete N35A (𓈖) classifier, as the column ends after the two N35 signs. However, it would be possible to read this as a \textit{sq\textsuperscript{m.n-f}} as well.

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In the database, only in Saqqara is a humanoid hieroglyph used (form 1), but outside the database this occurs in Asyut\textsuperscript{1880} and Beni Hasan as well.\textsuperscript{1881} The absence of any classifier (form 2) is only attested in el-Lisht and Deir el-Bersha, but occurs outside the database in the Theban area as well.\textsuperscript{1882} The use of a completely phonetic spelling of the lemma (form 9) only occurs only in Beni Hasan, which is true outside the database as well.\textsuperscript{1883} However, the other regions do include some of the interpretants. In the database, the G43 (𓏶) interpretant is only attested in Meir and the Theban area, but occurs outside the database in Asyut as well.\textsuperscript{1884} The use of the D36 (𓅗) interpretant is only attested in Meir, but occurs outside the database in Deir el-Bersha as well.\textsuperscript{1885} Finally, the D58 (𓅒) interpretant is only attested in Deir el-Bersha and the Theban area. Note that although it does not occur in the database, it is possible in Deir el-Bersha to replace the S29 (.hh) with the O34 (𓅐).

5.3.137. \textit{swr} (to drink)\textsuperscript{1886}

In the database there are fourteen attestations of this lemma.\textsuperscript{1887} As table 5.135 shows, the graphical form of this lemma is remarkably constant:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Beni Hasan</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Papyrus (P.Gard.2)</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

Table 5.135 Graphical forms of the stem of \textit{swr}.

In general, form 1 is the preferred form for this lemma in all the regions. However, the N35A (𓌡) and Y2 (𓁫) classifier are only attested in Deir el-Bersha, which is true outside the database as well. However, there are some additional classifiers used for this lemma outside the database. In Saqqara, it is possible

\textsuperscript{1880} de Buck (1947) \textit{CT III}, p. 334,f (S1C).
\textsuperscript{1881} de Buck (1956) \textit{CT VI}, p. 121,f (B1H10x).
\textsuperscript{1882} de Buck (1947) \textit{CT III}, p. 299,b (T3C).
\textsuperscript{1883} See de Buck (1956) \textit{CT VI}, p. 121,f (BH2C).
\textsuperscript{1884} de Buck (1947) \textit{CT III}, p. 334,f (S1C).
\textsuperscript{1885} de Buck (1935) \textit{CT I}, p. 147,b (B3Bo).
\textsuperscript{1886} van der van der Molen (2000), p. 465.
\textsuperscript{1887} de Buck (1935) \textit{CT I}, p. 59,d; de Buck (1947) \textit{CT III}, p. 175,c, 236,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 247.
to use a D40 (𓉡) classifier. Moreover, in Deir el-Bersha, Saqqara and the Theban area it is possible to use the A116 (𓉢) classifier as well. Additionally, the A115 (𓉣) classifier is attested in Beni Hasan. Finally, it is possible in multiple regions to not write a classifier at all.

5.3.138. *spd* (to be sharp, to make sharp)

In the database there are nineteen attestations of this lemma, but only seventeen represent verbal forms. In table 5.136, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>1</td>
<td>Meir</td>
<td>1</td>
<td><img src="image" alt="Graphical form" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>2</td>
<td>Saqqara</td>
<td>1</td>
<td><img src="image" alt="Graphical form" /></td>
<td>6</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image" alt="Graphical form" /></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image" alt="Graphical form" /></td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 5.136 Graphical forms of the stem of *spd*.

In the database, form 1 is only attested in Meir. However, this form is attested outside the database in Deir el-Bersha as well. The D40 (𓉡) and Y2 (𓉣) classifier are only attested in Deir el-Bersha. In Asyut, the M44 (𓇮) is only used as a phonemogram (form 5-8), not as a phono-repeater (form 2-4). In el-Lisht the M44 is only used as a phono-repeater.

---

1888 de Buck (1935) *CT I*, p. 293,d (Sq6C).
1889 de Buck (1935) *CT I*, p. 293,d (Sq3C, T9C); de Buck (1947) *CT III*, p. 126,i (B1Bo).
1890 de Buck (1947) *CT III*, p. 126,i (BH3Ox).
1891 de Buck (1947) *CT III*, p. 154,c (S1C); de Buck (1947) *CT III*, p. 259,e (B15C).
1892 de Buck (1938) *CT II*, p. 72,b-c; de Buck (1951) *CT IV*, p. 89,m, 91,i, 303,a, 303,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 251.
1893 de Buck (1935) *CT I*, p. 194,e (B13C).
5.3.139.  \textit{sfg} (to be unseen, to be invisible)\textsuperscript{1895}

In the database this lemma has 49 attestations.\textsuperscript{1896} Note that all attestations in the \textit{Coffin Texts} are participles, as the lemma only occurs in the compound \textit{sfg-irw} (invisible of shape). In table 5.137, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Image" /></td>
<td>1</td>
<td>Meir</td>
<td>1</td>
<td><img src="image2" alt="Image" /></td>
<td>7</td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Image" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image4" alt="Image" /></td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Image" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>6</td>
<td><img src="image6" alt="Image" /></td>
<td>9</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td><img src="image7" alt="Image" /></td>
<td></td>
<td>Meir</td>
<td>7</td>
<td><img src="image8" alt="Image" /></td>
<td></td>
<td>Deir el-Bersha</td>
<td>12</td>
</tr>
<tr>
<td><img src="image9" alt="Image" /></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
<td><img src="image10" alt="Image" /></td>
<td>10</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td><img src="image11" alt="Image" /></td>
<td></td>
<td>Asyut</td>
<td>1</td>
<td><img src="image12" alt="Image" /></td>
<td></td>
<td>Asyut</td>
<td>5</td>
</tr>
<tr>
<td><img src="image13" alt="Image" /></td>
<td></td>
<td>Theban area</td>
<td>2</td>
<td><img src="image14" alt="Image" /></td>
<td></td>
<td>Papyrus (Pap.Berl)</td>
<td>1</td>
</tr>
<tr>
<td><img src="image15" alt="Image" /></td>
<td>5</td>
<td>Meir</td>
<td>1</td>
<td><img src="image16" alt="Image" /></td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image17" alt="Image" /></td>
<td>6</td>
<td>Meir</td>
<td>2</td>
<td><img src="image18" alt="Image" /></td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.137 Graphical forms of the stem of \textit{sfg}.

There are features in this lemma that can be considered a regional preference. The use of an D4 (𓁹) or D5 (𓁺) classifier is only attested in Meir. The use of the F51 (𓄼) classifier is only attested in Gebelein and Aswan, which represent the southernmost attestation of this lemma. However, form 3 is attested in Gebelein as well, suggesting a preference for a compact format. The Y2 (𓏝) classifier is only attested in Deir el-Bersha.

The other regions use either form 3 or form 9. The database suggests that the Theban area prefers to use the long format of form 9, but outside the database form 3 is attested as well.\textsuperscript{1897} Beni Hasan seems to prefer the long format as well, but as there are no additional attestations of this lemma in the \textit{Coffin Texts} for Beni Hasan, it would be assumptive to suggest that this is a regional preference based on one.

\textsuperscript{1895} van der van der Molen (2000), p. 488.
\textsuperscript{1896} de Buck (1935) \textit{CT I}, p. 316-317,b, 318-319,a, 405,b; de Buck (1938) \textit{CT II}, p. 57-58,d-a, 86,d, 87,d, 88,a, 90,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 252.
\textsuperscript{1897} de Buck (1938) \textit{CT II}, p. 87,d (B1L). The V12 (𓁹) is a placeholder for an unclear sign, which might be an unfinished eye according to de Buck.
\textsuperscript{1898} de Buck (1938) \textit{CT II}, p. 63,f (T1Be).
attestation. Although both the long and compact format is attested in Asyut (form 4 and 9), it seems that the preference lies with the long format.

5.3.140. sm3 (to unite, to join, to partake)\(^{1899}\)

In the database there are 35 attestations of this lemma, but only 26 represent verbal forms.\(^{1900}\) In table 5.138, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Meir</td>
<td>1</td>
<td>9</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td>10</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Asyut</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>Asyut</td>
<td>1</td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td>12</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>13</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>14</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 5.138 Graphical forms of the stem of sm3 (to unite).

Form 9 only occurs in Saqqara, but most likely is an error in the witness (Sq10C), as it is not repeated in the Coffin Texts.\(^{1902}\) Based on the database, it can be suggested that in Asyut and Meir the G1 (𓄿)
interpretant is never added. However, outside the database this is not true for Asyut. In Asyut the O34 (𓊃) phonemogram is always included inside and outside the database. The use of the Y2 (𓏝) classifier is only attested in Deir el-Bersha.

5.3.141. **smꜢ (to slay, to destroy)**

There are ten attestations of this lemma in the database. In table 5.139, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>Meir</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.139 Graphical forms of the stem of smꜢ (to slay).

For this lemma, the attestations from Meir always include the G1 (𓊃) interpretant in the database, but outside the database the lemma occurs without the G1 interpretant as well. However, it is the only region in which a form without the U1 (𓊃) is possible (form 8), although this form is rare in the Coffin Texts. The one and only use of the E1 (𓃒) classifier in the Coffin Texts is attested in Deir el-Bersha. In the

---

1903 de Buck (1947) *CT III*, p. 44.b (S10C).
1905 de Buck (1935) *CT I*, p. 52,a); de Buck (1951) *CT IV*, p. 263,a, 263,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 253.
1906 de Buck (1935) *CT I*, p. 52,a, (B1P). Due to the E1 (𓃒) classifier, it is possible to read this as smꜢ (wild bull) as well.
1907 de Buck (1956) *CT VI*, p. 261,i (M2NY).
database the A24 (𓀜) classifier only occurs in Deir el-Bersha and Meir, but it is attested in Asyut outside the database as well. However, the A24 classifier does not seem to occur in the Theban area.

5.3.142.  \textit{smž} (to put to order, to correct, to cause to be true)\textsuperscript{1909}

There are 15 attestations of this lemma in the database.\textsuperscript{1910} In table 5.140, the attestations per region are set out for every graphical form of the stem. Note that form 5 and form 6 should be considered to be the same, as the N20 (𓀜) and Aa11 (𓀙) can look remarkably similar to each other in cursive script.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>![Graphical form 1]</td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>![Graphical form 6]</td>
<td>6</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Theban area</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
<tr>
<td>![Graphical form 2]</td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>3</td>
<td>![Graphical form 7]</td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>![Graphical form 3]</td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>![Graphical form 8]</td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>![Graphical form 4]</td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>![Graphical form 9]</td>
<td>9</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td>![Graphical form 5]</td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5.140 Graphical forms of the stem of \textit{smž}.

Both within and outside of the database, the use of the D54 (𓀜) classifier is only attested in Deir el-Bersha. In the database, the use of the Y2 (𓀜) classifier is only attested in Deir el-Bersha and el-Lisht, but occurs outside the database in Asyut, the Theban area and Saqqara as well.\textsuperscript{1911} There are no other features that could be considered a regional preference.

\textsuperscript{1908} de Buck (1938) \textit{CT II}, p. 213,b.
\textsuperscript{1909} van der van der Molen (2000), p. 493.
\textsuperscript{1910} de Buck (1935) \textit{CT I}, p. 1,a, 22,b, 136-137,d-a; de Buck (1951) \textit{CT IV}, p. 91,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 254.
\textsuperscript{1911} de Buck (1954) \textit{CT V}, p. 96,d (Sq1C, T1C, T1Be); de Buck (1956) \textit{CT VI}, p. 248,h (S10C,b).
5.3.143. *smn* (to make firm, to establish, to cause to endure)\(^{1912}\)

In the database there are 44 attestations of this lemma.\(^{1913}\) In table 5.141, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>3</td>
<td></td>
<td>5</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Asyut</td>
<td>1</td>
<td></td>
<td>6</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>el-Lisht</td>
<td>1</td>
<td></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>21</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>3</td>
<td></td>
<td></td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td>Asyut</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
<td></td>
<td></td>
<td>Theban area</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5.141 Graphical forms of the stem of *smn*.

For most of the regions, there is no clear regional preference, as both form 3 and 7 are most commonly attested. In the database, the use of the O34 (𓊃) instead of the S29 (𓋴) is only attested in Deir el-Bersha. This is true outside the database as well. Gebelein and el-Lisht seem to prefer the compact format of form 3, but as there are no additional attestations from Gebelein or el-Lisht for this lemma, it might be a feature of the supports (G1T and L2Li), rather than a regional preference.

5.3.144. *smHi* (to cause to forget)\(^{1914}\)

There are eight attestations of this lemma in the database, although only one represents a verbal form.\(^{1915}\) The form used in B1C (see figure 5.4) is unique, as the attestations outside the database use either an A2 (𓀁) classifier or a G37 (𓅪) classifier.\(^{1916}\) Thus, it seems that the Y2 (𓏝) classifier only occurs in Deir el-Bersha for this lemma.

---

\(^{1912}\) van der van der Molen (2000), p. 495.

\(^{1913}\) de Buck (1935) *CT I*, p. 29-30,c-a, 58,a, 140,c, 393-394,e-a; de Buck (1938) *CT II*, p. 92,a; de Buck (1947) *CT III*, p. 14,a; de Buck (1951) *CT IV*, p. 87,d, 87,k, 88,c, 91,s, 93,g. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 254 and Gracia Zamacona (2008), p. 1238-1240.

\(^{1914}\) van der van der Molen (2000), p. 496.

\(^{1915}\) de Buck (1947) *CT III*, p. 22,b (B1C). For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 255.

\(^{1916}\) de Buck (1938) *CT II*, p. 95,g (G2T, S1C); de Buck (1954) *CT V*, p. 333,q (B3L).
5.3.145. *sn* (to open)\textsuperscript{1917}

The lemma *sn* has 56 attestations in the database.\textsuperscript{1918} In table 5.142, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>20</td>
<td></td>
<td>Meir</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>4</td>
<td></td>
<td>Theban area</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>1</td>
<td></td>
<td>Unknown (Y1C)</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5.142 Graphical forms of the stem of *sn*.

As table 5.142 shows, form 4 is clearly the preferred form used in all the regions. Any variation in the database is only attested in Deir el-Bersha and the Theban area. However, form 2 is attested outside the database in Gebelein and Asyut,\textsuperscript{1920} which therefore cannot be considered a regional preference. The use of the D40 (…) classifier is only attested in the Deir el-Bersha and Theban area, which is true outside the database as well. However, it is much more likely to be used in Deir el-Bersha than in the Theban area.

5.3.146. *snc* (to rejoice)\textsuperscript{1921}

In the database there are only three attestations of this lemma, from the same phrase in spell 75.\textsuperscript{1922} Moreover, these seem to be the only attestations of this lemma in the *Coffin Texts*. Additionally, the attestations are all from witnesses that are dated between Sesostris II and Sesostris III (B1C, B2L, B1P), which suggests it is a change which only occurred for that specific group of witnesses, as the other witnesses use *hsi* or *sfr*i instead. There are three graphical forms of this lemma, see table 5.143. However, it could be argued that the humanoid classifier of form 2 should actually be read separately, as

\textsuperscript{1917} van der van der Molen (2000), p. 499.

\textsuperscript{1918} de Buck (1935) *CT I*, p. 11,b, 75,c, 75,e-f, 75,h; de Buck (1938) *CT II*, p. 84,c, 392,c; de Buck (1947) *CT III*, p. 214-215,c, 216,215,f-g, 214-219,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 255-256.

\textsuperscript{1919} de Buck (1947) *CT III*, p. 219,c (T1Be). Reconstruction, only the D36 (…) is visible. Note that it is not unlikely that due the script used in this witness that the D36 should be read as a D40 (…) instead, as form 6.

\textsuperscript{1920} de Buck (1938) *CT II*, p. 120,e (G2T); de Buck (1951) *CT IV*, p. 152,h (S1C,b).

\textsuperscript{1921} van der van der Molen (2000), p. 507.

\textsuperscript{1922} de Buck (1935) *CT I*, p. 356,c. According to van der Plas & Borghouts (1998), p. 257, there are no additional attestations of this lemma in the database.
B1C uses $hh.w$ (the chaos gods) after $sn^r$. As there are no other attestations, it is possible that this lemma is region and period specific.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.143 Graphical forms of the stem of $sn^r$.

5.3.147. **snwr** (to cause to tremble)$^{1923}$

In the database, there are 29 attestations of this lemma,$^{1924}$ which represent all attestations of this lemma in the Coffin Texts.$^{1925}$ In table 5.144, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>1</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>2</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>3</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>12</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>13</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>14</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>15</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

$^{1924}$ de Buck (1935) *CT I*, p. 104-105,b, 120,f.
As one can see in Table 5.144, the graphical form for this lemma is highly variable, as there are 22 forms for 29 attestations. Note that although a distinction was made between the U19 (𓂔) and U20 (𓂕), this is a modern distinction, as in near hieratic cursive script it is often difficult to differentiate between the two graphemes.

1926 de Buck (1935) CT I, p. 104,b (S12C), the strokes are decorative.
Nonetheless, some features can be considered to be regional. The D54 (𓀶), G38 (𓀺) and Y2 (𓀲) classifiers are only attested in Deir el-Bersha. The use of the K13 (𓀻) instead of the K1 (𓀼) is rare, and only occurs in Asyut and Deir el-Bersha. Additionally, the O34 (𓀹) is used in el-Lisht, instead of the S29 (𓀼). Moreover, the witness (L2Li) replaced the G43 (𓅱) with a partial form of the grapheme, as this witness prefers to use partial hieroglyphs for the hieroglyphs of animates.

**5.3.148. ** *(to be brotherly, to be friendly)*\textsuperscript{1927}

In the database there are twelve attestations of this lemma, from the same phrase of spell 75.\textsuperscript{1928} In table 5.145, the attestations per region are set out for the graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>1</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image2" alt="Graphical form" /></td>
<td></td>
<td>Gebelein</td>
<td></td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td><img src="image4" alt="Graphical form" /></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
<td>3</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image6" alt="Graphical form" /></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image8" alt="Graphical form" /></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image9" alt="Graphical form" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image10" alt="Graphical form" /></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image11" alt="Graphical form" /></td>
<td>6</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image12" alt="Graphical form" /></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image13" alt="Graphical form" /></td>
<td>7</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image14" alt="Graphical form" /></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image15" alt="Graphical form" /></td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.145 Graphical forms of the stem of *snsn*.

In the database it seems that Gebelein does not use a classifier or the D20 (𓀊) phono-repeater. However, outside the database the D20 occurs in Gebelein as well.\textsuperscript{1929} The use of the Y2 (𓀲) classifier is only attested in Deir el-Bersha. The Theban area seems to prefer a long format (form 7) for this lemma, but

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\textsuperscript{1928} de Buck (1935) *CT I*, p. 389,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 258.
\textsuperscript{1929} de Buck (1951) *CT IV*, p. 179,j (G1T).
as there are no additional attestations for this lemma from the Theban area, it cannot be said if this is a regional preference, or if this is a feature of the support.

5.3.149.  

snš/sšn (to unstop)$^{1930}$

There are seventeen attestations of this lemma in the database, although only thirteen attestations represent verbal forms.$^{1931}$ Note however that these attestations represent the divinity ‘she who unstops’, which was taken as a participle, although it could be argued that this is a substantive instead. In table 5.146, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>5</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Meir</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5.146 Graphical forms of the stem of snš/sšn.

In this lemma, there are a few features that could suggest a regional preference. The F21 (𓄔) classifier is not attested in Asyut (form 4 and 6), and constantly occurs in Meir (form 3 and 5). The use of the O34 (𓊃) instead of the S29 (𓋴) is only attested in Deir el-Bersha.

5.3.150.  

snḥ (to suckle)$^{1932}$

This lemma has nine attestations in the database, from the same phrase in spell 6.$^{1933}$ In table 5.147, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td></td>
<td>5</td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>7</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>8</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>9</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5.147 Graphical forms of the stem of snḥ.

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$^{1931}$ de Buck (1947) CT III, p. 13,b, 14,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 267, added under sšn/snš.


$^{1933}$ de Buck (1935) CT I, p. 17,d. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 259.
In this lemma, there are some features that could be considered a regional preference. Both within and outside of the database the Y2 (𓏢) classifier only occurs in Deir el-Bersha. The T22 (𓇏) phonemogram is only attested in Asyut, and this seems to be the only attestation for this lemma in the Coffin Texts. In the database it seems that the D40 (𓅏) classifier only occurs in Deir el Bersha (form 4), but outside the database the D40 classifier is attested in Asyut as well. Outside the database there are two additional classifier that are used, B5 (𓂀) and D27 (𓅌). However, as both occur in multiple regions, it should not be considered a regional preference.

5.3.151. \textit{snkn} (to injure, to damage)\textsuperscript{1937}

There are only seven attestations of this lemma in the database. Based on van der Plas & Borghouts, there are no additional attestations of this lemma in the Coffin Texts. In table 5.148, the attestations per region are set out for every graphical form of the stem.

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|c|c|c|}
\hline
Graphical form stem & no. & Region & Attestations & Graphical form stem & no. & Region & Attestations \\
\hline
\includegraphics[width=0.05\textwidth]{stem1} & 1 & Deir el-Bersha & 1 & \includegraphics[width=0.05\textwidth]{stem4} & 4 & Deir el-Bersha & 1 \\
\hline
\includegraphics[width=0.05\textwidth]{stem2} & 2 & Deir el-Bersha & 1 & \includegraphics[width=0.05\textwidth]{stem5} & 5 & Deir el-Bersha & 4 \\
\hline
\includegraphics[width=0.05\textwidth]{stem3} & 3 & Asyut & 1 & & & Theban area & 1 \\
\hline
\end{tabular}
\caption{Graphical forms of the stem of \textit{snk}.}
\end{table}

\textsuperscript{1934} de Buck (1947) \textit{CT III}, p. 360,c (S1C,a). Note that it is possible to read the D40 (𓅏) here as well, but the use of an arm as classifier is certain.
\textsuperscript{1935} de Buck (1935) \textit{CT I}, p. 281,a (T9C); de Buck (1951) \textit{CT IV}, p. 350,a (B2Bo, B4Bo).
\textsuperscript{1936} de Buck (1935) \textit{CT I}, p. 281,a (T1C); de Buck (1951) \textit{CT IV}, p. 182,f (G1T); de Buck (1956) \textit{CT VI}, p. 97,d (B9C).
\textsuperscript{1937} van der van der Molen (2000), p. 515.
\textsuperscript{1938} de Buck (1938) \textit{CT II}, p. 73,a.
\textsuperscript{1939} van der Plas & Borghouts (1998), p. 259.
As these are the only attestations of this lemma, it is possible to suggest some regional preferences. In Deir el-Bersha there is a preference to use the D57 (𓊤) classifier (form 5), which is the classifier used in Meir (form 5) as well. However, Asyut seems to prefer to use the D56 (𓊥) classifier. However, form 2 and 4 belong to the same witness, so it is possible that this is a feature of the support, rather than a regional preference. Only in Meir is a form without a classifier attested (form 3). The compact format of form 1 is only attested in Meir, as the other regions seem to prefer a long format.

5.3.152. snD (to fear, to be afraid)\textsuperscript{1940}

The lemma snD has 62 attestations in the database, but only 45 attestations represent verbal forms.\textsuperscript{1941} In table 5.149, the attestations per region are set out for every graphical form of the stem:

\textsuperscript{1940} van der van der Molen (2000), p. 516-517.
\textsuperscript{1941} de Buck (1935) \textit{CT I}, p. 348-351,e-a, 386,a; de Buck (1938) \textit{CT II}, p. 70,b; de Buck (1951) \textit{CT IV}, p. 91,o-p, 320,d.

For additional attestations outside the database, see van der Plas \& Borghouts (1998), p. 259.
In this lemma, there are some features that can be considered regional. Both within and outside of the database, the D40 (𓊩) classifier and the Y2 (𓊪) classifier are only attested in Deir el-Bersha. The use of the D46 (𓊩) phonemogram/interpretant is only attested in Deir el-Bersha, but occurs outside the database in el-Lisht as well.\textsuperscript{1942} In the database, the Aa27 (𓊩) phonemogram is only attested in Deir el-Bersha and Asyut (form 8 and 9). However, outside the database, the Aa27 phonemogram is attested in Saqqara and Dendera as well.\textsuperscript{1943} The use of a T22 (𓊩) phonemogram is unique in Deir el-Bersha and not repeated in the Coffin Texts. In the database, Gebelein only occurs with form 1, but outside the database form 3 is attested for Gebelein as well.\textsuperscript{1944} In Meir, only form 1 and form 3 are attested, but it seems that there is a preference for form 3.

5.3.153. \textit{sr} (to foretell, to make known)\textsuperscript{1945}

In the database there are 34 attestations of this lemma.\textsuperscript{1946} In table 5.150, the attestations per region are set out for every graphical form of the stem. Note that there is an issue with the E27 (𓊩) in this lemma, as this sign looks more like a E20 (𓊩) in multiple witnesses. However, following the transcription of de Buck, the E27 was used when an animal was written for this lemma.

\textsuperscript{1942} de Buck (1961) \textit{CT VII}, p. 64,s (L1Li).
\textsuperscript{1943} de Buck (1951) \textit{CT IV}, p. 35,l (Sq6C), 72,d (D1C).
\textsuperscript{1944} de Buck (1951) \textit{CT IV}, p. 180,v (G1T).
\textsuperscript{1945} van der van der Molen (2000), p. 519.
\textsuperscript{1946} de Buck (1935) \textit{CT I}, p. 120,e, 140,g, 320-323,d-a, 404-405,c-a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 260.
In Deir el-Bersha, the use of the D54 (𓊅) classifier relatively common. However, it is rarely attested in Meir (form 16) and the Theban area as well.1947 On the other hand, the use of the Y2 (𓊇) classifier is only attested in Deir el-Bersha (form 7), as is the use of the O34 (𓊈) instead of the S29 (𓊇). In the database it seems that the A2 (𓊇) classifier is only attested in Deir el-Bersha and Meir (form 5, 9, 15 and 16).

---

1947 de Buck (1956) CT VI, p. 402,f (T1L).
However, outside the database the A2 classifier is used in Asyut\textsuperscript{1948} and the Theban area as well.\textsuperscript{1949} In general, most regions use form 4, 8 or 13 for this lemma.

5.3.154. \textit{sri (to rule, to command)}\textsuperscript{1950}

This lemma has 34 attestations in the database, but only nineteen attestations represent verbal forms,\textsuperscript{1951} as \textit{sr} (magistrate, nobleman) was encoded under this lemma as well. In table 5.151, the attestations per region are set out for every graphical form of the stem. As this lemma is a 3ae inf. lemma and gemination occurs, the table has been separated in gemination and no gemination.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>No gemination</td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>No gemination</td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>Gemination</td>
<td>3</td>
<td>Asyut</td>
<td>1</td>
<td>Gemination</td>
<td>6</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Beni Hasan</td>
<td>1</td>
<td></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aswan</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5.151 Graphical forms of the stem of \textit{sri}.

The use of the A21 (𓀙) as logogram (form 3) only occurs in Asyut, but does not seem to occur again in the \textit{Coffin Texts}. In Deir el-Bersha, it is possible to add an Y2 (𓏝) classifier or replace the A21 classifier with an Y2 classifier, which is true outside the database as well. Outside the database this lemma can be written in Gebelein without the A21 classifier as well,\textsuperscript{1952} although even in Gebelein the absence of the classifier is rare. The use of the O34 (𓊃) instead of the S29 (𓋴) is only attested in Deir el-Bersha.

\footnotesize{\textsuperscript{1948} de Buck (1956) CT VI, p. 53,e (S1C). \textsuperscript{1949} de Buck (1954) CT V, p. 176,l (T1C). \textsuperscript{1950} van der Molen (2000), p. 518-519. \textsuperscript{1951} de Buck (1935) CT I, p. 324-325,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 260. \textsuperscript{1952} de Buck (1956) CT VI, p. 182,e (G2T).}
5.3.155.  *srd* (to plant, to make grow)\textsuperscript{1953}

In the database there are 20 attestations of this lemma.\textsuperscript{1954} In table 5.152, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form 1" /></td>
<td>1</td>
<td>Beni Hasan</td>
<td>1</td>
<td><img src="image2" alt="Graphical form 4" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
<td></td>
<td></td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>2</td>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
<td><img src="image3" alt="Graphical form 5" /></td>
<td>5</td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
<tr>
<td><img src="image4" alt="Graphical form 2" /></td>
<td>2</td>
<td>Beni Hasan</td>
<td>1</td>
<td><img src="image5" alt="Graphical form 6" /></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5.152 Graphical forms of the stem of *srd*.

For this lemma, the majority of the attestations in the *Coffin Texts* use either form 1 or form 4. However, even though Beni Hasan uses form 1 as well, the M31 (𓇝) classifier is only attested in Beni Hasan, in the same manner as *rd* (to grow; see 5.3.93). Based on the database, it could be suggested that Asyut prefers the long format of form 4. However, outside the database, the compact format of form 1 is attested in Asyut as well.\textsuperscript{1955} Outside the database it is possible in Deir el-Bersha for the M32 (𓂡) classifier to be replaced by the D40 (𓊬) classifier.\textsuperscript{1956}

5.3.156.  *shri* (to acclaim)\textsuperscript{1957}

In the database, there are sixteen attestations of this lemma.\textsuperscript{1958} As table 5.153 shows, there is barely any variation in the spelling, although some variation in the graphical form exists.

\textsuperscript{1953} van der van der Molen (2000), p. 523.
\textsuperscript{1954} de Buck (1935) *CT I*, p. 17,b; de Buck (1938) *CT II*, p. 398,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 260.
\textsuperscript{1955} de Buck (1938) *CT II*, p. 352,a (S1C).
\textsuperscript{1956} de Buck (1938) *CT II*, p. 352,a (B1L).
\textsuperscript{1957} van der van der Molen (2000), p. 525.
\textsuperscript{1958} de Buck (1935) *CT I*, p. 356-357,c, 359,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 261.
Graphical forms of the stem of *shai*.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.153 Graphical forms of the stem of *shai*.

For this lemma, it seems that Meir and Gebelein prefer the compact format of form 1, where Asyut and the Theban area prefer the long format of form 3. For Aswan and Deir el-Bersha, there does not seem to be a preference of one form over the other. However, a compact format is attested outside the database for Asyut and Theban area.\(^{1959}\) Thus, there seems to be a graphical preference for form 1 only for Gebelein and Meir, as there are no other attestations for this lemma from Gebelein and Meir in the *Coffin Texts*.

### 5.3.157. *shri* (to remove, to drive away, to cause to escape)\(^{1960}\)

In the database there are 27 attestations of this lemma.\(^{1961}\) In table 5.154, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>Saqqara</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

---

\(^{1959}\) de Buck (1954) *CT V*, p. 169,b (S1C); de Buck (1956) *CT VI*, p. 411,b. However, as this phrase is written as a line, it could still be considered the long format as well.


<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Theban area</td>
<td>1</td>
<td>13</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Meir</td>
<td>2</td>
<td>14</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Theban area</td>
<td>1</td>
<td>15</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>Theban area</td>
<td>2</td>
<td>16</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>Meir</td>
<td>1</td>
<td>17</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>9</td>
<td>Theban area</td>
<td>1</td>
<td>18</td>
<td>Beni Hasan</td>
<td>1(^{1962})</td>
</tr>
</tbody>
</table>

Table 5.154 Graphical forms of the stem of *sHri*.

Although this lemma is varied in its form, there are only a few variations that represent a regional preference. In the database it seems that Deir el-Bersha always includes the N31 (𓈐) classifier with this lemma. However, outside the database it occurs without the N31 classifier as well,\(^{1963}\) although this seems to be an exception to the rule. Additionally, the D54 (𓅁) classifier is only attested in Deir el-Bersha (form 12). The Y2 (𓏝) classifier is only attested in el-Lisht and Meir, but is only optional in both regions.\(^{1964}\)

\(^{1962}\) de Buck (1951) *CT IV*, p. 211,a (BH1Br). Due to the classifiers I assumed it was an incorrect spelling for *sHri*.

\(^{1963}\) *de Buck (1961) CT VII*, p. 39,l (B10C).

\(^{1964}\) See form 1, 2, 3, 8 and 11 for Meir and *de Buck (1961) CT VII*, p. 2,q (L2Li) for el-Lisht.
5.3.158.  *shtp* (to pacify, to satisfy, to cause to be plentiful)\textsuperscript{1965}

The lemma *shtp* has 48 attestations in the database.\textsuperscript{1966} In table 5.155, the attestations per region are set out for every graphical form of the stem:

| Graphical form stem | no.  | Region               | Attestations | | Graphical form stem | no.  | Region | Attestations |
|---------------------|------|----------------------|--------------| |---------------------|------|---------|--------------|
|                     | 1    | Deir el-Bersha       | 1\textsuperscript{1967} | |                     | 9    | Deir el-Bersha       | 2  |
|                     | 2    | Deir el-Bersha       | 2            | |                     | 10   | Asyut               | 1  |
|                     | 3    | Deir el-Bersha       | 2            | |                     | 11   | Theban area         | 1  |
|                     | 4    | Meir                 | 1\textsuperscript{1968} | |                     | 12   | Beni Hasan           | 1  |
|                     |      |                      |              | |                     | 13   | Deir el-Bersha       | 10 |
|                     |      |                      |              | |                     | 14   | Asyut               | 2  |
|                     |      |                      |              | |                     | 15   | Asyut               | 1  |
|                     | 5    | Beni Hasan            | 1            | |                     | 13   | Deir el-Bersha       | 10 |
|                     |      | Meir                 | 6            | |                     | 14   | Asyut               | 2  |
|                     | 6    | Deir el-Bersha       | 1            | |                     | 15   | Asyut               | 1  |
|                     | 7    | Aswan                | 1            | |                     | 15   | Asyut               | 1  |
|                     | 8    | Meir                 | 1            | |                     | 15   | Asyut               | 1  |

Table 5.155 Graphical forms of the stem of *shtp*.

\textsuperscript{1965} van der van der Molen (2000), p. 527.
\textsuperscript{1966} de Buck (1935) *CT I*, p. 348-349c, 350-351, b; de Buck (1947) *CT III*, p. 188,c; de Buck (1951) *CT IV*, p. 260,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 261-262.
\textsuperscript{1967} de Buck (1935) *CT I*, p. 348c (B1C). As the owner to which this participle reflects to is masculine, I assumed the X1 (𓏏) and Q3 (𓊪) were written in the wrong order. However, it could theoretically be read as an infinitive as well.
\textsuperscript{1968} de Buck (1935) *CT I*, p. 351b (M-Ann). Not seen by de Buck himself, it is possible that the Y1 (𓏛) should be read as an V2 (𓏝) instead.
In the database, the Theban area seems to prefer a long format (form 11 and 13). However, outside the database, the compact format of form 6 is attested as well.\(^{1969}\) Asyut seems to prefer the long format as well (form 10, 13, 14 and 15), but is attested with form 3 outside the database.\(^{1970}\) The use of the X4 (𓀶) classifier occurs only in Asyut, but only when the ‘to cause to be plentiful’ function is used. In Gebelein there is a preference for a compact format for this lemma. In Aswan there is slightly more freedom in the position of the S29 (𓋴), but the X1 (𓀶) and Q3 (𓊪) signs are constantly written next to each other in the column (form 7 and 12). The other regions do not have a clear distinction, although the use of the O34 (𓊃) instead of the S29 is only attested in Deir el-Bersha.

5.3.159. \(\textit{shi}\) (to hit, to chop off, to grasp)\(^{1971}\)

In the database, there are only three attestations of this lemma, from the same phrase of spell 24, all from Deir el-Bersha.\(^{1972}\) As table 5.156 shows, there are only two graphical forms for this lemma, which vary based on the classifier. Outside the database this lemma can occur in Deir el-Bersha with an A24 (𓀷) classifier as well.\(^{1973}\) Note that this lemma seemingly only occurs in witnesses from Deir el-Bersha.\(^{1974}\)

\begin{table}[h]
\begin{center}
\begin{tabular}{|c|c|c|}
\hline
Graphical form stem & no. & Region & Attestations \\
\hline
\text{𓀷} & 1 & Deir el-Bersha & 1 \\
\text{𓀶} & 2 & Deir el-Bersha & 2 \\
\hline
\end{tabular}
\end{center}
\caption{Graphical forms of the stem of \textit{shi}.}
\end{table}

5.3.160. \(\textit{shm}\) (to have power)\(^{1975}\)

This is one of the common lemmas in the database, with a total of 390 attestations in the database. However, only 320 attestations represent verbal forms.\(^{1976}\) In table 5.157 the attestations per region are set out for every graphical form of the stem:

\(^{1969}\) de Buck (1935) \textit{CT I}, p. 300,a (T1C).
\(^{1970}\) de Buck (1938) \textit{CT II}, p. 318,c (S3P).
\(^{1971}\) van der Molen (2000), p. 528. Note that van der Molen has \textit{shi} (to chop off) as a separate lemma.
\(^{1972}\) de Buck (1935) \textit{CT I}, p. 74,d. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 262.
\(^{1973}\) de Buck (1951) \textit{CT IV}, p. 55,j (B3L).
\(^{1974}\) There might be an attestation in Asyut, see de Buck (1954) \textit{CT V}, p. 169,d (S1C). However, as the word is damaged, includes an G43 (𓀶) and the other witness from Meir uses \textit{sh} ‘hot’, it is not unlikely that this is something else.
\(^{1976}\) de Buck (1935) \textit{CT I}, p. 12-13,e-a, 13,b, 66-67,e-a, 67,c, 67,d, 68,a, 68,c, 69,a, 69,c, 327,b, 405,e; de Buck (1938) \textit{CT II}, p. 55,a, 56,d, 85,c, 85-86,e-a, 86,c, 90,a, 282-285,c-a, 389,a; de Buck (1947) \textit{CT III}, p. 212,b-d, 220-221,c, 222-223,a, 222-223,c, 222-223,d, 224-225,c, 225,b, 226-227,a, 226-227,b, 226-227,d, 228-229,a, 228-229,b, 228,c, 230,a, 230-231,c, 232-233,a, 242,b, 242,c, 242,d, 243,e, 243,f, 244,a, 244-245,b, 244-245,d, 245,e, 245,e, 245,f-g, 245,h-i, 246,a, 246-247,b, 247,e-f, 247,g, 247,h, 250,b; de Buck (1951) \textit{CT IV}, p. 305,a; de Buck (1954) \textit{CT V}, p. 1,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 263-264.
<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Theban area</td>
<td>7\textsuperscript{1977}</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>Asyut</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>7</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>16</td>
<td>Saqqara</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Beni Hasan</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>54</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>45</td>
</tr>
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<td></td>
<td></td>
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<td>74</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Papyrus (Pap.Berl)</td>
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<td></td>
<td></td>
<td>Unknown (Y1C)</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>17</td>
<td>Saqqara</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td>Deir el-Bersha</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>20</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>2</td>
</tr>
<tr>
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<td></td>
<td>Papyrus (Pap.Berl)</td>
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</tr>
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<td>21</td>
<td>Deir el-Bersha</td>
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</tr>
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<td>22</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>23</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
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<td></td>
<td></td>
<td>Asyut</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
</tbody>
</table>

\textsuperscript{1977} All from the same witness (T2Be).
In general, it seems that nearly every region prefers form 16 for this lemma. However, the D40 (𓋟) and the Y2 (𓋠) classifier are only attested in Deir el-Bersha. The A24 (𓋢) classifier is attested both in Deir el-Bersha and the Theban area. Aswan is the only region where this lemma is attested without the S42 (𓌁). Form 2 and 3, where the S42 is used as a phono-repeater, is only attested in the Theban area. The clustering of the S29 (𓋡), Aa1 (𓋢) and S42 signs in forms 4-6 only occur in the Theban area, although form 4 and 5 occur only in the witness T2Be, and form 6 only occurs in T9C. Thus, these represent features of the supports, rather than a regional feature.

5.3.161. *sxem* (to embrace, to enclose)

This lemma has eight attestations in the database. In table 5.158, the attestations per region are set out for every graphical form of the stem:

---

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td>4</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Saqqara</td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>Asyut</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.158 Graphical forms of the stem of slḥn.

In the database, it seems that form 6 only occurs in Asyut. Contrastingly, outside the database it becomes clear that this is one of the common forms of this lemma, beside form 3. In Asyut, it only occurs with form 6 or without a classifier, the lemma does not occur with the D32 (𓂘) classifier. This seems to be true for Gebelein as well. Form 4 seems to only occur in Beni Hasan, while form 3 is attested in this region as well. The use of the D28 (𓂓) instead of the D32 classifier is only attested in the later period of coffin decoration in Deir el-Bersha (form 1 and 2), but does not occur outside spell 75. Thus, the D28 could be read as the substantive kꜣ here as well, instead of a classifier.

5.3.162. slḥr (to overthrow, to cast down)

In the database this lemma has 25 attestations. In table 5.159, the attestations per region are set out for every graphical form of the stem:

---

1980 de Buck (1947) CT III, p. 181,c (B1C), 323,g (G1T, A1C); de Buck (1951) CT IV, p. 26,j (T1L, Sq6C).
1981 de Buck (1956) CT VI, p. 405,q (S10C).
1982 de Buck (1961) CT VII, p. 97,o (S10C).
1983 de Buck (1956) CT VI, p. 271,f (G1T); de Buck (1961) CT VII, p. 140,i (G1T).
1984 de Buck (1951) CT IV, p. 64,i (BH4C).
1985 Making the phrase in de Buck (1935) CT I, p. 363,f (B2L): slḥn kꜣ=i tꜣ.w nb(.w) (My ka will embrace all the lands).
1987 de Buck (1935) CT I, p. 39,c, 40,a, 59,b; de Buck (1951) CT IV, p. 90,l, 91,c, 211,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 265.
In the database, it is only attested in Deir el-Bersha that the S29 (𓋴) can be replaced by an O34 (𓊃). However, outside the database this occurs in el-Lisht as well.\textsuperscript{1988} It is possible in Deir el-Bersha to use the D40 (𓂡) classifier, which is true outside the database as well. However, the arm classifier in form 4 could be similar, as the D36 (𓂝) and D40 can look similar in near hieratic cursive script.\textsuperscript{1989} This would mean that the arm classifier can be used in the Theban area as well. Note that outside the database it is possible in Deir el-Bersha to use a Y2 (𓏝) classifier as well.\textsuperscript{1990} In the database, it seems that Asyut prefers the long format of form 3. Outside the database the compact format of form 2 is attested in Asyut as well.\textsuperscript{1991}

5.3.163. \textit{ss(w)n} (to destroy)\textsuperscript{1992}

In the database, there are seven attestations of this lemma, from the same phrase in spell 75.\textsuperscript{1993} In table 5.160, the attestations per region are set out for every graphical form of the stem:

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|c|c|c|}
\hline
\textbf{Graphical form stem} & \textbf{no.} & \textbf{Region} & \textbf{Attestations} & \textbf{Graphical form stem} & \textbf{no.} & \textbf{Region} & \textbf{Attestations} \\
\hline
1 & Deir el-Bersha & 1 & & 4 & Theban area & 1 & \\
\hline
2 & Deir el-Bersha & 2 & Theban area & 4 & Theban area & 2 & \\
\hline
3 & Deir el-Bersha & 11 & Asyut & 5 & Deir el-Bersha & 2 & \\
\hline
\end{tabular}
\caption{Table 5.159 Graphical forms of the stem of \textit{sfr}.}
\end{table}

\textsuperscript{1988} de Buck (1951) \textit{CT IV}, p. 49,r (L1Lj).
\textsuperscript{1989} Which is used in T3Be, the attestation of form 4. See Möller (1909), p. 9, no. 99 and 105.
\textsuperscript{1990} de Buck (1938) \textit{CT II}, p. 32,a (B2L).
\textsuperscript{1991} \textit{de Buck} (1961) \textit{CT VII}, p. 105,e (S5C).
\textsuperscript{1993} de Buck (1935) \textit{CT I}, p. 401,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 266.
Based on all attestations in the *Coffin Texts*, it seems that all regions, except for Deir el-Bersha, prefer to use form 1.\(^{1996}\) The use of the E34 (𓊃) or T11 (𓌕) is only attested in Deir el-Bersha. Moreover, the use of the T11 seems to only occur in the later period of coffin decoration. However, this is based on form 3 and 4 alone (B2L, B1P), as it not attested outside the database. Additionally, the use of the D54 (𓊃) and D40 (𓊃) classifier is only attested in Deir el-Bersha as well, although these classifiers do not occur outside the database.

### 5.3.164. \textit{sšp} (to be bright, to make bright)\(^{1997}\)

This lemma has 25 attestations in the database, but only six attestations represent verbal forms.\(^{1998}\) As table 5.161 shows, all the attestations of this lemma in the database are from Deir el-Bersha, although with remarkable variation in the graphical form. Even so, the use of the O34 (𓊃) instead of the S29 (𓊃) is only attested in Deir el-Bersha. Additionally, the use of the D40 (𓊃) classifier is only attested in Deir el-Bersha as well, although rare in the *Coffin Texts* for this lemma.

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|}
\hline
\textbf{Graphical form stem} & \textbf{no.} & \textbf{Region} & \textbf{Attestations} \\
\hline
1 & 1 & Meir & 1 \\
2 & 1 & Asyut & 1 \\
3 & 1 & Deir el-Bersha & 4 \\
4 & 1 & Deir el-Bersha & 1 \(1994\) \\
5 & 1 & Deir el-Bersha & 1 \(1995\) \\
\hline
\end{tabular}
\end{table}

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|}
\hline
\textbf{Graphical form stem} & \textbf{no.} & \textbf{Region} & \textbf{Attestations} \\
\hline
1 & 1 & Deir el-Bersha & 1 \\
4 & 1 & Deir el-Bersha & 1 \\
\hline
\end{tabular}
\end{table}

\(1994\) de Buck (1935) *CT I*, p. 401,c (B2L), I assume this to be an error in which the position of the O34 (𓊃) and N35 (𓊃) where reversed.

\(1995\) de Buck (1935) *CT I*, p. 401,c (B7C) is a reconstruction, based on B1C.

\(1996\) Form 1 is attested in Deir el-Bersha once, see de Buck (1951) *CT IV*, p. 18,f (B2Bo). For the other regions, see de Buck (1938) *CT II*, p. 252,e (S1C,a) and de Buck (1956) *CT VI*, p. 276,x (G1T).

5.3.165. \textit{sk\textasciitilde i} (to make high, to exalt)\textsuperscript{1999}

This lemma has eight attestations in the database, from the same phrase of spell 75.\textsuperscript{2000} In table 5.162, the attestations per region are set out for every graphical form of the stem:

In this lemma, the only variation occurs in Deir el-Bersha, with form 1 only occurring in witnesses from the later period of coffin decoration.\textsuperscript{2001} The use of the Y2 (\textsuperscript{2000} classifier occurs in earlier witnesses from Deir el-Bersha as well.\textsuperscript{2002} Notably, the absence of the A28 (\textsuperscript{2003} classifier (form 1) does not occur in the earlier period of coffin decoration in Deir el-Bersha, nor does it occur in any other region, which all use form 2 and 3, or another graphical form of the same spelling.\textsuperscript{2003}

---

\begin{tabular}{|c|c|c|c|c|c|}
\hline
Graphical form stem & no. & Region & Attestations & Graphical form stem & no. & Region & Attestations \\
\hline
 & 2 & Deir el-Bersha & 1 & & 5 & Deir el-Bersha & 2 \\
 & & & & & & & \\
 & 3 & Deir el-Bersha & 1 & & & & \\
\hline
\end{tabular}

Table 5.161 Graphical forms of the stem of s\textsuperscript{3}p.

\begin{tabular}{|c|c|c|}
\hline
Graphical form stem & no. & Region & Attestations \\
\hline
 & 1 & Deir el-Bersha & 3 \\
 & 2 & Deir el-Bersha & 1 \\
 & 3 & Deir el-Bersha & 1 \\
 & & Meir & 1 \\
 & & Asyut & 1 \\
 & & Theban area & 1 \\
\hline
\end{tabular}

Table 5.162 Graphical forms of the stem of sk\textasciitilde i.

\textsuperscript{1999} van der van der Molen (2000), p. 559.
\textsuperscript{2000} de Buck (1935) \textit{CT I}, p. 404,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 268.
\textsuperscript{2001} B1C, B2L and B7C. Note that B7C was reconstructed, based on B1C and B2L.
\textsuperscript{2002} de Buck (1951) \textit{CT IV}, p. 69,a (B6Bo).
\textsuperscript{2003} For example, see de Buck (1951) \textit{CT IV}, p. 180,i (G1T).
5.3.166. *skbb* (to cool, to calm, to extinguish)\textsuperscript{2004}

The lemma *skbb* has seventeen attestations in the database, from the same phrase of spell 75.\textsuperscript{2005} As table 5.163 shows, the graphical form for this lemma is highly variable, as there are fifteen separate forms for seventeen witnesses.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form 1" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image9" alt="Graphical form 9" /></td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image2" alt="Graphical form 2" /></td>
<td>2</td>
<td>Meir</td>
<td>1</td>
<td><img src="image10" alt="Graphical form 10" /></td>
<td>10</td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form 3" /></td>
<td>3</td>
<td>Meir</td>
<td>2\textsuperscript{2006}</td>
<td><img src="image11" alt="Graphical form 11" /></td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image4" alt="Graphical form 4" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1\textsuperscript{2007}</td>
<td><img src="image12" alt="Graphical form 12" /></td>
<td>12</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form 5" /></td>
<td>5</td>
<td>Meir</td>
<td>1</td>
<td><img src="image13" alt="Graphical form 13" /></td>
<td>13</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image6" alt="Graphical form 6" /></td>
<td>6</td>
<td>Meir</td>
<td>1</td>
<td><img src="image14" alt="Graphical form 14" /></td>
<td>14</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form 7" /></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image15" alt="Graphical form 15" /></td>
<td>15</td>
<td>Asyut</td>
<td>1\textsuperscript{2008}</td>
</tr>
</tbody>
</table>

\textsuperscript{2004} van der van der Molen (2000), p. 559.


\textsuperscript{2006} de Buck (1935) *CT I*, p. 379,b (M23C, M28). Both attestations are damaged, so it is possible that that more was written, although the size of the lacuna in both witnesses is small.

\textsuperscript{2007} de Buck (1935) *CT I*, p. 378,b (B7C). Completely lost, it could have been written as any other form as well.

\textsuperscript{2008} de Buck (1935) *CT I*, p. 378,b (S1C). I consider the additional S29 (𓋴) an error, and the direction of the S29 is due to the left to right writing direction of S1C).
Graphical form stem | no. | Region       | Attestations | Graphical form stem | no. | Region       | Attestations
---|---|-------------|--------------|---|---|-------------|--------------
|               | 8  | Deir el-Bersha | 1            |               |               |             |

Table 5.163 Graphical forms of the stem of $skbb$.

In this lemma, the use of the W16 (𓊑) or its classes (form 7, 8 and 11) are only attested in Deir el-Bersha, which is true outside the database as well. In the database, it could be suggested that the Theban area prefers the long format of form 14, but outside the database a compact format is attested in the Theban area.\footnote{2009} The long format additionally occurs in Deir el-Bersha.\footnote{2010} In Asyut, the W15 (𓊒) classifier is always used, while the N35A (𓊓) classifier is never added. However, as there are no other attestations for this lemma in Asyut, and both witnesses (S1C and S2C) belong to the same owner, this might be a feature of the supports, rather than a regional preference. In the database, only Meir can be written without a classifier, but outside the database that is attested in Deir el-Bersha as well.\footnote{2011} The other regions seem to always include the W15 or N35A classifier.

5.3.167. $skdi$ (to sail, to travel)\footnote{2012}

The lemma $skdi$ has 83 attestations in the database.\footnote{2013} In table 5.164 the attestations per region are set out for every graphical form of the stem. Note that this is a causative 3ae inf. lemma and gemination occurred. The table was therefore separated in no gemination and gemination.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>No gemination</td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>7</td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>5</td>
<td>4</td>
<td>Asyut</td>
<td>1\footnote{2014}</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\footnote{2009} de Buck (1947) *CT III*, p. 322,c (T3C). Note that this is the same witness as form 14.
\footnote{2010} de Buck (1956) *CT VI*, p. 153,l (B1Bo).
\footnote{2011} de Buck (1956) *CT VI*, p. 115,b (B5Bo,b).
\footnote{2013} de Buck (1935) *CT I*, p. 78,h, 321,b, 328-329,b, 340-341,d, 380-383,d,a; de Buck (1938) *CT II*, p. 403,a, 404,b, 404,c; de Buck (1951) *CT IV*, p. 296-297,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 269 and Gracia Zamacona (2008), p. 1280-1289.
\footnote{2014} de Buck (1935) *CT I*, p. 380-382,d-a (S1C). I consider the second S29 (𓊒) an error for the Aa28 (𓊒).
<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gemination</td>
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<td>Gebelein</td>
<td>1</td>
<td>Gemination</td>
<td>11</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>Meir</td>
<td>1</td>
<td></td>
<td>12</td>
<td>Aswan</td>
<td>1&lt;sup&gt;2015&lt;/sup&gt;</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>Meir</td>
<td>1&lt;sup&gt;2016&lt;/sup&gt;</td>
<td></td>
<td>13</td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>Meir</td>
<td>1</td>
<td></td>
<td>14</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>Saqqara</td>
<td>2</td>
<td></td>
<td>15</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>el-Lisht</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>13</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>Saqqara</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Beni Hasan</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5.164 Graphical forms of the stem of <i>sqdl</i>.

In the database, the D54 (𓊽) classifier occurs only in Meir. However, outside the database the D54 classifier is attested in el-Lisht as well.<sup>2017</sup> In el-Lisht, the Theban area and Aswan the N33 (𓊽) is not used in the database. Although this is true for Aswan outside the database as well, it is not true for el-Lisht<sup>2018</sup> and the Theban area.<sup>2019</sup> Beni Hasan is only attested with the N33 (form 10), but as there are no other

<sup>2015</sup> de Buck (1935) <i>CT I</i>, p. 321,b (A1C). The addition of the A24 (𓊽) classifier seems a remnant of the lemma which is used by the other witnesses, <i>sidi</i> (see appendix 6.215). In near hieratic cursive script, the M17 (𓊽) and Aa28 (𓊽) can easily overlap (see Möller (1909), p. 27, 46, no. 282 and 488), which most likely explains the variation here, although it is remarkable that both the classifiers for <i>skdl</i> and <i>sidd</i> were used here.

<sup>2016</sup> de Buck (1951) <i>CT IV</i>, p. 297,a, (M57C). Note that Gracia Zamacona (2008), p. 1290 considers this a separate lemma.

<sup>2017</sup> de Buck (1947) <i>CT III</i>, p. 263,c (L1Li).

<sup>2018</sup> de Buck (1947) <i>CT III</i>, p. 263,c (L1Li).

<sup>2019</sup> de Buck (1947) <i>CT III</i>, p. 320,h (T3C).
attestations from Beni Hasan with this lemma in the *Coffin Texts*, it cannot be stated if this is a regional feature.

### 5.3.168. sgr (to silence)\(^{2020}\)

There are 34 attestations of this lemma in the database, of which 31 represent verbal forms.\(^{2021}\) In table 5.165, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphic Form 1" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image7" alt="Graphic Form 7" /></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td><img src="image2" alt="Graphic Form 2" /></td>
<td>2</td>
<td>Meir</td>
<td></td>
<td><img src="image8" alt="Graphic Form 8" /></td>
<td>8</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphic Form 3" /></td>
<td>3</td>
<td>Asyut</td>
<td>2</td>
<td><img src="image9" alt="Graphic Form 9" /></td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td><img src="image4" alt="Graphic Form 4" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image10" alt="Graphic Form 10" /></td>
<td>10</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphic Form 5" /></td>
<td>5</td>
<td>Meir</td>
<td>2</td>
<td><img src="image11" alt="Graphic Form 11" /></td>
<td>11</td>
<td>Theban area</td>
<td>1(^{2022})</td>
</tr>
<tr>
<td><img src="image6" alt="Graphic Form 6" /></td>
<td>6</td>
<td>Meir</td>
<td>2</td>
<td><img src="image12" alt="Graphic Form 12" /></td>
<td>12</td>
<td>Deir el-Bersha</td>
<td>1(^{2023})</td>
</tr>
</tbody>
</table>

Table 5.165 Graphical forms of the stem of sgr.

For this lemma, there are a few signs of a regional preference. The A2 (𓀁) classifier is constantly added in Asyut (form 2, 3 and 7), which is true outside the database as well. The use of form 8 is only attested in Beni Hasan, but as there are no other attestations for this lemma from Beni Hasan in the *Coffin Texts*, it

\(^{2021}\) de Buck (1935) *CT I*, p. 320-321,b, 378-379,c, 405,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 270.
\(^{2022}\) de Buck (1935) *CT I*, p. 405,b (T3C). Assumed to be a variant of sgr. However, as all other witnesses use sfg here (as it is the sfg-irw construction, it is possible that T3C simply left out the I9 (…) instead of the D21 (…). However, as shown in section 5.3.139, T3C normally does not add a Y2 (…) classifier to sfg.
\(^{2023}\) de Buck (1935) *CT I*, p. 320,b (B3C). Although this spelling would suggest the lemma gr (to be silent), based on the other witnesses and the structure of the phrase I considered the loss of the s more likely. Moreover, as gr is the start of a new column, it is not unlikely that the artist missed a sign. However, reading gr is possible here: ss.t-ḥd-ḥtp n gr n-f p.t sidd n-f tḥ wy (This ss.t-ḥd-ḥtp, the sky is silent for him, the lands are reduced to order for him).
cannot be stated with certainty if this is a regional preference, or a feature of the support. Except for the problematic form 11, the Y2 (𓏝) classifier is only used in Deir el-Bersha. Moreover, this classifier is only attested in witnesses which belong to the later period of coffin decoration in Deir el-Bersha.\(^{2024}\) The A69 (𓏾) classifier is only attested in Deir el-Bersha (form 9), but occurs only in B1Bo, including attestations outside the database,\(^{2025}\) and represents a feature of this support, rather than a regional preference.

### 5.3.169. \textit{sti} (to shoot, to pour, to thrust)\(^{2026}\)

This lemma has 24 attestations in the database.\(^{2027}\) In table 5.166, the attestations per region are set out for every graphical form of the stem. Note that this is a 3\textit{ae inf.} lemma and gemination occurs, therefore the table has been separated in gemination and no gemination.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>No gemination</td>
<td>1</td>
<td>Meir</td>
<td>1</td>
<td>No gemination</td>
<td>4</td>
<td>Theban area</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Meir</td>
<td>1(^{2028})</td>
<td></td>
<td>5</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>el-Lisht</td>
<td>1</td>
<td></td>
<td>6</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gemination</td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>Gemination</td>
<td>10</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td></td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>3</td>
<td></td>
<td>12</td>
<td>Asyut</td>
<td>2(^{2029})</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Papyrus (Pap.Berl)</td>
<td>1</td>
<td></td>
<td></td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.166 Graphical forms of the stem of \textit{sti} (to shoot).

---


\(^{2025}\) de Buck (1961) \textit{CT VII}, p. 462,c (B1Bo).

\(^{2026}\) van der van der Molen (2000), p. 569-570.

\(^{2027}\) de Buck (1947) \textit{CT III}, p. 216-217,b; de Buck (1951) \textit{CT IV}, p. 89,m, 307,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 270.

\(^{2028}\) de Buck (1951) \textit{CT IV}, p. 307,b (M54C). Reconstruction. Note that the lacuna seemed too small to me to contain anything else.

\(^{2029}\) de Buck (1947) \textit{CT III}, p. 216,b (S2C,a-b). In the original the shield has only one arrow in it, not two.
In the database only Meir uses the F29 (𓄝) as a logogram. However, outside the database this occurs in P.Gard.2 as well,\textsuperscript{2030} although this witness includes a S29 (𓄝) interpretant. In Deir el-Bersha the V13 (𓄞) can be added and the V1 (𓄛) can be included as classifier (form 11). Outside the database, the V13 occurs only in Deir el-Bersha, although the V1 classifier seems not to reoccur in the Coffin Texts. In Asyut the F29 classifier can be replaced by a variant of the T57 (𓄟) with only one arrow,\textsuperscript{2031} There are no distinctive features from the other regions.

5.3.170. \textit{sti} (to burn, to kindle)\textsuperscript{2032}

In the database there are eleven attestations of this lemma, from the same phrase in spell 4.\textsuperscript{2033} In table 5.167, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form 1" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image2" alt="Graphical form 2" /></td>
<td>2</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form 3" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td><img src="image4" alt="Graphical form 4" /></td>
<td>4</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form 5" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td><img src="image6" alt="Graphical form 6" /></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image7" alt="Graphical form 7" /></td>
<td>7</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image8" alt="Graphical form 8" /></td>
<td>8</td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.167 Graphical forms of the stem of \textit{sti} (to burn).

In the database, Deir el-Bersha is the only region which adds the V13 (𓄞), which is true outside the database as well.\textsuperscript{2034} In the database it seems that the D40 (𓄜) classifier only occurs in Asyut and Deir el-Bersha. However, outside the database it occurs in Gebelein as well,\textsuperscript{2035} which makes it unlikely that this could be considered a regional feature. In the Theban area and in Y1C there is no classifier written. However, as there is no other attestation of this lemma from these regions, it is possible that this is simply a feature of the supports.

\textsuperscript{2030} de Buck (1956) \textit{CT VI}, p. 45,m (P.Gard.2).
\textsuperscript{2031} See de Buck (1938) \textit{CT II}, p. 343,a (S1C, S2P, S3P).
\textsuperscript{2032} van der Molen (2000), p. 570.
\textsuperscript{2033} de Buck (1935) \textit{CT I}, p. 12,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 270.
\textsuperscript{2034} See de Buck (1935) \textit{CT I}, p. 250,d (B10C,c). The classifier makes this reading certain.
\textsuperscript{2035} de Buck (1947) \textit{CT III}, p. 305,d (G1T).
5.3.171. \textit{sts} (to inflame)\textsuperscript{2036}

There are seven attestations of this lemma in the database,\textsuperscript{2037} which are the only attestations of this lemma in the \textit{Coffin Texts}.\textsuperscript{2038} In table 5.168, the attestations per region are set out for every graphical form of the stem. Note that with the exception of form 3, all the other attestations are a \textit{s\textdag\textadd{m}n\=f}, which is the reason the G1 (𓄿) is geminating.

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td>3</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>2</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>4</td>
<td>Asyut</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.168 Graphical forms of the stem of \textit{sts}.

As these are the only attestations of this lemma, the variation might be unique to the witnesses, rather than a true regional feature. Nonetheless, the use of the O34 (𓊃) instead of the S29 (𓋴) is only attested in Deir el-Bersha. Asyut is the only region in which there is no classifier (form 4). Regrettably, there are no features which could distinguish Deir el-Bersha and Meir from each other.

5.3.172. \textit{sti} (to impregnate, to beget, to ejaculate)\textsuperscript{2039}

In the database, this lemma has 75 attestations.\textsuperscript{2040} In table 5.169, the attestations per region are set out for every graphical form of the stem. Note that as this is a 3\textit{ae inf.} lemma and gemination occurs, the table has been separated in gemination and no gemination.

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Gebelein</td>
<td>4\textsuperscript{2041}</td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

\textsuperscript{2036} van der van der Molen (2000), p. 571-572.
\textsuperscript{2037} de Buck (1938) \textit{CT II}, p. 73,a.
\textsuperscript{2038} See van der Plas & Borghouts (1998), p. 270.
\textsuperscript{2039} van der van der Molen (2000), p. 579-580.
\textsuperscript{2040} de Buck (1935) \textit{CT I}, p. 364-365,b, 364-365,c, 366-367,b, 374,c; de Buck (1947) \textit{CT III}, p. 216-217,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 271.
\textsuperscript{2041} Considered a variant of this lemma, based on the classifier. See van der van der Molen (2000), p. 515.
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Aswan</td>
<td>3</td>
<td>12</td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>13</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>14</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Saqqara</td>
<td>2</td>
<td>15</td>
<td>Meir</td>
<td>6(^{2042})</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td>16</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>Meir</td>
<td>2(^{2043})</td>
<td>17</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Theban area</td>
<td>3</td>
</tr>
<tr>
<td>8</td>
<td>Asyut</td>
<td>2</td>
<td>18</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>9</td>
<td>Asyut</td>
<td>2</td>
<td>19</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>10</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gemination</td>
<td></td>
<td></td>
<td>Gemination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td>28</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>21</td>
<td>Deir el-Bersha</td>
<td>3</td>
<td>29</td>
<td>Asyut</td>
<td>2</td>
</tr>
</tbody>
</table>

\(^{2042}\) de Buck (1935) *CT I*, p. 364-365,b (M20C, M23C, M28C, M6C, M-Ann). Due to the other witnesses, I placed this with this lemma, as I assume the U15 (𓊗) is a corruption of the phallus.

\(^{2043}\) de Buck (1935) *CT I*, p. 364,b (M3C). Due to the other witnesses, I placed this with this lemma, I assume the U15 (𓊗) is a corruption of the phallus.
In this lemma, Gebelein and Aswan use their own form for *stl*, which is written as *snT* (form 1 and 2). This seems to represent a southern Egyptian form of this lemma, that does not occur north of Gebelein in the *Coffin Texts*. The classifiers D40 (𓊯) and N35A (𓊱) are only attested in Deir el-Bersha, which is true outside the database as well. In Asyut there is a preference to write this lemma in the long form (form 8, 9, 28, 29), and the phallus is constantly included as a classifier. This is true outside the database as well.\(^{2047}\)

The addition of an U15 (𓊯) occurs only in Meir. However, it is not clear if this is a correct transcription, or if this should be read as a different sign altogether.

\(^{2044}\) de Buck (1935) *CT I*, p. 364,c, 366,b (M3C). Due to the other witnesses, I placed this with this lemma, I assume the U15 (𓊯) is a corruption of the phallus.

\(^{2045}\) de Buck (1935) *CT I*, p. 367,b (M-Ann). Due to the other witnesses, I placed this with this lemma, I assume the U15 (𓊯) is a corruption of the phallus.

\(^{2046}\) de Buck (1935) *CT I*, p. 366,b (M20C). Due to the other witnesses, I placed this with this lemma, I assume the U15 (𓊯) is a corruption of the phallus.

\(^{2047}\) See de Buck (1954) *CT V*, p. 308,c (S14C,a), note that this witness replaced the S29 (𓊱) with a O34 (𓊯).
5.3.173.  

*sdA* (to tremble)*2048*

The lemma *sdA* has 41 attestations in the database.*2049* In table 5.170, the attestations per region are set out for every graphical form of the stem. In the same manner as section 5.3.105, the variation due to the protruding feather of the G38 (𓊨) should not be considered important. Therefore, form 5 and 7 and form 8 and 10 should be considered to be the same.

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>6</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>7</td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>el-Lisht</td>
<td>1</td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>16</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Beni Hasan</td>
<td>1</td>
<td>9</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Deir el-Bersha</td>
<td>7</td>
<td>10</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>1</td>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.170 Graphical forms of the stem of *sdA*.

In the database, only el-Lisht and Beni Hasan use the O34 (𓊃) instead of the S29 (𓋴). This could suggest a regional variation of the northern attestations of this lemma. However, the S29 is used in Saqqara,*2051* and the O34 additionally occurs in Deir el-Bersha,*2052* which makes it less likely to be a feature of the northern regions. The attestations from Asyut only occur in the long format of form 8 in the database. Outside the database, the compact format is attested in Asyut as well,*2053* but overall the long format still seems to be preferred. The A24 (𓀜) classifier is only attested in Meir in the database, but occurs

---


*2050* de Buck (1935) *CT I*, p. 90,d (M24C, M25C). Reconstructed, the form might have been something else entirely.

*2051* de Buck (1951) *CT IV*, p. 36,d (Sq6C).

*2052* de Buck (1935) *CT I*, p. 205,f (B10C,b).

*2053* de Buck (1951) *CT IV*, p. 110,b (S1C).
outside the database in Asyut as well. However, this could still represent a regional feature of the southern section of Middle Egypt. The G33 (𓊭) is used in multiple regions, albeit rarely, and the phonemogram function of form 1 is only attested in Deir el-Bersha.

5.3.174. *sdm (to hear, to listen)*

The lemma *sdm* has 100 attestations in the database. In table 5.171, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>8</td>
</tr>
<tr>
<td>5</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>3</td>
</tr>
<tr>
<td>6</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>10</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td>11</td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td>12</td>
<td>Deir el-Bersha</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Papyrus (Pap.Berl)</td>
<td>1</td>
</tr>
<tr>
<td>13</td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td>14</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4</td>
</tr>
</tbody>
</table>

---

2054 de Buck (1954) *CT V*, p. 390,f (S2C).
2055 Deir el-Bersha and Meir in the database, but attested in Beni Hasan, see de Buck (1956) *CT VI*, p. 194,k (BH3C), and Asyut, see de Buck (1956) *CT VI*, p. 177,c (S1C).
2057 de Buck (1935) *CT I*, p. 28,c, 106-107,d-a, 121,f, 143-144,d-a, 322-323,c, 327,b, 372-373,b, 389,a; de Buck (1938) *CT II*, p. 57,c, 87,b, 90,d; de Buck (1947) *CT III*, p. 13,b, 14,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 274.
2058 de Buck (1935) *CT I*, p. 372,b (S2C). Based on the other versions, *sdm* seems more likely here than *sdm* (to paint).
In the database, the use of the A2 (𓀁) classifier (form 7) is only attested in Meir. However, outside the database it is attested in the Theban area as well. The Y2 (𓏝) classifier is only attested in Deir el-Bersha (form 3), which additionally seems to be true outside the database. In the database el-Lisht only has an attestation which uses the F21 (𓄔) in the initial position (form 1). However, there are no other attestations from el-Lisht for this lemma, thus it is possible the lemma sđm only occurs in el-Lisht with the F21 in the initial position.

There are no other features in this lemma that can be considered regionally conditioned, as nearly every feature of the graphical form is attested in more than one region.

5.3.175.  ṣw (to be empty, to lack)

There are thirteen attestations of this lemma in the database, from the same phrase in spell 165. In table 5.172 the attestations per region are set out for every graphical form of the stem:

2059 de Buck (1935) CT I, p. 143-144,d-a (B6C), one of the rare attestations of a sđmm-f.
2060 de Buck (1935) CT I, p. 312,b (T1C).
2062 de Buck (1947) CT III, p. 9.a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 278.
In the database, the H6 (𓆄) is only used in Saqqara, as the other attestations use the H6A (𓆅) instead. However, outside the database the H6 occurs in Deir el-Bersha as well. Meir and Saqqara are only attested without the N37 (𓈙) interpretant in the database, but outside the database it is used in Saqqara. There are no additional attestations from Meir for this lemma to verify the absence of the N37, although it is remarkable that in šw (to ascend, see section 5.3.176), the attestations from Meir are only attested with a N37 interpretant.

5.3.176. šw (to ascend, to be raised up)

This lemma has sixteen attestations in the database, from the same phrase in spell 75. In table 5.173, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>5</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>6</td>
<td>Meir</td>
<td>7</td>
</tr>
<tr>
<td>7</td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>8</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.173 Graphical forms of the stem of šw (to ascend).

In the database, it seems as if Asyut does not use the N37 (𓈙) interpretant. However, outside the database the N37 interpretant is attested in Asyut. In Beni Hasan, Meir and the Theban area, the N37 interpretant is always included. However, as there are no other attestations of this lemma in these regions, it might not be a regional feature. In the Theban area and Asyut, there seems to be a preference of using the H6A (𓆅) over the H6 (𓆄), whereas in Meir and Beni Hasan the H6 is preferred. It seems that nearly all forms are possible in Deir el-Bersha, although the N37 is more likely to be left out. This is true outside the database as well.

---

2063 de Buck (1956) CT VI, p. 294,a (B1Bo).
2064 de Buck (1961) CT VII, p. 54,a (Sq6C).
2066 de Buck (1935) CT I, p. 342-343,c. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 278 and Gracia Zamacona (2008), p. 1341-1342. Note that van der Plas & Borghouts placed this phrase under šwī (to be empty) instead.
2067 de Buck (1947) CT III, p. 77,c (S10C,a).
2068 For example, see de Buck (1956) CT VI, p. 105,a (B10C,b, B9C), 311,n (B1Bo).
5.3.177. **špt (to be angry)**

The lemma špt has seven attestations in the database, from the same phrase of spell 398. In table 5.174, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Gebelein</td>
<td>1</td>
<td>4</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Meir</td>
<td>1</td>
<td>5</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Gebelein</td>
<td>1</td>
<td>6</td>
<td>Aswan</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.174 Graphical forms of the stem of špt.

There are some features in this lemma that could be considered regional. However, it needs to be noted that the distinction between the fishes might be modern, as in near hieratic cursive script the fishes can look similar. In Gebelein and Aswan, the A2 (𓀁) classifier is never used. In the Theban area, the A2 classifier is used, but there are no additional attestations in the Coffin Texts for the Theban area, Gebelein and Aswan. Meir can occur both with and without the A2 classifier, which is true for Deir el-Bersha and Asyut as well. Note that in Deir el-Bersha an Y2 (𓏝) classifier can be used as well.

5.3.178. **šnt (to revile, to oppose, to punish)**

This lemma has 29 attestations in the database, although only six represent verbal forms. As table 5.175 shows, there are only attestations from Deir el-Bersha for this lemma. As there are no other regions, the database cannot be used to suggest regional preferences. However, outside the database this lemma is attested in Asyut as well, where the D54 (𓆣) and Y2 (𓏝) classifiers are not used.

---

2070 de Buck (1954) CT V, p. 151,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 279.
2073 de Buck (1938) CT II, p. 228,a (S2C,c, S2P).
2074 de Buck (1956) CT VI, p. 389,t (B1C).
2076 de Buck (1935) CT I, p. 46,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 281.
2077 de Buck (1938) CT II, p. 231,b.
5.3.179. \textit{k\textbar i} (to be tall, to be high)\textsuperscript{2078}

There are 22 attestations of this lemma in the database. However, only sixteen of these attestations represent verbal forms.\textsuperscript{2079} In table 5.176, one can see that there are only four graphical forms for this lemma, which vary based on the classifier A28 (𓀠), Y2 (𓏝) or the absence of a classifier.

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|}
\hline
Graphical form stem & no. & Region & Attestations \\
\hline
\includegraphics[width=0.1\textwidth]{graph1.png} & 1 & Deir el-Bersha & 1 \\
\hline
\includegraphics[width=0.1\textwidth]{graph2.png} & 2 & Deir el-Bersha & 1 \\
\hline
\includegraphics[width=0.1\textwidth]{graph3.png} & 3 & Deir el-Bersha & 2 \\
\hline
\end{tabular}

Table 5.175 Graphical forms of the stem of šn\textbar t.

\begin{tabular}{|c|c|c|}
\hline
Graphical form stem & no. & Region & Attestations \\
\hline
\includegraphics[width=0.1\textwidth]{graph4.png} & 4 & Deir el-Bersha & 1 \\
\hline
\includegraphics[width=0.1\textwidth]{graph5.png} & 5 & Deir el-Bersha & 1 \\
\hline
\end{tabular}

Table 5.176 Graphical forms of the stem of \textit{k\textbar i}.

In the database, form 1, 2 and 4 are only attested in Deir el-Bersha. Outside the database there seems to be a preference for using A28 as classifier in nearly any other witness, although form 1 occurs in other regions as well.\textsuperscript{2080} The use of the Y2 classifier is not attested outside Deir el-Bersha in the Coffin Texts, although it needs to be noted that the attestations with the Y2 classifier are all from the later period of coffin decoration in Deir el-Bersha.\textsuperscript{2081}

\textsuperscript{2078} van der van der Molen (2000), p. 643-644.
\textsuperscript{2079} de Buck (1938) CT II, p. 68,a, 71,a, 77,c; de Buck (1951) CT IV, p. 88,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 287 and Gracia Zamacona (2008), p. 1407-1426.
\textsuperscript{2080} de Buck (1938) CT II, p. 146,c (P.Gard.2); de Buck (1947) CT III, p. 314,a (T1Be); de Buck (1951) CT IV, p. 32,c (Sq3C).
\textsuperscript{2081} B1C, B5C and B2L.
5.3.180.  

kd (to build)\textsuperscript{2082}

This lemma has 30 attestations in the database.\textsuperscript{2083} In table 5.177, the attestations per region are set out for every graphical form of the stem. Note that in the table the A35 (𓀨) is often a placeholder for one of its classes.

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>4</td>
<td>7</td>
<td>Asyut</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Aswan</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>8</td>
<td>Meir</td>
<td>1\textsuperscript{2084}</td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>6</td>
<td>9</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td>10</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>3</td>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Gebelein</td>
<td>1</td>
<td>11</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Asyut</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5.177 Graphical forms of the stem of kd.

The use of A35 as a logogram is only attested in Deir el-Bersha and Aswan in the database, but occurs outside the database in Asyut as well.\textsuperscript{2085} In the database, the W24 (𓊚) phono-repeater is only used in Asyut. Outside the database it occurs in Deir el-Bersha as well,\textsuperscript{2086} but it is a rare variant, as this witness (B1Bo) habitually uses form 4 or 10. The use of a Y2 (𓏝) classifier is in the database only attested in Deir el-Bersha, but occurs outside the database in Asyut as well.\textsuperscript{2087} The use of a D40 (𓊡) classifier is only attested in Deir el-Bersha. The use of the O36 (𓊥) classifier is in the database only attested in Gebelein, in

\textsuperscript{2082} van der van der Molen (2000), p. 658-659.
\textsuperscript{2083} de Buck (1938) CT II, p. 270-271,d; de Buck (1954) CT V, p. 2,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 290.
\textsuperscript{2084} de Buck (1938) CT II, p. 271,d (M38C). Not seen by de Buck himself, and he suggest that the M17 (𓊡) should be read as a Aa28 (𓊥), the Aa1 (𓊥) as a N33 (𓊡) and the Y2 (𓏝) should be read as a D46 (𓊡), see note 5*. However, I currently cannot say if the error is modern or ancient (although I assume modern).
\textsuperscript{2085} de Buck (1951) CT IV, p. 119,g (S1C).
\textsuperscript{2086} de Buck (1956) CT VI, p. 170,g (B1Bo).
\textsuperscript{2087} de Buck (1956) CT VI, p. 170,g (S10C), although it is rare in Asyut.
G1T, but occurs outside the database in Asyut as well. However, it does not seem that the O36 is a regional feature for Gebelein or G1T, as form 4 is attested as well. Beni Hasan seems to prefer the long format of form 10, but as there are no other attestations from Beni Hasan for this lemma, it might simply be a feature of the witness.

5.3.181.  *gmi* (to find, to discover)\(^{2090}\)

In the database, there are 25 attestations of this lemma.\(^{2091}\) As table 5.178 shows, the graphical form of this lemma is extremely constant:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image" alt="G17" /></td>
<td>1</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td><img src="image" alt="G17" /></td>
<td>2</td>
<td>Saqqara</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 5.178 Graphical forms of the stem of *gmi*.

In this lemma, there is no clear sign of regional preferences. However, it is remarkable that only the northern attestations of this lemma do not include the interpretant G17 (𓅓). However, as Saqqara and el-Lisht have attestations with the G17 as well, it is not the sole form used. Moreover, outside the database, the use of form 1 is attested in P.Gard.2 as well.\(^{2092}\) As all attestations of form 1 occur as a *sdm.n-f*, it might reflect a feature of the *sdm.n-f*, rather than a regional preference.

5.3.182.  *gr* (to be silent, to be quiet)\(^{2093}\)

In the database, there are a total of 23 attestations of the lemma *gr*, however, only nineteen of these are used as a verb form.\(^{2094}\) As table 5.179 shows, the main variation lies in the use of a classifier.

---

\(^{2088}\) de Buck (1956) *CT VI*, p. 61.h (S1C).

\(^{2089}\) de Buck (1951) *CT IV*, p. 182.p (G1T).


\(^{2091}\) de Buck (1951) *CT IV*, p. 88.h, 278-279.b; de Buck (1954) *CT V*, p. 153,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 298.

\(^{2092}\) de Buck (1938) *CT II*, p. 178.d.

\(^{2093}\) van der van der Molen (2000), p. 689-690.

\(^{2094}\) de Buck (1935) *CT I*, p. 330-331,c, 332,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 298.
Table 5.179 Graphical forms of the stem of gr.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>![graphical form]</td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td>![graphical form]</td>
<td>2</td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td>![graphical form]</td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td>![graphical form]</td>
<td></td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td>![graphical form]</td>
<td></td>
<td>Asyut</td>
<td>3</td>
</tr>
<tr>
<td>![graphical form]</td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td>![graphical form]</td>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td>![graphical form]</td>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
</tbody>
</table>

It is clear that form 3, which uses the A2 (𓀁) classifier, is the preferred form to write this lemma in all the regions. However, especially Deir el-Bersha can leave out the classifier, or use a Y2 (𓏝) classifier instead. However, the absence of the classifier is not unique in Deir el-Bersha, as it is attested outside the database in the Theban area and Saqqara as well. On the other hand, Meir is the only region where the A1 (𓀀) classifier is used instead of the A2 classifier.

5.3.183. \(\textit{twr}\) (to show respect to)\(^{2097}\)

This lemma has fourteen attestations in the database, from the same phrase in spell 75.\(^{2098}\) In table 5.180, the attestations per region are set out for every graphical form of the stem:

\(^{2095}\) de Buck (1935) \(CT\ I\), p. 298.g (T9C and Sq3C).
\(^{2096}\) Although this might be due to the modern interpretation of the script, rather than an intentional variation, as the position of the arm might imply both A1 (𓀀) and A2 (𓀁), in which case de Buck needed to make a choice.
\(^{2098}\) de Buck (1935) \(CT\ I\), p. 385,d. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 304.
The use of the Y2 (𓏝) classifier is only attested in Deir el-Bersha, specifically in the witnesses of the later period of coffin decoration. This is true outside the database as well. The D40 (𓀥) classifier is only attested in Meir, although there does not seem to be an additional attestation of the D40 classifier in the Coffin Texts. In Gebelein, there seems to be a preference to not include a classifier (form 1), but as there are no other attestations of this lemma from Gebelein, it might simply be a feature of the support. Finally, the A30 (𓀢) classifier is only attested in Meir (form 4), but outside the database it is attested in Deir el-Bersha as well. However, this might simply be an interpretation of de Buck, as in near hieratic cursive script, which is used in these witnesses (M5C and B3C), it is nearly impossible to differentiate between the A30 and the A4 (𓀃).

5.3.184. ḫ5 (to tie, to knot, to knit together)

There are 74 attestations of this lemma in the database, but only 66 attestations represent verbal forms. In table 5.181, the attestations per region are set out for every graphical form of the stem:

---

2099 de Buck (1935) CT I, p. 385,d (S1C). I assume the A1 (𓀀) is an error, as S2C, which belongs to the same owner, uses an A4 (𓀃) instead.

2100 de Buck (1947) CT III, p. 54,f (B3C).


2103 de Buck (1935) CT I, p. 14,d, 58-59,e-a, 140,b, 316,a, 318-319,b, 336-337,a, 336,b, 393,d; de Buck (1951) CT IV, p. 91,g, 91,o-p, 93,b; de Buck (1954) CT V, p. 122,e. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 314.
Form 1 is only attested in Aswan in the database, but occurs outside the database in Asyut as well. In the database the V1 (𓀊) classifier only occurs in Deir el-Bersha, but occurs outside the database in other regions as well. However, the use of an D37 (𓀋) or D40 (𓀌) classifier (form 5 and 10) are only attested in Deir el-Bersha. In the database it seems that in Asyut the S24 (𓋬) is only used in the initial position, although outside the database form 7 is attested as well. Thus, there does not seem to be a clear regional preference for this lemma.

5.3.185.  

This lemma is attested eleven times in the database. In table 5.182, the attestations per region are set out for every graphical forms of the stem:

---

2104 de Buck (1935) CT I, p. 319,b (M-Ann), I assume the O34 (𓀊) and Y2 (𓀊) were accidentally switched, but I cannot say if it is a modern corruption, or if it occurred on the original as well, as de Buck did not see this witness himself.

2105 de Buck (1954) CT V, p. 213,a (S2C).

2106 de Buck (1947) CT III, p. 77,a (S10C,b); de Buck (1954) CT V, p. 213,a (M22C).

2107 de Buck (1938) CT II, p. 218,e.


2109 de Buck (1951) CT IV, p. 253,d-f, 307,d; de Buck (1954) CT V, p. 139,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 318 and Gracia Zamacona (2008), p. 1454-1469.)
For this lemma, the only real variation occurs in the attestations from Meir, which can have a reduced form (4 and 6), where the F46 (𓄲) and F48 (𓄶) are used without interpretants. However, the fully spelled out forms (1 and 2) occur as well. Outside the database, there are instances of a reduced form in Deir el-Bersha, although not to the extent as form 4 and 6, as there is a N35 (𓈖) interpretant or D54 (𓇪) classifier attached. Thus, the use form 4 and 6 seems to be unique in Meir.

5.3.186.  **dbh (to ask for, to beg, to demand)**

In the database, this lemma is attested ten times, in the same phrase of spell 162. As table 5.183 shows, the form is relatively constant, and the majority of the variation occurs in the classifiers.

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Theban area</td>
<td>1</td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>Gebelein</td>
<td>1</td>
<td>5</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Unknown (Y1C)</td>
<td>1</td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.183 Graphical forms of the stem of dbh.

---

2110 Note that these could be read as pḥr (to turn, to go around, to envelop; see section 5.3.54) as well.
2111 de Buck (1938) *CT II*, p. 385,c (B9C); de Buck (1947) *CT III*, p. 290,c (B1C,b).
2113 de Buck (1938) *CT II*, p. 401-402,c-a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 319.

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For this lemma, there are signs of a regional preference in the graphical form, based on the use of F18 (𓄑). In Deir el-Bersha and Meir, this hieroglyph is constantly written before the D58-V28 (𓈉) group, including in attestations outside the database. On the other hand, Gebelein places it behind the D58-V28 group. Even though the attestations in the database suggest that this pattern might apply to the northern attestations versus the southern attestations, this is not true. In Aswan,\textsuperscript{2114} the F18 is written before the D58-V28 group. Another attestation from Beni Hasan has the F18 after the group, even though it is more up north than Deir el-Bersha. Thus, for Deir el-Bersha and Gebelein there is a clear preference in the placement of the F18, where the other regions are attested with both placement options for the F18.

5.3.187. \textit{dmfd} (to unite, to assemble)\textsuperscript{2115}

In the database, the lemma \textit{dmfd} is relatively common, with a total of 60 attestations.\textsuperscript{2116} In table 5.184, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td>2</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>4\textsuperscript{2117}</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>5</td>
</tr>
<tr>
<td>7</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>Deir el-Bersha</td>
<td>6</td>
</tr>
<tr>
<td>9</td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Aswan</td>
<td>3</td>
</tr>
</tbody>
</table>

Table 5.184 Graphical forms of the stem of \textit{dmfd}.

\textsuperscript{2114} de Buck (1954) \textit{CT V}, p. 48,b (A1C), although it could be argued that it is written between, rather than in front of or behind.

\textsuperscript{2115} van der van der Molen (2000), p. 795.

\textsuperscript{2116} de Buck (1935) \textit{CT I}, p. 340,c, 352-353,c, 354-355,a, 376-377,a); de Buck (1954) \textit{CT V}, p. 124,c). For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 320.

\textsuperscript{2117} Note that three of these attestations are from M6C, which were all reconstructed. The form is therefore a guess, and could be nearly any other form as well.
In this lemma, there are some variations that suggest a regional preference. In form 1 and 2, the S23 (𓋬) is used as a classifier, where all other forms use it as a logogram.\footnote{Note that for me a logogram can occur with or without interpretants.} The use of S23 as a classifier seems to be a unique feature of Meir, even though nearly every other form is attested in Meir as well.

Form 9 is one of the more common forms, and represents an interesting feature, as the attestations from the Theban area are both from T3C. As the attestations from Aswan (A1C) and most of the attestations for Gebelein use form 9 as well,\footnote{de Buck (1954) CT V, p. 124,c (G1T) is the only exception, as it uses form 3.} it is possible to suggest that for the southern Egyptian First Intermediate Period school of artists there was a preferred form for this lemma.\footnote{Willems (1988), p. 110. Note that the suggestion of grouping A1C, G1T and T3C together originates from Derchain (1952), p. 361.}

Although the exact form can vary, there seems to be a preference in Deir el-Bersha to include the Y2 (𓏝) classifier for every attestation. Based on the database alone, it seems that Asyut has a clear preference for form 6, as no other form is attested. However, form 9 is attested outside the database in Asyut as well.\footnote{de Buck (1947) CT III, p. 29,b.}

5.3.188. \textit{dn} (to kill, to cut off)\footnote{Willems (1988), p. 110. Note that the suggestion of grouping A1C, G1T and T3C together originates from Derchain (1952), p. 361.} 

In the database, this lemma is only attested fourteen times, in the same phrase of spell 335.\footnote{van der Molen (2000), p. 797-798.} In table 5.185, the attestations per regions are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Theban area</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Meir</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Meir</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Saqqara</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>el-Lisht</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>5</td>
<td>Deir el-Bersha</td>
<td></td>
<td>1\footnote{Note that this form could be read as the lemma \textit{dn} (to thresh) as well, which is not attested in the Coffin Texts.}</td>
</tr>
</tbody>
</table>

Table 5.185 Graphical forms of the stem of \textit{dn}.

Based on this table, one could suggest that Meir exclusively uses A24 (𓋬) or D36 (𓋬) classifiers, and habitually a T30 (𓋬) classifier, whereas the majority of attestations only use a T30 classifier. Additionally,
in the attestations outside the database, the only classifier used is T30, thus the use of A24 or D36 classifier for this lemma seems to only occur in Meir.

5.3.189.  

**dr (to expel, to subdue, to drive out)**

In the database, this lemma is relatively common, with a total of 182 attestations. As table 5.186 shows, the variation in the graphical form is due to the classifier or lack thereof.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form 1" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1[2127]</td>
</tr>
<tr>
<td><img src="image2" alt="Graphical form 2" /></td>
<td>2</td>
<td>Saqqara, el-Lisht, Deir el-Bersha, Meir, Asyut, Theban area, Gebelein, Aswan</td>
<td>2</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form 3" /></td>
<td>3</td>
<td>Saqqara, Deir el-Bersha, Meir, Theban area</td>
<td>2</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image4" alt="Graphical form 4" /></td>
<td>4</td>
<td>Saqqara, el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form 5" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1[2128]</td>
</tr>
<tr>
<td><img src="image6" alt="Graphical form 6" /></td>
<td>6</td>
<td>Saqqara, el-Lisht, Beni Hasan, Deir el-Bersha, Meir, Theban area</td>
<td>8</td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form 7" /></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.186 Graphical forms of the stem of *dr*.

In this table, one can see that form 2 is most commonly used. Form 6 is the most common form of the graphical forms which use a classifier. Although there are no unique forms for any specific region, there are still some regional preferences. Even though form 2 is used in every attested region, it is the only attested form for Asyut, Gebelein and Aswan. Thus, it could be argued that these regions prefer not to add a classifier with this lemma. However, this is not true for Asyut, as it is attested with a A24 (𓀜) classifier outside the database as well.

The sole attestation from Beni Hasan could be a representation of a regional preference for using the D40 (𓀚) classifier. However, outside the database form 2 is used in Beni Hasan as well. Saqqara and el-Lisht are the only attestations which use the D36 (𓀚) as classifier. However, this might represent a

---

2126 de Buck (1935) *CT I*, p. 17,a, 90-91,a, 104-105,a, 117,c, 119,c, 120,e, 121,e, 136-137,d-a, 137,c, 144,c, 392,b, 400,c, 401,b; de Buck (1951) *CT IV*, p. 208-209,c, 256-257,c, 319,b; de Buck (1954) *CT V*, p. 157,a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 320-321.
2127 Assumed to be a corruption in which the D46 (𓀚) was lost. See de Buck (1935) *CT I*, p. 91,a (B12C,b).
2128 de Buck (1935) *CT I*, p. 17,a (B1P). Note that due to the script of this witness, it is nearly impossible to differentiate between the D37 (𓀚) and the D40 (𓀚). See Möller (1909), p. 9, no. 103, 105.
2129 de Buck (1938) *CT II*, p. 137,a (S1C),
2130 de Buck (1938) *CT II*, p. 116,r (BH3C).
feature of the script used in these witnesses, rather than an intentional choice. \(^{2131}\) This would make form 4-5 and form 7 the same as form 6, and thus should not be considered a feature on which a regional preference can be based, beside the use of an arm classifier.

5.3.190. \(d\|\|i\) (to extend, to stretch out, to turn to, to oppose)\(^{2132}\)

In the database, the lemma \(d\|\|i\) is attested 27 times.\(^{2133}\) Note that due to form 3 and 8 (see table 5.187), one could easily mistake this lemma for \(d\|\|i\) (to cross; see section 5.3.191), in which case only context can be used to differentiate between the two lemmas.

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>4</td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>3</td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td>10</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.187 Graphical forms of the stem of \(d\|\|i\) (to extend).

Although Deir el-Bersha is overrepresented for this lemma, with 21 of the 27 attestations, there is a unique feature in the spelling, namely the use of the P1 (𓊛) classifier, which only occurs in Deir el-Bersha. However, outside the database the P1 classifier is attested in Asyut, Meir, Theban area and Gebelein as well.\(^{2134}\) The D40 (𓄕) and D54 (𓄕) classifier are only attested in Deir el-Bersha, which is true outside the database as well, although rare. Form 10 only occurs in el-Lisht, as it uses only the head of the G1 (𓄿) as interpretant. However, this is a feature of the witness L2Li, rather than a regional

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\(^{2131}\) As in near hieratic cursive script the signs of the arms can be difficult to differentiate. See Möller (1909), p. 9, no. 99, 100, 103, 105, 106.


\(^{2133}\) de Buck (1935) CT I, p. 74,c, 109,b; de Buck (1938) CT II, p. 272-275,c-a. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 323.

\(^{2134}\) de Buck (1951) CT IV, p. 139,a (S1P); de Buck (1954) CT V, p. 172,g (M2NY,a, M5C,a); de Buck (1956) CT VI, p. 276,m (G1T), 277,m (TT319).
preference. Finally, Asyut seems to prefer a compact format (form 2 and 4) for writing this lemma. However, outside the database, the long format is attested as well.2135

5.3.191.  

\(d\text{si} \) (to cross, to ferry)2136

This lemma is relatively common in the database, with a total of 64 attestations. However, only 59 attestations represent verbal forms,2137 as the substantive \(d\text{si} \) (ferry boat) was encoded under this lemma.2138 Note that it might be difficult to differentiate this lemma from \(d\text{si} \) (to extend; see section 5.3.190), as the differentiation can only be made based on the classifier or context. Moreover, due to the graphical form of \(w\text{d}\text{si} \) (to be hale, to be uninjured; see appendix 6.77) and \(w\text{d}\text{si} \) (to proceed, to go in procession; see appendix 6.78) it can be difficult to differentiate this lemma when a \(w \) is added in the prospective or in a participle,2139 in which only context and the other witnesses with the same phrase can give clarity. Nonetheless, table 5.188 shows the attestations per region for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>3</td>
<td>Saqqara</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>Meir</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>1</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>1</td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>1</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.188 Graphical forms of the stem of \(d\text{si} \) (to cross).

2135 de Buck (1947) *CT III*, p. 391,e (S1C, S2C,b).
2137 de Buck (1935) *CT I*, p. 46,e, 53,d; de Buck (1938) *CT II*, p. 76,a, 82-83,d-a, 83,1*, 83,b, 273-275,c-a, 402,c, 403,d; de Buck (1951) *CT IV*, p. 218-219,a, 220-221,b 226-227,a, 246-247,a, 326,c-d; de Buck (1954) *CT V*, p. 159,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 323 and Gracia Zamacona (2008), p. 1479-1509.
2138 As the substantive can be considered a participle (that which ferries). However, it is not my intention to state that the substantive developed from the verb, or vice-versa.
2139 As these attestations can write \(w\text{d}\text{si} \) as U29*G43 (\(𓊸𓅱\)).
As table 5.188 shows, form 3 and form 9 are the most commonly used, as these represent this lemma most clearly, due to the P1 (𓊛) classifier. However, even though these are two graphical forms of the same spelling, it is clear that the distinction between the two matters, as the attestations from Aswan and Gebelein only use the compact format of form 3. As the witnesses from Aswan (A1C) and Gebelein (G1T, G2T) are considered to both originate from the same First Intermediate Period school of artists of southern Egypt,\(^{2140}\) it could suggest that this school prefers to write a compact format for this lemma.

Although the majority of the regions have at least one attestation with the P1 classifier, this is not the case for Saqqara and el-Lisht. Although the absence of a classifier, or the use of a different classifier is not unique, based on the attestations in the database, one could suggest that the northern attestations of this lemma preferred not to write the P1 classifier, but did not use a classifier, or used the D54 (𓂻) or Y2 (𓏝) classifier instead. However, this is not the case, as the use of the P1 classifier is attested in these regions as well.\(^{2141}\)

5.3.192.  
\textit{dfr} (to search out, to seek)\(^ {2142}\)

In the database, this lemma is attested eighteen times, in the same phrase from spell 75.\(^ {2143}\) Table 5.189 shows the attestations per region, set out for every graphical form of the stem:

\begin{table}
\centering
\begin{tabular}{|c|c|c|c|}
\hline
\textbf{Graphical form stem} & \textbf{no. Region} & \textbf{Attestations} & \\
\hline
\multirow{2}{*}{
\[\text{\includegraphics[width=0.2\textwidth]{form1.png}}\]}
\multirow{2}{*}{1} & Meir & 1 & \\
\hline
\multirow{2}{*}{
\[\text{\includegraphics[width=0.2\textwidth]{form2.png}}\]}
\multirow{2}{*}{1} & Meir & 2 & \\
\hline
\multirow{2}{*}{
\[\text{\includegraphics[width=0.2\textwidth]{form3.png}}\]}
\multirow{2}{*}{2} & Meir & 3 & \\
\hline
\multirow{2}{*}{
\[\text{\includegraphics[width=0.2\textwidth]{form4.png}}\]}
\multirow{2}{*}{3} & Meir & 4 & \\
\hline
\end{tabular}
\end{table}

\begin{table}
\centering
\begin{tabular}{|c|c|c|c|}
\hline
\textbf{Graphical form stem} & \textbf{no. Region} & \textbf{Attestations} & \\
\hline
\multirow{2}{*}{
\[\text{\includegraphics[width=0.2\textwidth]{form5.png}}\]}
\multirow{2}{*}{6} & Deir el-Bersha & 1 & \\
\hline
\multirow{2}{*}{
\[\text{\includegraphics[width=0.2\textwidth]{form6.png}}\]}
\multirow{2}{*}{7} & Meir & 2 & \\
\hline
\multirow{2}{*}{
\[\text{\includegraphics[width=0.2\textwidth]{form7.png}}\]}
\multirow{2}{*}{8} & Deir el-Bersha & 1 & \\
\hline
\end{tabular}
\end{table}

\begin{footnotesize}
\begin{itemize}
\item \(^{2141}\) See for example de Buck (1938) \textit{CT II}, p. 163,g (Sq3C, Sq4C).
\item \(^{2142}\) van der Plas & Borghouts (1998), p. 324-325.
\item \(^{2143}\) de Buck (1935) \textit{CT I}, p. 322-323,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 324-325.
\end{itemize}
\end{footnotesize}
In Meir, there does seem to be a preference to include the D54 (𓀆) classifier, or no classifiers at all. Although attested once, Meir seems to prefer the exclusion of the T14 (𓌙) classifier. Note that a distinction was made between form 3 and form 6, based on the position of the D21 (𓀇) in comparison to the I10 (𓆓). However, this was based more on de Buck than the originals, as in the near hieratic cursive script of A1C and G1T, the tail of the I10 stays more or less horizontal, which is not reflected in the standardised hieroglyphs. However, this would not be the case for witnesses that are more on the hieroglyphic side of cursive script. If form 3 and 6 are considered the same for A1C and G1T, it is interesting to see that this groups them together with the attestation of the Theban area (T3C), as these should be considered a group. Thus, they seem to prefer the same graphical form for this lemma, even though the form is not unique to this group of coffins.

5.3.193.  

**dnd (to rage, to be angry)**

This lemma is attested 24 times in the database. As table 5.190 shows, the majority of the variation is based on the classifier. However, there is an issue with the use of the F2 (𓀞) and F5 (𓀛) classifier, as these are distinct in hieroglyphic script, but less so in near hieratic cursive script. Thus, it is possible that the separation between the two classifiers was a modern distinction.

---

2144 A unique spelling, where it seems that the T14 (𓌙) was replaced by a V28 (𓅞). However, in comparison to the other attestations of the V28, this one is remarkably larger, so might represent another sign. See de Buck (1935) CT I, p. 322,b (B1P), 323,1*.

2145 de Buck (1935) CT I, p. 322,b (B6C), assumed to be a corruption, as the lemma 𓀇𓊂 combined with the A24 (𓀒) classifier does not make any sense here.

2146 Based on pictures of the original. Images of G1T were provided to me by the Museo Egizio, Turin. For A1C, see Willems (1996), pl. 33.

2147 Fischer (1976), p. 41 (fig. 4), type 2.3a, although type 2 is technically not cursive script.


2150 de Buck (1935) CT I, p. 50-51,c-a, 320,c, 324-327,c-a, 328,b. For additional attestations outside the database, see van der Plas & Borghouts (1998), p. 326.

2151 Möller (1909), p. 14, no. 151 and 154 (especially the example from Papyrus Ebers).
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>9</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>10</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td>11</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 5.190 Graphical forms of the stem of ḏnd.

One remarkable feature is the use of the entire bull as classifier in Beni Hasan, as any other region only writes the head or the head and foreleg of the animal. However, as there are no other attestations from Beni Hasan in the Coffin Texts, it is difficult to say if this represents a regional preference, or if it is a peculiarity of the support (BH2C). The use of the A24 (𓀜) and D40 (𓂡) classifier seems to occur only in to Deir el-Bersha and Asyut, while the use of the Y2 (𓏝) classifier seems to only occur in Deir el-Bersha and Meir, which is true outside the database as well.

5.3.194. Conclusions

As the 193 lemmas above showed, there are regional preferences in the graphical form of the verbal lemmas, although often based on criteria that overlap with other regions. Thus, instead of providing clear regional features for each lemma, the results rather provide a way to exclude certain regions if the provenance of a witness is unknown. Nonetheless, using the graphical form of the stem of verbal lemmas should only be used as a supporting feature.
Even though it would generally be unwise to transport a feature of one lemma to another, it was possible to extract one general trend in Deir el-Bersha. In Deir el-Bersha it was much more likely to replace the classifier of a lemma with a Y2 (𓏝) or D40 (𓋴) classifier, when the lemma does not naturally use that classifier. Moreover, in this period the broad use of the Y2 and D40 classifier is not as common as it becomes in the New Kingdom. Nonetheless, it could be argued that this feature is based on the date of coffin decoration in Deir el-Bersha, as this feature is more common with the witnesses dated to the reign of Amenemhat II and onwards. Additionally, replacing the S29 (𓋴) with a O34 (𓏙) is much more common in Deir el-Bersha in the same period.

Although the use of the Y2 and D40 as generic classifiers is not unique to Deir el-Bersha, it is more likely to occur in that region. However, this variation might be due to the fact that Deir el-Bersha is overrepresented in the Coffin Texts, and it is possible that the same features could be visible in Meir and the Theban area if they had the same representation.

For the verbal lemmas, the strongest evidence for regional preference lies in the classifiers, as there is often a preference for one classifier over another, although rarely only in one region. However, there were cases in which the exact graphical form did matter. For example, in ḫḥs (to throw off; see section 5.3.42) the attestations from Asyut have a clear preference for the long format. Thus, although much less common, there are regional preferences in the graphical form for a lemma, beside the spelling. However, this distinction is rare.

Additionally, although only hinted at in the lemmas, there might be some distinction in the graphical form based on the support, as there might be some variation between the graphical forms on the coffins, and the graphical forms used on papyri. This distinction might provide some insight into the mindset of the artist.

Due to the approach used for the description of the graphical forms of verbal lemmas, any interaction between the context of these lemmas has not yet been researched. Thus, it might be possible that the graphical form of the words before and after the verbal lemmas have influence on their final form. Moreover, it might be possible that the morphology of a lemma could have influence over the graphical form, rather than any region.

Although the database was a great method to collect the different graphical forms, it was often clear that only relying on the database would provide false positives or negatives. For example, this was the case for ḫḥn (to be young; see section 5.3.79), where some regional preference exists, although only visible in attestations outside the database. Thus, a more in-depth study of specific lemmas, including all

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2152 For example, see snḏ (to fear; see section 5.3.152)
2153 See Chantrain (2014) for a description of the evolution of classifier in the New Kingdom. However, this could be taken as a sign of standardisation in the classifiers.
2154 Although it occurs before this period in Deir el-Bersha as well.
2155 For example, see gmi (to find; see section 5.3.181). Although I did not notice the same in any of the other lemmas. However, it is possible that I simply missed it.
attestations in de Buck and including additional material would be extremely beneficiary to enhance the results gathered in this chapter.\textsuperscript{2156}

Moreover, the selection process of the lemmas can be enhanced, as lemmas with a low number of attestations or a high number of attestations rarely provided any meaningful results. It would be preferred to exclude the most common lemmas, as they rarely provide a regional preference.\textsuperscript{2157} The same is true for the rare lemmas, as one often has to wonder if a feature is regional, or a personal preference of the artist. Although a high number of attestations is preferred over a low number, the work performed on this chapter suggested that 50-200 attestations for a lemma from varied sources provides a relative reliable result.

Nonetheless, this first approach to using the graphical form to visualize regional preferences did provide results, although an addition of material and approaches would be extremely beneficiary. Even so, it is clearly possible to distinguish regional preferences in the graphical forms, although only as a tool of exclusion.

5.4. First person stative

In this section, the regional aspects to the first-person stative will be discussed,\textsuperscript{2158} as it was observed to have some regional conditioned tendencies while these forms were encoded. One of the more interesting features of the first-person stative is that it has multiple different approaches to write the ending after the stem of the verb. In short, the first person stative ending occurs in four different types in the Coffin Texts which were encoded in the database: \textit{.k}, \textit{.ki}, \textit{.kw} and \textit{.kwi}.\textsuperscript{2159} Although the graphical forms of these ending types vary, there seems to be some regional preference of writing one pattern of graphical form of the ending of the first-person stative over another. Table 5.191 separates the four ending types, the different graphical forms and the attestations per region for that ending type:

\begin{table}[h]
\centering%
\begin{tabular}{llll}
\hline
Ending type & Graphical form & no. & Region & Attestations \\
\hline
\textit{.k} & & 1 & Saqqara & 3 \\
 & & & Beni Hasan & 1 \\
 & & & Asyut & 1 \\
 & & & Theban area & 3 \\
\hline
\end{tabular}
\caption{Regional preferences for the first person stative ending.}
\end{table}

\textsuperscript{2156} For example, the inclusion of material not included in de Buck, material from other regions, and including the Pyramid Texts from Middle Kingdom supports as well.
\textsuperscript{2157} For example, \textit{hpr} (to become; see section 5.3.112) was one of the few common lemmas which provided some regional features.
\textsuperscript{2158} For a discussion in regard to the stative, see Kammerzell (1990); Kammerzell (1991,a); Kammerzell (1991); Vernus (1997), p. 17-19; Reintges (2006); Oréal (2009); Oréal (2010); Oréal (2013); Reintges (2015); Brose (2018).
\textsuperscript{2159} Note that the use of the \textit{i} phonetic value is simply to separate the different graphical forms, and does not represents an actual phonetic value, but rather the use of one of the following classifiers: A1 (𓀀), M17*A1 (𓇋𓀀), A40 (𓀬), A50 (𓀂), M17 (𓀘), M17*Z1 (𓀘𓏤) and Z1 (𓏤), where M17, M17*Z1 and Z1 are considered to be alternative writings for a humanoid figure. Based on Kammerzell (1991,a), p. 189-191, it would be better to assume there is only the ending \textit{.kw}, of which the \textit{w} is sometimes not written, and the \textit{i} variants function as a classifier. Note however that Reintges (2015), p. 396 actually has 5 types of endings, as he has \textit{.kiw} as a separate ending, which I consider to be a variant of \textit{.kwi} (see table 5.191, type \textit{.kwi}, form 3, 4 and 14).
<table>
<thead>
<tr>
<th>Ending type</th>
<th>Graphical form</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>el-Lisht</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Beni Hasan</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td>Total:</td>
<td></td>
<td></td>
<td><strong>21</strong></td>
</tr>
</tbody>
</table>

| .ki        |               | Saqqara      | 1            |
|           |               | Deir el-Bersha | 2         |
|           |               | Meir         | 1            |
|           |               | Asyut        | 25           |
|           |               | Deir el-Bersha | 4         |
|           |               | Meir         | 7            |
|           |               | Asyut        | 14           |
|           |               | Theban area  | 4            |
|           |               | Deir el-Bersha | 16        |
| Total:     |               |              | **105**      |

<p>| .kw        |               | Meir         | 1            |
|           |               | Saqqara      | 2            |
|           |               | el-Lisht     | 9            |
|           |               | Beni Hasan   | 1            |
|           |               | Deir el-Bersha | 4         |
|           |               | Gebelein     | 1            |
|           |               | Aswan        | 1            |
| Total:     |               |              | <strong>19</strong>       |</p>
<table>
<thead>
<tr>
<th>Ending type</th>
<th>Graphical form</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
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<td>1</td>
</tr>
<tr>
<td></td>
<td><img src="image2" alt="Image" /></td>
<td>2</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td><img src="image3" alt="Image" /></td>
<td>3</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td><img src="image4" alt="Image" /></td>
<td>4</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td><img src="image5" alt="Image" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td><img src="image6" alt="Image" /></td>
<td>6</td>
<td>Deir el-Bersha</td>
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<td></td>
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<td>Meir</td>
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<tr>
<td></td>
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<td></td>
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<td>Aswan</td>
<td>4</td>
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<tr>
<td></td>
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<td>Theban area</td>
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</tr>
<tr>
<td></td>
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<td>Saqqara</td>
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<td>12</td>
<td>Saqqara</td>
<td>2</td>
</tr>
</tbody>
</table>
Table 5.191 First person stative, sorted by type, graphical form and region.

Note that in table 5.191, distinctions were made between all types of graphical forms, even if the same signs are written in a longer format, or clustered as a group.\[2160\] Even though this difference might be considered inconsequential, there are some regional pattern differences. For example, in ending type \.ki\, form 4 and 5 use the same signs, even though in form 4 the M17 (𓊁) and A1 (𓀀) are next to each other. For the attestations from Asyut, this does not matter, as both occur. However, Gebelein and Meir both only use form 4, where the Theban area only uses form 5. Thus, the separation between the long form and the compact form is of importance.

For the encoded sections of the Coffin Texts, there are a total of 287 attestations of the first-person stative.\[2161\] The ending type \.k\ has 21 attestations, the ending type \.ki\ has 105 attestations, the ending type \.kw\ has 19 attestations and the ending type \.kw\ has a total of 142 attestations. Of all attestations,
Deir el-Bersha provided 82 attestations, Meir has 62, Asyut used 50, the Theban area gave 37, Saqqara provided 21, el-Lisht used 12, Gebelein and Beni Hasan have seven attestations and Aswan six attestations. Finally, there are two attestations from papyri, one from P. Gard. 2, and two attestations from a source with an uncertain provenance, Y1C.

The following figure shows the percentage of every ending type for every region (figure 5.5):

![Figure 5.5 Percentage of the ending type of the first-person stative, sorted by region.](image)

As figure 5.5 shows, it is rare that all ending types occur in one region. Only in Saqqara and Deir el-Bersha are all four ending types attested. However, both regions seem to have a preference for using the ending type .kwi, as in both cases it occurs around 60%. Additionally, in Deir el-Bersha, there seems to be a preference to use some type of classifier with the first-person stative, as only 9% of the attestations do not show any form of classifier with the first-person stative ending. Saqqara on the other

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2164 Over a total of 8 witnesses (S1C, S2C, S3C, S9C, S14C, S2P, S3P, S1Tü).
2165 Over a total of 6 witnesses (T1Be, T2Be, T3Be, T1C, T3C, T3L).
2166 Over a total of 6 witnesses (Sq1C, Sq2C, Sq7C, Sq15q, Sq7q, Sq8q).
2167 Over a total of 2 witnesses (L1NY, L3li).
2168 Over a total of 2 witnesses (G1T, G2T).
2169 Over a total of 2 witnesses (BH1Br, BH2C).
2170 Over a total of 1 witness (A1C).
hand seems to be more comfortable with not writing the classifier, as 29% of the attestations do not have some sort of classifier.\footnote{However, it is interesting that the use of humanoid figures only occurs in a total of 3 attestations, all from the same support (Sq7Sq), see table 5.191, ending type \textit{.ki}, form 1. All other classifiers are or a M17 (𓀫) or a Z1 (𓏤), which can easily be lost.}

In Deir el-Bersha, there is a unique feature that clearly separates it from the other witnesses, and which can be used as a provenance tool. In Deir el-Bersha, the A50 (𓀻)\footnote{However not exclusively so, as one can see in table 5.191, ending type \textit{.ki} form 1 and 2 and type \textit{.kw} form 6. See Schenkel (1996), p. 124-127, for more detail regarding the use of the first person in the \textit{Coffin Texts}.} can be used as classifier for the witnesses that are dated to the later period of coffin creation in Deir el-Bersha, between the reigns of Amenemhat II and Sesostris III\footnote{Willems (1988), p. 74-81.}. In total, only 14 attestations with a classifier do not use the A50. However, this is not that remarkable, as the earlier period witnesses usually put the owner in the third person. The occurrence of a classifier or a lack of a classifier is not bound by period, as B4L occurs both with and without classifier, and uses A1 (𓀀) if a classifier is written, although all other later period attestations of a classifier always use the A50 classifier.\footnote{Based on the data currently available, it is not unlikely that the addition of new spells and witnesses might contradict this conclusion.}

Another region which seems to follow a pattern is Asyut. As one can see above, the majority of its attestations are ending type \textit{.ki}, with 6% of its attestations using ending type \textit{.k}.\footnote{A total of three attestations out of 50. Note that all these cases represent a lack of space at the end of a column, thus the variation is due to practical reasons.} Thus, there is a clear preference in the ending type used in Asyut. Although the actual graphical form of ending type \textit{.ki} is varied, it is clear that it usually includes the classifier A1 (𓀀). There are only two more sections that show this clear preference for the ending type \textit{.ki}, namely the two papyri, and Y1C. The fact that these four attestations seem to follow the Asyut pattern perfectly fits, as Y1C, Pap.Berl and P.Gard.2 are all suggested to originate from Asyut.\footnote{See Jürgens (1990), p. 55-56 for Y1C, Regulski (2015), p. 301 for Pap.Berl. and Schenkel (1996), p. 125 for P.Gard.2.} Thus, it could be suggested that if the first-person stative is never written with an \textit{w} in a support, it might originate from Asyut.

The attestations from el-Lisht seem to show a clear preference as well. Where ending type \textit{.kw} is a minority for all the other regions, in el-Lisht it seems to be the preferred format instead. Although one case of the ending type \textit{.kw} occurs,\footnote{de Buck (1951) \textit{CT IV}, p. 245,a. However, this attestation was based on a text not seen by de Buck himself.} and two cases of the ending type \textit{.k},\footnote{de Buck (1951) \textit{CT IV}, p. 306,b, although it needs to be noted that both these attestations are from the same support (L1NY) and same phrase. Moreover, I was not able to verify either case, as they are no longer visible.} it is clear that the witnesses from el-Lisht seem to dislike using the classifier with the first-person stative ending. Moreover, as the only instance of a classifier is a M17 (𓀫), it could be argued that there is no classifier in witnesses from el-Lisht at all. Even so, there seems to be a clear preference of writing an \textit{w} and not using classifiers in el-Lisht.
In Meir, there is a clear preference of using a classifier, preferably using the ending type `.kwi`, which is used in 76% of the cases. Moreover, as 22% of the attestations use the ending type `.ki`, it is clear that in Meir one should expect the use of some type of classifier. There is only one attestation in which the classifier is absent,2179 which is due to the fact that the stative ending was only added at a later date. This witness (M1NY) habitually uses a A40 (𓀭) classifier,2180 which does not occur in any other witness. It can be assumed that if there was space, the artist would have added the A40 as well. Beyond this point, Meir provides a large number of unique graphical forms,2181 which shows that a large variety in exact classifier was visible, and that the use of a classifier was important, rather than the exact form.

Beni Hasan is one of the few regions that does not use the ending type `.kwi`. Instead, 50% of the attestations use ending type `.k`, 33% uses ending type `.ki` and 17% uses ending type `.kw`. However, these percentages involve significant uncertainty, as 50% only represents three attestations in the database. Moreover, these divisions actually represent two different witnesses. Ending type `.ki` is only used in BH2C, which are two attestations that occur in the same phrase.2182 The other four attestations come from BH1Br. Thus, there is no clear regional pattern for Beni Hasan.2183

The Theban area seem to have a preference for using a classifier, as 62% of the attestations uses ending type `.kwi` and 24% uses ending type `.ki`. However, there is a final 14% of the attestations which use ending type `.k`. Ending type `.kw` does not seem to occur in the Theban area. Based on the witnesses which occur in the Theban area, it could be suggested that there is some influence based on the date of the witnesses. T1C only uses ending type `.k` and `.ki`, and is dated to the reign of Mentuhotep III-IV.2184 T3L, which uses all three ending types, is dated to the reign of Sesostris I to Amenemhat II.2185 The final three witnesses, T1Be, T2Be and T3Be, only use ending type `.kwi`. These witnesses are all dated to the reign of Sesostris III.2186 Thus, it seems that over time the preference in the Theban area shifted towards the ending type `.kwi`. However, even though T1C and T3L both use the `.k` type ending, even in these witnesses the majority of the witnesses prefer to add some type of classifier to the ending, as T1C has three attestations without a classifier, and five with a classifier. T3L only has two attestations without a classifier, while having four attestations of ending type `.ki` and `.kwi` respectively. Thus, for the Theban area the preference would lie on using a classifier, usually A1 (𓀀) or M17-A1 (𓇋𓀀), although T1Be does use the replacement M17 (𓇋) or M17*Z1 (𓇋𓏤) instead.

Gebelein has only seven attestations, which except for one attestation,2187 use a classifier with the ending. The preference seems to lie with the ending type `.ki`, although the `.kwi` is possible as well.

2179 de Buck (1951) *CT IV*, p. 306,b (M1NY).
2181 See table 5.191, form 2, 3, 4, 13, 15, 17 and 19.
2182 de Buck (1935) *CT I*, p. 325-327,c-a.
2183 However, as BC2C uses M17 (𓇋) as a classifier, it could be suggested that the use of a humanoid sign in the first-person stative is unlikely in Beni Hasan. However, this might simply represent the idiosyncratic habits of the artist.2184 Willems (1988), p. 110-114.
2187 de Buck (1954) *CT V*, p. 158,b (G1T). However, the sign is badly made in the original, and as there is a type `.ki` in the same column, one could wonder if a mistake was made.
Beyond the preference for using a classifier, it is remarkable that the classifier group is always the same, using the M17*A1 (𓇋𓀀) group next to each other in the column. It seems that the attestations from Gebelein prefer a compact format for the classifier group. However, it needs to be noted that this is based on two witnesses, G1T and G2T, which are assumed be part of the same assemblage.

As the attestations from Aswan are all based on the same witness, it would be assumptive to suggest a distinct pattern in Aswan based on this one source. Even so, there seems to be a preference to use an w in the ending, as only one attestation is without the w. Moreover, the preference lies in using an A1 (𓀀) as a classifier, as all attestations of ending type .kwi use form 6.

Note that it was attempted for all the witnesses to see if there is any reason behind the use of one ending type over another. However, the majority of the witnesses only have one ending type, while in the witnesses with multiple ending types there is often no clear reason behind the variation. However, sometimes a reason is visible, for example in spell 335. Here, T1C,a has ending type .k, where T1C,b has ending type .ki, which might be intentional to distinguish the two witnesses from each other. Or, in the case of Asyut, ending type .k is only used when the stative occurs at the end of the column, and is therefore only used out of practical reason. However, it was not possible to locate grammatical reasons for the use of the different ending types.

Although some overlap does exist, it is clear that there are regional preferences for the ending types of the first-person stative. However, as stated in chapter 5.2, all the following comments are based on the encoded sections of the database. Therefore, any additional attestations of the first-person stative might change these results in a meaningful manner. Nonetheless, it could be argued that the ending type of the first-person stative can be used as a tool to provide (or at least to confirm) provenance to a witness.

In Asyut there is the most clarity, as it nearly exclusively uses the ending type .ki. Thus, if an w is found with the first-person stative, it can be assumed that the witness does not originate from Asyut. In Deir el-Bersha, it is possible to differentiate between the other witnesses, although most clearly on the use of the A50 (𓀻) for the first person, which is only used during the later period of coffin decoration in Deir el-Bersha. Nonetheless, there is a clear preference of using an ending type which includes a classifier. The opposite is true in el-Lisht, where there is a preference of using ending type .kw, and the use of a classifier is rare. Meir on the other hand is an example where the use of a classifier seems preferred, even though the exact sign used for this classifier is dependent on the witness itself. Additionally, Meir has a high number of unique graphical forms for the ending types. In the Theban area there is a preference of using a classifier as well, although it seems that over time the preferred ending type moves from ending type .ki to ending type .kwi.

5.5. Conclusion and discussion

In this chapter it became clear that it is useful to study the graphical forms of the words of a text, in order to locate regional preferences. Both in the graphical forms of the verbal lemmas, and in the ending types and the graphical forms of the first-person stative, it was possible to see regional preferences. However, for both the lemmas and the first-person stative endings, it is clear that these
approaches cannot be used on their own, as they provide an exclusion based on features, rather than allocating a region based on a distinct feature. Thus, instead of a Y2 (…) classifier suggesting it comes from a specific region, it rather shows that it could not have come from a one or more regions. The same is true for first-person stative ending type ḳ, which would suggest that such a witness does not originate from Gebelein.

Nonetheless, specific results from this chapter need to be regarded with some reservation, as it only discusses a small section of the entire corpus of the Coffin Texts. Thus, suggestions and claims might be invalidated by the inclusion of more material. Due to the time intensive nature of this work it was necessary to limit the amount of data used, but this subject deserves more study, as it is clear that regional preferences can be revealed from the graphical form. ‘More data’ should be the preferred continuation of this work, especially for material that did not originate from Deir el-Bersha.

It was the intent of this chapter to show the potential of the study of the graphical forms of the Coffin Texts, which did provide results. Even though the results are based on exclusion rather than inclusion, it is possible to suggest a general region of origin based on the graphical form of a lemma. Even though this approach should only be used in conjunction with other methods, for example those discussed in chapter 3 and chapter 4, the multiplicity of approaches should allow the allocation of materials to their regions of origin.
6. Summary and recommendations

The work performed in this thesis served one main purpose, to try to move slightly closer to the potential evidence of dialect in the Ancient Egyptian language. Although this goal is still out of reach, it was suggested that if dialect itself cannot be approached, it should be possible to find signs of regional influence in the text, as a text is never written in a vacuum. Nonetheless, the underlying question for this work was always: Is it possible to distinguish regional conditioned variation in Ancient Egyptian texts? Thus, rather than providing the why, this study focussed on providing the what.

As any study into variation and patterns of variation needs plentiful data, the Coffin Texts were chosen as a valid subject for this study. It must be noted that this corpus has many issues, namely that it represents material only used for the elite of the elite and it is less clearly divined in Egyptology than the name would suggest. The main reason for the use of this corpus is based on the number of witnesses from a variety of regions that this corpus contains, and moreover, the format in which the Coffin Texts have been published support variation studies.2188

Using the Coffin Texts as corpus, a database was made to collect the texts and translations, to be used as data on which all other work for this thesis was based. Although the database was as first encoded with the inclusion of all possible data for every token, due to the time intensive nature of the encoding process, the focus was placed on the verbal forms only, even though the substantives, adjectives etc. were still encoded in a bare bones form. In this way, it was possible to encode a sufficient number of spells and witnesses, without losing important data along the way. Moreover, the verbal forms gave a strong base for comparison.

In order to deal with the data collected in the database, the work was divided into three distinct approaches to visualize the regional conditioned variation in the Coffin Texts. Thus, in the theme of what, it was only the intention to show that the variation existed, and could be associated with specific regions, rather than provide the pattern, or explain the variations between the patterns.

For the first approach (see chapter 3), the focus was placed on the sentence structure of the phrases which made up the spells. During encoding, it seemed that there were patterns in the sequence of words in a phrase, and their exact form. When set out as columns for every witness, with every identical phrase coloured for the sake of clarity, the file resembled images of chromosomes, when looked at from a distance. Thus, it was possible to apply the following metaphor to the spells: Spells are proteins.

As proteins are strings of amino-acids, spells could be considered to be similar, where a string of phrases would form a spell. Using this metaphor, it was decided that it might be worthwhile to eliminate the author from the process of sorting the spells based on their separate phrases. Moreover, if spells could be considered to behave like proteins, it would be possible to use bio-medical algorithms designed for DNA and protein comparison for Coffin Texts spells as well. Thus, using a binary approach to the

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2188 See chapter 1 for more details.
2189 See chapter 2 for more details.
allocation of variation, every phrase of every witness was allocated an amino-acid code, which allows the spell to be treated as a protein.

Next, the programs iq-tree and Dendroscope were used to sort and visualise the different spells to see if there were underlying patterns that suggest that the sentence structure of the spells was regionally conditioned. As discussed in detail in chapter 3, it was possible to distinguish between different regions based on the sentence structure. However, some issues with the protein-sequence method did occur, which can be corrected in the future. In general, it is suggested to use an alternative method for allocating amino-acid codes to the phrases than the binary approach on a sentence wide level. This would minimalize the influence of spells with a low number of datapoints or unique variations, providing more stability for the program. Or, to make sure that every witness has at least 20 datapoints before using the iq-tree program.

In chapter 3, based on the sentence structure it was possible to see regional patterns. Moreover, for some spells it was even possible to distinguish between different periods. Thus, the method was clearly capable to visualise the variation in a form that can be supported by existing approaches for provenance and dating.

Chapter 4 applied a second approach to visualise regional patterns that is related to the method used in chapter 3, but rather only applied to the verbal structure used in the phrases. As the sentence structure could be influenced by for example a genitival adjective, an attempt was made to look at the core of the structure of a phrase, excluding every aspect except the verbal forms. Using the same principles as were used in chapter 3, but focusing on the variation between lemma, position and morphology of the verbal forms, it was possible to create the same visualisation used for the sentence structure.

However, the issues that occurred in chapter 3 occurred in chapter 4 as well, especially the problematic underlying issues with a low number of datapoints. However, it was still possible to show regional patterns in the verbal structure, and moreover, in spells 94-96, the results of the verbal structure gave results that showed regional patterns which were not clearly visible in the sentence structure. Nonetheless, although the method used in chapter 4 was capable of visualising a regionally conditioned underlying structure in the verbal structure, the method seemed to function better as a supporting method for regional variation, rather than on its own.

As the third approach (see chapter 5), a more traditional Egyptological approach was used to locate patterns of regional variation in the Coffin Texts. As the verbal lemmas were encoded with all detail, including an image of the graphical form, it was possible to extract and collect these images for the verbal lemmas, so that they could be compared. As it was assumed that consciously or unconsciously

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2190 Basically, there is variation, or there is no variation, without anything in between. For the reasoning why such a method was used, see chapter 3.2.1.1.
2191 See chapter 3.2 for the full details regarding the method used.
2192 See chapter 3.55 for more details.
2193 See chapter 4.
2194 See chapter 4.2 for more details.
there are preferences in how to write a word in every region, it was attempted to see if these preferences are visible, and if there are any patterns that even go beyond the separate lemmas. However, in order to keep the number of attestations for each lemma under control, only the data from the database was used.

It turned out that there are indeed regional preferences in the graphical forms of specific lemmas, although it is based on exclusion rather than inclusion. Thus, one can suggest that a graphical form does not belong to a specific region, rather than having a clear list of features that only occur in one region. Even though the majority of the regional preferences were based on the classifiers used, there were instances that only one graphical form of a spelling is attested in one region, where other regions use multiple graphical forms. Nonetheless, it was shown that the graphical forms of a lemma can contain regional preferences. However, collecting these preferences is time-intensive, and might be disproven when material outside the database was included.

Section 5.4 included a discussion regarding the regional aspects visible in the first-person stative endings, which showed regional preferences based on ending type and graphical form. Thus, it is not only possible to show regional preferences based on the graphical form of the verbal lemmas, but even based on the morphological features of a verbal form. Moreover, it was possible to show the evolution of the ending type used in Deir el-Bersha and the Theban area. However, this was the only morphological feature in which regional patterns were found, as other avenues came up short.

Returning to the question stated above: Is it possible to distinguish regional conditioned variation in Ancient Egyptian texts? Based on the work performed for this thesis, the answer is clearly positive. Even though the borders in the three approaches are often fuzzy, or provide problematic results, it cannot be denied that in a corpus like the Coffin Texts, it is possible to find patterns that resemble regionally conditioned variation. Therefore, it could be suggested that finding these regional patterns should be possible in other types of texts as well.

Thus, for the work provided here, there are two main paths forward.

The first path forward is to enhance the results gathered in this study. As most of the work was restricted by the material that was collected in the database, it represents only a small fragment of the entire corpus. Thus, the inclusion of the entire corpus of the Coffin Texts would be ideal, if rather ambitious. The additional data can provide additional support for the results, or even stabilise results that are currently problematic. Additionally, it would be useful to remove the final issues from the protein-sequence method used in chapter 3 and 4, by using a word by word amino-acid coding, rather than only sentence based.2195

The second path forward is to export the methods discussed in this work to material that lies outside the Coffin Texts, and preferably different periods as well. This would allow the comparison between the Coffin Texts and other material, to see if the patterns found in the Coffin Texts are actually features of the region, or if they represent regional patterns in the Coffin Texts alone. Moreover, to test the viability

2195 See chapter 3.2.2.1 for more details.
of the protein-sequence method, it might be worthwhile to export this method to another domain entirely. Even though the approach of chapter 5 is only applicable to Egyptology, or any other pictographic language, the methods of chapter 3 and 4 should be applicable in other languages and domains as well.
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2196 Page numbers will change, in press at the time of writing.


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Appendix 1. *Coffin Texts* supports

The following appendix serves as a list of the supports\(^1\) used for this work. Note that this is not a complete list of all the supports that carry *Coffin Texts*. As this list is primarily based on the same type of list in Willems,\(^2\) references to this list have been excluded. However, more recent publications with the same type of list, have been included. Note that the Sigla of the coffins refer to their form as used in de Buck, and do not always refer to the updated sigla used in Willems.\(^3\)

The following list is organised by region, and gives the siglum, the name of the owner\(^4\) of the support, the gender\(^5\) of the owner, the provenance of the support, the date of the support, based on dynasty and reign,\(^6\) the type of object, the type of script used for the *Coffin Texts*\(^7\) and the inventory number.\(^8\)

Finally, a bibliographical list is given below each support.

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1. The name support was used here, as the carriers of *Coffin Texts* can be more than only coffins, such as papyrus and tomb chamber walls as well.
2. Willems (1988), p. 19-40. Please note that any other mentions of the supports in the same work have been included.
4. In cases of usurpation or additional names for the owner, all the names are given.
5. Based on the gender used in the *Coffin Texts*, even in cases where the coffin was usurped by a different person with a different gender.
7. Based on Fischer (1976) p. 41 (fig. 4). Note that this refers to the *Coffin Text* material only, as often multiple types of script are used on the support itself, for example the ornamental texts, which are usually type 1, which are hieroglyphic signs with internal detail.
8. If applicable. For material without inventory numbers, the current location (to my knowledge) is mentioned instead.
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<th><strong>Provenance</strong></th>
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| B1Be      | sn        | male       | Deir el-Bersha | 12          | Sesostris II – Sesostris III | Coffin bottom | 3b-4             | Berlin 14385 |


| B1Bo      | ḫhwty-nḥt | male       | Deir el-Bersha | Late 11 - early 12 | - | Outer coffin | 3a, incised | Boston MFA 20.1822-27 |


| B2Bo      | ḫhwty-nḥt | male       | Deir el-Bersha | Late 11 - early 12 | - | Inner coffin | 3a, incised | Boston MFA 21.962-63 |

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| B4Bo   | ḏḥwty-nḥt | female | Deir el-Bersha | Late 11 - early 12 | - | Inner coffin | 3b, incised | Boston MFA 21.966-67 |


| B1C    | spi    | male   | Deir el-Bersha | 12 | Sesostris II – Sesostris III | Outer coffin | 3b | Cairo CG 28083 / JdE 32868 |


| B3C    | s3.t-ḥd-ḥtp | female | Deir el-Bersha | 12 | Amenemhat I – Amenemhat II | Inner coffin | 3b, partially incised | Cairo CG 28085 |


| B4C    | s3.t-ḥd-ḥtp | female | Deir el-Bersha | 12 | Amenemhat I – Amenemhat II | Outer coffin | 3b, partially incised | Cairo CG 28086 |


| B5C    | ḏḥwty-ḥtp | male   | Deir el-Bersha | 12 | Sesostris II – Sesostris III | Inner coffin | 3b | Cairo JdE 37566 |

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| G1T     | ʾkr      | male   | Gebelein   | 11      | Mentuhotep II | Inner coffin         | 3b-4, closer to 4 | Turin 15.774     |


| G2T     | ikr      | male   | Gebelein   | 11      | Mentuhotep II | Side of outer coffin | 3b-4, closer to 4 | Turin, now perished. |


| L1Li    | ssnb-n-f | male   | el-Lisht   | 12      | Amenemhat III | Outer Coffin         | 3a           | In el-Lisht      |


| L2Li    | ssnb-n-f | male   | el-Lisht   | 12      | Amenemhat III | Inner coffin         | 3a           | In el-Lisht      |


| L3Li    | nḥt      | male   | el-Lisht   | 12      | Amenemhat II  | Outer coffin         | 3b           | In el-Lisht      |


| L1NY    | ḫty      | male   | el-Lisht   | 12      | Amenemhat II  | Coffin               | 3b           | MMA 32.1.133     |


| M-Ann   | ḫw.t-ḥr-m-ḥs.t | male   | Meir   | 12      | Sesostris I  | Coffin               | -            | -                |

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Appendix 2. Overview of spells, witnesses, regions and witnesses per region in de Buck

The following appendix consists of a table which shows the number of witnesses that occur per spell in de Buck. Additionally, it shows in how many regions this spell is attested, and how many witnesses there are per region. Additionally, the volume of de Buck and the page numbers are provided. Finally, the spells which were encoded for this work have been marked as well. The regions are arranged from northern to southern Egypt, except for the papyri and witnesses from unknown origins, which are gathered at the end of the regions.

It needs to be noted that this file only consists of the witnesses published in de Buck, and that every witness is counted, even if they came from the same support.\footnote{For example, in spell 1, MC105,a and MC105,b are counted as separate witnesses, even though they come from the same support.}
| Spell | Witnesses | Regions | Abusir | Saqqara | el-Riqqa | el-Lish | Sidmant el-Gebel | Bni Hasan | Deir el-Bersha | Meir | Asyut | Qaw el-Kebir | Abydos | Dendera | Theban area | Gebelein | Aswan | Papyrus | Unknown | CT | Page | Encoded |
|-------|-----------|---------|--------|---------|----------|--------|-----------------|-----------|----------------|------|-------|-------------|--------|---------|-----------|----------|-------|---------|---------|
| 1     | 15        | 5       | 1      | 7       | 1        | 5      | 1               |           |                | 1    | 1     | 1           | 1      | 1       | yes        | 1-7      | 1     |         | yes      |
| 2     | 11        | 4       |        |         |          |        | 1               |           |                | 1    | 1     | 1           | 1      | 1       | yes        | 8-9      | 1     |         | yes      |
| 3     | 7         | 2       | 6      |         |          |        |                 |           |                |      | 1     | yes        | 10     |         |            |          |       |         | yes      |
| 4     | 12        | 4       | 7      | 1       | 3        |        | 1               |           |                | 1    | 1     | yes        | 11-14  | 1       |            |          |       |         | yes      |
| 5     | 9         | 3       | 7      | 1       | 1        |        |                 |           |                |      | 1     | yes        | 15-16  | 1       |            |          |       |         | yes      |
| 6     | 9         | 3       | 7      | 1       | 1        |        |                 |           |                |      | 1     | yes        | 16-19  | 1       |            |          |       |         | yes      |
| 7     | 11        | 3       | 6      | 1       | 4        |        |                 |           |                |      | 1     | yes        | 19-23  | 1       |            |          |       |         | yes      |
| 8     | 10        | 3       | 6      | 1       | 3        |        |                 |           |                |      | 1     | yes        | 24-27  | 1       |            |          |       |         | yes      |
| 9     | 10        | 3       | 6      | 1       | 3        |        |                 |           |                |      | 1     | yes        | 27-33  | 1       |            |          |       |         | yes      |
| 10    | 9         | 3       | 6      | 1       | 2        |        |                 |           |                |      | 1     | yes        | 33-35  | 1       |            |          |       |         | yes      |
| 11    | 8         | 2       | 6      |         | 2        |        |                 |           |                |      | 1     | yes        | 35-38  | 1       |            |          |       |         | yes      |
| 12    | 11        | 3       | 7      | 1       | 3        |        |                 |           |                |      | 1     | yes        | 38-40  | 1       |            |          |       |         | yes      |
| 13    | 10        | 3       | 7      | 1       | 2        |        |                 |           |                |      | 1     | yes        | 41-43  | 1       |            |          |       |         | yes      |
| 14    | 11        | 3       | 7      | 1       | 3        |        |                 |           |                |      | 1     | yes        | 43-45  | 1       |            |          |       |         | yes      |
| 15    | 11        | 3       | 7      | 1       | 3        |        |                 |           |                |      | 1     | yes        | 45-46  | 1       |            |          |       |         | yes      |
| 16    | 10        | 4       | 1      | 6       | 1        | 2      |                 |           |                |      | 1     | yes        | 47-50  | 1       |            |          |       |         | yes      |
| 17    | 9         | 3       | 6      | 1       | 2        |        |                 |           |                |      | 1     | yes        | 50-53  | 1       |            |          |       |         | yes      |
| 18    | 4         | 1       | 4      |         |          |        |                 |           |                |      | 1     | yes        | 53-54  | 1       |            |          |       |         | yes      |
| 19    | 5         | 1       | 5      |         |          |        |                 |           |                |      | 1     | yes        | 55     |         |            |          |       |         | yes      |
| 20    | 8         | 3       | 1      | 4       | 3        |        |                 |           |                |      | 1     | yes        | 55-58  | 1       |            |          |       |         | yes      |
| 21    | 9         | 3       | 1      | 4       | 4        |        |                 |           |                |      | 1     | yes        | 58-63  | 1       |            |          |       |         | yes      |
| 22    | 8         | 3       | 1      | 4       | 3        |        |                 |           |                |      | 1     | yes        | 63-69  | 1       |            |          |       |         | yes      |
| 23    | 8         | 3       | 1      | 4       | 3        |        |                 |           |                |      | 1     | yes        | 70-73  | 1       |            |          |       |         | yes      |

De Buck, Coffin texts I
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| 667   | 1         | 1       | 1      | 1        | 1          | 1       | 1                | 1          | 1              | 1    | 1     | 1            | 1      | 1       | 1          | 1        | 1     | 1       | 1        | VI      | 295-296   | no       |
| 668   | 1         | 1       | 1      | 1        | 1          | 1       | 1                | 1          | 1              | 1    | 1     | 1            | 1      | 1       | 1          | 1        | 1     | 1       | 1        | VI      | 296-297   | no       |
| 669   | 1         | 1       | 1      | 1        | 1          | 1       | 1                | 1          | 1              | 1    | 1     | 1            | 1      | 1       | 1          | 1        | 1     | 1       | 1        | VI      | 297       | no       |
| 670   | 1         | 1       | 1      | 1        | 1          | 1       | 1                | 1          | 1              | 1    | 1     | 1            | 1      | 1       | 1          | 1        | 1     | 1       | 1        | VI      | 298       | no       |
| 671   | 1         | 1       | 1      | 1        | 1          | 1       | 1                | 1          | 1              | 1    | 1     | 1            | 1      | 1       | 1          | 1        | 1     | 1       | 1        | VI      | 299       | no       |
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| 673   | 1         | 1       | 1      | 1        | 1          | 1       | 1                | 1          | 1              | 1    | 1     | 1            | 1      | 1       | 1          | 1        | 1     | 1       | 1        | VI      | 300-301   | no       |
| 674   | 1         | 1       | 1      | 1        | 1          | 1       | 1                | 1          | 1              | 1    | 1     | 1            | 1      | 1       | 1          | 1        | 1     | 1       | 1        | VI      | 302-303   | no       |
| 675   | 1         | 1       | 1      | 1        | 1          | 1       | 1                | 1          | 1              | 1    | 1     | 1            | 1      | 1       | 1          | 1        | 1     | 1       | 1        | VI      | 303       | no       |
| 676   | 1         | 1       | 1      | 1        | 1          | 1       | 1                | 1          | 1              | 1    | 1     | 1            | 1      | 1       | 1          | 1        | 1     | 1       | 1        | VI      | 304       | no       |
| 677   | 1         | 1       | 1      | 1        | 1          | 1       | 1                | 1          | 1              | 1    | 1     | 1            | 1      | 1       | 1          | 1        | 1     | 1       | 1        | VI      | 304       | no       |
| 678   | 1         | 1       | 1      | 1        | 1          | 1       | 1                | 1          | 1              | 1    | 1     | 1            | 1      | 1       | 1          | 1        | 1     | 1       | 1        | VI      | 305       | no       |
| 679   | 1         | 1       | 1      | 1        | 1          | 1       | 1                | 1          | 1              | 1    | 1     | 1            | 1      | 1       | 1          | 1        | 1     | 1       | 1        | VI      | 305       | no       |
| 680   | 1         | 1       | 1      | 1        | 1          | 1       | 1                | 1          | 1              | 1    | 1     | 1            | 1      | 1       | 1          | 1        | 1     | 1       | 1        | VI      | 306       | no       |
| 681   | 1         | 1       | 1      | 1        | 1          | 1       | 1                | 1          | 1              | 1    | 1     | 1            | 1      | 1       | 1          | 1        | 1     | 1       | 1        | VI      | 306-308   | no       |
| 682   | 1         | 1       | 1      | 1        | 1          | 1       | 1                | 1          | 1              | 1    | 1     | 1            | 1      | 1       | 1          | 1        | 1     | 1       | 1        | VI      | 308-312   | no       |
| 683   | 1         | 1       | 1      | 1        | 1          | 1       | 1                | 1          | 1              | 1    | 1     | 1            | 1      | 1       | 1          | 1        | 1     | 1       | 1        | VI      | 312       | no       |
| 684   | 1         | 1       | 1      | 1        | 1          | 1       | 1                | 1          | 1              | 1    | 1     | 1            | 1      | 1       | 1          | 1        | 1     | 1       | 1        | VI      | 313-314   | no       |
| 685   | 1         | 1       | 1      | 1        | 1          | 1       | 1                | 1          | 1              | 1    | 1     | 1            | 1      | 1       | 1          | 1        | 1     | 1       | 1        | VI      | 314       | no       |
| 686   | 1         | 1       | 1      | 1        | 1          | 1       | 1                | 1          | 1              | 1    | 1     | 1            | 1      | 1       | 1          | 1        | 1     | 1       | 1        | VI      | 315-317   | no       |
| 687   | 1         | 1       | 1      | 1        | 1          | 1       | 1                | 1          | 1              | 1    | 1     | 1            | 1      | 1       | 1          | 1        | 1     | 1       | 1        | VI      | 317       | no       |
| 688   | 1         | 1       | 1      | 1        | 1          | 1       | 1                | 1          | 1              | 1    | 1     | 1            | 1      | 1       | 1          | 1        | 1     | 1       | 1        | VI      | 318       | no       |
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| 690   | 1         | 1       | 1      | 1        | 1          | 1       | 1                | 1          | 1              | 1    | 1     | 1            | 1      | 1       | 1          | 1        | 1     | 1       | 1        | VI      | 321       | no       |</p>
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Allen, Coffin texts 8

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- el-Lisht
- Sidmant el-Gebel
- Bni Hasan
- Deir el-Bersha
- Asyut
- Abydos
- Dendera
- Theban area
- Gebelein
- Aswan
- Papyrus
- Unknown

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Appendix 3. Transliteration and translation of encoded *Coffin Texts* spells

The following appendix consists of the transliteration and translation of the separate witnesses of the different spells used in this work. Note that these include all the texts encoded in the database, including the alternative version of spell 21-25 of T1C,\(^{13}\) (see appendix 3.25), which was excluded in chapter 3 and chapter 4. Additionally, it includes spell 313 as well, which was encoded in the database, but not used in chapter 3 and chapter 4, as it only occurred in one witness.

In this appendix, the transliterations and translation are displayed witness by witness, and all the phrases as noted in de Buck are kept. Moreover, the amino-acid code associated with the phrase is displayed as well. For the phrases which do not have an attestation in the witness, the empty phrases were added as well. Note that these empty phrases do not represent a lacuna or damage in the text, rather just the absence of a phrase attested in another witness. However, when there is a large section of phrases without text, these sections were merged into one phrase. Note that for T1C in spell 21-25 and spell 313 there is no amino-acid code, as these spells are currently unique.

Finally, the amino-acid code string of the witness was added below the transcription and translation. Note that the witnesses are organized following the order as they were published in de Buck.

Note that these transliterations and translations are added here without comments or discussion. These are retained in the database. Moreover, the transliteration represents the text as written in the original witness. For example, the use of the \( i \) where the \( I \) should be read, and vice-versa, is intended to represent the original text, rather than an error in the original text.\(^{14}\)

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\(^{13}\) See chapter 3.22.1 for more details.

\(^{14}\) Even though it is likely that some errors occurred in the database.
Appendix 3.1. Spell 1

Appendix 3.1.1. B3Bo

I,1 (X) –
I,2,a (R) ḫỉ wsir ḏḥwytny-hft ṭn Ho, Osiris, this ḏḥwytny-hft.
I,2,b (R) nṯt ṭw nṯt ṭw.ty You are the lion, you are the double lion,
I,2,c (R) nṯt ḫr ṭnḏ.ti ṭt-f you are Horus, the protector of his father.
I,2,d (X) –
I,2,e (R) nṯt ḡḏ ṭw.d-[nw n] nṯr ḡḏ ṭw ipw You are the fourth of these four gods.
I,4,a (M) ṣḥw ṭp.w The power of the effective ones,
I,4,b (R) ṭn ṭw mw who bring water,
I,4,c (X) –
I,4,d (R) Ḯr ḡḏ ṭw.p(y) who make the Nile,
I,4,e (X) –
I,5,f (X) –
I,5,g (X) –
I,5,h (X) –
I,6,a (R) Ḫp ṭw n ṭw.sn with the power of their fathers.
I,6,b (R) wsir ḏḥwytny-hft ṭn ṭn ḫ ṭr ṭs(ŷ)+t The Osiris, this ḏḥwytny-hft, raise yourself upon your left side,
I,6,c (R) Ḯm ṭw sn ṭw=s<n> place yourself upon your right side.
I,7,d (X) –

Spell 2 follows

Amino-acid code:
-RRR-RMR-R----RRR-

Appendix 3.1.2. B2Bo

I,1 (X) –
I,2,a (M) ḫỉ wsir ḏḥwytny-hft Ho, Osiris ḏḥwytny-hft.
I,2,b (R) nṯt ṭw nṯt ṭw.ty You are the lion, you are the double lion,
I,2,c (R) nṯt ḫr ṭnḏ.ti ṭt-f you are Horus, protector of his father.
I,2,d (X) –
I,2,e (R) nṯt ḡḏ ṭw.d-[nw n] nṯr ḡḏ ṭw ipw You are the fourth of these four gods,
I,4,a (K) ṣḥ ṭp.w while the effective ones are potent,
I,4,b (R) ṭn ṭw mw who bring water,
I,4,c (X) –
I,4,d (R) Ḯr ḡḏ ṭw.p(y) who make the Nile,
I,4,e (X) –
I,5,f (X) –
I,5,g (X) –
I,5,h (X) –
I,6,a (R) Ḫp ṭw n ṭw.sn <n> with the power of their fathers.
The Osiris, this ḏḥwty-nḥt, raise yourself upon your left side,
place yourself upon your right side.

**Amino-acid code:**
-MRR-RKR-R---RRR-

**Appendix 3.1.3. B4Bo**

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<td>ḫni ṭn ḫr Ṯḏn-t</td>
</tr>
<tr>
<td>1,7.d</td>
<td>(X)</td>
<td>-</td>
</tr>
</tbody>
</table>

**Amino-acid code:**
-RKN-MLR-R---RRR-

**Appendix 3.1.4. B1P**

<table>
<thead>
<tr>
<th>Line</th>
<th>Verb or Pronoun</th>
<th>Sentence</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,1</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>1,2.a</td>
<td>(R)</td>
<td>ḫṣ wsir spi pn</td>
</tr>
<tr>
<td>1,2.b</td>
<td>(R)</td>
<td>nṯ ṭk ṭk ṭw ty</td>
</tr>
<tr>
<td>1,2.c</td>
<td>(R)</td>
<td>nṯ ḫr Ṯḏ.ti it-f</td>
</tr>
<tr>
<td>1,2.d</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>1,2.e</td>
<td>(R)</td>
<td>nṯ ḫ.w ṭp.w</td>
</tr>
<tr>
<td>1,4.a</td>
<td>(R)</td>
<td>ṣḥ.w ṭp.w</td>
</tr>
<tr>
<td>1,4.b</td>
<td>(N)</td>
<td>inn.w mw</td>
</tr>
<tr>
<td>1,4.c</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>1,4.d</td>
<td>(M)</td>
<td>ḫ.w ḫkṣw</td>
</tr>
</tbody>
</table>

620
I,4,e (R)  \textit{irr.w hy hny} \quad \text{who make acclamation and rejoicing,}

I,5,f (X) -

I,5,g (X) -

I,5,h (X) -

I,6,a (R) \textit{m ḫps n it.w=sn} \quad \text{with the power of their fathers.}

I,6,b (R) \textit{wsir spi pn ṭṣ ḫr isb(.y)+k} \quad \text{The Osiris, this \textit{spi}, raise yourself upon your left side,}

I,6,c (M) \textit{di=i ḫr isb(.y)+k} \quad \text{I will place you upon your left side.}

\textit{Spell 2 follows}

\textit{Amino-acid code:}
-RRR-RRN-MR---RRM-

\textbf{Appendix 3.1.5. B15C}

I,1 (X) -

I,2,a (R) \textit{ḥṣ wsir ḫhwty-nḥt pn} \quad \text{Ho, Osiris, this \textit{ḥhwty-nḥt}.}

I,2,b (R) \textit{[ntk]rw ntk rw.ty} \quad \text{You are the lion, you are the double lion,}

I,2,c (R) \textit{ntk ḫr nḏ.ti it=f} \quad \text{you are Horus, protector of his father.}

I,2,d (X) -

I,2,e (N) \textit{ntk fd.w-nw n fd.w ipw nṯr.w} \quad \text{You are the fourth of these four of gods,}

I,4,a (N) \textit{šḥ.w} \quad \text{the spirits}

I,4,b (R) \textit{inn.w mw} \quad \text{who bring water,}

I,4,c (X) -

I,4,d (R) \textit{irr.w ḥ( 추진)py} \quad \text{who make the Nile,}

I,4,e (R) \textit{irr[w] ḥ[y hny]} \quad \text{who make acclamation and rejoicing,}

I,5,f (X) -

I,5,g (X) -

I,5,h (X) -

I,6,a (N) \textit{[m] ḫps.w n(.w) it.w=sn} \quad \text{with the powers of their fathers.}

I,6,b (R) \textit{wsir ḫhwty-nḥt pn ṭṣ ḫr isb(.y)+k} \quad \text{The Osiris, this \textit{ḥhwty-nḥt}, raise yourself upon your left side,}

I,6,c (K) \textit{di.kw inn-k} \quad \text{while I am placing your right side.}

I,7,d (X) -

\textit{Spell 2 follows}

\textit{Amino-acid code:}
-RRR-NNR-RR---NRK-

\textbf{Appendix 3.1.6. B6C}

I,1 (X) -

I,2,a (R) \textit{ḥṣ wsir ḥṣ-nḥt pn} \quad \text{Ho, Osiris, this \textit{ḥṣ-nḥt}.}

I,2,b (R) \textit{ntk [rw] ntk rw.ty} \quad \text{You are the lion, you are the double lion,}

I,2,c (R) \textit{ntk ḫr nḏ[.ti] it=f} \quad \text{you are Horus, protector of his father.}
You are the fourth of these four gods, potent ones who are effective, who bring water, who make the Nile, with the power of their fathers. The Osiris, this $h(\h)nt$, raise yourself upon your left side, place yourself upon your right side.

**Amino-acid code:**
-RRR-RRR-R----RML-

**Appendix 3.1.7. B4C**

This $szt-hqd-htp$ is the lion, this $szt-hqd-htp$ is the double lion, this $szt-hqd-htp$ is Horus, the protector of his father, this $szt-hqd-htp$ is the fourth of the four of these gods, who bring water, who make the Nile, who make acclamation and rejoicing, with the power of their goddess. The Osiris, this $szt-hqd-htp$, raise yourself upon your left side, place yourself upon your right side.

**Spell 2 follows**
Amino-acid code:
--MN-K-R-RR---MRR--

Appendix 3.1.8. MC105,a

1,1 (R) ̶dq-mdw ssḥ.w
1,2,a (X) -
1,2,b (N) ̶ink rw ink rw.ty
1,2,c (X) -
1,2,d (X) -
1,2,e (L) ̶ink fd.w-nw p[w]
1,4,a (N) ̶sḥ.w
1,4,b (R) ̶inn.w mw
1,4,c (X) -
1,4,d (X) -
1,4,e (R) ̶irr.w hy hny
1,5,f (X) -
1,5,g (X) -
1,5,h (X) -
1,6,a (N) ̶m ḫpš.w n.w it.w-sn
1,6,b (R) ̶wsir šdl tn ḫn hr ḫb (.y)=t
1,6,c (R) ̶imi tn ḫn inn=t
1,7,d (X) -

Reciting recitations:
I am the lion, I am the double lion.
I am this fourth,
the spirits
who bring water,
those who make acclamation and rejoicing,
with the powers of their fathers.
The Osiris, this šdl, raise yourself upon your left side,
place yourself upon your right side.

Spell 2 follows

Amino-acid code:
R-N--LNR--R---NRR--

Appendix 3.1.9. Y1C

1,1 (N) ̶ḥḥ.t=.m ṭdq.t n.t ssmḥ-.ḥrw s(i)
1,2,a (X) -
1,2,b (N) ̶ink rw ink rw.ty
1,2,c (M) ̶ink ḫr nḏ.(t)i it=f
1,2,d (X) -
1,2,e (I) ̶ink ṯṯ ḫd.w pw
1,4,a (X) -
1,4,b (N) ̶inn.w mw
1,4,c (R) ̶irr.w ṭḥ
1,4,d (K) ̶inn.w ḫ(.p)(y)
1,4,e (N) ̶irr.w ḫy ḫnw
1,6,a (D) ̶m ḫpš.w n.w ms.w it=sn
1,6,b (R) ̶wsir mn pw ḫn ḫr ḫb (.y)=k
1,6,c (R) ̶imi ḫn ḫr inn=k
1,7,d (X) -

Here begins a book of justifying a man in the necropolis.
I am the lion, I am the double lion,
I am Horus, protector of his father.
I am these four gods,
those who bring water,
those who make the inundation,
those who bring the Nile,
those who make acclamation and rejoicing,
with the powers of the children of their father.
The Osiris, this someone, raise yourself upon your left side,
place yourself upon your right side.
Spell 2 follows

Amino-acid code:
N-NM-I-NRKN--DRR-

Appendix 3.1.10.  S1OC

<table>
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<th>Text</th>
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<tr>
<td>1,2,b</td>
<td>(N)</td>
</tr>
<tr>
<td>1,2,c</td>
<td>(K)</td>
</tr>
<tr>
<td>1,2,d</td>
<td>(X)</td>
</tr>
<tr>
<td>1,2,e</td>
<td>(H)</td>
</tr>
<tr>
<td>1,4,a</td>
<td>(X)</td>
</tr>
<tr>
<td>1,4,b</td>
<td>(N)</td>
</tr>
<tr>
<td>1,4,c</td>
<td>(R)</td>
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<td>(L)</td>
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<tr>
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<td>(N)</td>
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<tr>
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<td>(X)</td>
</tr>
<tr>
<td>1,5,g</td>
<td>(X)</td>
</tr>
<tr>
<td>1,5,h</td>
<td>(X)</td>
</tr>
<tr>
<td>1,6,a</td>
<td>(D)</td>
</tr>
<tr>
<td>1,6,b</td>
<td>(R)</td>
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<td>1,6,c</td>
<td>(R)</td>
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<tr>
<td>1,7,d</td>
<td>(X)</td>
</tr>
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</table>

Spell 2 follows

Amino-acid code:
N-NK-H-NRLN--DRR-

Appendix 3.1.11.  TT319

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
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<tbody>
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</tr>
<tr>
<td>1,2,a</td>
<td>(X)</td>
</tr>
<tr>
<td>1,2,b</td>
<td>(L)</td>
</tr>
<tr>
<td>1,2,c</td>
<td>(L)</td>
</tr>
<tr>
<td>1,2,d</td>
<td>(X)</td>
</tr>
<tr>
<td>1,2,e</td>
<td>(G)</td>
</tr>
<tr>
<td>1,4,a</td>
<td>(X)</td>
</tr>
<tr>
<td>1,4,b</td>
<td>(R)</td>
</tr>
<tr>
<td>1,4,c</td>
<td>(X)</td>
</tr>
<tr>
<td>1,4,d</td>
<td>(R)</td>
</tr>
<tr>
<td>1,4,e</td>
<td>(X)</td>
</tr>
<tr>
<td>1,5,f</td>
<td>(X)</td>
</tr>
</tbody>
</table>
I,5,g (X) -
I,5,h (X) -
I,6,a (K) \( m\ hps [n\ it]\-sn \) with the power of their father.
I,6,b (K) \( wsir\ nfr.\ w\ tn\ ts\ tn\ hr\ imn[y]\-t \)
I,6,c (R) \( imi\ tn\ <hr>\ imn-t \) The Osiris, this \( nfr.\ w\), raise yourself upon your right side.
I,6,d (X) -
I,7,a (N) \( m\ hps[w\ n.w\ it.w]\-sn \) place yourself upon your right side.
I,7,b (R) \( wsir\ s\di\ tn\ ts\ [tn\ hr\ isb(y)\-t] \)
I,7,c (R) \( imi\ tn\ <hr\ imn-t] \) Spell 2 follows
I,7,d (X) -

**Amino-acid code:**

\(--LL\-G\-R\-R----K\-K\-R---\)

**Appendix 3.1.12. MC105,b**

I,1 (R) \( dd-mdw\ ss\lh\.w \) Reciting recitations:
I,3,a (K) \( [\s\di\ tn] \) This \( \s\di\).
I,3,b (R) \( ntt\ rw\ [ntt\ rw.ty] \) You are the lion, you are the double lion,
I,3,c (R) \( ntt\ hr\ nd.(t)i\ it-f \) you are Horus, the protector of his father,
I,3,d (R) \( [ntt\ dhwty\ ms^c-\hrw] \) You are Toth, true of voice,
I,3,e (N) \( [ntt\ fd.w\-nw\ n\ fj]d.w\ ipw\ nfr.w \) you are the fourth of these four of gods,
I,5,a (I) \( ss\lh\.w\ [itp.w] \) the spirits, the effective ones,
I,5,b (X) -
I,5,c (X) -
I,5,d (X) -
I,5,e (M) \( irr[.w\ h]y\ b^c\ irr.w\ h[ny] \) those who make acclamation and bubbling,
I,5,f (X) -
I,5,g (X) -
I,5,h (X) -
I,7,a (N) \( m\ hps[w\ n.w\ it.w]\-sn \) who make rejoicing,
I,7,b (R) \( wsir\ s\di\ tn\ ts\ [tn\ hr\ isb(y)\-t] \)
I,7,c (R) \( imi\ tn\ <hr\ imn-t] \) Spell 20 follows
I,7,d (X) -

**Amino-acid code:**

\(RKRRRNI---M---NRR---\)

**Appendix 3.1.13. T9C**

I,1 (X) -
I,3,a (N) \( wsir\ bwz\w \) The Osiris \( bwz\w\).
I,3,b (I) \( ntk\ rw\ ntk\ r\ rw.ty \) You are the lion, you are at the double lion,
I,3,c (I) \( ntk\ hr\ n\ itd \) you are Horus, who protects the father.
I,3,d (R) \( ntk\ dhwty\ ms^c-\hrw \) You are Toth, true of voice.
I,3,e (E) \( ntk\ fd.w\-nw\ n\ fd.w\ ipw \) You are the fourth of these four,
I,5,a (R)  
\( sh.w\ itp.w \)  
the spirits who are effective,

I,5,b (X) -

I,5,c (X) -

I,5,d (X) -

I,5,e (K)  
\( irr.w\ hy\ irr.w\ hnw\ irr.w\ b^"b"^c \)  
who make acclamation, who make rejoicing, who make bubbling,

I,5,f (X) -

I,5,g (X) -

I,5,h (X) -

I,7,a (N)  
\( m\ hps.w\ n.w\ it.w^z<s>n \)  
with the powers of their fathers.

I,7,b (L)  
\( wsir\ \{n\}\ tw\ h\ r\ isb(y)^{=k} \)  
Osiris, raise yourself upon your left side,

I,7,c (R)  
\( imi\ tw\ h\ r\ inn^{=k} \)  
place yourself upon your right side.

\textbf{Spell 20 follows}

\textbf{Amino-acid code:}
-NIIRER---K---NLR-

\textbf{Appendix 3.1.14. T1L}

I,1 (M)  
\( [h_s.t^c-m]\ mds.t\ [n.t\ smw^c-hrw\ s(i)\ m\ hr.t-ntr]\ im\ shdlhd\ in\ bs\ m\ hr.t-ntr \)  
Here begins a book of justifying a man in the necropolis, and not going upside down by a soul in the necropolis.

I,3,a (N)  
\[wsir\ imsw\]  
The Osiris \( imsw\).

I,3,b (R)  
\[ntk\ rw\ ntk\ rw.ty\]  
You are the lion, you are the double lion,

I,3,c (H)  
\[ntk\ hr\ nd\ it-f\]  
you are Horus, who protects his father,

I,3,d (X) -

I,3,e (N)  
\[ntk\ fd[w-nw\ n\ fd.w\ ipw\ ntr.w]\]  
you are the fourth of these four gods,

I,5,a (R)  
\( sh.w\ itp.w \)  
the spirits who are effective,

I,5,b (X) -

I,5,c (X) -

I,5,d (X) -

I,5,e (L)  
\( [irr].w\ hy\ irr.w\ hnw\)  
those who make acclamation, who make rejoicing,

I,5,f (R)  
\( irr.w\ [hy]\ ir[r.w\ hnw]\)  
who make acclamation, who make rejoicing,

I,5,g (X) -

I,5,h (X) -

I,7,a (L)  
\( m\ h[p\hs n\ it]\ n\ wsir\)  
with the power of the father of Osiris.

I,7,b (I)  
\( h_s\ imsw\ pn\ ts\ [w\ hr\ isb(y)^{=k}]\)  
Ho, this \( imsw\), raise yourself upon your left side,

I,7,c (R)  
\[imi\ tw\ h\ r\ inn^{=k}\]  
place yourself upon your right side.

I,7,d (R)  
\[imi\ tw\ h\ r\ inn^{=k}\ imi\ [tw]\ hms.t(i)\]  
Place yourself upon your right side, place yourself sitting.

\textbf{Spell 20 follows}

\textbf{Amino-acid code:}
-MNHR-NR---LR--LIRR-
Appendix 3.1.15.   BHSC

1,1  (X)  -
1,3,a  (R)  ḥs wsir ḫnm-nḥtī pn          Ho, Osiris, this ḫnm-nḥtī.
1,3,b  (R)  ntk rw ntk rw.ty         You are the lion, you are the double lion
1,3,c  (G)  ntk ḫr nḏ it=i             you are Horus, who protects my father
1,3,d  (X)  -
1,3,e  (Q)  ntk fd.w-nw n fd.w pw ntr.w you are the fourth of these four of gods
1,5,a  (H)  šḥ ipt.w     who are potent, who are effective,
1,5,b  (X)  -
1,5,c  (X)  -
1,5,d  (X)  -
1,5,e  (I)  i.irr.w hny hy       who make rejoicing and acclamation
1,5,f  (X)  -
1,5,g  (R)  irr.w ỉs irr.w sȝt.w          who make praise, who make libation
1,5,h  (R)  nhm.w m ḫpš.w m bʻbʻ nwk i.ir.w who rejoice with powers and drink, these who
     r it.w.sn          made (it) for their fathers.
1,7,a  (X)  -
1,7,b  (H)  wsir ḫnm-nḥtī pn ỉmī ṭs ḫrw ỉṣbʻ(y)-k      The Osiris, this ḫnm-nḥtī, place and raise
     yourself upon your left side,
1,7,c  (I)  di=i ḫrw ỉmrk          I will place you upon your right side.
1,7,d  (X)  -

Spell 20 follows

Amino-acid code:
-RRG-QH----I-RR-HI-
Appendix 3.2.  Spell 2

Appendix 3.2.1.  B3Bo

I,8,a  (R)  iw wd.n gbb [wh]m.n rw.ty  Geb has commanded and the double lion has repeated
I,8,b  (X)  -
I,8,c  (R)  rdi.t(w) n=t b3=t imy t3 šw.t=t imy.t št3.w  that your ba which is in the land and your shade which is in the secret places be given to you.
I,8,d  (R)  h3 dhwty-nht tn  Ho, this dhwty-nht,
I,9,a  (R)  ts tn  raise yourself,
I,9,b  (X)  -
I,9,c  (R)  ms3-ḥrw=k r hft.yw=k  so that you will be justified against your enemies

Spell 3 follows

Amino-acid code:
R-RRR-R

Appendix 3.2.2.  B2Bo

I,8,a  (R)  iw wd.n gbb wḥm.n rw.ty  Geb has commanded and the double lion has repeated
I,8,b  (X)  -
I,8,c  (R)  rdi.t(w) n=k b3=k imy t3 šw.t=k imy.t št3.w  that your ba which is in the land and your shade which is in the secret places be given to you.
I,8,d  (M)  h3 dhwty-nht  Ho, dhwty-nht,
I,9,a  (R)  ts tn  raise yourself,
I,9,b  (X)  -
I,9,c  (R)  ms3-ḥrw=k r hft.yw=k  so that you will be justified against your enemies.

Spell 3 follows

Amino-acid code:
R-RMR-R

Appendix 3.2.3.  B4Bo

I,8,a  (R)  iw wd.n gbb wḥm.n rw.ty  Geb has commanded and the double lion has repeated
I,8,b  (X)  -
I,8,c  (R)  rdi.t(w) n=t b3=t imy t3 šw.t=t imy.t št3.w  that your ba which is in the land and your shade which is in the secret places be given to you.
I,8,d  (R)  h3 dhwty-nht tn  Ho, this dhwty-nht,
I,9,a  (R)  ts tn  raise yourself
I,9,b  (X)  -
I,9,c  (R)  $m^5\text{-}\text{hrw}=t$  $r$  $\text{hf}t.\text{yw}=t$  so that you will be justified against your enemies.

Spell 3 follows

Amino-acid code:
R-RRR-R

Appendix 3.2.4.   B1P

I,8,a  (R)  $[iw] \ w[d].n \ gbb \ w\text{hm}\.n \ rw.\text{ty}$  Geb has commanded and the double lion has repeated

I,8,b  (X)  -

I,8,c  (R)  $rdi.\text{t}(w) \ n\cdot k \ b\z\cdot k \ imy \ t\z \ \text{sw}.\text{t}=k$

I,8,d  (N)  $h\z \ w\text{sr} \ sp\ i\ sp \ p\ n$

I,8,a  (R)  $t\z \ tw$

I,9,b  (X)  -

I,9,c  (R)  $m^5\text{-}\text{hrw}=k \ r$  $\text{hf}t.\text{yw}=k$

so that you will be justified against your enemies.

Appendix 3.2.5.   B15C

I,8,a  (R)  $iw \ w[d].n \ [gbb \ w\text{hm}\.n] \ rw.\text{ty}$  Geb has commanded and the double lion has repeated

I,8,b  (X)  -

I,8,c  (R)  $rdi.\text{t}(w) \ n\cdot k \ b\z\cdot k \ imy \ t\z \ \text{sw}.\text{t}=k$

I,8,d  (N)  $h\z \ w\text{sr} \ \text{dh}w\text{ty}-\text{nht} \ p\ n$

I,9,a  (X)  -

I,9,b  (X)  -

I,9,c  (R)  $m^5\text{-}\text{hrw}=k \ [r] \ \text{hf}t[.yw]=k$

may you be justified against your enemies.

Appendix 3.2.6.   B6C

I,8,a  (R)  $iw \ w[d].n \ [gbb \ w\text{hm}\.n] \ rw.\text{ty}$  Geb has commanded and the double lion has repeated:

I,8,b  (R)  $h\z \ w\text{sr} \ \text{ch}z\cdot\text{nht} \ p\ n$

I,8,c  (M)  $rdi \ n\cdot k \ b\z\cdot k \ imy \ t\z \ \text{sw}.\text{t}=k \ imy.\text{t} \ \text{stz}.w$

I,8,d  (X)  -

Ho, this Osiris $\text{ch}z\cdot\text{nht}$.t,

your soul which is in the land and your shade which is in the secret places caused for you.
that you descend to the tribunal,
so that you are justified against your male and
female enemies.

Spell 3 follows

Amino-acid code:
RRM--RM

Appendix 3.2.7. B4C

Geb has commanded and the double lion has
repeated

that your ba which is in the land and your shade
which is in the secret places be given to you.

Raise yourself,
so that you will be justified against your
enemies.

Spell 4 follows

Amino-acid code:
R-R-R-R

Appendix 3.2.8. MC105

Geb has commanded and the double lion has
repeated

that your ba which is in the land and your shade
which is in the secret places be given to you.

raise yourself towards you
so that you will be justified against your male
and female enemies, against those male and
females who act against you, they who will do
judgment in front of you on this day.

Spell 3 follows

Amino-acid code:
R-R-M-K
Appendix 3.2.9.  Y1C

1,8,a  (R)  iw {gb} wd.n gbb whm.n rw ty
Geb has commanded and the double lion has repeated

1,8,b  (X)  -

1,8,c  (R)  rdi.t(w) n-k {k} b2+k imy ts šw.t-k
imy.t ſt3.w
that your ba which is in the land and your shade which is in the secret places be given to you.

1,8,d  (X)  -

1,9,a  (R)  ts tw
raise yourself

1,9,b  (X)  -

1,9,c  (L)  iw ms3-ḥrw <+k> r ḫft.yw=k r irr.wt
r+k r msdq.w tw ir.(t)(y)=sn wḏ`-mdw
ḥft=k m hrw pn
May you be justified against your enemies, against those who act against you, against those who hate you, they who will do judgment in front of you on this day.

Spell 4 follows

Amino-acid code:
R-R-R-L

Appendix 3.2.10.  S10C

1,8,a  (R)  iw wd.n gbb whm.n rw ty
Geb has commanded and the double lion has repeated

1,8,b  (X)  -

1,8,c  (R)  [rdi.t(w) n-k] b2+k imy ts šw.t-k
imy.t ſt3.w
that your ba which is in the land and your shade which is in the secret places be given to you.

1,8,d  (X)  -

1,9,a  (R)  ts tw
raise yourself

1,9,b  (X)  -

1,9,c  (I)  iw ms3-ḥrw <+k> r ḫft.yw=k r irr.wt r[+k
r irr].w tw r+k r msdq.w tw ir.(t)(y)=sn
wḏ`-mdw ḫft=k m hrw pn
May you be justified against your enemies, against those male and females who act against you, against those who hate you, they who will do judgement in front of you on this day.

Spell 4 follows

Amino-acid code:
R-R-R-I

Appendix 3.2.11.  TT319

1,8,a  (R)  iw wd.n gbb whm.n rw ty
Geb has commanded and the double lion has repeated

1,8,b  (X)  -

1,8,c  (K)  rdi(.tw) n-t b3=t imy ts šw.t-t imy.t
s.t št3=t
that your ba which is in the land and your shade which is in the place of your secret be given to you.

1,8,d  (X)  -

1,9,a  (X)  -

631
I,9,b (X)  
I,9,c (H)  

May you be justified against your male and female enemies, against those, male and female, who hate you, they who will do judgement in front of you on this day.

Spell 4 follows

Amino-acid code:  
R-K---H
Appendix 3.3. Spell 3

Appendix 3.3.1. B3Bo

I,10,a (R) $h s \ d h w t y \ n h t \ m n$  
I,10,b (R) $\bar{s} s p \ n \ t \ m d w \ w \ d s i . \ w \ t \ \bar{t} b w . \ t y \ t$  
I,10,c (R) $h s \ t \ r \ d s d s . \ t$  
I,10,d (R) $m s ^ { - } h r w \ t \ r \ h f t . y w \ t \ r \ h f t . y w t \ t$  
I,10,e (R) $r \ i r . w \ r \ t \ r \ i r . w t \ r \ t$  
I,10,f (R) $i r . t ( y ) ^ { - } s n \ w d f ^ { - } m d w \ h f t \ t \ m \ h r w \ p n \ n f r \ m \ d s d s . \ t$

Spell 4 follows

Amino-acid code:
RRRRRR

Appendix 3.3.2. B2Bo

I,10,a (M) $h s \ d h w t y \ n h t$  
I,10,b (R) $\bar{s} s p \ n \ k \ m d w \ k \ d s i . \ w \ k \ \bar{t} b w . \ t y \ k$  
I,10,c (R) $h s \ k \ r \ d s d s . \ t$  
I,10,d (R) $m s ^ { - } h r w \ k \ r \ h f t . y ( w ) \ k \ r \ h f t . y w t \ k$  
I,10,e (M) $r \ i r . w t \ r \ k$  
I,10,f (R) $i r . t ( y ) ^ { - } s n \ w d f ^ { - } m d w \ h f t \ < \ k > \ m \ h r w \ p n \ n f r \ m \ d s d s . \ t$

Spell 4 follows

Amino-acid code:
MRRRRR

Appendix 3.3.3. B4Bo

I,10,a (R) $h s \ d h w t y \ n h t \ m n$  
I,10,b (R) $\bar{s} s p \ n \ t \ m d w \ t \ d s i . \ w \ t \ \bar{t} b w . \ t y \ t$  
I,10,c (R) $h s \ t \ r \ d s d s . \ t$  
I,10,d (N) $m s ^ { - } h r w \ t \ r \ h f t . y w t \ t$  
I,10,e (K) $r \ i r . r \ t \ r \ i r . t \ r \ t$  
I,10,f (R) $r \ i r . t ( y ) ^ { - } s n \ w d f ^ { - } m d w \ h f t \ t \ m \ h r w \ p n \ n f r \ m \ d s d s . \ t$

Spell 4 follows

Amino-acid code:
MRRRRM
Amino-acid code:
RRRNKR

Appendix 3.3.4.   B1P

I,10,a (N)  h₃ wsir ρπ pn
I,10,b (R)  ššp n-k mdw-k dsi.w=k ṭbw ty=k
I,10,c (R)  h₃+k r ḏḏḏs.t
I,10,d (R)  mx^r-hrw=k r ḫft.yw<k> ḫft.ywt=k
I,10,e (L)  r ḫf.r w< ḫf> r=t k
I,10,f (R)  ir.t(y)=sn ṭwʃ-mdw ḫft=k m hrw pn nfr m ḏḏḏs.t

Spell 4 follows

Amino-acid code:
NRRRLR

Appendix 3.3.5.   B15C

I,10,a (N)  h₃ wsir ḏḥwty-nḥt pn
I,10,b (R)  ššp n-k mdw-k dsi.w=k ṭbw ty=k
I,10,c (M)  h₃ wsir ḏḥwty-nḥt pn h₃=k r ḏḎḏs.t
I,10,d (M)  mx^r-hrw=k r ḫft.yw=k
I,10,e (X)  -
I,10,f (M)  ir.t(y)=sn ṭwʃ-mdw ḫft=k m hrw pn nfr m ḏḎḏs.t nb.(t)

Spell 4 follows

Amino-acid code:
NRMM-M

Appendix 3.3.6.   B6C

I,10,a (R)  h₃ ḫḥ-nḥt pn
I,10,b (R)  ššp n-k mdw<k> dsi.w=k ṭbw ty=k
I,10,c (K)  h₃ ḫḥ-nḥt pn
I,10,d (N)  mx^r-hrw=k r ḫft.ywt=k
I,10,e (I)  ḫf.r ṭ=k
I,10,f (K)  ir.t(y)=sn ṭwʃ-mdw ḫft=k m hrw pn nfr m ḏḎḏs.t nb.t n.t wsir

Spell 4 follows

Amino-acid code:
RRKNIK
Appendix 3.3.7. MC105

I,10,a (X) -
I,10,b (M) šsp n=t d(s)i.w=t
I,10,c (R) hš=t r dšdš.t
I,10,d (R) mšš=hrw=t r hft.yw=t r hft.ywt=t
I,10,e (H) ir irr.w ir=t r irr.wt r=t m ḫr.t-nḫr

I,10,f (X) -

Spell 16 follows

Amino-acid code:
-MRRH-
Appendix 3.4. Spell 4

Appendix 3.4.1. B3Bo

l,11,f (X) - 
I,11,a (R) wsir dhwty-nht wn n=t t3 r=f Osiris, this dhwty-nht, the land opens its mouth for you,
I,11,b (R) sn n=t gbb r.ty=f hr=t Geb opens his two jaws for you upon you.
I,11,c (X) - 
I,11,d (X) - 
I,11,e (R) wnm=t t=t sp=t b'=h=k May you eat your bread and may you receive your abundance,
I,12,a (R) sḏz=t r r(w)d wr may you go to the great stairway,
I,12,b (R) iw.t=t r niw.t wr.t may you come to the great city,
I,12,c (R) st=t n=t sfr=t r t3 may you kindle for yourself your warmth to the land,
I,12,d (R) ḫp[r=t m] wsir may you come to be as Osiris.
I,12-13,e-a (X) - 
I,13,b (X) - 
I,13,c (X) - 
I,13,d (X) - 
I,13-14,e-a (X) -
I,14,b (R) dhwty-nht wn ẖ r n=t wr.w=sn This dhwty-nht, their great ones stand up for you,
I,14,c (R) sḏz n=t sš.w hr.w tmz.w=sn the scribes who are upon their mats tremble
tp-∔.wy=t because of you in front of you,
I,14,d (R) tš.n=t n=t tp.w sšb.wt m iwnw after you knitted the heads of the speckled snakes on for yourself in Heliopolis.

Spell 5 follows

Amino-acid code:
-RR--RRRRR------RRR

Appendix 3.4.2. B2Bo

l,11,f (X) - 
I,11,a (G) wsir dhwty-nht wn n=k t3 r-f Osiris dhwty-nht, the land opens its mouth for you,
I,11,b (R) sn n=k gbb r.ty=f hr=k Geb opens his two jaws for you upon you.
I,11,c (X) - 
I,11,d (X) - 
I,11,e (R) wnm=k t=k sp=k b'=h=k May you eat your bread and may you receive your abundance,
I,12,a (R) sḏz=k r r(w)d wr may you go to the great stairway,
I,12,b (R) iw.t=k <r> niw.t wr.t may you come to the great city,
I,12,c (R) st=k n=k sfr=k r t3 may you kindle for yourself your warmth to the
Spell 5 follows

Amino-acid code:
-GR--RRRRR-----IRR

Appendix 3.4.3. B4Bo

I,11,f (X) -
I,11,a (R) wsir ḫwty-nḫt tn wn nلى tŋ r-f Osiris, this ḫwty-nḫt, the land opens its mouth for you,
I,11,b (R) sn nلى gbb ṛty-f ḫr tŋ Geb opens his two jaws for you upon you.
I,11,c (X) -
I,11,d (X) -
I,11,e (M) qnm=T tŋ šsp=T bFrançois. w=T May you eat your bread and may you receive your abundance,
I,12,a (R) st=T nلى srf=t r tŋ may you kindle for yourself your warmth to the land,
I,12,b (R) iw.t=t r niw.t wr.t may you come to the great city,
I,12,c (R) ḫpr=t m wsir may you come to be as Osiris.
I,12-13,e-a (X) -
I,13,b (X) -
I,13,c (X) -
I,13,d (X) -
I,13-14,e-a (X) -
I,14,b (R) ḫwty-nḫt ṛh n=k wr.w=sn This ḫwty-nḫt, their great ones stand up for you,
I,14,c (R) ṣḏ nلى šš.w ḫr.w tmz.w=sn the scribes who are upon their mats tremble because of you in front of you,
I,14,d (N) ḫs.n-François. tp.w šśb.wt m i(w)nw after you knitted the heads of the speckled snakes on in Heliopolis.
Appendix 3.4.4.  B1P

\[\begin{align*}
I,11,f & \quad (X) \quad - \\
I,11,a & \quad (R) \quad wsir \; sp\; pn \; wn \; n-k \; t3 \; r-f \\
I,11,b & \quad (R) \quad sn \; n-k \; gbb \; 'r.ty-f \; hr-k \\
I,11,c & \quad (X) \quad - \\
I,11,d & \quad (X) \quad - \\
I,11,e & \quad (R) \quad wnm-k \; t-k \; ssp-k \; b'h-k \\
I,12,a & \quad (R) \quad sj3-k \; r \; r(w)d \; wr \\
I,12,b & \quad (R) \quad iw.t-k \; r \; niw.t \; wr.t \\
I,12,c & \quad (R) \quad st-k \; n-k \; srf-k \; r \; t3 \\
I,12,d & \quad (R) \quad hpr-k \; m \; wsir \\
I,12-13,a-a & \quad (X) \quad - \\
I,13,b & \quad (X) \quad - \\
I,13,c & \quad (X) \quad - \\
I,13,d & \quad (X) \quad - \\
I,13-14,e-a & \quad (X) \quad - \\
I,14,b & \quad (R) \quad spi \; pn \; 'h' \; n-k \; wr.w=sn \\
I,14,c & \quad (R) \quad sj3 \; n-k \; sš.w \; hr.w \; tm3.\; w=sn \\
I,14,d & \quad (M) \quad ts.n-k \; tp.w \; sb.wt \; m \; i(w)nw \\
\end{align*}\]

Osiris, this \(sp\), the land opens its mouth for you,

Geb opens his two jaws for you upon you.

May you eat your bread and may you receive your abundance,

may you go to the great stairway,

may you come to the great city,

may you kindle for yourself your warmth to the land,

may you come to be as Osiris

\(\text{Spell 5 follows}\)

\textbf{Amino-acid code:}

\(-RR--RRRRR-----RRM\)

Appendix 3.4.5.  B15C

\[\begin{align*}
I,11,f & \quad (X) \quad - \\
I,11,a & \quad (M) \quad h3 \; wsir \; dhwyty-nht \; pn \; wn \; n-k \\
I,11,b & \quad (R) \quad \text{[t3]} \; r-f \\
I,11,c & \quad (X) \quad - \\
I,11,d & \quad (M) \quad h3 \; wsir \; dhwyty-nht \; pn \\
I,11,e & \quad (R) \quad wnm-k \; t-k \; ssp-k \; b'h-k \\
I,12,a & \quad (R) \quad sj3-k \; r \; r(w)d \; wr \\
I,12,b & \quad (R) \quad iw.t-k \; r \; niw.t \; wr.t \\
I,12,c & \quad (R) \quad st[k]n-k \; srf-k \; r \; t3 \\
I,12,d & \quad (R) \quad hpr-k \; m \; wsir \\
I,12-13,a-a & \quad (X) \quad - \\
I,13,b & \quad (X) \quad - \\
I,13,c & \quad (X) \quad - \\
\end{align*}\]

Ho Osiris, this \(dhwyty-nht\), the land opens its mouth for you,

Geb opens his two jaws for you upon you.

May you eat your bread and may you receive your abundance,

may you go to the great stairway,

may you come to the great city,

may you kindle for yourself your warmth to the land,

may you come to be as Osiris.
I,13,d  (X)  -
I,13-14,e-a  (X)  -
I,14,b  (M)  dḥwty-nḥt pn ʿḥf  n-k sr.w=sn  This dḥwty-nḥt, their noblemen stand up for you,
I,14,c  (R)  sdš n-k šš.w ḫr[.w tm3.w=sn tp-ʿ?wy-k]  the scribes who are upon their mats tremble because of you in front of you,
I,14,d  (N)  [ts].n-k tp.w ṣṣb.wt m i(w)nw  after you knitted the heads of the speckled snakes on in Heliopolis.

Spell 5 follows

Amino-acid code:
-MR-MRRRRR-----MRN

Appendix 3.4.6.  B6C

I,11,f  (X)  -
I,11,a  (K)  ḥḥ3-nḥt pn wn n-k tš r-f  This ḥḥ3-nḥt, the land opens its mouth for you,
I,11,b  (R)  sn n-k gbb ʿr ty-f ḫr-k  Geb opens his two jaws for you upon you.
I,11,c  (X)  -
I,11,d  (K)  ḥḥ3 ḥḥ3-nḥt pn  Ho, this ḥḥ3-nḥt,
I,11,e  (K)  wnm t-[k] ṣsp=k bʾḥ-k  eat your bread, so that you receive your abundance,
I,12,a  (R)  sdš-k r r(w)d-k wr  may you go to your great stairway,
I,12,b  (R)  iw.t-k r niw.t wr.t  may you come to the great city,
I,12,c  (R)  st-k [n]-k srf=k r tš  may you kindle for yourself your warmth to the land,
I,12,d  (R)  ḥḥp=k m wsir  may you come to be as Osiris.
I,12-13,e-a  (X)  -
I,13,b  (X)  -
I,13,c  (X)  -
I,13,d  (X)  -
I,13-14,e-a  (X)  -
I,14,b  (R)  ḥḥ3-nḥt pn ʿḥf  n-k wr.w=sn  This ḥḥ3-nḥt, their great ones stand up for you,
I,14,c  (M)  sdš n-k šš.w ḫr tm3.w=sn tp-ʿ?wy-k  their scribes tremble because of you upon their mats in front of you,
I,14,d  (K)  [ts].n-k tp.w ṣṣb.wt m iw[nw  after you knitted the heads of the speckled snakes on in Heliopolis.

Spell 5 follows

Amino-acid code:
-KR-KKRRRR-----RMK

Appendix 3.4.7.  B4C

I,11,f  (X)  -
I,11,a  (L)  wsir sš.t-ḥḏ-ḥtp tn wn n-t tš.w  Osiris, this sš.t-ḥḏ-ḥtp, the lands open for you,
I,11,b  (R)  sn n-t [gbb ʿr ty-f ḫr-tl]  Geb opens his two jaws for you upon you.
I,11,c (X) -
I,11,d (X) -
I,11,e (R) \[wnm=t \ t=t \ ss=\ t \ b[h]=t\] May you eat your bread and may you receive your abundance,
I,12,a (R) s\(\text{d}_3=t\) r\(\text{r}(\text{w})\)d \(\text{w}\)r may you go to the great stairway,
I,12,b (M) \(\text{r} \ \text{i}w.\text{t}+t\) r \(\text{n}\text{i}w.\text{t} \ \text{w}+\text{t}\) until you come to the great city,
I,12,c (N) \(\text{s}+t\) \(\text{s}\text{rf}+t\) r \(\text{t}\)z May you kindle your warmth to the land,
I,12,d (M) \(\text{hpr}+t\) \(m \text{n}+\text{tr} \ \text{rnp}+\text{w} \ \text{nfr} \ \text{im}\) may you come to be as the young good god there,
I,12-13,e-a (M) \(\text{s}^n\text{hj}=k \ m \ \text{hft}.\text{y}[\text{w}+t]\) may you nourish with your enemies,
I,13,b (X) -
I,13,c (X) -
I,13,d (R) \(m \ \text{ms}+\text{d}.\text{wt} \ \text{tn}\) in those, male and female, that hate you,
I,13-14,e-a (R) \(\text{ir}.\text{t}(\text{y})=\text{sn} \ \text{w}^\text{f}-\text{md}+\text{w} \ \text{hft}+t\) \(m \ \text{hr}+\text{w} \ \text{pn}\) they who will do judgement in front of you on this day.
I,14,b (N) \(\text{wsir} \ \text{s}^3.\text{t}.\text{hq}-\text{h}\text{tp} \ \text{tn} \ \text{r}^\text{c} \ +n+t\) Osiris, this \(s^3.\text{t}.\text{hq}-\text{h}\text{tp}, their great ones stand up for you,
I,14,c (R) \(\text{s}\text{d}_3 \ n+t\) \(\text{s}\text{s}.\text{w} \ \text{hr}.\text{w} \ \text{tm}^3.w+\text{sn}\) \(\text{tp}^\text{c}.\text{wy}+t\) the scribes who are upon their mats tremble because of you in front of you,
I,14,d (L) \(\text{ts}+\text{Hps} \ \text{tp}.\text{w} \ \text{ss}b+\text{w} \ \text{m} \ \text{iwn}w\) while you knit the heads of the speckled snakes on in Heliopolis.

Spell 5 follows

**Amino-acid code:**

-LR--RRMNMM--RRNRL

**Appendix 3.4.8. MC105**

I,11,f (M) \(\text{d}^d+\text{md}+\text{w} \ \text{r}^\text{r}+\text{w} \ \text{m}^2-\text{hr}+\text{w}\) Recitation of the spells of justification.
I,11,a (R) \(\text{wsir} \ \text{sh}+\text{d}+\text{t} \ \text{tn} \ \text{wn}+n+t \ \text{t}=+t \ \text{r}=+f\) Osiris, this \(\text{sh}+\text{d}+\text{i}\), the land opens its mouth for you,
I,11,b (M) \(\text{sn}+n+t \ \text{gbb} \ \text{r}^\text{r}.\text{w}+t \ \text{hr}+t\) Geb opens his jaws for you upon you.
I,11,c (X) -
I,11,d (X) -
I,11,e (L) \(\text{wn}+\text{m} \ \text{sh}+\text{d}+\text{i}+\text{tn} \ \text{t}=\text{sn} \ \text{pn} \ \text{ss}=\text{p} \ \text{sh}+\text{d}+\text{i} \ \text{tn} \ \text{b}^\text{r}+\text{h}+s\) May this \(\text{sh}+\text{d}+\text{i}\) eat this, her bread, and may this \(\text{sh}+\text{d}+\text{i}\) receive her abundance,
I,12,a (N) \(\text{s}\text{d}_3 \ \text{sh}+\text{d}+\text{i}+\text{tn} \ \text{r} \ \text{r}(\text{w})\text{d} \ \text{w}+\text{r}\) may this \(\text{sh}+\text{d}+\text{i}\) go to the great stairway,
I,12,b (N) \(\text{i}w.\text{t} \ \text{sh}+\text{d}+\text{i}+\text{tn} \ \text{n} \ \text{r} \ \text{ni}w.\text{t} \ \text{w}+\text{r}+\text{t}\) may this \(\text{sh}+\text{d}+\text{i}\) come to the great city,
I,12,c (M) \(\text{s}+\text{t} \ \text{sh}+\text{d}+\text{i}+\text{tn} \ \text{sr}+\text{f}+\text{s} \ \text{r}+t\)z may this \(\text{sh}+\text{d}+\text{i}\) kindle her warmth to the land,
I,12,d (K) \(\text{hpr} \ \text{sh}+\text{d}+\text{i}+\text{tn} \ \text{m} \ \text{n}+\text{tr} \ \text{rnp}+\text{w} \ \text{nfr}+\text{im}\) may this \(\text{sh}+\text{d}+\text{i}\) come to be as the young good god there,
I,12-13,e-a (K) \(\text{sh}+\text{m} \ \text{sh}+\text{d}+\text{i}+\text{tn} \ \text{m} \ \text{hft}.\text{y}+t+\text{w}\) may this \(\text{sh}+\text{d}+\text{i}\) have power in her male enemies,
I,13,b (M) \(\text{sh}+\text{m} \ \text{sh}+\text{d}+\text{i}+\text{tn} \ \text{m} \ \text{hft}.\text{y}+t+\text{w}\) may this \(\text{sh}+\text{d}+\text{i}\) have power in her female enemies,
I,13,c (M) \(\text{m} \ \text{ir}+\text{w} \ \text{r}+\text{w}+\text{t} \ \text{m} \ \text{hr}+\text{t}+\text{m}+\text{tn}\) in those males that act against her and in those females that act against her in the necropolis.
I,13-14,e-a (X) -
I,14,b (K) ʿḥr wr sn n wsir šdi [in] Their great ones stand up for this šdi,
I,14,c (K) ssš w=sn hr.w ḫm3.w=sn tp=.wy [wsir] šdi in their scribes who are upon their mats tremble in front of this šdi,
I,14,d (I) ṭs.n šdi in tp.w ssb [w]\textsuperscript{[iwnw]} after this šdi knitted the heads of the speckled snakes of Heliopolis on.

Spell 5 follows

Amino-acid code:
MRM--LNNMKKMM--KKI

Appendix 3.4.9. Y1C

I,11,f (X) -
I,11,a (I) wsir mn pn wn n=k tš r=f Osiris, this someone, the land opens its mouth for you.
I,11,b (R) sn n=k gbb ʿr.ty=f hr=k Geb opens his two jaws for you upon you.
I,11,c (X) -
I,11,d (X) -
I,11,e (R) wnm=k t-k pn ṣsp=k bʾḥ=k May you eat this, your bread, and may you receive your abundance,
I,12,a (D) ʾḥšš=k r rwd wr may you go to the great stairway,
I,12,b (R) iw.t=k r niw.t wr.t may you come to the great city,
I,12,c (N) st-k srš-k r tš may you kindle your warmth to the land,
I,12,d (L) ḫpr-k m ntr pn rnpw nfr im may you come to be as this young and good god there,
I,12-13,e-a (R) ʿḥšš=k m ḫš.yw=k may you have power in your enemies,
I,13,b (X) -
I,13,c (K) m irr.wt r-k in those, male and female, who act against you,
I,13,d (M) m msdqš.wt in those, male and female, who hate,
I,13-14,e-a (R) ir.t(y)=sn wḏr=mdw ḫšš=k m hrw pn they who will do judgement in front of you on this day.
I,14,b (L) wsir mn pn The Osiris, this someone.
I,14,c (X) -
I,14,d (X) -
End of support

Amino-acid code:
-IR--RDRNLK--KMRL--

Appendix 3.4.10. S10C

I,11,f (X) -
I,11,a (R) wsir ir pn wn n-k tš r-f Osiris, this ir, the land opens its mouth for you,
I,11,b (K) s[n n-k] gbb ʿr.ty=f hr=f Geb opens his jaws for you upon you.
I,11,c (X) -
I,11,d (X) -
I,11,e (R) wnm=k t-k pn šsp=k bʰ=k May you eat this, your bread, and may you receive your abundance,
I,12,a (D) sḏ[t-k r rwd] wr may you go to the great stairway,
I,12,b (R) iw[.t-k r niw].t wr.t may you come to the great city,
I,12,c (K) st šrf-k r tš may your warmth be kindled to the land,
I,12,d (I) ḥpr=k m nfr pw [rn]pw nfr im may you come to be as this young and good god there,
I,12-13,e-a (L) šhm=k m hft.ywt[+k] may you have power in your male and female enemies,
I,13,b (X) - in those males who act against you and in those females that act against you.
I,13,c (L) m irr.w r-k m irr.ywt r-k in those males who act against you and in those females that act against you.
I,13,d (R) m msḏḏ. wt tw they who will do judgement in front of you on this day.
I,13-14,e-a (R) ir.t(y)=sn wḏc-mdw ḥf[t-k m hrw pn] Osiris, this ir, their great ones stand up for you,
I,14,b (N) wsir ir pn [ʰr c n-k wr.w=sn] the scribes who are upon their mats tremble because of you, before
I,14,c (L) sḏs n-k šš.w hr.w [tmz].w=sn the knitting of the heads of the speckled snakes on for yourself in Heliopolis.
I,14,d (H) ṭś.t n-k [tp.w] ssb.wt m i(w)nw Osiris, this nfr. w, the land opens the mouth for

Spell 5 follows

Amino-acid code:
-RK--RDRKIL-LRRNLH

Appendix 3.4.11. T9C
I,11,e (X) - Osiris, this bwšw, the land opens its mouth for
I,11,a (G) wsir bwšw pn wnm n-k tš r-f you,
I,11,b (R) sn n-k gbb 'r.ty=f hr=k Geb opens his two jaws for you upon you.
I,11,c (X) -
I,11,d (X) -
I,11,e (I) wnm bwšw pn m t-f pn šsp May this bwšw eat from this, his bread, and
bwšw pn bʰ=šš.pn may this bwšw receive this, his abundance,
I,12,a (N) sḏs bwšw pn r r(w)d wr may this bwšw go to the great stairway,
I,12,b (N) iw.t bwšw pn r niw.t wr(.t) may this bwšw come to the great city.
I,12,c - l,14,d (X)
Spell 5 follows

Amino-acid code:
-GR--INN----------

Appendix 3.4.12. TT319
I,11,f (X) - Osiris, this nfr. w, the land opens the mouth for
I,11,a (H) wsir nfr. w tn wn [n=t tš] r
you, 

I,11,b (L) sn.n gbb ḫ.ty=f ḫr.t after Geb opened his two jaws upon you.

I,11,c (M) ms. ḫr.t ḫr w ḫt.yw-t truth is with you, the voice against your enemies.

I,11,d (L) wsir nfr.w tn The Osiris, this nfr.w, 

I,11,e (H) wnm.n=t t=t šsp.n=k  b{jh}k you have eaten your bread, you have received your abundance, 

I,12,a (M) sḏz.(i) <r> ṟ(r)g while you are traveling to the stairway.

I,12,b (R) iw.t-t r niw.t wr.t May you come to the great city, 

I,12,c (N) st-t srf-t r t3 may you kindle your warmth to the land, 

I,12,d (H) ḫpr-t m nfr pn nfr im may you come to be as this good god there, 

I,12-13,e-a (R) sḏm-t m [ḥft.y]w-t may you have power in your male enemies 

I,13,b (K) m ḥft.yw <t> -t and in your female enemies, 

I,13,c (X) - 

I,13,d (K) msḏḏ.w tn msḏḏ.w[t ṭ n] those males who hate you, those females who hate you, 

I,13-14,e-a (R) ir.(y)-sn ḡḏ-mdw ḥft-t m ḫr pn they who will do judgement in front of you on this day. 

Spell 656 follows

Amino-acid code:
-HLMLHRNHRK-KR---
Appendix 3.5. Spell 5

Appendix 3.5.1. B3Bo

I,15,a (X) -
I,15,b (R) it n=t p.t iw n=t t3 Take the sky, inherit the earth.
I,15,c (X) -
I,15,d (X) -
I,15-16,c-a (R) nm ir=f nhm p.t tn m[-t] n f m tr pn rnpw nfr im Who is the one who takes this sky away from you, as the young and good god there?
I,16,b (M) ms-hrw=t r hft.ywt=t r hft.ywt=t [hm.t-rs] You are justified even against your male enemies, against your female enemies, etc.

Spell 6 follows

Amino-acid code:
-R--RM

Appendix 3.5.2. B2Bo

I,15,a (X) -
I,15,b (R) it n=k p.t iw n=k t3 Take the sky, inherit the earth.
I,15,c (X) -
I,15,d (X) -
I,15-16,c-a (R) nm ir=f nhm p.t tn m[-k] t m tr pn rnpw nfr im Who is he who will take this sky away from you, as the good young god there?
I,16,b (M) ms-hrw= t r hft.ywt= t [hm.t-rs] who is justified against your male and female enemies, etc.

Spell 6 follows

Amino-acid code:
-R--RK

Appendix 3.5.3. B4Bo

I,15,a (X) -
I,15,b (R) it n=t p.t iw n=t t3 Take the sky, inherit the earth.
I,15,c (X) -
I,15,d (X) -
I,15-16,c-a (R) in-m ir=f nhm=f p.t tn m[-t] m tr pn rnpw nfr im Who is he who will take this sky away from you, as the good young god there?
I,16,b (L) ms-hrw= t r hft.ywt= t [hm.t-rs] who is justified against his male and female enemies, etc.

Spell 6 follows

Amino-acid code:
-R--RL
Appendix 3.5.4.

B1P

I,15,a (X) -
I,15,b (R) it n=k p.t iw n-k t3 Take the sky, inherit the earth.
I,15,c (X) -
I,15,d (X) -
I,15-16,c-a (M) nm.w ir=f nhm=f p.t tn m^-k
m ntr pn rnp w nfr Who is he who will take this sky away from you, as the good young god?
I,16,b (I) mš^c-hrw r hft.ywt hmt-r3 who is justified against the male and female enemies, ect.

Spell 6 follows

Amino-acid code:
-R--MI

Appendix 3.5.5.

B15C

I,15,a (M) hz wsir dhwty-nht pn Ho, Osiris, this dhwty-nht.
I,15,b (R) it n-k p.t iw n-k t3 Take the sky, inherit the earth.
I,15,c (X) -
I,15,d (X) -
I,15-16,c-a (K) nm ir=f [nh]m[z-f ] p.t [m]
m^-k m ntr pn rnp w nfr Who is he who will take this sky away from you, as the good young god?
I,16,b (H) mš^c-hrw=k r hft.yw=k You are justified even against your enemies.

Spell 6 follows

Amino-acid code:
MR--KH

Appendix 3.5.6.

B6C

I,15,a (K) hš ^hš-nht pn Ho, this ^hš-nht.
I,15,b (R) it n-k p.t iw n-k t3 Take the sky, inherit the earth.
I,15,c (X) -
I,15,d (X) -
I,15-16,c-a (L) nm ir[z-f] nhm[f] p.t tn m^-k
m ntr pn rnp w nfr Who is he who will take this sky away from you, as the good young god?
I,16,b (G) mš^c-hrw=k r hft.yw=k you are justified even against your male and female enemies.

Spell 6 follows

Amino-acid code:
KR--LG

Appendix 3.5.7.

B4C

I,15,a (X) -
I,15,b (R) it n-t p.t iw[^n-t t3] Take the sky, inherit the earth.
I,15,c (M) [in-m ir=f nhm=f p.t tn m^-c] who is he who will take this sky away from you?
I,15,d (X) -
I,15-16,c-a (X) -
I,16,b (X) -
Spell 6 follows

**Amino-acid code:**
-RM---

**Appendix 3.5.8.** MC105

I,15,a (X) -
I,15,b (M) iw ip n wsir [šdī] tn p.t
   iw iw r n wsir šdī tn t3
   The Osiris, this šdī has taken the sky, the Osiris,
   this šdī has inherited the land.
I,15,c (K) in-m [ir f] nhm-[f] p.t tn m-r
   wsir šdī tn
I,15,d (M) r c is sms.w ngr.w hr is s.ti wsir
   Who is he who will take this sky away from the
   Osiris, this šdī?
I,15-16,c-a (X) -
I,16,b (X) -
Spell 6 follows

**Amino-acid code:**
-MKM--

**Appendix 3.5.9.** S10C

I,15,a (X) -
I,15,b (K) it n-k iw r s k t3
   Take and inherit the land.
I,15,c (L) in-nm r n[hm p.t tn] m-r-k
   Who will take this sky away from you?
I,15,d (K) r c is sms.w ngr.w [hr ngr pn]
   wsir
   even Re, eldest of the gods, (or) Horus, this god
   of Osiris?
I,15-16,c-a (X) -
I,16,b (X) -
Spell 6 follows

**Amino-acid code:**
-KLK--
Appendix 3.6. Spell 6

Appendix 3.6.1. B3Bo

I,16,c (R) \( wr.w \ sbd \ n \ k3\ s \ p.t \ psdn.tyw \) Great is the monthly festival of the height of the sky, the new moon festival.
I,16,d (R) \( sfh.t(w) \ qfb' \ hr-t \) The finger is removed upon you,
I,17,a (R) \( dr \ dsr.t\(\lceil t\rceil \) \) your trembling is expelled,
I,17,b (R) \( dr \ srd.t\(\lceil t\rceil \) sw.t \( t \) s\(\lceil t\rceil \) \) since you planted the plume to the horizon,
I,17,c (R) \( r \ bw \ n.\( t(y) \) rh.w \ t\( n \) im \) to the place where those who know you are.
I,17,d (R) \( snk=t \) mw.t\(\lceil t\rceil \) spd.t \( \) May you suckle your mother Sothis,
I,17,e (R) \( mn^c.t-Hps \) is \( im.t \) s\(\lceil t\rceil \) \( \) truly your nurse who is in the horizon.
I,18,a (R) \( p^zg \) ss.t \( hr-t \) Isis will kneel upon you,
I,18,b (R) \( s^3p-s \) \( t\( n \) \) \( \) she will make you bright,
I,18,c (R) \( ir=s \) n\( \lceil t \rceil \) w\( z.w \) wt\( \lceil t \rceil \) nfr\[r]\[.\)(w)\]t \( n.\( w\)t \( \) m\( z^c-hr\[w] \) \) she will make your good roads of justification for you,
I,18,d (M) \( r \) hft.yw\(\lceil t \rceil \) r hft.ywt\(\lceil t \rceil \) against your male and female enemies,
I,18,e (R) \( hm.t-rz \) etcetera,
I,18,f (X) - \( \) they who will do judgment in front of you in the necropolis, on this good day.
I,18,g (X) - \( \)

Spell 7 follows

Amino-acid code:
RRRRRRRRRRRMR--R

Appendix 3.6.2. B2Bo

I,16,c (R) \( wr.w \ sbd \ n \ k3\ s \ p.t \ psdn.tyw \) Great is the monthly festival of the height of the sky, the new moon festival.
I,16,d (R) \( sfh.t(w) \ qfb' \ hr-k \) The finger is removed upon you,
I,17,a (R) \( dr \ dsr.t-k \) your trembling is expelled,
I,17,b (R) \( dr \ srd.t-k \) sw.t \( t \) s\(\lceil t\rceil \) \( \) since you planted the plume to the horizon,
I,17,c (R) \( r \ bw \ n.\( t(y) \) rh.w \ t\( w \) im \) to the place where those who know you are.
I,17,d (N) \( snk=k \) mw.t\(\lceil k \rceil \) spd.t \( \) May you suckle with your mother Sothis,
I,17,e (R) \( mn^c.t-k \) is \( im.t \) s\(\lceil t\rceil \) \( \) truly your nurse who is in the horizon.
I,18,a (R) \( p^zg \) ss.t \( hr-k \) Isis will kneel upon you,
I,18,b (R) \( s^3p-s \) \( t\( w \) \) \( \) she will make you bright,
I,18,c (R) \( ir=s \) n\( \lceil k \rceil \) w\( z.w \) wt\( \lceil k \rceil \) nfr\[r]\[.\)(w)\]t \( n.\( w\)t \( \) m\( z^c-hrw \) \) she will make your good roads of justification for you,
I,18,d (R) \( r \) hft.yw\(\lceil k \rceil \) against your male and female enemies,
I,18,e (X) - \( \) etcetera,
I,19,a (M) \( r \text{ ir.t(y)} = \text{sn wdl-mdw hft=k m hr.t-nfr m hrw pn nfr} \) against those who will do judgment in front of you in the necropolis, on this good day.

**Spell 7 follows**

**Amino-acid code:**
RRRRNRRRRRRR

**Appendix 3.6.3. B4Bo**

I,16,c (R) \( \text{wr.(w) sbd n k33 p.t psdn.tyw} \) Great is the monthly festival of the height of the sky, the new moon festival.

I,16,d (R) \( \text{sfr.h.t(w) db} \, \text{hr=k} \) The finger is removed upon you,

I,16,a (R) \( \text{dr d3w.t-k} \) your trembling is expelled,

I,17,a (R) \( \text{dr srd.t-k sh.t r sh.t} \) since you planted the plume to the horizon,

I,17,c (R) \( \text{r bw n.t(y) rh.w tw im} \) to the place where those who know you are.

I,17,d (N) \( \text{snk=it m mw.t-it spd.t} \) May you suckle with your mother Sothis,

I,17,e (R) \( \text{mn.t-it is im.t sh.t} \) truly your nurse who is in the horizon.

I,18,a (R) \( \text{psg ss.t hr=it} \) Isis will kneel upon you,

I,18,b (R) \( \text{ssp=st in} \) she will make you bright,

I,18,c (M) \( \text{ir=s n=it w3.wt nfr.wt ms=hrw=it} \) she will make the good roads of your justification for you,

I,18,d (R) \( \text{r hft.ywt=it} \) against your male and female enemies,

I,18,e (R) \( \text{r lr.y r=it} \) against he who acted against you,

I,18,f (M) \( \text{ir.t r=it} \) she who acted against you,

I,18,g (X) -

I,19,a (N) \( \text{r ir.t(y)=sn wdl-mdw hft=it m hrw pn nfr} \) against those who will do judgment in front of you on this good day.

**Spell 7 follows**

**Amino-acid code:**
RRRRNRRRRRRMRMM

**Appendix 3.6.4. B1P**

I,16,c (R) \( \text{wr.w sbd n k33 p.t psdn.tyw} \) Great is the monthly festival of the height of the sky, the new moon festival,

I,16,d (N) \( \text{n sfr.h.t(w) db} \, \text{hr=k} \) because the finger is removed upon you,

I,16,a (R) \( \text{dr d3w.t-k} \) your trembling is expelled,

I,17,a (R) \( \text{dr s<r>d.t-k sh.t} \) since you planted the plume to the horizon,

I,17,c (R) \( \text{r bw n.t(y) rh.w tw im} \) to the place where those who know you are.

I,17,d (R) \( \text{snk=it m mw.t=s spd.t} \) May you suckle your mother Sothis,

I,17,e (R) \( \text{mn.t=it is im.t sh.t} \) truly your nurse who is in the horizon.

I,18,a (R) \( \text{psg ss.t hr=k} \) Isis will kneel upon you,

I,18,b (R) \( \text{ssp=st tw} \) she will make you bright,

I,18,c (N) \( \text{ir=s n=k w3.wt nfr.wt n.(w)t ms=hrw} \) she will make the good roads of justification for you,

I,18,d (K) \( \text{r hft.ywt} \) against the male and female enemies,
Spell 7 follows

Amino-acid code:
RNRRRRRRRRRK--R

Appendix 3.6.5. B15C

I,16,c (M) \(wr\. w\. p\. t n k\) \(\varepsilon w m\. p\. t psd[t\. tyw]\)

Great is the sky of the height of the sky, the new moon festival,

I,16,d (N) \(n sft\. t(w) [\varepsilon db^c \eta r]*k\)

because the finger is removed upon you,

I,17,a (R) \(d[r \varepsilon d]w.t=k\)
your trembling is expelled,

I,17,b (M) \(dr sd=k sw.t r ssh.t\)
since you have broken the plume to the horizon,

I,17,c (R) \(r bw n. ty rh\. w tw im\)
to the place where those who know you are.

I,17,d (M) \(snk mw.t=k spd.t\)
Suckle your mother Sothis,

I,17,e (R) \([m]n^[c]*.t=k is \varepsilon [m]. t ssh.t\)
truly your nurse who is in the horizon.

I,18,a (M) \(p\varepsilon sh.y ss.t \eta r*k\)

Isis will scratch upon you,

I,18,b (R) \(\varepsilon sp^c=s tw\)
she will make you bright,

I,18,c (K) \(ir^c-sn n=k wz\. wt nfr\. wt n.(w)t m\varepsilon r-hrw\)
they will make a good road of justification for you,

I,18,d (R) \([r \varepsilon hft\. ywt]*k\)
against your male and female enemies,

I,18,e (R) \([hm. t-rz]\)
etcetera,

I,18,f (X) -

I,18,g (X) -

I,19,a (K) \([ir.t(y)]=sn \varepsilon wdf^c-mdw hft=k m hrw pn nfr\)
they who will do judgment in front of you on this good day.

Spell 7 follows

Amino-acid code:
MNRMRMRMRKRR--K

Appendix 3.6.6. B6C

I,16,c (K) \(wr\. w\. sbd n k\) \(\varepsilon w m\. p\. t psd\. tyw\)

Great is the monthly festival of the height of the sky, the new moon festival,

I,16,d (N) \(n sft\. t(w) \varepsilon db^c \eta r*k\)
because the finger is removed upon you,

I,17,a (R) \(dr d3w.t=k\)
your trembling is expelled,

I,17,b (K) \(dr srd=k sw.t r ssh.t\)
since you have planted the plume to the horizon,

I,17,c (M) \(r bw n. t(y) rh\. w tw im\)
to the place where the one who knows you is.

I,17,d (K) \(snk^c=k mw.t=k spd.t=k\)
May you suckle your mother, your Sothis,

I,17,e (R) \(m\varepsilon t^c=k is im.t ssh.t\)
truly your nurse who is in the horizon.
Isis will kneel upon you,
she will make you bright,
she will make the good roads of justification for you,
against your male and female enemies,
against those, male and female, that hate you,
against they who will do judgment in front of you on this good day.

Spell 7 follows

Amino-acid code:
KNRKMKRRNR–RN

Appendix 3.6.7. B4C

Great is the monthly festival of the heights of the sky, the new moon festival.
The finger is removed upon you,
May you suckle your mother Sothis,
truly your nurse who is in the horizon.
You are kneeling, Isis,
she will conduct you,
she will make the good roads of justification for you,
against your enemies,
against those, male and female, that hate you,
they who will do judgment in front of you on this day.

Spell 257 follows

Amino-acid code:
LRRRKKNNRN–RL

Appendix 3.6.8. MC105

Great is the monthly festival of the heights of the sky, the new moon festival.
The finger is removed upon you,
your trembling is expelled,
since you planted the plume to the horizon,
I,17,c (R)  
*r bw n.t(y) rḥ. w ṯn  im*  
to the place where those who know you are.

I,17,d (L)  
s[ḥk] ṯn mw.t=t ṣpd.t  
Suckling you is your mother Sothis,

I,17,e (R)  
mnr.t=t is im.t ṣḥ.t  
truly your nurse who is in the horizon.

I,18,a (N)  
[bṣg] ss.t ḫr=t  
Isis will be weary under you,

I,18,b (N)  
ṣḥp=s ṯn  
she will conduct you,

I,18,c (L)  
[ir]=s ṯn ṭwA.t nfr.t [msr-ḥr]w=t  
she will make a good road of your justification for you,

I,18,d (L)  
r ḫfr.yw=t r ḫfr.ywt=t m ḫrw pn  
against your male enemies, against your female enemies on this day,

I,18,e (X) -
I,18,f (X) -
I,18,g (M)  
r msd[ḥ.w] ṯn r msd[ḥ.w] t ṯn  
against those males that hate you, against she who hates you,

I,19,a (D)  
r ir[t](y)=sn ḡfr-mdw ḫfr=t m ḫrw [pn]  
against they who will do judgment in front of you on this day.

Spell 13 follows

Amino-acid code:
RRRRRLRNNLL--MD

Appendix 3.6.9. S10C

I,16,c (I)  
*wr.w ṣbd n ḫsw p.t n psḏn.tyw*  
Great is the monthly festival of the height of the sky because of the new moon festival.

I,16,d (R)  
[sḥf.t(w) ḡbr ḫr=k]  
The finger is removed upon you,

I,17,a (R)  
[dr] ḫsw.t=k  
your trembling is expelled,

I,17,b (L)  
dr ṣrd r ṣḥ.t  
since planting to the horizon,

I,17,c (R)  
[r] bw n.t(y) ṭḥ. ṯ[ḥ]w ṯn  
to the place where those who know you are.

I,17,d (R)  
ṣnk[=k mwv.t=k s]ḥpd.t  
May you suckle your mother Sothis,

I,17,e (R)  
mnr.t=k is im.t ṣḥ.t  
truly your nurse who is in the horizon.

I,18,a (N)  
bṣg.y ss.t [ḥr=k]  
Isis will be weary under you,

I,18,b (X) -
I,18,c (N)  
[ir]=s [n]=k ṭw[ḥ]w ṭ [nfr.w t n ḡfr-mdw msr-ḥrw]  
she will make the good roads of justification for you,

I,18,d (N)  
r ḫfr.yw=k  
against your enemies,

I,18,e (K)  
r ṭr[ḥ.w r=k]  
against those who act against you,

I,18,f (K)  
[iṛr.ywt r=k]  
those females who act against you,

I,18,g (R)  
r msd[ḥ.w] ṭw  
against those, male and female, that hate you,

I,19,a (D)  
[r] ir[t](y)=sn ḡfr-mdw ḫfr=k m ḫrw pn  
against they who will do judgment in front of you on this day.

Spell 7 follows

Amino-acid code:
IRRLRRRN-NNKKRD
Appendix 3.7. Spell 7

Appendix 3.7.1. B3Bo

I,19,b (X) - The land is hacked up after the two rivals fought, their two feet dug out the sacred pool in Heliopolis.
I,19,c (R) ḫbs ts ḫz.n ṛh.wy
I,19-20,d-a (R) šd.n rd.wy snš nṯr(.y)t m ỉwnw
I,20,b (R) iỳ ḥlwty d[bd(.w)] m sʾḥ-f
I,20,c (R) sʾḥ.n sw ʾtm.w m ḥr.t ṭḥ.y ty wr.ty htp.ty ḥr-f
I,21,a (R) tm ʾḥz ḥtm ṭmn.w
I,21,b (R) ḫm ṣd.t pr.t Thoth comes, adorned with his dignity.
I,21,c (R) ḫdš. ṭy tpʾ.wy ḫdš.t nṯr(.t) while the anger is censed before the divine tribunal,
I,21,d (R) ḫms=s r ṭwḫ-mdw m-bšḥ gbb while it sits in order to judge in the presence of Geb.
I,22,a (R) i.nḥ ḥr=tḥ ṣr.w nṯr.w Hail to you, magistrates of the gods!
I,22,b (R) mšʾ-ḥrw wsir ḥlwty-nḥt tḥ nhr=tḥ m ḥrw ṭn The Osiris, this ḥlwty-nḥt, is justified with you on this day,
I,22,c (X) -
I,22,d (M) mr mšʾ-ḥrw ḥr r ḥf.t.ywšf as Horus is justified against his enemies, this,
hrw=f pw [ḥʾ].w his day of accession.
I,23,a (R) [ʾḏm ḫš] ḥr=tḥ May his heart be sweet with you,
I,23,b (R) mr ṭḏm ḫš ṭn ss.t ḥrw=s pw nfr n ḫn.t as the heart of Isis is sweet this, her good day of playing music,
I,23,c (R) ḫš ss=s ḥt ṭs wyl[f(y)] m msʾ-ḥrw after her son Horus took his two lands in justification.

Spell 8 follows

Amino-acid code:
-RRRRRRRRRR-RRRR

Appendix 3.7.2. B2Bo

I,19,b (M) rdi.t mšʾ-ḥrw s ṭf.hwtʾy m ḥr.t-nṯr Causing that a man is justified against his male and female enemies in the necropolis.
I,19,c (R) ḫbs ts Ḫz.n ṛh.wy
I,19-20,d-a (R) šd.n rd.wy snš nṯr(.y)t m ỉwnw
I,20,b (R) iỳ ḥlwty d[bd(.w)] m sʾḥ-f
I,20,c (R) sʾḥ.n sw ʾtm.w m ḥr.t ṭḥ.y ty wr.ty htp.ty ḥr-f
I,21,a (R) tm ʾḥz ḥtm ṭmn.w
Spell 8 follows

Amino-acid code:
MRRRRRRRRRM-RRRR

Appendix 3.7.3.  B4Bo

I,19,b  (X)  -
I,19,c  (R)  ḫḥš tꜣ ẖ3.n ṟḥ.wy  The land is hacked up after the two rivals fought,
I,19-20,d-a  (R)  šd.n ṟḥ.wy=sny šd.yt nṯrs(.yt) m ḫwsw  their two feet dug out the sacred pool in Heliopolis.
I,20,b  (R)  iy ḫḥwty ḫbs(.w) m sꜣḥ-f Thoth comes, adorned with his dignity.
I,20,c  (M)  sꜣḥ.n sw nb-tm m ḫḥ.wy wr.ty ḫḥ.ty ḫw=f  The lord of all has ennobled all of him with strength, the two great ladies are satisfied because of him.
I,21,a  (M)  ṭm ḫḥ3 n-ḥr ir im  The fighting comes to an end before that which was done there,
I,21,b  (R)  ḫṁ sḏ.t pr.t  the flame that went forth is quenched,
I,21,c  (M)  ḫḏy dšr.w tp-ꜣ.wy ḫdḏš.t nṯrs(.t) the anger will be quenched before the divine tribunal,
I,21,d  (N)  ḫms.t r ḫwꜣ-mdw ḫbꜣḥ gbb  which sat in order to judge in the presence of Geb.
I,22,a  (R)  i.nḏ ḫr-ṭn sr.w ṟṯrs.w Hail to you, magistrates of the gods!
I,22,b  (K)  smtꜣꜣ ḫrw wsir ḫḥwty-nḥt mn ḫḥt.yw=s m ṟḥ.w The Osiris, this ḫḥwty-nḥt, is caused to be true of voice against her enemies on this day,
I,22,c  (X)  -
I,22,d  (R)  mr ḫmsꜣ ḫr ḫḥt.yw=s ḫwꜣ-pw ṟṯrs ḫf.w as Horus is justified against his enemies on this, his good day of accession.
I,23,a  (R)  ṭm ḫḥš n-ḥr ir im  May his heart be sweet with you,
I,23,b  (R)  ṭm ḫḥš n-ḥr ir im  as the heart of Isis is sweet this, her good day of playing music,
I,23,c  (R)  ṭm ḫḥš n-ḥr ir im  after her son Horus took his two lands in justification.

I,21,b  (R)  ḫḥš tꜣ ẖ3.n ṟḥ.wy  the flame that went forth is quenched,
I,21,c  (R)  ḫḏy dšr.w tp-ꜣ.wy ḫdḏš.t nṯrs(.t) while the anger is censed before the divine tribunal,
I,21,d  (R)  ḫms.t r ḫwꜣ-mdw ḫbꜣḥ gbb  while it sits in order to judge in the presence of Geb.
I,22,a  (R)  i.nḏ ḫr-ṭn sr.w ṟṯrs.w Hail to you, magistrates of the gods!
I,22,b  (M)  ṭm ḫḥš n-ḥr ir im  The Osiris ḫḥwty-nḥt is justified on this day, ṟḥ.w  
I,22,c  (X)  -
I,22,d  (R)  mr ḫmsꜣ ḫr ḫḥt.yw=s ḫwꜣ-pw ṟṯrs ḫf.w as Horus is justified against his enemies, this, his good day of accession.
I,23,a  (R)  ṭm ḫḥš n-ḥr ir im  May his heart be sweet with you,
I,23,b  (R)  ṭm ḫḥš n-ḥr ir im  as the heart of Isis is sweet this, her good day of rowing,
I,23,c  (N)  if.n ss=t hr t3.wy=f(y) m m3^-hrw  after your son Horus took his two lands in justification.

Spell 8 follows

_Amino-acid code:_
-RRRMMRMRNK-RRNN

Appendix 3.7.4.  B1P

I,19,b  (X)  -
I,19,c  (R)  hbs ts `hs.n rh.wy  The land is hacked up after the two rivals fought,
I,19-20,d-a  (N)  `sd.n rd.wy=sn(y) `sd.yt [n]tr(.yt)  their two feet dug out the sacred pool in m i[wnw]  Heliopolis.
I,20,b  (R)  [ty dhwy] `dbs(.w) m s^h=f  Thoth comes, adorned with his dignity.
I,20,c  (R)  s`h.n switm.w m-hr.t ph.ty wr.ty hhp.ty hr=f  Atoum has ennobled him with strength, the two great ladies are satisfied because of him.
I,21,a  (K)  tm `hs shtm hm.n.w  The fighting comes to an end, the tumult is caused to stop,
I,21,b  (R)  `hm sd.t pr.t  the flame that went forth is quenched,
I,21,c  (R)  idi ds[r.w] tp-c.wy dgsd.t ntr(.t)  while the anger is censed before the divine tribunal,
I,21,d  (R)  hms+s r wdc-mdw m-bsh gbb  while it sits in order to judge in the presence of Geb.
I,22,a  (R)  i.nd hr=twn sr.w ntr.w  Hail to you, magistrates of the gods!
I,22,b  (R)  m3^-hrw wsir spi pn hr=twn m [hrw pn]  The Osiris, this _spi_, is justified with you on this day,
I,22,c  (X)  -
I,22,d  (K)  mi m3^-hrw hr r hft.yw=f hrw=f pw nfr n h^c.w  as Horus is justified against his enemies, this, his good day of accession.
I,23,a  (R)  ndm ib-f hr-twn  May his heart be sweet with you,
I,23,b  (N)  mi ndm ib n ss.t h[r]w=s pw nfr n [hn.t]  as the heart of Isis is sweet this, her good day of rowing,
I,23,c  (M)  if.n ss=s hr t3.wy=f(y) m m3^-hrw  your son Horus took his two lands in justification.

Spell 8 follows

_Amino-acid code:_
-RNRRKRRRRR-RKNM

Appendix 3.7.5.  B6C

I,19,b  (X)  -
I,19,c  (M)  hbs ts `hs.n rh.wy  the land is hacked up while the two rivals fight,
I,19-20,d-a  (N)  `sd.n rd.wy=sn(y) `sd.yt ntr(.yt)  their two feet dug out the sacred pool in m i[wnw]  Heliopolis.
I,20,b  (R)  iy dhwy `dbs(.w) m s^h=f  Thoth comes, adorned with his dignity.
I,20,c  (N)  s`h.n sw nb-tm hr ph.ty wr.ty `c3.ty htp.ty hr=f  The lord of all has ennobled him under strength, the two very great ladies are satisfied because
The fighting comes to an end, the tumult is stopped, the flame that went forth is quenched, while the anger is censed before the divine tribunal, which sat, in order to judge in the presence of Re who is in the sky and Geb who is in the land. Hail to you, magistrates of the gods! The Osiris, this ḫ3-nḥt, is justified with you on this day, as Horus is justified against his enemies, this good day of accession. May they cause that the Osiris, this sA.t-HD-Htp, is justified on this day, against her male and female enemies, against those male and female that hate her, those who will do judgment in front of her in this hour, in this month, in this year.
I,22,d  
(N)  
mi $m^3$-hrw $h_r$ hrw-f pw n $h[T,w]$  
as Horus is justified this, his day of accession,

I,23,a  
(X)  
-  

I,23,b  
(M)  
$mi$ ndm $ib$ n ss.t $hrw=s$ pw n $hn.t$  
as the heart of Isis is sweet this, her day of rowing.

I,23,c  
(K)  
iw $i.t,n$ ss-s $hr$ [r3. wy-f $m$
$m^3$-hrw]  
Her son Horus took his two lands in justification.

Spell 8 follows

Amino-acid code:  
-KRDRKNRDNR-NMDL

Appendix 3.7.7.  
MC105

I,19,b  
(K)  
$dd$-mdw $r(s).w$ n.w ss$\_w$  
$ms^3$-hrw $m$ hr-t$n$r
Recitation of the spells of recitations of justification in the necropolis.

I,19,c  
(R)  
$hbs$ $tS$ $\_h$.n rh.wy  
The land is hacked up after the two rivals fought,

I,19-20,d-a  
(D)  
$\ddot{s}d$. $n$ rd.wy-sny $\ddot{s}d$. wt n$n$r(.$w$)  
$m$ iw$\_n$w
their two feet dug out the sacred pool in Heliopolis.

I,20,b  
(R)  
[iy] $dl$wy $dzb$.($w$) $m$ s$h-f$  
Thoth comes, adorned with his dignity.

I,20,c  
(K)  
s$h$.n $sw$ im.$w$ [m]-hr $pl$.ty  
wr.ty htp. <t>_y $hr-s$
Atoum has ennobled him under the strength, the two great ladies are satisfied because of it.

I,21,a  
(R)  
tm $\_h$ $hnm$ $htm$  
The fighting comes to an end, the tumult is stopped,

I,21,b  
(N)  
$\ddot{h}m$ $sd.t$  
the flame is quenched,

I,21,c  
(R)  
$\ddot{i}_{d}$ $d$r.$w$ $tp$-$cw$ $ds$ $t$ n$n$r(.$t$)  
while the anger is censed before the divine tribunal,

I,21,d  
(D)  
$\ddot{h}$ $ms.t$-$sn$ $r$ wdf$-$mdw $m$-b$\ddot{s}h$ $gb$b  
may they sit in order to judge in the presence of Geb.

I,22,a  
(N)  
$i.n$ $hr$-$tn$ $sr$.w $p$.t $sr$.w $tS$  
Hail to you, magistrates of the sky, magistrates of the land!

I,22,b  
(R)  
$ms^3$-hrw wsir $\ddot{s}d$i $tn$ $hr$-$tn$ $m$ hrw $pn$  
The Osiris, this $\ddot{s}d$i, is justified with you on this day,

I,22,c  
(X)  
-  

I,22,d  
(N)  
$mi$ $m^3$-hrw $h_r$ hrw-f $pw$ n h$[T,w]$  
as Horus is justified this, his day of accession.

I,23,a  
(M)  
$ndm$ $ib$ n $\ddot{s}d$i $tn$ $m$ hrw $pn$  
May the heart of this $\ddot{s}d$i be sweet on this day,

I,23,b  
(D)  
$mi$ ndm $ib$ ss.t $hrw=s$ pw n $hn.t$  
as the heart of Isis is sweet this, her day of making music,

I,23,c  
(L)  
$\ddot{i}.n$ ss-s $hr$ [r3. wy-f($y$) $im-f$ $m$
$m^3$-hrw]  
after her son Horus took his two lands with him in justification.

Spell 8 follows

Amino-acid code:  
-KRDRKNRDNR-NMDL

Appendix 3.7.8.  
S10C

I,19,b  
(X)  
-  

656
The land is hacked up after the two rivals fought,

their two feet dug out the sacred pool in Heliopolis.

Thoth comes, adorned with his dignity

Atoum has ennobled him with the strength of the two ladies, who are satisfied because of him.

The fighting comes to an end, the tumult is stopped,

the flame is quenched,

while the anger is censed before the divine tribunal,

they will sit, so that he performs judgment in the presence of Geb.

Hail to you, magistrates of the sky, magistrates of the land!

The Osiris, this ir, is justified with you on this day,

as Horus is justified this, his day of accession.

May the heart of the Osiris, this ir be sweet with you on this day,

as the heart of Isis is sweet with her son Horus, this, her day of making music,

after your son Horus took his two lands in justification.

Spell 8 follows

**Amino-acid code:**
-RNRLRNRLNR-NKKN

**Appendix 3.7.9.**

T9C

The land is hacked up after the two rivals fought,

their two feet dug out the sacred pool in Heliopolis.

Thoth comes, adorned with his dignity

Atoum has ennobled him under strength, the two great ladies are satisfied because of it.

The fighting comes to an end, the tumult is stopped,

the flame is quenched,

may the anger be censed before the tribunal of...
the gods.

I,21,d (D) ḫms.t sn r wdšt-mdw < m > -bsḥḥ may they sit in order to judge in the presence of Geb.

I,22,a (D) i. nd ḫr=t.sn sr.w p.t ts Hail to you, magistrates of the sky and land!

I,22,b (R) mšˁ-hrw wsir bwšw pn ḫr=t.sn m hrw pn The Osiris, this bwšw, is justified with you on this day,

I,22,c (X) -

I,22,d (N) mi mšˁ-hrw ḫr hrw=f pw n ḫ. w as Horus is justified this, his day of accession.

I,23,a (L) nḏm ib bwšw pn ḫr=t.sn m hrw pn May the heart of this bwšw be sweet with them on this day,

I,23,b (D) ni ḫw ḫwš(,w) m sˁḫ=f as the heart of Isis is sweet this, her day of making music,

I,23,c (I) it.n ss=s ḫr tšwy im m ḫrw mšˁ.w after her son Horus took the two lands there with a true voice.

Spell 8 follows

Amino-acid code:
-RDRIRNKDDR-NLDI

Appendix 3.7.10. T1NY

I,19,b (X) -

I,19,c (R) ḫbs tš չḥz.n ṛḥ.wy The land is hacked up after the two rivals fought,

I,19-20,d-a (M) šd.n rd. wyšsn(y) šd.wy ṇṯr(.w) their two feet dug out the sacred pool in m [iwnw] Heliopolis.

I,20,b (R) iy ḫwty ḫwš(.w) m sˁḫ=f Thoth comes, adorned with his dignity.

I,20,c (H) sˁḥ.n sw [itm.w] m-ḥr ph.[ṛ]ly wr[.ty] ṣ.ṭy ḫt[.ty ḫr=f] Atoum has ennobled him under strength, the two very great ladies are satisfied because of him.

I,21,a (R) [t]m չḥz ḫm ḫn[n.w] The fighting comes to an end, the tumult is stopped,

I,21,b (M) iḥm sq.d.t the flame is quenched,

I,21,c (R) ṭḏ ḫsr.w ṭp-.wy ḫšd.s.t [ḥṛr.(t)] while the anger is censed before the divine tribunal,

I,21,d (N) ḫms.t r wdšt-mdw m-bšḥ gb[b] which sat in order to judge in the presence of Geb.

I,22,a (D) i. nd ḫr=t<n> sr.w [p.t ts] Hail to you, magistrates of the sky and land!

I,22,b (N) di-ṯn mšˁ-hrw [wsir n(y)-sw-ʾkr pn m hrw [pn] May they cause that the Osiris, this n(y)-sw-ʾkr, is justified on this day,

I,22,c (K) [r ḫr.jy w-field r ḫr.jy[w]l.ʃ r] mšḏ.w [r mšḏ.w] r ir[,]w r-ʃ r ir.wt r-ʃ [r ir.t(y)]-sn wdšt-mdw ḫšt-f m hrw pn against his male enemies, against his female enemies, against those males that hate, against those females that hate, against those males that acted against him, against those females that acted against him, against they who will do judgment in front of him on this day,

I,22,d (I) mi mšˁ-hrw ḫr hrw=f n ḫ. w as Horus is justified (on) his day of accession.

I,23,a (X) -
I, 23, b (L) \( \text{mi} \text{ m3}-\text{hrw} \ 35[.t] \text{ hrw}=s \text{ n} \text{ hnt} \) as Isis is justified (on) her day of resting
I, 23, c (H) \( \text{it.n} \text{ sz=ts} \) after her son took.

Pyramid Texts spell 134 follows

Amino-acid code:
-RMRHRMRNDNKI-LH

Appendix 3.7.11. T1L

I, 19, b (X) -
I, 19, c (R) xbs tA [aHA.n r]H.wy The land is hacked up after the two rivals fought,
I, 19-2, d-a (K) Sd.n rd.wy Sd.ti nTr m iwnw the two feet dug that which the god will dig in Heliopolis.
I, 2, b (R) iy DHwty DbA(.w) m saH=f Thoth comes, adorned with his dignity.
I, 2, c (G) saH.n sw nb-tm m-Xr pH[.ty] wr.ty Htp Hr=f The lord of all has ennobled him under the strength of the two ladies, who are satisfied because of him.
I, 21, a (R) tm [aHA] Htm Xnn.w The fighting comes to an end, the tumult is stopped,
I, 21, b (K) iaxm sD.t the flame is quenched,
I, 21, c (L) idi dSr.w tp-a.wy DADA.t mi-qd while the anger is censed before the entire tribunal,
I, 21, d (I) Hms r wDA-mdw m-bAH gbb which sat in order to judge in the presence of Geb.
I, 22, a - I, 23, c (X) -

Spell 8 follows

Amino-acid code:
-RKRGRLKI-------
Appendix 3.8.  Spell 8

Appendix 3.8.1.  B3Bo

1,24,a (M)  i.ndx hr-t<tn d3d.t ntr wd.f.t(i)=s dhwty-nht tn

1,24,b (R)  hr dd[.t.n=s hm.t(i)] ndm(t(i) n ksnt s

1,25,a (R)  phr hzs c'hr m-szs

1,25,b (M)  m3c-hrw wsir dhwty-nht [tn] m-b3h gbb ir.y-p<.t ntr.w

1,26,a (R)  hr ntr pf wd< s(y) hft rh=s

1,26,b (R)  [c'hr] .n=s swh.t<s m tp<s] m3c.t<s m hzs.t<s

1,26,c (R)  hft.yw<s m kmw.w

1,27,a (R)  it.n=s i<s.t<s nb.t m m3c-hrw

Spell 9 follows

Amino-acid code:
MRRMRRRR

Appendix 3.8.2.  B2Bo

1,24,a (K)  i.ndx hr-t<tn d3d.t ntr wd.f.t sw wsir dhwty-nht

1,24,b (R)  hr dd.t.n=f hm(.w) ndm(.w) n ksnt s-f

1,25,a (M)  phr hzs dhwty-nht c'hr m-szs

1,25,b (K)  [m3c-h]rw wsir dhwty-nht m-b3h gbb ir.y-p<.t ntr.w

1,26,a (M)  hr ntr pf wd< sw hft rl.t.n-f

1,26,b (R)  c'hr.n-f swf.t<s m tp<f m3c.t<f m hzs.t<f

1,26,c (R)  hft.yw<f m kmw.w

1,27,a (N)  it.n-f i<s.t<f nb(.t) m m3c-hrw

Spell 9 follows

Amino-acid code:
KRMKMRHRN
Appendix 3.8.3.  

B4Bo

1,24,a (L)  
\[i.\text{nd} \ hr=t \ d\dd{3}.t \ ntr \ w\dd{e}=.t \ sw \ wsir \ d\hwyty-n\dd{n}t \ tn\]
Greetings to you, tribunal of the god, who judges her, the Osiris, this \textit{d\hwyty-n\dd{n}t},

1,24,b (M)  
\[hr \ \dd{d}.t.n \ d\hwyty-n\dd{n}t \ tn \ \dd{h}m.(i) \ n\dd{d}m.kwi \ n \ k\dd{s}n.t=i\]
because of that which this \textit{d\hwyty-n\dd{n}t} has said, being ignorant, I being sweet and before I became difficult.

1,25,a (K)  
\[phr \ h\dd{s}.i \ w\dd{r} \ m-s\dd{\dd{3}} \ d\hwyty-n\dd{n}t\]
The one that envelopes is behind me, the one that stands is behind \textit{d\hwyty-n\dd{n}t},

1,25,b (L)  
\[m-b\dd{\dd{3}} \ gbb \ iry-p\dd{\dd{.}}t \ ntr.w\]
in the presence of Geb, the chiefest of the gods.

1,26,a (R)  
\[hr \ ntr \ pf \ w\dd{e}^\dd{c} \ sw \ h\dd{f}t \ r\dd{\dd{h}}=f\]
under this god who judges him in accordance with that which he knows.

1,26,b (R)  
\[w\dd{h}r \ n-f \ sw.t=f \ m \ tp-f \ m-s\dd{\dd{3}}.t=f \ m \ h\dd{3}.t=f\]
He has stood up, his plume on his head, his truth on his brow,

1,26,c (R)  
\[h\dd{f}t.yw=f \ m \ kmw.w\]
his enemies are as the birds.

1,27,a (R)  
\[i\dd{t}.n-f \ i\dd{\dd{3}}.t=f \ nb.t \ m \ m-s\dd{\dd{3}}-\dd{h}rw\]
He has taken all his possessions in justification.

\textit{Spell 9 follows}

\textit{Amino-acid code:}
\texttt{LMKLRRRR}

Appendix 3.8.4.  

B1P

1,24,a (R)  
\[i.\text{nd} \ hr=t \ d\dd{3}.t \ ntr \ w\dd{e}=.t \ sw \ wsir \ spi \ p[n] \ im=s\]
Greetings to you, tribunal of the god, who judges him, the Osiris, this \textit{spi}, in it,

1,24,b (K)  
\[hr \ \dd{d}.t.n-i \ \dd{h}m.ki \ n\dd{h}m.ki \ n\dd{d}m.ki \ n \ k\dd{s}n.t=i\]
because of that which I have said, being ignorant, young and sweet, before I became difficult.

1,25,a (L)  
\[phr.w \ h\dd{s}.i \ w\dd{r} \ m-s\dd{\dd{3}}-i\]
Those that envelop are behind me, those that stand are behind me,

1,25,b (R)  
\[m-s\dd{\dd{3}}-\dd{h}rw \ [w\dd{sl}]r \ spi \ p[n] \ m-b\dd{\dd{3}}h \ [gb]b\]
while the Osiris, this \textit{spi}, is justified in the presence of Geb.

1,26,a (K)  
\[hr \ ntr \ pf \ w\dd{e}^\dd{c} \ sw \ h\dd{f}t=f\]
Sunder the god who judges him in front of him

1,26,b (R)  
\[w\dd{h}r \ n-f \ sw.t=f \ m \ tp-f \ m-s\dd{\dd{3}}.t=f \ m \ h\dd{3}.t=f\]
He has stood up, his plume on his head, his truth on his brow,

1,26,c (R)  
\[h\dd{f}t.yw=f \ m \ kmw.w\]
his enemies are as the birds.

1,27,a (R)  
\[i\dd{t}.n-f \ i\dd{\dd{3}}.t=f \ nb.t \ m \ m-s\dd{\dd{3}}-\dd{h}rw\]
He has taken all his possessions in justification.

\textit{Spell 9 follows}

\textit{Amino-acid code:}
\texttt{RKLRKRRR}

Appendix 3.8.5.  

B6C

1,24,a (R)  
\[i.\text{nd} \ hr=t \ d\dd{3}.t \ ntr \ w\dd{e}=.t \ sw \ wsir \ h\dd{3}-n\dd{h}t \ pn \ im=s\]
Greetings to you, tribunal of the god, who judges him, the Osiris, this \textit{h\dd{3}-n\dd{h}t}, in it,

1,24,b (L)  
\[hr \ \dd{d}.t.n=f \ \dd{h}m.(w) \ hr \ \dd{d}.t.n=f \ n\dd{h}l[n.(w)\]
because of that which he has said being
ndm(.w)] ksn(.w)

ignorant, because of that which he has said being young, sweet and being in difficulty.

The one that envelopes is behind him, the one that stands is behind him, while the Osiris, this hz-nht, is justified in the presence of Geb.

Sunder this god who judges him under him.

He has stood up, the plume on his head, his truth on his brow,

his enemies are as the birds.

He has taken all his possessions in justification.

Amino-acid code:
RLRRLMRN

Appendix 3.8.6. B4C

Greetings to you, tribunal of the god, who judges the Osiris, this s2.t-hd-htp, in it on this day, because of that which he has said, because of that which he has done, being ignorant and young, before this s2.t-hd-htp became difficult against him.

The one that envelopes is behind the Osiris, this s2.t-hd-htp, the one that stands is behind the Osiris, this s2.t-hd-htp, while the Osiris, this s2.t-hd-htp, is justified, even beside Geb, under this god who judges the case in accordance with that which he knows.

He is justified, his plume is on his head, truth is on his brow, his enemies are as the birds.

Amino-acid code:
IIIINKR-

Appendix 3.8.7. MC105

Greetings to you, tribunal of the god, she who will judge the Osiris, this šdl, in it on this day, because of that which she has said, because of
that which she has done, being ignorant and young, before she became difficult.

Those that envelop are behind the Osiris, this ădi, those that stand are behind this ădi, while this ădi is justified against her male enemies and against her female enemies, in the presence of Geb, under this god who judges the case in accordance with that which he knows.

This ădi has stood up in the presence of Geb, her plume on her head, her truth on her brow, her enemies are as the birds.

Spell 9 follows

Amino-acid code:
HHNHNLR-

Appendix 3.8.8. S10C

Greetings to you, tribunal of the god, they who judge the Osiris, this ăr, because of that which the Osiris, this ăr, has done, being ignorant or knowledgeable, before he became difficult.

Those that envelop are behind the Osiris, this ăr, those that stand are behind the Osiris, this ăr.

The Osiris, this ăr, has gone forth, while he is justified in the presence of Geb, his plume on his head, his truth on his brow, his enemies are as the birds.

Spell 9 follows

Amino-acid code:
GGH--IR-

Appendix 3.8.9. T9C

Greetings to you, tribunal of the god, they who will judge the Osiris, this bwsw, in it on this day, because of that which he has said and done, being ignorant and young, before he became difficult.

Those that envelop are behind the Osiris, this ăhr. w h3 ăsir śdî tn ăhř. w m-s3 śdî tn

These ăsir, these that stand are behind the Osiris, this ăhř. w, while this ăhř. w is justified against her male

I,25,a

...that which she has done, being ignorant and young, before she became difficult.

Those that envelop are behind the Osiris, this ădi, those that stand are behind this ădi, while this ădi is justified against her male

I,25,b

...enemies and against her female enemies, in the presence of Geb, under this god who judges the case in accordance with that which he knows.

I,25,c

...This ădi has stood up in the presence of Geb, her plume on her head, her truth on her brow, her enemies are as the birds.

I,26,a

...while this ăsir is justified against her male enemies and against her female enemies, in the presence of Geb, under this god who judges the case in accordance with that which he knows.

I,26,b

...This ădi has stood up in the presence of Geb, her plume on her head, her truth on her brow, her enemies are as the birds.

I,26,c

...One of the amunet images parsley seeds, young, before she became difficult.

I,27,a

...Spell 9 follows

Amino-acid code:
HHNHNLR-

Appendix 3.8.8. S10C

Greetings to you, tribunal of the god, they who judge the Osiris, this ăr, because of that which the Osiris, this ăr, has done, being ignorant or knowledgeable, before he became difficult.

Those that envelop are behind the Osiris, this ăr, those that stand are behind the Osiris, this ăr.

The Osiris, this ăr, has gone forth, while he is justified in the presence of Geb, his plume on his head, his truth on his brow, his enemies are as the birds.

Spell 9 follows

Amino-acid code:
GGH--IR-

Appendix 3.8.9. T9C

Greetings to you, tribunal of the god, they who will judge the Osiris, this bwsw, in it on this day, because of that which he has said and done, being ignorant and young, before he became difficult.

Those that envelop are behind the Osiris, this ăhr. w h3 ăsir bwsw pn ăhř. w m-s3
bwsw pn

I,25,a (G)  ms²-hrw bwsw pn r hft.ywt=f m-bšh gbb  
bwsw, those that stand are behind this bwsw, while this bwsw is justified against his male and female enemies in the presence of Geb.

I,26,a (I)  hr ntr pf wd' hft rh=f
under this god who judges in accordance with that which he knows.

I,26,b (H)  'ḥ=.n bwsw pn m-bšh gbb šw.t=f m tp=f ms².t m ū².t=f
This bwsw has stood up in the presence of Geb, his plume on his head, truth on his brow.

I,26,c (M)  hft.ywt m ̣kmw
the enemies are as the bird.

I,27,a (X)
Spell 9 follows

Amino-acid code
EENG-IHM-

Appendix 3.8.10.  T1L

I,24,a (Q)  ms²-hrw wsir imsw pn
The Osiris, this imsw, is justified,

I,24,b (Q)  ḫr dd.t=f nhm(w) ḫr ir.t.n=f ḥm(w) n šw [n ksn].t=f
because of that which he says being young, because of that which he has done being ignorant to him, before he became difficult.

I,25,a (G)  pḥr.w ū².t=f 'ḥ=.w m-sš=f
Those that envelop are behind him, those that stand are behind him,

I,25,b (E)  'ḥ=.n imsw pn ḫrw=f ms²(.w) r hft.w-f
after this imsw stood up, his voice being true
r hft.ywt=f r ir.t(y)=sn wd'-mdw ū²n-k m [hr]w pn
against his male enemies, against his female enemies, against they who will perform judgment together with you on this day.

I,26,a (X)

I,26,b (G)  'ḥ=.n imsw pn šw[t]=f m [tp]-f
ms²[t]-f m ū².t=f
This imsw has stood up, his plume on his head, his truth on his brow,

I,26,c (K)  hft.ywt=f hft.ywt=f m ̣kmw
his male enemies and his female enemies are as the bird.

I,27,a (M)  ṭ.n=f iš.t=f m ms²-hrw
He has taken his possessions in justification.

Amino-acid code
QQGE-GKM

Spell 9 follows
Appendix 3.9. Spell 9

Appendix 3.9.1. B3Bo

I,27,b (X) -
I,27-28,c-a (R) $i.n\text{d} \ h\text{r}-k \ d\text{h}w\text{t} \ y \ i\text{m}y \ h\text{t}p \ n\text{t}r. \ w$
$\text{h}n^c \ d\text{s}s.t \ nb.t \ n\text{tt} \ \text{h}n^c-k$
Greetings to you, Toth, in whom is the peace of the gods and the entire tribunal which is with you.

I,28,b (R) $w\text{d}-k \ p\text{r}r-s\text{n} \ m \ h\text{s}f.w \ w\text{sir}$
$d\text{h}w\text{t}y-n\text{h}t \ t\text{m}$
May you command that they go forth at the approach of the Osiris, this $d\text{h}w\text{t}y-n\text{h}t$, so that they may hear all that she says which is good on this day,

I,29,a (R) $n\text{tt} \ t\text{w}t \ i\text{s} \ \text{h}w.t \ w\text{b}n.t \ m \ t\text{s} \ n\text{t}r$
because it is truly you, this plume which rises in the land of the god,

I,29,b (R) $i\text{n}.t.n \ w\text{sir} \ n \ h\text{r}$
which Osiris brought to Horus.

I,29-30,c-a (M) $s[m].n.n-f \ s[y) \ m \ t\text{p}-f \ r \ m\text{t}n\text{w}.t$
$\text{ms}^c-h\text{r}w \ r \ h\text{f}t.y\text{w}-f \ r \ h\text{f}t.y\text{w}-f$
He has set it on his head as a reward of justification against his male enemies, against his female enemies.

I,30,b (R) $s\text{w}t \ f\text{f}s \ h\text{r}.w\text{y} \ s\text{t}h \ n-f$
He is the one who crushes the testicles of Seth for him,

I,30,c (M) $n \ s\text{k}<s-f> \ m-t-f$
he did not perish, he did not die,

I,30-31,d-a (R) $t\text{w}t \ s\text{b}s \ p\text{w} \ m\text{s}.w \ i\text{m}n.t\text{t}$
you are that star which the west will bring forth, which he does not destroy, which he does not destroy,

I,31,b (R) $i\text{w}\text{t}y \ s\text{k}-f \ i\text{w}[t\text{y} \ h]\text{t}m-f$
this $d\text{h}w\text{t}y-n\text{h}t$ will not perish, she will not be destroyed,

I,31,c (R) $n \ s\text{k} \ d\text{h}w\text{t}y-n\text{h}t \ t\text{n} \ n \ h\text{t}m-s$
not any restraint of evil will be placed against the Osiris, this $d\text{h}w\text{t}y-n\text{h}t$, is said by Atoum.

I,31-32,d-a (M) $n \ w\text{d} \ s\text{d}b \ n\text{b} \ d\text{w} \ r \ w\text{sir}$
$d\text{h}w\text{t}y-n\text{h}t \ t\text{n} \ i\text{n} \ i\text{m}.w$
As for anything evil which they say, and which was done against the Osiris, this $d\text{h}w\text{t}y-n\text{h}t$, in the presence of Geb,

I,32,b (R) $i\text{r} \ h.t \ n\text{b}(t) \ d\text{w}.t \ qd.t-s\text{n} \ i\text{r}.t \ r$
$w\text{sir} \ d\text{h}w\text{t}y-n\text{h}t \ t\text{n} \ m-b\text{s}h \ g\text{b}\text{b}$
they are against them, they will be against them.

I,33,a (R) $i\text{w}[n]^{-s}\text{n} \ [r-s]n \ w\text{m}-s\text{n} \ r-s\text{n}$

I,33,b (X) -
I,33,c (X) -

Spell 10 follows

Amino-acid code
-RRRRRMRMRRRRMRRR--

Appendix 3.9.2. B2Bo

I,27,b (M) $n\text{g} \ h\text{r} \ n \ d\text{h}w\text{t}y \ h\text{r}n^c \ d\text{s}s.t-f$
Greetings to Toth and his tribunal.

I,27-28,c-a (M) $i.n\text{d} \ h\text{r}-k \ d\text{h}w\text{t}y \ h\text{n}^c \ d\text{s}s.t \ nb.t \ n\text{tt} \ h\text{n}^c-k$
Greetings to you, Toth and the entire tribunal that is with you.

I,28,b (M) $w\text{d}-k \ p\text{r}r-s\text{n} \ m \ h\text{s}f.w\text{sir}$
May you command that they go forth at the
approach of the Osiris $\textit{dhwty-nht}$, so that they hear all that he says which is good on this day,

because it is truly this plume, which rises in the land of the god,

which Osiris brought to Horus,

so that he will set it on his head as a reward of justification against his male and female enemies.

He is the one who crushes the testicles of Seth for him,

he does not perish, who does not die,

you are that star which the west will bring forth, which he does not destroy, which he does not destroy.

$\textit{dhwty-nht}$ will not perish, he will not be destroyed,

not any restraint of evil will be placed against the Osiris $\textit{dhwty-nht}$, is said by Atoum.

As for anything evil which they say against $\textit{dhwty-nht}$ in the presence of Geb, they are against them, they will be against them.

Greetings to you, Toth, in whom is the peace of the gods and the entire tribunal which is with you.

May you command that they go forth at the approach of the Osiris, this $\textit{dhwty-nht}$, so that all that she says which is good on this day is heard.

Because it is truly you, this plume which rises in the land of the god,

which Osiris brought so that he will set it on his head as a reward, so that he is justified against his male and female enemies.

He is the one who crushes the testicles of Seth

Amino-acid code
MMMRMRKRKRMMRKMKM--

Appendix 3.9.3. B4Bo

Greetings to you, Toth, in whom is the peace of the gods and the entire tribunal which is with you.

May you command that they go forth at the approach of the Osiris, this $\textit{dhwty-nht}$, so that all that she says which is good on this day is heard.

Because it is truly you, this plume which rises in the land of the god,

which Osiris brought so that he will set it on his head as a reward, so that he is justified against his male and female enemies.

He is the one who crushes the testicles of Seth

666
Amino-acid code
-RRMRMLRRRRKLRN--

Appendix 3.9.4. B1P

I,30,c (R) n sk=f n mt=f for him, he did not perish, he did not die,
I,30-31,d-a (R) twt sbz pw ms.w inn.t which he does not destroy, which he does not destroy.
I,31,b (R) iwty sk-f iwty htm-f you are truly that star which the good west
I,31,c (K) n sk dhwyty-nht in n shtm will bring forth
I,31-32,d-a (L) n wd sd=W nb.w dw r wsir this dhwyty-nht will not perish, this dhwyty-nht
I,32,b (R) (ir) h.t nb.t dd.t-t sn ir.t r As for anything which they say, and which
I,33,a (N) iw{t}+sn r+sn was done against the Osiris, this dhwyty-nht, in
I,33,b (X) - the presence of Geb,
I,33,c (X) -

Spell 10 follows

Greetings to you, Toth, in whom is the treasure

May you command that they go forth at your approach, Osiris, this spi

so that they hear all that he says which is good on this day,

because it is truly him, this plume is that which rises in the land of the god,

which Osiris brought to Horus,

so that he will set it on his head as a reward of his justification against his enemies.

he is the one who crushes the testicles of Seth for him,

he did not perish, he did not die,

you are truly that star which the good west will bring forth,

which he does not destroy, does not destroy,

who does not do a abode of all restraint of evil against the Osiris, this spi, by Atoum.

As for anything which they say and which they will do against the Osiris, this spi, in the presence of Osiris, in the presence of Geb, they are against them, they will be against

I,30, c (R) n sk=f n mt=f
I,30-31,d-a (R) twt sbz pw ms.w inn.t
I,31,b (R) iwty sk-f iwty htm-f
I,31,c (K) n sk dhwyty-nht in n shtm
I,31-32,d-a (L) n wd sd=W nb.w dw r wsir
I,32,b (R) (ir) h.t nb.t dd.t-t sn ir.t r
I,33,a (N) iw{t}+sn r+sn
I,33,b (X) -
I,33,c (X) -

Amino-acid code
-RRMRMLRRRRKLRN--

Appendix 3.9.4. B1P

I,27,b (X) -
I,27-28,c-a (K) i.n h=r-k dhwyty imy htm.t
I,28,b (K) wd=k prr+sn m [hsf]+k wsir
I,28,c (R) sqm+sn dd.t+f nb.t nfr m hrw
I,29,a (K) ntt swt is sw.t tw pw wbn.t m
I,29,b (R) in.t+n wsir n hr
I,29-30,c-a (I) smm-f s(y) m tp+f r mtnw.t n.t
I,30,b (R) sw+fs h.r.w+y sw h r n=f
I,30,c (R) n sk=f n mt=f
I,30-31,d-a (M) [twt] is sbz pw ms.w inn.t
I,31,b (M) iwty sk<+f> htm-f
I,31,c (X) -
I,31-32,d-a (I) iw+ty dmi sd=W nb dw r wsir
I,32,b (K) ir h.t nb.t dd.t-t sn ir.t+sn r wsir
I,33,a (M) iw+sn r+sn wbn+sn r+sn
Greetings to you, Toth, in whom is the peace of the gods and the entire tribunal which is with you.

May you command that they go forth at the approach of the Osiris, this ḫ3-nḥt, so that they hear all that he says which is good on this day,

because it is truly you, this plume which rises in the land of the god,

which Osiris brought to Horus, so that he will set it upon his head as a reward of justification against his male enemies, against his female enemies.

He is the one who crushes the testicles of Seth, who he did not destroy, who he did not destroy, because you are truly that star which the good west brought forth,

who he did not destroy and destroy.

there is no placing of any restraint of evil against the Osiris, this ḫ3-nḥt, is said by Atoum.

As for anything evil which they say, and which was done against the Osiris, this ḫ3-nḥt, evil is in the presence of Osiris and Geb,

they are against them, they will be against them.

Amino-acid code
-KKRKRIRRMM-IKM--

Appendix 3.9.5.  B6C

I,27,b  (X)  -
I,27-28,c-a  (R)  indx hr=k dhwty imy htp ntr.w
hn=g3d3.t nb.t ntt hnf=k
I,28,b  (R)  wd-k prr-sn m hsf.w wsir
ḫ3-nḥt pn
I,28,c  (R)  smn-sn qd.t-f nb.t nfr m hrw
pn
I,29,a  (L)  n twt is šw.t tw wbn.t m ts ntr
I,29,b  (R)  in.t.n wsir n hr
I,29-30,c-a  (H)  smn-f s(y) m tp-f r mtny.t
ms-hrw [r hft.yw=f r hft.ywt=f
nfr.t
I,30,b  (M)  swt [š] hr.wy stš
I,30,c  (L)  iwty sk.n-f iwty ḫtm.n-f
I,30-31,d-a  (K)  n twt is sbš pw ms.n ḫnm.tt
nfr.t
I,31,b  (K)  iwty sk.<n-f> ḫtm.n-f
I,31,c  (X)  -
I,31-32,d-a  (H)  n wd.t sḏb nb qw r wsir
ḫ3-nḥt pn i in ḫnm.w
I,32,b  (L)  ir ḥ.t nb.t qw.t qd.t-sn ir.t r
wsir ḫ3-nḥt pn qw m-bḥ wsir
gbb
I,33,a  (R)  iw{ŋ}+sn [r]-sn wmn-sn r+sn
I,33,b  (X)  -
I,33,c  (X)  -

Spell 10 follows

Amino-acid code
-RRRLRHMLKK-HLR--

Appendix 3.9.6.  B4C

I,27,b  (X)  -

668
Greetings to you, Toth, in whom is the peace of the gods and the entire tribunal which is with you.

May you command that they go forth at the approach of the Osiris, this Šdī, which Osiris brought to Horus, so that they hear all that she says on this day, because it is truly he, this plume which rises in the land of the god, which Osiris brought to Horus, so that he will set it upon his head as his reward of justification.

He is the one who crushes the testicles of Seth, he did not perish, he did not die, you are that star, the warden of the west, which the west will bring forth, he does not perish, he does not die, this Šs.št-Ḥtp will not perish, this Šs.št-Ḥtp will not be destroyed, there is no placing of any restraint of evil against him by Atoum.

as for anything they say and will do against him, they are against them, who are for them against them.

Amino-acid code
-RLKIRGNRLLLGIK--

Appendix 3.9.7. MC105

Greetings to you, Toth, in whom is the peace of the gods and this tribunal which is with you.

May you command that they go forth at the approach of this Šdī so that it may hear her words, of this Šdī, which are good on this day, because it is truly the Osiris, this Šdī, this plume which rises in the land of the god, which Osiris brought to his son Horus, so that he will set it upon his head as your reward of his justification.

He has crushed the testicles of Seth, the Osiris, this Šdī, did not die, she did not perish, she was not destroyed,
Spell 12 follows

Amino-acid code

-NNLHNEKNRNRHRRMM

Appendix 3.9.8.  S10C

<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,27,b</td>
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<tr>
<td>1,27-28,c-a</td>
<td>(L)</td>
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<td>1,28,b</td>
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<td>(I)</td>
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<td>1,29,a</td>
<td>(G)</td>
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<td>(N)</td>
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<td>(R)</td>
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<td>1,30,b</td>
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<td>1,30,c</td>
<td>(I)</td>
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<td>1,30-31,d-a</td>
<td>(X)</td>
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<tr>
<td>1,31,b</td>
<td>(X)</td>
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<td>1,31,c</td>
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<td>1,31-32,d-a</td>
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<td>1,32,b</td>
<td>(G)</td>
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<td>1,33,a</td>
<td>(L)</td>
</tr>
<tr>
<td>1,33,b</td>
<td>(R)</td>
</tr>
</tbody>
</table>

Greetings to you, Toth, in whom is the peace of the gods, and the divine tribunal which is with you.

May you command that they go forth at the approach of the Osiris, this ir, so that they hear the words of the Osiris, this ir, which are good on this day.

because it is truly the Osiris, this plume is that which rises in the land of the god which Osiris brought to his son Horus, so that he will set it upon his head as the reward of justification.

He has crushed the testicles of Seth, the Osiris, this ir did not die, he was not destroyed.

There is no placing of any restraint of evil against him by Atoum, by the gods, by the spirits, by all the people.

As for that which they say, and which was done, anything evil against the Osiris, this ir, they existed.

This is what they said:
I,33,c  (K)  
ms\(^r\) - hrw  wsir  ir  pn  r  hft.  ywt[f]  
the Osiris, this ir, is justified against his male and female enemies, they who will do 
judgement of his thing on this day.

Spell 10 follows

Amino-acid code
- LRIGNRNL---QGLRK

Appendix 3.9.9.  
T9C

Appendix 3.9.10.  
T1L

He is the one that crushes the testicles of Seth, 
who he did not destroy, who he did not destroy, 
the Osiris, this imsw did not perish.

| I,27,b | (X) | i.n nd  hr-k  dhw ty  iny  htp  ntr. w  
Greetings to you, Toth, in whom is the peace of the gods and this tribunal which is with you. |
| I,27-28,c-a | (N) | i.n  hr-k  dhw ty  iny  htp  ntr. w  
ln\(^r\)  ds3.t  tw  ntt  ln\(^r\)  sk |
| I,28,b | (N) | wd+k  pr=sn  \(<m>\)  hsf. w  
May you command that they go forth at the approach of this bwsw, |
| I,28,c | (H) | sdm=sn  mdw  bwsw  p  \(<n>\)  nfr  
so that they may hear the words of this bwsw which are good on this day, |
| I,29,a | (E) | hfr-ntr  is  n  ir  bwsw  pn  \(\swt  t(w)\)  
because truly this bwsw did not do (it), this plume is that which rises in the land of the god, |
| I,29,b | (N) | in.t.n  wsir  \(<n>\)  ss-f  hr  
which Osiris brought to his son Horus, |
| I,29-30,c-a | (R) | smn-f  s(y)  m  tp-f  r  mtnw.t  
so that he will set it upon his head as the reward of justification. |
| I,30,b | (I) | f\(^s\)\(^r\)  n-f  hr.wy  stš  
He has crushed the testicles of Seth, |
| I,30,c | (N) | n  mt  wsir  bwsw  pn  n  sk-f  n  
the Osiris, this bwsw did not die, he did not perish, he was not destroyed, |
| I,30-31,d-a | (R) | t\(\swt\)  sb\(\swt\)  pw  ms.w  imm.t  
you are that star which the west will bring forth, |
| I,31,b | (N) | iwty  sk.n-f  iwty  htm.n-f  
who he did not destroy, who he did not destroy. |
| I,31,c | (R) | n  sk  bwsw  pn  n  htm-f  
this bwsw will not perish, he will not be destroyed, |
| I,31-32,d-a | (C) | n  wd  sdb  nb  gw  r  bwsw  pn  in  
not any restraint of evil will be placed against this bwsw by Atoum, by all the people. |
| I,32,b | (E) | ir  h.t  ntr.t  tsdn  irr.t  tsn  r  
as for everything which they say, and which they do against this bwsw, which is evil, |
| I,33,a | (N) | iw{h}  n-f  ss-f  
they are against them. |
| I,33,b | (R) | gdt.n-sn  pw  
This is what they said: |
| I,33,c | (L) | ms\(^r\) - hrw  bwsw  pn  \(<r>\)  
This bwsw is justified against his male and female enemies on this day. |

Spell 12 follows

Amino-acid code
- NNHENRINRNCENRL
I,30,d-l,33,c  (X) -
Spell 769 (second part) follows

Amino-acid code
--------NH--------
Appendix 3.10. Spell 10

Appendix 3.10.1. B3Bo

I,33,d (R)  
\[ h\text{3} wsir \text{ dhwty-nht tn wdf}(\text{.w}) n-t sb\text{3} \]
\[ in ss\text{s.t} \]  
Ho Osiris, this \text{dhwty-nht}, the portal is opened for you by Seshat,

I,34,a (R)  
\[ wp.(w) n-t w3.wt nfr.wt in wp-w3.wt \]  
while good roads are opened for you by Wepwawet.

I,34,b (R)  
\[ nn ntr wdb sw hr dd.t.n=f \]  
There is no god who turns himself back upon that which he has said.

I,34,c (R)  
\[ dd.t.n=f pw \]  
This is what he has said:

I,34,d-a (R)  
\[ ms\text{3}-hrw wsir \text{ dhwty-nht tn r hft.yw}s \]
\[ r hft.ywt=s \]  
The Osiris, this \text{dhwty-nht}, is justified against her male enemies, against her female enemies,

I,35,b (X)  
-  
against those who will do judgement against her on this day.

I,35,c (R)  
\[ r ir.t(y)=sn wdf-mdw hft=s m hrw pn \]  

Spell 11 follows

Amino-acid code
RRRRR-R

Appendix 3.10.2. B2Bo

I,33,d (M)  
\[ h\text{3} wsir \text{ dhwty-nht wdf}(\text{.w}) n-k sb\text{3} \]
\[ in ss\text{s.t} \]  
Ho Osiris \text{dhwty-nht}, the portal is opened for you by Seshat,

I,34,a (R)  
\[ wp.(w) n-k w3.wt nfr.(w)t in wp-w3.wt \]  
while good roads are opened for you by Wepwawet.

I,34,b (R)  
\[ nn ntr wdb sw hr dd.t.n=f \]  
There is no god who turns himself back upon that which he has said.

I,34,c (R)  
\[ dd.t.n=f pw \]  
This is what he has said:

I,34,d-a (M)  
\[ ms\text{3}-hrw wsir \text{ dhwty-nht r hft.yw}t=s \]  
The Osiris \text{dhwty-nht} is justified against his male and female enemies,

I,35,b (X)  
-  
against those who will do judgement against on this day.

I,35,c (N)  
\[ r ir.t(y)=sn wdf-mdw hft m hrw pn \]  

Spell 11 follows

Amino-acid code
MRRRM-N

673
Appendix 3.10.3.  B4Bo

1,33,d  (R)  $h\bar{z}$ wsir $dhwyty$-$n\text{ht}$ $tn$ $wd\bar{f}$-$(w)$ $n-k$ $sb\bar{z}$ in $ss\bar{s}$-$t$  Ho Osiris, this $dhwyty$-$n\text{ht}$, the portal is opened for you by Seshat,
1,34,a  (M)  $wp$-$(w)$ $n-k$ $w$(s)$t$  while the road is opened for you.
1,34,b  (R)  $nn$ $nt$ $wdb$ $sw$ $hr$ $qd.t.n\text{-}f$  There is no god who turns himself back upon that which he has said.
1,34,c  (X)  -  This $dhwyty$-$n\text{ht}$ is justified against her male and female enemies,
1,34,d-a  (K)  $ms^c$-$hrw$ $dhwyty$-$n\text{ht}$ $tn$ $r$ $hft.yw$  
1,35,b  (X)  -  against those who will do judgement against her on this day.
1,35,c  (R)  $r$ $ir.t$(y)$=sn$ $wd\bar{f}$-mdw $hft$-$s$ $m$ $hrw$ $pn$  

Spell 11 follows

Amino-acid code
RRMR-K-R

Appendix 3.10.4.  B1P

1,33,d  (R)  $h\bar{z}$ wsir $[spi$ $p]n$ $wd\bar{f}$-$(w)$ $n-k$ $sb\bar{z}$ in $ss\bar{s}$-$t$  Ho Osiris, this $spi$, the portal is opened for you by Seshat,
1,34,a  (R)  $wp$-$(w)$ $n-k$ $w$(s)$t$ $nt$ $r$ $w$(s)$t$ $tn$ $wp$-$(w)$ $w$(s)$t$  while good roads are opened for you by Wepwawet.
1,34,b  (R)  $nn$ $nt$ $wdb$ $sw$ $hr$ $qd[.t,n]$-$f$  There is no god who turns himself back upon that which he has said.
1,34,c  (R)  $qd.t.n\text{-}f$ $pw$  This is what he has said:
1,34,d-a  (L)  $ms^c$-$hrw$ $wsir$ $spi$ $pn$ $r$ $hft.yw$  The Osiris, this $spi$, is justified against the enemies,
1,35,b  (R)  $hm.t-r\bar{z}$  etcetera
1,35,c  (M)  $r$ $ir.t$(y)$=sn$ $wd\bar{f}$-mdw $hft$-$k$ $m$ $hrw$ $pn$  against those who will do judgement against you on this day.

Spell 11 follows

Amino-acid code
RRRRRLRM

Appendix 3.10.5.  B6C

1,33,d  (R)  $h\bar{z}$ wsir "$h\bar{z}$-$n\text{ht}$ $pn$ $wd\bar{f}$-$(w)$ $n-k$ $sb\bar{z}$ in $ss\bar{s}$-$t$  Ho Osiris, this "$h\bar{z}$-$n\text{ht}$, the portal is opened for you by Seshat,
1,34,a  (R)  $wp$-$(w)$ $n-k$ $w$(s)$t$ $nt$ $r$ $w$(s)$t$ $tn$ $wp$-$(w)$ $w$(s)$t$  while good roads are opened for you by Wepwawet.
1,34,b  (R)  $nn$ $nt$ $wdb$ $[s]$-$w$ $<hr>$ $qd.t.n\text{-}f$  There is no god who turns himself back upon that which he has said.
1,34,c  (R)  $qd.t.n\text{-}f$ $pw$  This is what he has said:
1,34,d-a  (R)  $ms^c$-$hrw$ $wsir$ "$h\bar{z}$-$n\text{ht}$ $pn$ $r$ $hft.yw$-$f$  The Osiris, this "$h\bar{z}$-$n\text{ht}$, is justified against his
male enemies, against his female enemies,

against those who will do judgement against on this day.

**Amino-acid code**
RRRRR-N

**Appendix 3.10.6. B4C**

<table>
<thead>
<tr>
<th>Line</th>
<th>Amino Acid Code</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,33,d</td>
<td>(K)</td>
<td>iw wqf(.w) n=t [sb3 in sšt.t]</td>
</tr>
<tr>
<td>1,34,a</td>
<td>(K)</td>
<td>[iw wp(.w) n=t w3.w t nfr.wt in wp-w3.wt]</td>
</tr>
<tr>
<td>1,34,b</td>
<td>(R)</td>
<td>nn nṯr ṯḏb sw ḫr dd.t.n=f</td>
</tr>
<tr>
<td>1,34,c</td>
<td>(R)</td>
<td>dd.t.n=f pw</td>
</tr>
<tr>
<td>1,34-d-a</td>
<td>(I)</td>
<td>m3r-ḥrw wsir sš.t-ḥḏ.htp [tn] r ḫft.yw(t){f}šs</td>
</tr>
<tr>
<td>1,35,b</td>
<td>(R)</td>
<td>ḫm.t-rz</td>
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<tr>
<td>1,35,c</td>
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<td>-</td>
</tr>
</tbody>
</table>

**Amino-acid code**
KKRRIR-

**Appendix 3.10.7. MC105**

<table>
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<tr>
<th>Line</th>
<th>Amino Acid Code</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,33,d</td>
<td>(N)</td>
<td>[wqf(.w) sb3] n wsir Šdi tn in [sšt.t]</td>
</tr>
<tr>
<td>1,34,a</td>
<td>(N)</td>
<td>[wp(.w) w3.t n wsir] Šdi tn in wp-w3.wt</td>
</tr>
<tr>
<td>1,34,b</td>
<td>(R)</td>
<td>[nn nṯr ṯḏb sw ḫr dd.t.n=f]</td>
</tr>
<tr>
<td>1,34,c</td>
<td>(R)</td>
<td>[dd.t.n=f pw]</td>
</tr>
<tr>
<td>1,34-d-a</td>
<td>(R)</td>
<td>m3r-ḥrw wsir Šdi [tn r ḫft.ywšš r ḫft.ywšš]š</td>
</tr>
<tr>
<td>1,35,d</td>
<td>(M)</td>
<td>r msḏḏ.w s(y) r ms[dḏ.w t(s) r ḫfr].w ršš r ḫfr.wt ršš</td>
</tr>
<tr>
<td>1,35,c</td>
<td>(R)</td>
<td>r ḫfr.t(y)-sn [wqf-ḥḏw ḫfšš m ḫrw] pn</td>
</tr>
</tbody>
</table>

**Amino-acid code**
NNRRRMR
Appendix 3.10.8. S10C

I,33,d (N) [wḏt(.w) sbšz n wsir ir pn in šš.t] The portal is opened for the Osiris, this ir, by Seshat.
I,34,a (N) [wp(.w)] ws.t n wsir ir pn in wp-wš.wt while the road is opened for the Osiris, this ir, by Wepwawet.
I,34,b (R) n[n] nṯr wḏb sw hr qḏ[t.n=šf] There is no god who turns himself back upon that which he has said.
I,34,c (M) qḏ[t.n=šn pw This is what they have said:
I,34,d-a (H) msz’.hrw wsir ir pn r hft.yw[=f] The Osiris, this ir, is justified against his enemies,
I,35,d (K) r irr.wt [r=š f msḏḏ.wt] sw against those males and females who act against him, against those males and females who hate him,
I,35,c (N) [r ir].t(y)=šn wḏt-mdw hft m [hrw pn] against those who will do judgement against on this day.

Spell 13 follows

Amino-acid code
NNRMHKN

Appendix 3.10.9. T9C

I,33,d (L) wḏt(.w) sbšz n bwšw pn in šš.t The portal is opened for the Osiris, this bwšw, by Seshat.
I,34,a (L) wp(.w) ws.t n bwšw pn in wp-pš.wt while the road is opened for this bwšw, by Wepwawet.
I,34,b (R) n[n] nṯr wḏb sw hr qḏ[t.n=šf] There is no god who turns himself back upon that which he has said.
I,34,c (R) qḏ[t.n=šn pw This is what he has said:
I,34,d-a (R) msz’.hrw bwšw pn m hrw pn r hft.yw[=f] This bwšw is justified on this day against his male and female enemies,
I,35,d (L) msḏḏ.wt sw irr.wt those male and female who hate him, those females that act
I,35,c (K) sn wḏt-mdw hft m hrw p <n> (of) them who judge against on this day.

Spell 27 follows

Amino-acid code
LLRRRLK
Appendix 3.11. Spell 11

Appendix 3.11.1. B3Bo

I,35,e (R) \( iwi=k \, sp \, sn.w \, in \, n-k \, tw \, i \, iwi=k \, sp \, sn.w \)

May you come, may you come, while \( tw \) is brought to you. Oh, may you come, may you come,

I,36,a (R) \( in \, n-k \, tw \, wr \)

while \( tw \) the great one is brought to you.

I,36,b (R) \( phr \, h3 \, wsir \, dhwty-nht \, tn \)

Those that envelop are around the Osiris, this \( dhwty-nht \),

I,36,c (R) \( ir-tn \, gd.t=s \, nb.t \)

may you do everything that she says.

I,36,d-e (R) \( dy \, n=s \, is \, ntr.w \, my \, ir-tn \, ntr.w \)

Give adoration to her gods, come, gods,

I,37,a (M) \( msz-tn \, s(y) \, pr[t.i \, m \, htp] \)

so that you see her going forth in peace,

I,37,b (R) \( hrw=s \, ms(f.w) \, r \, hft.yw=s \)

her voice being true against her enemies

I,37,c (R) \( it.n=s \, wrr.ty=s \)

She took her two crowns of UE,

I,37,d (R) \[hnt.n=s\] \( ns[.wt \, gbb] \)

she was in front of the of the thrones of Geb.

I,37,e (X) -

I,37,f (X) -

I,38,a (R) \( nhm.n=s \, hdd=s \, ky \)

she has taken possession while she destroys the other.

Spell 12 follows

Amino-acid code
RRRRRMRRR--R

Appendix 3.11.2. B2Bo

I,35,e (R) \( iwi=k \, sp \, sn.w \, in \, n-k \, tw \, i \, iwi=k \, sp \, sn.w \)

May you come, may you come, while \( tw \) is brought to you. Oh, may you come, may you come,

I,36,a (R) \( in \, n-k \, tw \, wr \)

while \( tw \) the great one is brought to you.

I,36,b (M) \( phr \, h3 \, wsir \, dhwty-nht \)

Those that envelop are around the Osiris \( dhwty-nht \),

I,36,c (M) \( ir-tn \, gd.t=s \, nb[t.] \)

those who did everything that he says.

I,36,d-e (R) \( dy \, n=s \, is \, ntr.w \, my \, ir-tn <n> \, ntr.w \)

Give adoration to him gods, come, gods,

I,37,a (R) \( msz-tn \, sw \, pr(.w) \, m \, htp \)

so that you see him, going forth in peace,

I,37,b (M) \( hrw=f \, ms(f.w) \, r \, hft.yw=t \)

his voice being true against his male and female enemies.

I,37,c (N) \( it.n=f \, wrr.t \)

He took the crown of UE,

I,37,d (R) \( hnt.n=f \, ns.wt \, gbb \)

he was in front of the thrones of Geb.

I,37,e (X) -

I,37,f (X) -

I,38,a (R) \( nhm.n=f \, hdd=f \, ky \)

he has taken possession, while he destroys the other.

Spell 12 follows

Amino-acid code
RRMMRRMMR--R

677
### Appendix 3.11.3.  B4Bo

<table>
<thead>
<tr>
<th>Line</th>
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<th>Translation</th>
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<tr>
<td>I,35,e</td>
<td>(R)</td>
<td><em>iwi-k sp sn.w in n-k tw i iwi-k sp sn.w</em></td>
</tr>
<tr>
<td>I,36,a</td>
<td>(R)</td>
<td>*in n-k <em>tw</em>-<em>wr</em></td>
</tr>
<tr>
<td>I,36,b</td>
<td>(R)</td>
<td><em>phr h3 wsir dhwty-nht t tn</em></td>
</tr>
<tr>
<td>I,36,c</td>
<td>(R)</td>
<td><em>ir-<em>tn</em> gd.t=s nb(.t)</em></td>
</tr>
<tr>
<td>I,36,d-e</td>
<td>(N)</td>
<td><em>im.y n-s i3 ntr.w my ir-<em>tn</em> ntr.w</em></td>
</tr>
<tr>
<td>I,37,a</td>
<td>(K)</td>
<td><em>ms-<em>tn</em> s(y) pr.(i) m pr-s m htp</em></td>
</tr>
<tr>
<td>I,37,b</td>
<td>(K)</td>
<td><em>ms^f-hrw=s r mt.w=s</em></td>
</tr>
<tr>
<td>I,37,c</td>
<td>(R)</td>
<td><em>iw it.n-s wrt.ty=s</em></td>
</tr>
<tr>
<td>I,37,d</td>
<td>(R)</td>
<td><em>htn.n-s ns.wt gbb</em></td>
</tr>
<tr>
<td>I,37,e</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>I,37,f</td>
<td>(X)</td>
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</tr>
<tr>
<td>I,38,a</td>
<td>(M)</td>
<td><em>nhm.n-f hgd-s ky</em></td>
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**Spell 12 follows**

#### Amino-acid code

RRRRNKRRR--M

### Appendix 3.11.4.  B1P

<table>
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<th>Line</th>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>I,35,e</td>
<td>(M)</td>
<td><em>iwi-k [sp] sn.w in n[-k t]w[t] iwi sp sn.w</em></td>
</tr>
<tr>
<td>I,36,a</td>
<td>(M)</td>
<td><em>in n-k twt in n-k twt wr</em></td>
</tr>
<tr>
<td>I,36,b</td>
<td>(N)</td>
<td><em>phr.w h3 wsir spi pn</em></td>
</tr>
<tr>
<td>I,36,c</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>I,36,d-e</td>
<td>(N)</td>
<td><em>im.y n-f i3 ntr.w my ir-<em>tn</em> ntr.w</em></td>
</tr>
<tr>
<td>I,37,a</td>
<td>(L)</td>
<td><em>msn-<em>tn</em> sw wsir spi pn pr(.w) m htp</em></td>
</tr>
<tr>
<td>I,37,b</td>
<td>(R)</td>
<td><em>hrw-f ms^f(.w) r hft.yw-f</em></td>
</tr>
<tr>
<td>I,37,c</td>
<td>(M)</td>
<td><em>it.n-f wrt.t-f</em></td>
</tr>
<tr>
<td>I,37,d</td>
<td>(R)</td>
<td><em>htn.n-f ns.wt gbb</em></td>
</tr>
<tr>
<td>I,37,e</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>I,37,f</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>I,38,a</td>
<td>(K)</td>
<td><em>nhm.n-f hgd sw ky hmt-r3</em></td>
</tr>
</tbody>
</table>

**Spell 12 follows**

#### Amino-acid code

MMN-NLRMRR--K
Appendix 3.11.5.  B6C

I,35,e  (K)  iwi=k sp sn.w
I,36,a  (R)  in n-k tw wr
I,36,b  (R)  phr hz wsir ḫ3-ḥnḥ pn
I,36,c  (X)  -
I,36,d-e (R)  dy n=f  ḫ3 ntr.w my ḫ3-tn ntr.w
I,37,a  (R)  mṣ-tn sw pr.(w) m ḥtp
I,37,b  (L)  ḫrw msṣ.(w) r ḥt.ṣ-tw=ḫ
I,37,c  (N)  ḫ3 n=f wrr.t
I,37,d  (M)  ḫnt-f ns.wt gbb
I,37,e  (X)  -
I,37,f  (X)  -
I,38,a  (L)  nhm.n-f ḫḏ sw ky

May you come, may you come, while tw the great one is brought to you. Those that envelop are around the Osiris, this ḫ3-ḥnḥ.

I,35,e  (L)  iwi sp sn.w=k min ir tw iwi sp sn.w=k
I,36,a  (R)  in n-k tw [wr]
I,36,b  (R)  [phr] ḫ3 wsir ss.t-ḫḏ-ḥṭp tn
I,36,c  (X)  -
I,36,d-e (M)  ḫ3 n=f is my
I,37,a  (L)  mṣ-tn sw iy.w m ḥtp
I,37,b  (X)  -
I,37,c  (N)  ḫ3 n=f wrr.t
I,37,d  (R)  ḫnt-f ns.wt gbb
I,37,e  (X)  -
I,37,f  (X)  -
I,38,a  (L)  nhm.n-f ḫḏ sw ky

May you come, may you come, while tw the great one is brought to you, may this ḫḏ come, while the other destroys it.

Spell 12 follows

Amino-acid code
KRR-RRLNM--L

Appendix 3.11.6.  B4C

I,35,e  (L)  iwi sp sn.w=k min ir tw iwi sp sn.w=k
I,36,a  (R)  in n-k tw [wr]
I,36,b  (R)  [phr] ḫ3 wsir ss.t-ḫḏ-ḥṭp tn
I,36,c  (X)  -
I,36,d-e (M)  ḫ3 n=f is my
I,37,a  (L)  mṣ-tn sw iy.w m ḥtp
I,37,b  (X)  -
I,37,c  (N)  ḫ3 n=f wrr.t
I,37,d  (R)  ḫnt-f ns.wt gbb
I,37,e  (X)  -
I,37,f  (X)  -
I,38,a  (L)  nhm.n-f ḫḏ sw ky

May you come, may you come today, who made tw, may you come, may you come, while tw the great one is brought to you. Those that envelop are around the Osiris, this ss.t-ḫḏ-ḥṭp.

I,35,e  (I)  iwi=k sp sn.w in n-k t]w iwi sp sn.w ṣḏi tn
I,36,a  (R)  in n-k tw wr
I,36,b  (R)  phr hz wsir ḫ3-ḥnḥ pn
I,36,c  (X)  -
I,36,d-e (M)  ḫ3 n=f is my
I,37,a  (L)  mṣ-tn sw iy.w m ḥtp
I,37,b  (X)  -
I,37,c  (N)  ḫ3 n=f wrr.t
I,37,d  (R)  ḫnt-f ns.wt gbb
I,37,e  (X)  -
I,37,f  (X)  -
I,38,a  (L)  nhm.n-f ḫḏ sw ky

May you come, may you come today, who made tw, may you come, may you come, while tw the great one is brought to you, may this ṣḏi come, may this ṣḏi come, while the other destroys it.

Spell 13 follows

Amino-acid code
LRR-MI-NR--I

Appendix 3.11.7.  MC105

I,35,e  (I)  [iwi=k sp sn.w in n-k t]w iwi sp sn.w  ṣḏi tn
I,36,a  (R)  in n-k tw wr
I,36,b  (R)  phr hz wsir ḫ3-ḥnḥ pn
I,36,c  (X)  -
I,36,d-e (M)  ḫ3 n=f is my
I,37,a  (L)  mṣ-tn sw iy.w m ḥtp
I,37,b  (X)  -
I,37,c  (N)  ḫ3 n=f wrr.t
I,37,d  (R)  ḫnt-f ns.wt gbb
I,37,e  (X)  -
I,37,f  (X)  -
I,38,a  (L)  nhm.n-f ḫḏ sw ky

May you come, may you come, while tw is brought to you, may this ṣḏi come, may this ṣḏi come, while the other destroys it.
I,36,a (N)  
in n=s [tw=s]  
while her tw is brought to her.

I,36,b (N)  
[pfr.w ḫz] wsir šdī tn  
Those that envelop are around the Osiris, this šdī.

I,36,c (X)  
-  

I,36,d-e (K)  
rd.y n+s iṣ my  

I,37,a (H)  
[mšn-tn] wsir šdī tn pr.(t)i m [pr wsir šdī tn m ḫtp  
while adoration is given to her. Come,

I,37,b (X)  
-  

I,37,c (D)  
[iṭ.n šdī tn] wrr.t  
This šdī took the crown of UE,

I,37,d (N)  
hnt.n šdī [tn ns.wt gbb  
this šdī was in front of the thrones of Geb.

I,37,e (M)  
[iṭ.n šdī] tn mš-ḥrw  
this šdī has taken justification,

I,37,f (M)  
iw.c.n [šdī tn ...]  
this šdī has inherited ...

I,38,a (H)  
[nh]m.n šdī tn ḫq=s [ky]  
this šdī has taken possession, while she destroys the other.

Book of the Dead chapter 68 follows

Amino-acid code
INN-KH-DNMMH

Appendix 3.11.8. T9C

I,35,e (H)  
iwi=k sp sn.w in n-k tw=k iwi sp sn.w bwsw pn  
May you come, may you come, while your tw is brought to you. May this bwsw come, may this bwsw come,

I,36,a (N)  
in n=f tw=f  
while his tw is brought to him.

I,36,b (K)  
pfr.w ḫš bwsw pn  
Those that envelop are around this bwsw.

I,36,c (X)  
-  

I,36,d-e (L)  
dy n+f iṣ my  
Give adoration to him and come,

I,37,a (G)  
[mšn-t] wsir bwsw pn pr(.w) m pr ḫr ir.t-f  
so that you see the Osiris, this bwsw, going forth from the house, because of his eye.

I,37,b (X)  
-  

I,37,c (D)  
[iṭ.n bwsw pn wrr.t  
This bwsw took the crown of UE,

I,37,d (N)  
xnt.n bwAw pn ns.wt gbb  
this bwsw was in front of the thrones of Geb.

I,37,e (K)  
iṭ.n bwsw pn  
this bwsw has taken.

I,37,f (X)  
-  

I,38,a (X)  
-  

Book of the Dead chapter 68 follows

Amino-acid code
HNK-LG-DNK--
Appendix 3.12. Spell 12

Appendix 3.12.1. B3Bo

I,38,b (R) \( \text{wsir } \text{dhwty-nht } \text{tn } \text{pr.n=t} \text{ wr.ti } \text{r} \text{s.t}\) The Osiris, this \( \text{dhwty-nht} \), you went forth really great,

I,38,c (R) \( \text{mi } \text{pr.t } \text{r} \text{s.(w) wr.(w)} \) even like the going forth of \( \text{Re} \), really great,

I,39,a (R) \( \text{hr } \text{gs isb.t } \text{n p.t} \) upon the eastern side of the sky.

I,39,b (R) \( \text{ntr.w } \text{mdw } \text{hr-tp-n } \text{hr} \) The gods who speak on behalf of \( \text{Horus} \),

I,39,c (R) \( \text{shr-tn } \text{n-f sth} \) while you overthrow Seth for him.

I,39,d (M) \( \text{ntsn } \text{mdw=sn } \text{hr-tp-n } \text{wsir } \text{dhwty-nht } \text{tn} \) They will speak on behalf of the Osiris, this \( \text{dhwty-nht} \),

I,40,a (R) \( \text{shr-w=sn } \text{n-s } \text{lft.yw=sn } \text{lft[t].yw[t]=s} \) that which they overthrow for her are her male enemies and her female enemies.

I,40,b-d (X) -

Spell 13 follows

Amino-acid code
RRRRRMR---

Appendix 3.12.2. B2Bo

I,38,b (M) \( \text{wsir } \text{dhwty-nht } \text{pr.n-k } \text{wr.t(i) } \text{r} \text{s.t(i)} \) The Osiris \( \text{dhwty-nht} \), you went forth really great,

I,38,c (R) \( \text{mi } \text{pr.t } \text{r} \text{s.(w) wr.(w)} \) even like the going forth of \( \text{Re} \), really great,

I,39,a (N) \( \text{hr } \text{isb.t } \text{n p.t} \) upon the east of the sky.

I,39,b (N) \( \text{ntr.w } \text{mdw } \text{hr-tp } \text{hr} \) The gods who speak on behalf of \( \text{Horus} \),

I,39,c (N) \( \text{shr-tn } \text{n-f sth} \) while you overthrow Seth for him.

I,39,d (K) \( \text{i.ntsn } \text{mdw=sn } \text{hr-tp } \text{dhwty-nht} \) They will speak on behalf of \( \text{dhwty-nht} \),

I,40,a (N) \( \text{shr-sn } \text{n-f } \text{lft.ywt=f} \) while they overthrow his male and female enemies for him.

I,40,b-d (X) -

Spell 13 follows

Amino-acid code
MRNNKNKN---

Appendix 3.12.3. B4Bo

I,38,b (R) \( \text{wsir } \text{dhwty-nht } \text{tn } \text{pr.n=t} \text{ wr.t(i) } \text{r} \text{s.t(i)} \) The Osiris, this \( \text{dhwty-nht} \), you went forth really great,

I,38,c (R) \( \text{mi } \text{pr.t } \text{r} \text{s.(w) wr.(w)} \) even like the going forth of \( \text{Re} \), really great,

I,39,a (R) \( \text{hr } \text{gs isb.t } \text{n p.t} \) upon the eastern side of the sky.

I,39,b (R) \( \text{ntr.w } \text{mdw } \text{hr-tp-n } \text{hr} \) The gods who speak on behalf of \( \text{Horus} \),

I,39,c (R) \( \text{shr-tn } \text{n-f sth} \) while you overthrow Seth for him.

I,39,d (L) \( \text{ntsn } \text{mdw=t-n } \text{sw } \text{hr-tp-n } \text{wsir } \text{dhwty-nht } \text{tn} \) You will speak of it on behalf of the Osiris, this \( \text{dhwty-nht} \),

I,40,a (M) \( \text{shr-tn } \text{n-s } \text{lft.ywt=s} \) while you overthrow her male and female
682

I,40,b-d (X) -
> Spell 13 follows

**Amino-acid code**
RRRRRLM---

**Appendix 3.12.4. B1P**

I,38,b (R)  wsir spi pn pr.n-k wr.ti  s.ti
I,38,c (R)  mi pr.t r w.r.w  s.w
I,39,a (N)  h r isb.t p.t
I,39,b (N)  ntr.w mdw hr-tp h r
I,39,c (N)  shr=sn n-f stŠ
I,39,d (I)  i.ntsn mdw=sn wsir spi pn
I,4,a (K)  h r n-f hft.yw=f
I,40,b-d (X) -
> Spell 13 follows

**Amino-acid code**
RRRNNNIK---

**Appendix 3.12.5. B15C**

I,38,b (R)  wsir dhwty-nht pn [pr.n]=k wr.ti  s.ti
I,38,c (R)  mr pr.t r w.(.w)  s(.w)
I,39,a (M)  h r isb.t n.t p.t
I,39,b (R)  ntr.w mdw hr-tp-n h r
I,39,c (N)  shr=sn n-f stŠ
I,39,d (H)  nts[n] mdw=sn n wsir dhwty-nht pn
I,40,a (N)  shr=sn n-f hft.yw=f
I,40,b-d (X) -
> Spell 13 follows

**Amino-acid code**
RRMRNHN---

**Appendix 3.12.6. B6C**

I,38,b (K)  wsir ḫz-nht pn pr.n-k pr.n-k wr.t(i)
I,38,c (R)  mi pr.t r w.(.w)  s(.w)
I,39,a (N)  h r isb.t p.t
I,39,b (R)  ntr.w mdw hr-tp-n h r
I,39,c (M)  shr n-f stŠ
I,39,d (G)  i\.w nts[n] mdw=sn n ḫz-nht pn
I,40,a (L)  shr=sn hft.yw=f

The Osiris, this spi, you went forth really great,
even like the going forth of Re, really great,
upon the east of the sky.
The gods who speak on behalf of Horus,
while they overthrow Seth for him.
They will speak for the Osiris, this spi,
while his enemies fall for him.

The Osiris, this dhwty-nht, you went forth really
great,
even like the going forth of Re, really great,
upon the east of the sky.
The gods who speak on behalf of Horus,
while they overthrow Seth for him.
They will speak for this dhwty-nht,
while they overthrow his male and female
enemies.

Amino-acid code
KRNRMGL---

Appendix 3.12.7.  B4C

Spell 13 follows

Appendix 3.12.8.  MC105

Spell 14 follows

Amino-acid code
RRKNNEI---

Appendix 3.12.9.  S10C

Spell 14 follows

Amino-acid code
LNRDKQR-R-

Appendix 3.12.9.  S10C

683
I,39,a (L)  [hr gs] isb.t p.t  
I,39,b (N)  ngr].w mdw [hr]-tp hr  
I,39,c (N)  shrsn n-f stš  
I,39,d (C)  ntsn [mdw=sn hr-tp wsir] ir pn  
I,40,a (H)  shrsn n-f hft.yw]-f  
I,40,b (M)  ms[d]d.wt sw  
I,40,c (R)  ir.(t)y]-sn wfd^-mdw [hft=f m hrw pn]  
I,40,d (X)  
Spell 14 follows

Amino-acid code  
RRLNNCHMR-

Appendix 3.12.10.  T9C

I,38,b (I)  wsir bwsw pn pr-k wr.t(i)  tsn.t(i)  
I,38,c (N)  mi pr.t r' wr(w)  tsn.w  
I,39,a (R)  hr gs isb.t n p.t  
I,39,b (K)  nfr.w mdw.t(y)=sn hr gs hr  
I,39,c (L)  shrsn n-f hft.yw tmdw sw  
I,39,d (D)  i.tnsn mdw=sn hr-tp bwsw pn  
I,40,a (N)  shrsn n-f hft.yw=f  
I,40,b (K)  hm.t-rš  
I,40,c (N)  ir.(t)y]-sn wfd^-mdw hft bwsw pn  
I,40,d (X)  
Spell 14 follows

Amino-acid code  
INRKLDNKN-

Appendix 3.12.11.  T2C

I,38,b (H)  pr.n=k wr.ti ['tš.ti]  
I,38,c (R)  [mi pr.t] r' wr(w)  tsn.w  
I,39,a (R)  [hr] gs isb.ty n p.t  
I,39,b (M)  nfr.w mdw=sn hr-tp hr  
I,39,c (N)  shrsn n-f stš  
I,39,d (N)  nts[n] mdw=sn ndgi pn  
I,40,a (N)  s[n]r=sn hft.yw=f  
I,40,b (L)  ir.wt r=fsdd.wt [sw]  
I,40,c (N)  ir.(t)y]-sn wfd^-mdw hft ndgi pn  

You went forth really great,  
even like the going forth of Re, really great,  
on the eastern side of the sky.  
The gods, they speak even on behalf of Horus,  
while they overthrow Seth for him.  

The gods who will speak on behalf of Horus  
while they overthrow Seth for him.  
They will speak on behalf of Horus, this ir,  
while they overthrow his enemies for him,  
those male and females that hate him,  
those who will do judgment against him on this day.

The Osiris, this bwsw, may you go forth really great,  
like the going forth of Re, really great,  
on the eastern side of the sky.  
The gods, they speak even on behalf of Horus,  
while they overthrow enemies and those who hate him for him.

The gods who will speak on the side of Horus,  
while they overthrow enemies and those who hate him for him.

They will speak on behalf of the Osiris, this ir,  
while they overthrow his enemies for him,  
those who will do judgment against him on this day.

The gods, they speak even on behalf of Horus,  
while they overthrow Seth for him.  
They will speak for this dšgi,  
while they overthrow his male and female enemies for him,  
those who will do judgment against this dšgi on
Recitation: Spells of causing a tomb to prosper for the spirit in the necropolis, a spell of opening the tomb for the ka of the honoured dead dṣgī.

Spell 14 follows

Amino-acid code
HRRMNNNLMN
Appendix 3.13. Spell 13

Appendix 3.13.1. B3Bo

| I,41,a  | (R)  | h₃ wsir ḏḥwty-nḥt tn | Ho, Osiris, this ḏḥwty-nḥt,
| I,41,b  | (R)  | pr.n=t m pr=t m s.t=t m bw [nb] n.t(y)=t im | you went forth from your house, from your seat, from any place in which you are,
| I,41-42,c-a | (R) | m ḫr m.CopyTo-hrw iwCopy. n=f iwCopy | as Horus, justified, after he inherited the inheritance,
| I,42,b  | (R)  | ḥps.n=f ḥps | after he has powered his power.
| I,42,c  | (R)  | pr mCopy²-hrw m-bṣḥ ḗḏḏs.t tw n.t nṯ.r.p y.t dp.y.t iwn.(y.t) | Go forth, justified in the presence of this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis,
| I,43,a  | (R)  | mi pr.t ḫr ḏḥw[f m.CopyTo³] r stḥ | like the going forth of Horus, his voice being true against Seth,
| I,43,b  | (R)  | m-bṣḥ ḗḏḏs.t tw n.t nb gm.wt | in the presence of this tribunal of the lord of suffering.

Spell 14 follows

Amino-acid code
RRRRRRRR

Appendix 3.13.2. B2Bo

| I,41,a  | (M)  | h₃ wsir ḏḥwty-nḥt | Ho, Osiris ḏḥwty-nḥt,
| I,41,b  | (R)  | pr.n=k m pr=k m s.t=k m bw nb n.t(y)=k im | you went forth from your house, from your seat, from any place in which you are,
| I,41-42,c-a | (R) | m ḫr m.CopyTo²-hrw iwCopy. n=f iwCopy | as Horus, justified, after he inherited the inheritance,
| I,42,b  | (R)  | ḥps.n=f ḥps | after he has powered his power.
| I,42,c  | (R)  | pr mCopy²-hrw m-bṣḥ ḗḏḏs.t tw n.t nṯ.r.p y.t dp.y.t iwn.(y.t) | Go forth, justified in the presence of this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis,
| I,43,a  | (R)  | mi pr.t ḫr ḏḥw[f m.CopyTo³] r stḥ | like the going forth of Horus, his voice being true against Seth,
| I,43,b  | (R)  | m-bṣḥ ḗḏḏs.t tw n.t nb gm.wt | in the presence of this tribunal of the lord of suffering.

Spell 14 follows

Amino-acid code
MRRRRRRR

Appendix 3.13.3. B4Bo

| I,41,a  | (R)  | h₃ wsir ḏḥwty-nḥt tn | Ho, Osiris, this ḏḥwty-nḥt,
| I,41,b  | (R)  | pr.n=t m pr=t m s.t=t m bw nb n.t(y)=t im | you went forth from your house, from your seat, from any place in which you are,
| I,41-42,c-a | (R) | m ḫr m.CopyTo²-hrw iwCopy. n=f iwCopy | as Horus, justified, after he inherited the
I,42,b  (R) \(hps.n-f\) \(hps\) inheritance, after he has powered power.
I,42,c  (M) \(pr.n-t\) \(hrw-t\) \(ms^r\) \(m\) \(d\delta d.t\) \(tw\) \(n.t\) \(ntr.w\) \(p.yt\) \(dp.yt\) \(iwn.yt\) You went forth, your voice true with this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis, after he has powered that which he has powered.
I,43,a  (M) \(mi\) \(pr.t\) \(hr\) \(ms^r-\)\(hrw-f\) \(r\) \(s^g\) \(wd^f\) like the going forth of Horus, while he is justified against Seth, the one who is judged, in the presence of this tribunal of the lord of suffering.
I,43,b  (R) \(m-bsh\) \(d\delta d.t\) \(tw\) \(n.t\) \(nb\) \(gm.wt\)

Spell 14 follows

Amino-acid code
RRRRMMR

Appendix 3.13.4.  B1P

I,41,a  (R) \(hz\) \(wsir\) \(spi\) \(pn\) Ho, Osiris, this \(spi\),
I,41,b  (M) \(pr.n-k\) \(m\) \(s.t-k\) \(m\) \(pr-k\) \(m\) \(bw\) you went forth from your seat, from your house, from any place in which you are,
I,41-42,c-a  (R) \(m^r hr\) \(ms^r-\)\(hrw\) \(iw^e\) \(n-f\) \(iw^e\) as Horus, justified, after he inherited the inheritance, after he has powered power.
I,42,b  (R) \(hps[.n]-f\) \(hps\) Go forth, while he is justified in the presence of this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis,
I,42,c  (K) \(pr\) \(ms^r-\)\(hrw-f\) \(m-bsh\) \(d\delta d.t\) \(tw\) \(n.t\) \(ntr.w\) \(p.yt\) \(dp.yt\) \(iwn.yt\) like the going forth of Horus, while he is justified against the one who is judged, in the presence of this tribunal of the lord of suffering.
I,43,a  (K) \(mi\) \(pr.t\) \(hr\) \(ms^r-\)\(hrw-f\) \(r\) \(wd^f\)
I,43,b  (R) \(m-bsh\) \(d\delta d.t\) \(tw\) \(n.t\) \(nb\) \(gm.wt\)

Spell 14 follows

Amino-acid code
RMRRKKR

Appendix 3.13.5.  B15C

I,41,a  (R) \(hz\) \(wsir\) \(dhwt\) \(nht\) \(pn\) Ho, Osiris, this \(dhwt\) \(nht\),
I,41,b  (K) \(pr.n-k\) \(m\) \(s.t-k\) \(m\) \([pr]=k\) \(m\) \(bw\) you went forth from your seat, from your house, from the place in which you are,
I,41-42,c-a  (M) \(m^r hr\) \(ms^r-\)\(hrw\) \(iw^e\) \(n-f\) \(iwnw\) as Horus, justified, after he inherited Heliopolis, after he powered that which he has powered.
I,42,b  (M) \(hps.n-f\) \(hps.n-f\) Go forth while you are justified
I,42,c  (L) \(pr\) \(ms^r-\)\(hrw-k\) \(m\) \(d\delta d.t\) \(tw\) \([n.t]\) \(nb\) \(gm.w[t]\) with this tribunal of the lord of suffering.
I,43,a  (X)  -
I,43,b  (N) \(m\) \(d\delta d.t\) \(tw\) \([n.t]\) \(nb\) \(gm.w[t]\)

Spell 14 follows

Amino-acid code
RKMRML-N

687
Appendix 3.13.6. B6C

1,41,a  (R)  \( hs \ wsir \ 'h3-nht \ [p]n \)

1,41,b  (R)  \( pr.n-k \ m \ pr-k \ m \ s.t-k \ m \ bw \ nb \ n.t(y)-k \ im \)

1,41-42,c-a  (K)  \( mr \ pr.t \ h\ r\ w=f \ m_s=\ iw\ .n=f \ iwnw \)

1,42,b  (R)  \([hpr.n]=f \ hp\)

1,42,c  (I)  \( pr[r] \ h\ r\ w=m-bshh \ d\ d\ d\ t \ tw \ n.t \ ntr.w \ p \ dp \ ntr.w \ iwnw \)

1,43,a  (R)  \( mr \ pr.n \ hr \ h\ r\ w=m_s=\ r \ st\)

1,43,b  (R)  \( m-bshh \ d\ d\ d\ t \ tw \ n.t \ nb \ gm.wt \)

Spell 14 follows

Amino-acid code
RRKRIRR

Appendix 3.13.7. B4C

1,41,a  (R)  \( [h3 \ wsir \ ss.t-hd-htp \ m] \)

1,41,b  (R)  \( pr.n-k \ [m \ pr]-k \ m \ s.t-k \ m \ bw \ nb \ n.t(y)-k \ im \)

1,41-42,c-a  (L)  \( m \ h\ r \ m_s=\ h\ r\ w=\ i\ w=\ .w= n+k \ iw\)

1,42,b  (K)  \([hpr]=k \ n=k \ hp\)

1,42,c  (H)  \( pr.t \ m_s=\ h\ r\ w=k \ m \ d\ d\ d=\ t \ n.t \ ntr.w \ p\ y.t \ dp\ y.t \ iwn.yt \)

1,43,a  (R)  \([m \ pr.t \ h\ r] \ h\ r\ w=m_s=\ r \ st\)

1,43,b  (N)  \( m \ d\ d\ d\ t \ tw \ n.t \ nb \ gm.wt \)

Spell 12 follows

Amino-acid code
RRLKHR

Appendix 3.13.8. MC105

1,41,a  (X)  -

1,41,b  (L)  \( pr.n \ s\ d\ i \ tn \ m \ pr=s \ [m] \ s.t=s \ nb(t) \ m \ bw \ nb \ n.t(y)=s \ [im=]sn.y \)

1,41-42,c-a  (N)  \( m \ h\ r \ m_s=\ h\ r\ w= \ [iw\ .n=t] \ iw\)

1,42,b  (N)  \([h[p\ y.n=t]]=f \ hp\)

This \( s\ d\ i \) went forth from her house, from any of her seats, from any place in which two she is,
as Horus, justified, after you inherited the inheritance,
after you powered power.
This šdī went forth, while she is justified with this tribunal of the gods of Pe and Dep, of the gods of Dendera,

like the going forth of Horus, while he is justified against Seth,
in the presence of this tribunal of the lord of suffering.

Spell 1 (MC105,b) follows

Amino-acid code
-LNNGLR

Appendix 3.13.9.  S10C

The Osiris, this īr, went forth from his house, from his seat, from his tomb, from his tomb, from any place in which he is,
as Horus, justified, after the Osiris, this īr, inherited the inheritance.

The Osiris, this īr, went forth while he is true of voice in the presence of this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis,

like Horus goes forth, while he is justified against Seth,
in the presence of this tribunal of the lord of suffering.

Spell 12 follows

Amino-acid code
-HNN---
Appendix 3.14. Spell 14

Appendix 3.14.1. B3Bo

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,43-44,c-a</td>
<td>(R) pr m šn[t] sp sn.w</td>
<td>Go forth from opposition, go forth from opposition,</td>
</tr>
<tr>
<td>1,44,b</td>
<td>(R) hr pw pr m šnṯ</td>
<td>it is Horus, who went forth from opposition.</td>
</tr>
<tr>
<td>1,44,c</td>
<td>(R) hr.t(i) r dhwty-nḥt tn n.t(y) hr(w) r=s</td>
<td>You are far from this dhwty-nḥt, who is far from</td>
</tr>
<tr>
<td>1,44,d</td>
<td>(M) m ţr n=s n.t(y) ţr(w) n=s</td>
<td>her.</td>
</tr>
<tr>
<td>1,44-45,e-a</td>
<td>(R) iw wsir dhwty-nḥt tn wḏ=f=s</td>
<td>Do not ascend to her, who ascends to her.</td>
</tr>
<tr>
<td></td>
<td>i.m-r=f m iwnw</td>
<td>The Osiris, this dhwty-nḥt, will judge Imeref in</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Heliopolis.</td>
</tr>
</tbody>
</table>

Spell 15 follows

Amino-acid code

RRRMR

Appendix 3.14.2. B2Bo

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,43-44,c-a</td>
<td>(R) pr m šnṯ.w sp sn.w</td>
<td>Go forth from opposition, go forth from opposition,</td>
</tr>
<tr>
<td>1,44,b</td>
<td>(R) hr pw pr m šnṯ</td>
<td>it is Horus, who went forth from opposition.</td>
</tr>
<tr>
<td>1,44,c</td>
<td>(N) hr.t(i) r=i n.t(y) hr(.w) r=i</td>
<td>You are far from me, who is far from me.</td>
</tr>
<tr>
<td>1,44,d</td>
<td>(K) m ţr n=i n.t(y) ţr(.w) n=i</td>
<td>Do not ascend to me, who ascends to me.</td>
</tr>
<tr>
<td>1,44-45,e-a</td>
<td>(M) iw wsir dhwty-nḥt tn wḏ=f=s</td>
<td>The Osiris dhwty-nḥt will judge Imeref in</td>
</tr>
<tr>
<td></td>
<td>i.m-r=f m iwnw</td>
<td>Heliopolis.</td>
</tr>
</tbody>
</table>

Spell 15 follows

Amino-acid code

RRNKM

Appendix 3.14.3. B4Bo

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,43-44,c-a</td>
<td>(R) pr m šnṯ sp sn.w</td>
<td>Go forth from opposition, go forth from opposition,</td>
</tr>
<tr>
<td>1,44,b</td>
<td>(R) hr pw pr m šnṯ</td>
<td>it is Horus, who went forth from opposition.</td>
</tr>
<tr>
<td>1,44,c</td>
<td>(M) hr.t(i) r dhwty-nḥt tn n.t(y) hr(w) r=dhwty-nḥt tn</td>
<td>You are far from this dhwty-nḥt, who is far from this dhwty-nḥt.</td>
</tr>
<tr>
<td>1,44,d</td>
<td>(R) m ţr n=dhwty-nḥt tn n.t(y) ţr(.w) n=dhwty-nḥt tn</td>
<td>Do not ascend to this dhwty-nḥt, who ascends to her.</td>
</tr>
<tr>
<td>1,44-45,e-a</td>
<td>(R) iw wsir dhwty-nḥt tn wḏ=f=s</td>
<td>The Osiris, this dhwty-nḥt, will judge Imeref in</td>
</tr>
<tr>
<td></td>
<td>i.m-r=f m iwnw</td>
<td>Heliopolis.</td>
</tr>
</tbody>
</table>

Spell 15 follows

Amino-acid code

RRMRR

690
### Appendix 3.14.4. B1P

<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>I,43-44,c-a</td>
<td>(R) <em>pr m šnṯ sp sn.w</em></td>
</tr>
<tr>
<td>I,44,b</td>
<td>(R) <em>ḥr pw pr m šnṯ</em></td>
</tr>
<tr>
<td>I,44,c</td>
<td>(K) <em>ḥr.t(i) r-i n.t(y) ḫr.w r-i</em></td>
</tr>
<tr>
<td>I,44,d</td>
<td>(L) <em>m ḫr.n-i n.t(y) ḫ.r.w r-i</em></td>
</tr>
<tr>
<td>I,44-45,e-a</td>
<td>(K) <em>iw wsir ḫwty-nḥt pn wḏ. n-f mr.y-f m īwnw</em></td>
</tr>
</tbody>
</table>

*Spell 15 follows*

**Amino-acid code**  
RRNLK

### Appendix 3.14.5. B15C

<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>I,43-44,c-a</td>
<td>(R) <em>pr m šnṯ sp sn.w</em></td>
</tr>
<tr>
<td>I,44,b</td>
<td>(R) <em>ḥr pw pr m šnṯ</em></td>
</tr>
<tr>
<td>I,44,c</td>
<td>(K) <em>ḥr.t(i) ḫwty-nḥt pn ḫr r ḫwty-nḥt pn</em></td>
</tr>
<tr>
<td>I,44,d</td>
<td>(I) <em>m ḫr ḫwty-nḥt pn iʾr.w</em></td>
</tr>
<tr>
<td>I,44-45,e-a</td>
<td>(L) <em>iw wsir ḫwty-nḥt pn wḏ. n-f m īwnw</em></td>
</tr>
</tbody>
</table>

*Spell 15 follows*

**Amino-acid code**  
RRKIL

### Appendix 3.14.6. B6C

<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>I,43-44,c-a</td>
<td>(R) <em>pr m šnṯ sp sn.w</em></td>
</tr>
<tr>
<td>I,44,b</td>
<td>(R) <em>ḥr pw pr m šnṯ</em></td>
</tr>
<tr>
<td>I,44,c</td>
<td>(L) <em>ḥr.t(i) ḫḥz-nḥt pn n &lt;n&gt; ḫr.t ḫḥz-nḥt pn</em></td>
</tr>
<tr>
<td>I,44,d</td>
<td>(H) <em>m ḫr ḫḥz-nḥt pn ḫḥz-nḥt pn ḫhr ḫḥz-nḥt</em></td>
</tr>
<tr>
<td>I,44-45,e-a</td>
<td>(R) <em>iw wsir ḫḥz-nḥt pn wḏ. n-f m īwnw</em></td>
</tr>
</tbody>
</table>

*Spell 15 follows*

**Amino-acid code**  
RRLHR
Appendix 3.14.7.  B4C

1,43-44, c-a (X)  -
1,44, b (N)  nṯt [ḥr pr] m šnt sp sn.w You are Horus, who went forth from opposition, who went forth from opposition.
1,44, c (I)  ḥr-ṭn r wsir s3.t-ḥdq-ḥtp ḥr-ṭn May you be far from the Osiris s3.t-ḥdq-ḥtp, may you be far from the Osiris, this s3.t-ḥdq-ḥtp.
1,44, d (G)  [m ʿr n wsir s3.t-ḥdq-ḥtp tn n.t(γ) ʿr(.w) n] s3.t-ḥdq-ḥtp tn Do not ascend to the Osiris, this s3.t-ḥdq-ḥtp, who ascends to this s3.t-ḥdq-ḥtp.
1,44-45, e-a (I)  iw wsir s3.t-ḥdq-ḥtp wḏ=f (i).mr[f] m iwnw The Osiris s3.t-ḥdq-ḥtp will judge (l)meref in Heliopolis.

Spell 15 follows

Amino-acid code
-NIGI

Appendix 3.14.8.  MC105

1,43-44, c-a (N)  pr [m šnt pr m šnt] Go forth from opposition, go forth from opposition, it is Horus, who went forth from opposition.
1,44, b (R)  ḥr pw pr m šn[t] You are far from the Osiris, this šši, who is far from him.
1,44, c (D)  [ḥr.t(i) r wsir šši] tn n.t(y) ḥr(.w) r[f] You are far from the Osiris, this šši, who is far from him.
1,44, d (R)  m ʿr [n šši tn n.t(y) ʿr(.w) n-f] Do not ascend to this šši, who ascends to him.
1,44-45, e-a (H)  [iw wḏ[f] šši tn (i).mr[f] m iwnw] This šši will judge (l)meref in Heliopolis.

Spell 15 follows

Amino-acid code
-NRDRH

Appendix 3.14.9.  S10C

1,43-44, c-a (R)  pr m šnt sp sn.w Go forth from opposition, go forth from opposition, you are Horus, who went forth from opposition, who went forth from opposition.
1,44, b (N)  ṭwt ḥr pr <m> šnt sp sn.w You are Horus, who went forth from opposition, who went forth from opposition.
1,44, c (D)  ḥr.t(i) r wsir ir pn n.t(y) ḥr(.w) You are far from the Osiris, this ir, who is far from him.
1,44, d (E)  [m ʿr n] wsir ir pn ʿr n-f Do not ascend to the Osiris, this ir, who ascends to him.
1,44-45, e-a (G)  iw wsir ir pn wḏ(,w) i.mr[f] m iwnw The Osiris, this ir, judges Imeref in Heliopolis.

Spell 15 follows

Amino-acid code
-RNDEG
Appendix 3.14.10.  

T9C

1,43-44,c-a  (R)  \textit{pr m šntt sp sn.w}  
Go forth from opposition, go forth from opposition,

1,44,b  (R)  \textit{hr pw pr m šntt}  
it is Horus, who went forth from opposition.

1,44,c  (D)  \textit{hr.t(i) r wsir bwśw pn n.t(y)}  
You are far from the Osiris, this \textit{bwśw}, who is far from him.

1,44,d  (R)  \textit{m r n bwśw pn n.t(y) iṛr(.w) n=f}  
Do not ascend to this \textit{bwśw}, who ascends to him.

1,44-45,e-a  (E)  \textit{iw wd(.n) bwśw pn mr-f m}  
This \textit{bwśw} has judged the one who he will love at the pillar of the city.

\textit{Spell 15 follows}

\textit{Amino-acid code}

RRDRE

Appendix 3.14.11.  

T2C

1,43-44,c-a  (N)  \textit{pr m [šnt.w] pr [m šnt.w]}  
Go forth from opposition, go forth from opposition.

1,44,b  (R)  \textit{hr [pw pr m šnt.w]}  
it is Horus, who went forth from opposition.

1,44,c  (R)  \textit{hr.t(i) r dsgī [pn nt(y)]}  
You are far from, this \textit{dsgī}, who is far from him.

1,44,d  (R)  \textit{m [iṛr n dsgī pn n.t(y) iṛr(.w) n=f]}  
Do not ascend to this \textit{dsgī}, who ascends to him.

1,44-45,e-a  (Q)  \textit{[iwn] wsir dsgī pn [wd(.n)] m}  
The Osiris, this \textit{dsgī}, is judged by the one he will love in Heliopolis.

\textit{Spell 15 follows}

\textit{Amino-acid code}

NRRRQ
Appendix 3.15. Spell 15

Appendix 3.15.1. B3Bo

1,45,b (R)  i bn k3 sp sn.w  O, who the bull will beget, O, who the bull will beget,
1,45,c (R)  ith ntt, w k3  pull the fetters off the bull,
1,46,a (M)  ḫr r wd-mdw= ṣr ḫt. ywt=s iptf  Appear as he gives commands against those male and female enemies of her,
1,46,b (R)  šnt-sn wsir ḏḥwty-nḥt tn  while they revile the Osiris, this ḏḥwty-nḥt,
1,46,c (M)  ir.t(y)=sn ḏw.t nb.t ṣr wsir ḏḥwty-nḥt tn  they who will do any evil against the Osiris, this ḏḥwty-nḥt.

Spell 16 follows

Amino-acid code
RRMRM

Appendix 3.15.2. B2Bo

1,45,b (R)  i [bn] k3 sp sn.w  O, who the bull will beget, O, who the bull will beget,
1,45,c (R)  ith ntt, w k3  pull the fetters off the bull,
1,46,a (K)  ḫr r wd-mdw= ṣr ḫt. ywt=s iptf  Appear as he gives commands against those male and female enemies of her,
1,46,b (R)  šnt-sn wsir ḏḥwty-nḥt  while they revile the Osiris, this ḏḥwty-nḥt,
1,46,c (K)  ir.t(y)=sn ḏw.t nb.t ṣr wsir ḏḥwty-nḥt ḏw  they who will do anything against ḏḥwty-nḥt, which was evil.

Spell 16 follows

Amino-acid code
RKKRK

Appendix 3.15.3. B4Bo

1,45,b (R)  i bn k3 sp sn.w  O, who the bull will beget, O, who the bull will beget,
1,45,c (R)  rth ntt, w k3  pull the fetters off the bull,
1,46,a (L)  ṣr ḫt. ywt=s iptf  against those male and female enemies of her,
1,46,b (R)  šnt-s[n] wsir ḏḥwty-nḥt tn  while they revile the Osiris, this ḏḥwty-nḥt,
1,46,c (L)  ir.t(y)=sn ṣr wsir ḏḥwty-nḥt tn ḏw  they who will act against the Osiris, this ḏḥwty-nḥt evilly.

Spell 16 follows

Amino-acid code
RRLRL
Appendix 3.15.4.  B1P

I,45,b (R)  i bn kṣ sp sn.w  O, who the bull will beget, O, who the bull will beget,
I,45,c (R)  ithnīt.w, kṣ  pull the fetters off the bull,
I,46,a (I)  hṛr.w r wd mdw=f r hft.yw=ḫiptn  Appear concerning his commands against these
I,46,b (R)  šnt=sn wsir spī pn  male enemies of his, against these female
I,46,c (R)  ir.t(y)=sn (i)š.t [nb.t] r wsir spī pn ḏw  enemies of his,

while they revile the Osiris, this spī,

they who will do anything against the Osiris, this

spī, which was evil.

Spell 16 follows

Amino-acid code
RRIRR

Appendix 3.15.5.  B15C

I,45,b (R)  i bn kṣ sp sn.w  O, who the bull will beget, O, who the bull will beget,
I,45,c (R)  ithnīt.w, kṣ  pull the fetters off the bull,
I,46,a (H)  hṛr.w r wd mdw[f r hft.yw] ḏp[tf]  Appear in order to command his words against
I,46,b (R)  šnt=sn wsir ḏhwty-nḥt pn  these enemies,
I,46,c (I)  ir.t(y)=sn (i)š.t [nb.t] r ḏhwty-nḥt pn ḏw  while they revile the Osiris, this ḏhwty-nḥt,

they who will do anything against this ḏhwty-

nḥt, which was evil.

Spell 16 follows

Amino-acid code
RRHRI

Appendix 3.15.6.  B6C

I,45,b (R)  i bn kṣ sp sn.w  O, who the bull will beget, O, who the bull will beget,
I,45,c (R)  ith {n} nīt.w, kṣ  pull the fetters off the bull,
I,46,a (G)  hṛ.t wd mdw=f r hft.yw[f iptf]  the state of his commands against these
I,46,b (M)  šnt=sn ir.t r wsir ḍḥṣ-nḥt pn  enemies of his,
I,46,c (R)  ir.t(y)=sn (i)ḥ.t [nb.t] r ḍḥṣ-nḥt pn ḏw  while they revile that which was done against
I,46,c (R)  ir.t(y)=sn (i)ḥ.t [nb.t] r wsir ḍḥṣ-nḥt pn ḏw  the Osiris, this ḍḥṣ-nḥt,

they who will do anything against the Osiris, this ḍḥṣ-nḥt, which was evil.

Spell 16 follows

Amino-acid code
RRGMR
Appendix 3.15.7.

**B4C**

I,45,b (R)  
[i bn k3 sp sn.w]  
O, who the bull will beget, O, who the bull will beget,

I,45,c (M)  
ith.(w) ntt. w k3  
the fetters of the bull are pulled off,

I,45-46,d+d (E)  
[pf h" n.t r i.sw.t-sn r irr.t] r wsr  
while Neith appears <against> that power and

[s3.t-hd-htp tn m hrw pn]  
against those who act against the Osiris, this

 Spell 741 follows

**Amino-acid code**  
RME--

Appendix 3.15.8.

**MC105**

I,45,b (R)  
[i bn k3 sp sn.w]  
O, who the bull will beget, O, who the bull will beget,

I,45,c (R)  
i[t]h ntt[w]. k3  
pull the fetters off the bull,

I,45-46,d+d (Q)  
[pf h" n.t r mdw pf h" n.t r shm pf r hft.yw] sdi tn msqd.w [sdi  
while Neith appears against that word, while

tn r ir.t(y)]s <n> wdf-mdw  
Neith appears against the enemies of this ṣḏi, those who hate this ṣḏi,

hft=s m hrw p[n]  
against those who will do judgment in front of

 Spell 1 follows

**Amino-acid code**  
RRQ--

Appendix 3.15.9.

**S10C**

I,45,b (R)  
i bn k3 sp sn.w  
O, who the bull will beget, O, who the bull will beget,

I,45,c (K)  
i[t]h ntt[w]. k3.w  
pull the fetters of the bulls,

I,45-46,d+d (C)  
[pf h" n.t r mdw pf dw h" n.t r shm pf dw h" n.t r i.sw.t-sn wsr ir  
while Neith appears against this bad word, while

pn h" n.t r rdi.t-sn wsr ir pn]  
Neith appears against this bad power,

 after Horus has crossed from Heliopolis with his

 I,46,e (K)  
ḏ3.n hrr m iwnw [hr it-f] hnt(y)  
his father, who is in front of the ṭmn.t shrine, because of the evil ones.

[tn.m dr w3.wt]  
which they gave the Osiris, this ḫr.

 Spell 16 follows

**Amino-acid code**  
RKCK--
Appendix 3.15.10.  T9C

I,45,b  (M)  i bn k3 r°  
I,45,c  (L)  ith k3  
I,45-46,d+d  (D)  h° k3 n.t r hft.yw n(.w) wb3  
msd°.w sw ir.t(y)=sn w°-mdw  
hft bw3w pn m hrw pn  

O, who the bull of Re will beget,  
who the bull pulls off,  
while the ka of Neith appears against the  
enemies of the open court, those that hate him,  
they who will do judgment against this bw3w on  
this day.

Spell 1 follows

Amino-acid code  
MLD--

Appendix 3.15.11.  T2C

I,45,b  (R)  [i bn k3] sp sn.w  
I,45,c  (R)  ith ntt.w k3  
I,45-46,d+d  (N)  [h° n.t] r mdw p[f h° n.t r shm  
pf] r hft[.yw] (i)p[f msd°.w]  
d3gi pn ir.t(y)=sn (i)h.t nb[.t]  
gw(.t) r d3gi [pn]  

O, who the bull will beget, O, who the bull will  
beget,  
pull the fetters off the bull,  
while Neith appears against that word, while  
Neith appears against that power, against those  
enemies, those who hate this d3gi, they who  
will do everything evil against this d3gi.

Spell 16 follows

Amino-acid code  
RRN--
Appendix 3.16. Spell 16-17

Appendix 3.16.1. B3Bo

Spell 16
I,47,a (X) -
I,47,b (M) wsir ḏḥwty-nḥt tn m-bšḥ ḡbb (i) ṛ(y)-p.t nṯr.w
I,47,c (R) twt ḥṛ ḥḏ.t.f tḥ-f
I,47,d (X) -
I,48,a (R) iw ms.n sw ʿs.t
I,48,b (R) iw ṣḏ.n sw ṣḥb.t
I,48,c (R) iw ṣṯ.n sw ṣṯ.ṯt ḥr
I,48-49,d-a (R) phr n-f ṣḥm.w stḥ m-ḥṣ.w ṣḥm.w-f
I,49,b (R) iw ṛḏi.n n-f ṣḥ.r.f wsir iṯḥ.ty-f iptnty
I,49-50,c-a (R) iy.i nwṣ ḏḥwty-nḥt tn ḥkn-s m msʾ-ḥrw

Spell 17
I,50,b (R) iw ṛḏi n-f psḏ.ty-f iptnty
I,50-51,c-a (R) ḏḥn-f nṯr.w m ṣḥm-f
I,51,b (R) iw-f ṣḥm.f ṣḥ ḳ nṯr.w
I,51,c (M) pr.t-ḥrw t ḫnκ.t kṣ(.w) ṣpḏ(.w) ṣr m msʾ.t
I,51,d (M) iw ḥr ḥḥ(y)-ṣḥ.w ṣḏ.f iṯ-f wsir
I,52,a (M) snḥm.n-f nḥt.wt smṯ iṯ-f
I,52,b (R) ir ir.y-n sn ḏw r wsir ḏḥwty-nḥt tn
I,52-53,c-a (M) ḏḥwty-nḥt tn ḫ ḥr m ḥr.w m ṭr.w sḏ m [iwnw] r-gs wsir ḥʾ.y
I,53,b (R) iw ḏḥwty-nḥt tn ṭt.n-s ṭ.z ṭy m msʾ-ḥrw
I,53,c (R) twt ḥṛ nb msʾ.t

Spell 18 follows

Amino-acid code
-MR-RRRRRRRRRMMMMRMRR

Appendix 3.16.2. B2Bo

Spell 16
I,47,a (X) -
The Osiris will sit in the presence of Geb, the chiefest of the gods.

You are Horus, his white crown is upon him.

Isis has brought him forth,

Nekhbet has brought him up,

the nurse of Horus has nursed him,

the powers of Seth serve for him, even in excess of his own powers,

His father Osiris has given to him these two staffs really great staffs of his, while he chastises the gods with his power.

The Osiris has come, while he exults over it, in justification.

These two enneads of his have been given to him, while the gods are chastised with his power.

He conducts the life of the gods.

Amino-acid code
-KR-RRRRMMMMMR------

Appendix 3.16.3.  B4Bo

Spell 16

The Osiris, this will sit in the presence of Geb.

You are Horus, his white crown is on his head,

Maat is on his brow.

Isis has brought him forth,

Nekhbet has brought him up,

the nurse of Horus has nursed him,

the powers of Seth serve for him in excess of his own powers,

His father Osiris has given to him these two staffs really great staffs of his, while he chastises the gods with his power.

The Osiris has come, while he exults over it, in justification.

These two very great enneads of her are given to her,

while she chastises the gods with her powers.

She conducts the live of the gods.

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The invocation offering of the gods and Re is in truth, Horus, foremost of the living, protects his father, the Osiris, this dhwty-nht, after she took away the movement of the one who slew her father.

Amino-acid code
-LNMRRRRKRRRRKKK----

Appendix 3.16.4. B1P

Spell 16
I,47,a (X) -
I,47,b (I) ḫms wsir spi pn m-bzḥ gbb [i(r).y]-p. t ntr.w The Osiris, this spi will sit in the presence of Geb, the chiefest of the gods.
I,47,c (N) twt ḫd.tnf m tp-f You are Horus, his white crown is on his head.
I,47,d (X) -
I,48,a (R) iw ms.n sw ṣs.t Isis has brought him forth,
I,48,b (R) iw šd.n sw nbḥ.t Nekhbet has brought him up,
I,48,c (R) iw ṣty.n sw ṣlḥt ḫr the nurse of Horus has nursed him,
I,48-49,d-a (M) iw pḥr.w nf ṣḥm.w stš m-ḥš.w ṣḥm.w=f those who serve for him, the powers of Seth, are in excess of his (own) powers.
I,49,b (L) iw rdi.n nf it=f wsir išš.ty=f iptwty His father Osiris has given these two staffs of his to him.
I,49-50,c-a (R) iy.i.n wsir spi pn ḫkw=f im-s m mšr-hrw The Osiris, this spi, has come, while he exults over it, in justification.

Spell 17
I,50,b (R) iw rdi.n nf psd.ty=f iptw(y) wr.ty ṣw.ty These two very great enneads of him have been given to him,
I,50-51,c-a (R) ḏḏmn=f ntr.w m ṣḥm-f while he chastises the gods with his power.
I,51,b (N) iw ssḥm-f ṣḥn n ntr.w He conducts the life of the gods.
I,51,c (R) pr.t-hrw n r=m mšr.t The invocation offering of Re is in truth,
I,51,d (R) iw ḫr ḫn(y) ṣḥn.w nfd nf it=f wsir Horus, foremost of the living, has protected his father Osiris,
I,52,a (L) snḥm.n-f nmt.wt smṣ.m w=f wsir after he prevented the movements of those who slew his father Osiris.
I,52,b (R) ir ir.t(y)=sn ṣwš nb ḏḏw.y r wsir spi pn As for those who will do any evil robbery against the Osiris, this spi,
I,52-53,c-a (K) ir.kš=i ḫ ḫr m ḫr.w m wr.w-sn m iwnw r-gs wsir ḫr.w then I will make the arm upon those who are under, with their great ones in Heliopolis, beside Osiris, who was risen.
I,53,b (M) iw wsir spi pn ṣt.n-f ts.wy=f m mšr-hrw The Osiris, this spi, has taken his two lands in justification,
Spell 18 follows

Amino-acid code
-IN-RRRMLRRRNRRLRKMR

Appendix 3.16.5. B15C

Spell 16

I,47,a (X) -
I,47,b (H) hms.n wsir dhwyty-nht pn m-bsh gbb The Osiris, this dhwyty-nht sat even in the presence of Geb.
I,47,c (N) twt hr hd.t-f m tp-f You are Horus, his white crown is on his head.
I,47,d (X) -
I,48,a (R) iw ms.n sw sz.t Isis has brought him forth,
I,48,b (R) iw šd.n sw nḥb.yt Nekhbet has brought him up,
I,48,c (R) iw sty.n sw st.ṛ ḫr the nurse of Horus has nursed him,
I,48-49,d-a (R) iw phr n-f ṣḥm.w st$ m-hz.w ṣḥm.w=f the powers of Seth serve for him in excess of his (own) powers,
I,49,b (I) iw rdi.n n-f it=f wsir ỉs$ ty=f His father Osiris has given his two staffs to him.
I,49-50,c-a (R) iyti.n wsir dhwyty-nht pn ḫkn=f im=s m ms$-hrw The Osiris, this dhwyty-nht, has come, while he exults over it, in justification.

Spell 17

I,50,b (R) iw rdi n-f psḏ.ty=f iptny wr.ty ṣ$ty These two very great enneads of him are given to him,
I,50-51,c-a (R) ḡnḏn-f nṯr.w m ṣḥm-f while he chastises the gods with his power.
I,51,b (N) iw ššm-f ṣnḥ n nṯr.w He conducts the life of the gods.
I,51,c (R) pr.[t-hrw n] ṭ=f m ms$[.t] The invocation offering of Re is in truth,
I,51,d (R) iw hr ḫnt(y) ṣnḥ.w nd.n=f it=f wsir Horus, foremost of the living, has protected his father Osiris,
I,52,a (I) śḥm.n=f nmt.wt sm$w it wsir nfr.w after he prevented the movements of those who slew the father Osiris, who is good.
I,52,b (R) ir.(y)-sn [w$ nb] ḡw [r wsir] dhwyty-nht pn Those who will do any evil robbery against the Osiris, this dhwyty-nht,
I,52-53,c-a (L) irr.t ḫr ṭ m ḫr.w m ḫr.w m wr.w=sn m iwnw r-gs wsir ḫ$y that which acts with the arm with those who are above, with those who are under, with their great ones in Heliopolis, beside Osiris who was risen.
I,53,b (R) iw dhwyty-nht pn ṭ.ḥ[n] sf ts.ḫṣ=s m ms$-hrw This dhwyty-nht has taken his two lands in justification,
I,53,c (R) twt hr nb ms$ t you are Horus, lord of truth.

Spell 18 follows

Amino-acid code
-HN-RRRRIRRFFFFRRRIRLRRR
Appendix 3.16.6.  B6C

Spell 16
I,47,a (X) -
I,47,b (G) ʰḥms wsir ʰʰáz-nḥt pn r snt gbb r ʰʰʰʰ t ntr.w  The Osiris, this ʰʰʰʰ-nḥt will sit in order to hear Geb, concerning the limb of the gods.
I,47,c (N) twt ḫṛ ḫq.t df m ṭp=df  You are Horus, his white crown is on his head.
I,47,d (X) -
I,48,a (R) iw ms. n sw ʰʰs.t  Isis has brought him forth,
I,48,b (R) iw ʰʰ’d.n sw Ṽḥb.t  Nekhbet has brought him up,
I,48,c (M) iw ʰʰ’s.t n sw ʰʰ w t ʰʰ ḫṛ  the nurse, (through) Horus will be nursed, has nursed him,
I,48-49,d-a (R) iw ʰʱḷṛ n=f ʰḥm.w stʰ ḥʰáz.w ʰḥm.w=f  the powers of Seth serve for him in excess of his (own) powers,
I,49,b (R) iw ḥrd.in n=f ḫt=df wsir ᵵᵛᶻ.ᵗy=f iptnty  His father Osiris has given these two staffs of his to him.
I,49-50,c-a (K) iy’t.n wsir ʰʰʰʰ-nḥt pn ḥkn.n=f ᵵʰʰʰʰsn m Ṽʰˡʰʰ-hṛw  The Osiris, this ʰʰʰʰ-nḥt, came and he exulted over them, in justification.

Spell 17
I,50,b (R) iw ḥrd.in n=f sp’d.ty=f iptnty wr ty ᵴᵗᵗ ty  These two very great enneads of him have been given to him,
I,50-51,c-a (K) ḡn’d.n=f ntr.w m ḥḥm=f  after he has raged against the gods with his power.
I,51,b (R) iw=f Ṽʰʰṭṭ n=f nṯr.w  He conducts the life of the gods.
I,51,c (R) pr ᴹᵗ-hṛw n Ṽʰʰ m Ṽʰˡʰˡ’t  The invocation offering of Re is in truth,
I,51,d (L) iw ḥṛ m Ṽʰʰ’t Ṽʰʰ n=d-f ḫt=df wsir  Horus, in front of life, protects his father Osiris,
I,52,a (H) s[ʔʰʰʔ]hm.n=f nmt.wt Ṽʰʰ ʰʰ(getActivity) ʰʰms ḫṣ=m=t ʰʰw ʰʰw=sn ʰʰw=sn after he prevented the movements of the one who slew his father Osiris.
I,52,b (R) ir ᵱ(ʔ’)=sn Ṽʰʰ ns nb ʰḍw r ḫt=df ʰʰáz-nḥt pn  As for those who will do any evil robbery against the Osiris, this ʰʰʰʰ-nḥt,
I,52-53,c-a (L) ir.kʰᵗʰʾ ḫḥ m ḥṛ. Ṽʰʰ sn wr. Ṽʰʰ sn m ᵵʰʰ w-gš wsir ḫ’h.w  then I will make the arm upon with their ones who are under and their great ones in Heliopolis, beside the Osiris who was risen.
I,53,b (R) iw ʰʰʰʰ-nḥt pn Ṽʰʰ t=t ʰʰw=sn ʰʰhrw  This ʰʰʰʰ-nḥt has taken his two lands in justification,
I,53,c (R) twt ḫṛ [nb Ṽʰˡʰʰ]  you are Horus, lord of truth.

Appendix 3.16.7.  MC105

Spell 16
I,47,a (X) -
I,47,b (E) ʰḥms.n Ṽḍṭ in r Ṽʰʰhr ʰʰ-mdʰ m-bšt’h gbb  This Ṽḍṭ sat even in order to judge in the presence of Geb.

Amino-acid code
-GN-RRMRRKRKRRLHRIRR
I,47,c  (D)  \( hr \) is \( hd.t=f \) \( tp=f \)  It is really Horus, his white crown is upon him.
I,47,d  (X)  -
I,48,a  (M)  \( ms.n \) sw \( mw.t=f \) \( zs.t \)  His mother Isis has brought him forth,
I,48,b  (R)  \( iw \) \( sd.n \) sw \( nhb.t \)  Nekhbet has brought him up,
I,48,c  (K)  \( s\)\( t.n-s \) \( s[t.y.t] \) \( hr \)  after she has nursed, the nurse of Horus.
I,48-49,d-a  (N)  \( iw \) \( phr.n \) \( wsir \) \( s\)\( d\)\( i \) \( tn \) \( s\)\( hm.w \) \( st\)\( S \)  The Osiris, this \( s\)\( d\)\( i \) has enveloped the powers of Seth, in excess of her (own) powers.
I,49,b  (H)  \( iw \) \( rtl.n \) \( n=s \) \( l.w=s \) \( wsir \) \( l\)\( s\)\( S \)\( ty=f \)  Her fathers Osiris have given these two staffs of his to her.
I,49-50,c-a  (L)  \( iyi.n \) \( s\)\( d\)\( i \) \( tn \) \( h\)\( k=s \) \( im-sny \)  This \( s\)\( d\)\( i \) has come, while she exults over them two.

Spell 17

I,50,b  (K)  \( iw \) \( rtl.n \) \( n=s \) \( p\)\( s\)\( d.ty=s \) \( wr.ty \) \( c\)\( ty \)  Her two very great enneads have been given to her,
I,50-51,c-a  (L)  \( dndn \) \( wsir \) \( s\)\( d\)\( i \) \( tn \) \( n\)\( tr.w \) \( m \) \( s\)\( hm-s \)  while the Osiris, this \( s\)\( d\)\( i \), chastises the gods with her power.
I,51,b  (D)  \( iw \) \( wsir \) \( s\)\( d\)\( i \) \( tn \) \( s\)\( hm-s \) \( c\)\( nh \) \( n\)\( tr.w \)  The Osiris, this \( s\)\( d\)\( i \), conducts the life of the gods.
I,51,c  (R)  \( pr.t-\)\( hrw \) \( n \) \( r\)\( c \) \( m \) \( m\)\( s\)\( c.t \)  The invocation offering of Re is in truth,
I,51,d  (I)  \( nd.n=f \) \( it=f \) \( wsir \)  after he protected his father Osiris.
I,52,a  (X)  -
I,52,b  (M)  \( ir.wt \) \( s\)\( h\)\( t \) \( nb \) \( r \) \( s\)\( d\)\( i \) \( tn \)  Those who made any trap against this \( s\)\( d\)\( i \),
I,52-53,c-a  (H)  \( ir.k\)\( s \) \( s\)\( d\)\( i \) \( tn \) \( hr \) \( m \) \( hr.w \) \( m \) \( wr.w=s \)  then this \( s\)\( d\)\( i \) will act upon (it) with those who are below, with these great ones of her, beside those who do appearances.
I,53,b  (K)  \( iw \) \( wsir \) \( s\)\( d\)\( i \) \( tn \) \( i\)\( t.n-s \) \( t\)\( s.w \) \( m \) \( m\)\( s\)\( c.t-hr\)\( w \)  The Osiris, this \( s\)\( d\)\( i \) has taken the two lands in justification,
I,53,c  (R)  \( twt \) \( hr \) \( nb \) \( m \) \( m\)\( s\)\( c.t \)  you are Horus, lord of truth.

Spell 4 follows

Amino-acid code
-ED-MRKNHLKDRI-MHKR

Appendix 3.16.8.  S10C

Spell 16

I,47,a  (X)  -
I,47,b  (Q)  \( hms[n.] \) \( wsir \) \( ir \) \( pn \) \( r \) \( w\)\( d-f \) \( mdw \) \( m-b\)\( s\)\( h \) \( gbb \)  The Osiris, this \( ir \) sat even in order to judge in the presence of Geb.
I,47,c  (D)  \( hr \) is \( hd.t-f \) \( tp-f \)  It is really Horus, his white crown is upon him.
I,47,d  (X)  -
I,48,a  (K)  \( iw \) \( ms.n \) \( sw \) \( mw.t[f] \) \( zs.t \)  His mother Isis has brought him forth,
I,48,b  (R)  \( iw \) \( sd.n \) \( sw \) \( nhb.t \)  Nekhbet has brought him up,
I,48,c  (R)  \( iw \) \( st.n \) \( sw \) \( st.yt \) \( [hr] \)  the nurse of Horus has nursed him,
I,48-49,d-a  (K)  \( iw \) \( phr.n \) \( wsir \) \( s\)\( hm.w \) \( st\)\( S \)\( m-h\)\( s.w \) \( s\)\( hm.w=f \)  Osiris has enveloped the powers of Seth in excess of his (own) powers.
I,49-50,b-a (G) iw rdi.n n=f it=f wsir i3.ty=f wr.ty *z.ty His father Osiris has given to him his two really great staffs,

Spell 17
I,50-51,c-a (I) ḏnd wsir ir pn m šhm[f] while the Osiris, this ir rages with his power.
I,51,b (D) iw wsir ir pn ššm=f ḏnh n ntr.w The Osiris, this ir, conducts the life of the gods.
I,51,c (L) pr.t-ḥrw=f n r* m [mš*.t] His invocation offering of Re is in truth,
I,51,d (H) šw *f iw nḏ.n=k it=k wsir and Shu and his arm, you have protected your father Osiris,

I,52,a (G) iw nḥm[.n]-k nmt.w t n.(w)t you took the movements of those who slew your father Osiris away.
I,52,d-e (K) ir ḏ.t(y)=sn ir.t(y)=sn (i)ḥ.t As for those who will say and do anything evil against you, they are against them, they will be this which they have said.
I,52,f (G) ms*ḥrw wsir ir pn r ḫфт.ywts=f The Osiris, this ir will be justified against his male and female enemies,
I,52,g (L) r [irr].wt r=f r ir.t(y)=sn against those male and female that act against him, against those who will do judgment against on this day.

Spell 27 follows

Amino-acid code
-QD-KRRKG--IDLHGKGL-

Appendix 3.16.9. T2C

Spell 16
I,47,a (X) - The Osiris, this dšgī, sat even in order to separate the words in the presence of Geb.
I,47,b (R) [ḥms.n wsir dšgī] pn r wḏ* mdw m-bšḥ gbb
I,47,c (N) [twt ḫr ḫd.t=f m tp=f] You are Horus, his white crown is on his head.
I,47,d (X) -
I,48,a (R) [iw ms.n] sw ṣs.t Isis has brought him forth,
I,48,b (R) [iw] ṣḥ.d.n sw [nhb.t] Nekhbet has brought him up,
I,48,c (R) [iw št.n sw št.y]w[t] ḫr the nurses of Horus has nursed him,
I,48-49,d-a (N) iw [pḥr.n wsir dšgī pn šḥm.w] The Osiris, this dšgī, has enveloped the powers of Seth in excess of his (own) powers.
I,49,b (E) [iw rdi.n n=f it=f wsir] ms*ḥrw His father has given justification to him.
I,49-50,c-a (I) ḫyi.n wsir dšgī pn ḫk[.f im=sny] The Osiris, this dšgī, has come, while he exults over these two.

Spell 17
I,50,b (X) -
I,50-51,c-a (X) -
I,51,b (D) [iw wsir dšgī pn ššm=f ]nh n ntr.w The Osiris, this dšgī, conducts the life of the gods.
I,51,c (R) pr.t-ḥrw n r* m mš*.t The invocation offering of Re is in truth,
I,51,d (G) iw [nḏ.n=f it=f wsir] he has protected his father Osiris,

704
I,52,a (E) \([iw] \text{snhm}[,n]-f \text{nmt}.wt n[,(w)t]\) sm\(\text{s}.w \ [it]-f \text{wsir}\) he has prevented the movements of those who
slew his father Osiris.
I,52,b (L) \([ir \text{ir.}\text{t}(y)-s \text{n}\text{w}\text{w} r d\text{gi} \text{pn}\) as for those who will do any evil robbery against
this d\text{gi},
I,52-53,c-a (E) \(\text{ir.k}[\text{d}\text{gi} \text{pn} \text{hr m \text{hr}.w}] m[\text{wr}.w=\text{sn} \text{ipw r}]-\text{gs} \text{ir} \text{hr}.w\) then this d\text{gi} will act upon (it) with those who
are below, with these great ones of them,
beside the one who did appearances.

I,53,b-c (X) -

Book of the Dead chapter 106 follows

Amino-acid code
-RN-RRRNEI--DRGELE--

Appendix 3.16.10. BH5C

Spell 16
I,47,a (M) \(\text{hs wsir lhm-nhti pn}\) Ho, Osiris, this lhm-nhti.
I,47,b (R) \(\text{hm}.n \text{wsir lhm-nhti pn r wdt}\) The Osiris, this lhm-nhti, sat even in order to
\(\text{maw m-bsf gbb}\) separate the words in the presence of Geb.
I,47,c (N) \(\text{twt hr hd.tsf m tp}[sf]\) You are Horus, his white crown is on his head.
I,47,d (X) -
I,48,a (R) \(\text{iw ms.n sw ss.t}\) Isis has brought him forth,
I,48,b (M) \(\text{sd}.n \text{sw nkb.yt}\) Nekhbet has made him tremble,
I,48,c (R) \(\text{iw st}.n \text{sw st.(yt) hr}\) the nurse of Horus has nursed him,
I,48-53,d-c (X) The rest of the column is empty, after which the back ends.

Amino-acid code
MRN-RMR----------
Appendix 3.17. Spell 18

Appendix 3.17.1. B3Bo

1,53.d (R) h₃ wsir dhwty-nḥt tn đ₂z-t p.t
1,53.e (R) nmi-t bi₃ yt
1,53.f-g (R) [d]w₃ ḏ₃ im.yw š nh₃
1,54.a (R) m₃₂=sn tn wbn₄ m šḥ.t isḥ.tt
1,54.b (R) im.yw dw₃.t ḥr rdl.t ḫ₄ w₄ nfr(.w)
1,54.c-d (R) pr-t m sk₄.t h₃-t m ʾnd.t
1,54.e (R) m wḏ n₄ ḥr ḏ[s=f] nb p₄.t
1,54.f (R) h₃ wsir dhwty-nḥt tn prr-t ḥr
1,54.g (R) h₃₃-t ḥr ʾts-wr ḫ₃ n t₃
1,54.h-i (R) m-m nw n ʾnfr.w im.yw šms.w wsir
1,54.j (R) m ḥtp sp sn.w ḥr ṛṛ imy {n} p.t

Spells 19 follows

Amino-acid code
RRRRRRRRRRR

Appendix 3.17.2. B1P

1,53.d (R) h₃ wsir spi pn ḏ₂₃-k p.t
1,53.e (R) nmi-k bi₃ yt
1,53.f-g (R) dw₃ ḏ₃ im.yw š (n)ḥ₃
1,54.a (R) m₃₂=sn ḏ₃ wbn₄ k m šḥ.t isḥ.tt
1,54.b (R) im.yw dw₃.t ḥr rdl.t ḫ₄ w₄ k nfr(.w)
1,54.c-d (R) pr-k m sk₄.t h₃-k m ʾnd.t
1,54.e (M) wḏ n-k ḥr ḏ₃-f nb p₄.t
1,54.f (R) h₃ wsir spi pn prr-k ḥr imy-wr. t ʾṣ.t
1,54.g (R) h₃₃-k ḥr ʾts-wr ḫ₃ n t₃

Ho, the Osiris, this dhwty-nḥt, may you cross the sky,
may you traverse the firmament,
may those who are in the winding waterway worship you,
while they see you while you rise in the eastern horizon.
Those who are in the netherworld cause your beautiful appearances.
May you go forth from the night bark and may you descend into the day bark,
as that which Horus himself, lord of the patricians, commands to you.
Ho, the Osiris, this dhwty-nḥt, you go forth upon the west side of the sky,
you descend upon the great east side of the land,
among these of the gods who are in the following of Osiris,
in peace, in peace, under Re, who is in the sky.

Ho, the Osiris, this spi, may you cross the sky,
may you traverse the firmament,
may those who are in the winding waterway worship you,
while they see you while you rise in the eastern horizon.
Those who are in the netherworld cause your beautiful appearances.
May you go forth from the night bark and may you descend into the day bark,
which Horus himself, lord of the patricians, commands to you.
Ho, the Osiris, this spi, you go forth upon the west side of the sky,
you descend upon the great east side of the land,
among these of the gods who are in the following of Osiris,
in peace, in peace, under Re, who is in the sky.

Spell 19 follows

**Amino-acid code**
RRRRRRRRRR

**Appendix 3.17.3. B15C**

I,53,d (M)  $h\bar{s}\ wsr r\bar{d}wty-n\bar{h}t\ p\ n\ n m<s>k\ d\tilde{s}+k\ p\ t$
Ho, the Osiris, this $\bar{d}wty-n\bar{h}t$, may you traverse and cross the sky,

I,53,e (M)  $n\bar{m}.t=k\ b\tilde{s}z\ ws[ir]\ r\bar{d}wty-n\bar{h}t\ p\ n$
may you traverse the firmament, the Osiris, this $\bar{d}wty-n\bar{h}t$,

I,53,f-g (R)  $d\bar{w}3\ t\ w\ i\ y\ s\ n\bar{h}\bar{s}$
may those who are in the winding waterway worship you,

I,54,a (R)  $m\tilde{z}\tilde{z}-s\ t\ w\ b\bar{w}n=k\ m\ s\ t.\ t\ i\ s\ b.\ t\ t$
while they see you while you rise in the eastern horizon.

I,54,b (M)  $i\ y\ w\ d\bar{w}3.\ t\ n\fr.\ w$
Those who are in the netherworld are beautiful.

I,54,c-d (M)  $p\tilr=k\ m\ m\ s\ t.\ t\ h\til{s}=k\ m\ n\bar{d}.\ t$
You go forth from the night bark, you descend into the day bark,

I,54,e (K)  $m\ w\ t.\ n\ n-k\ h\ r\ d\til{s}\ f\ n\ p\ r.\ t$
as that which Horus himself, the lord of the patricians, has commanded to you.

I,54,f (M)  $h\til{s}\ wsr\ r\bar{d}wty-n\bar{h}t\ p\ n\ r\tilr=k\ r$
Ho, the Osiris, this $\bar{d}wty-n\bar{h}t$, may you go forth to the west side of the sky,

I,54,g (M)  $h\til{s}=k\ h\ r\ t\ s-wr\ c\ s\ n\ t\ s$
may you descend upon the great east side of the land,

I,54,h-i (R)  $m-m\ n\ n\ n\ t\ r.\ w\ i\ y\ s\ m.\ w\ wsr$
among these of the gods who are in the following of Osiris,

I,54,j (R)  $m\ h\til{p} s\ p\ s\ n.\ w\ h\ r\ r^{c}\ i\ m\ y\ p.\ t$
in peace, in peace, under Re, who is in the sky.

Spell 19 follows

**Amino-acid code**
MMRRRMMKMRRMRR

**Appendix 3.17.4. B6C**

I,53,d (R)  $h\til{s}\ wsr\ 7\til{s}-n\bar{h}t\ p\ n\ d\til{s}+k\ p\ t$
Ho, the Osiris, this $\til{s}-n\bar{h}t$, may you cross the sky,

I,53,e (R)  $n\bar{m}.k\ b\til{s}.y\ t$
may you traverse the firmament,

I,53,f-g (R)  $d\bar{w}3\ t\ w\ i\ y\ s\ n\bar{h}\bar{s}$
may those who are in the winding waterway worship you,

I,54,a (R)  $m\til{z}z-s\ t\ w\ b\bar{w}n=k\ m\ s\ t.\ t\ i\ s\ b.\ t\ t$
while they see you while you rise in the eastern horizon.

I,54,b (R)  $i\ y\ w\ d\bar{w}3.\ t\ [h\ r\ d\ t.\ t\ h]\ t\ w=k\ n\fr.\ w$
Those who are in the netherworld cause your beautiful appearances.
May you go forth from the night bark, you descend even into the day bark, as that which Horus himself, lord of the patricians, commands to you.

Ho, the Osiris, this ḫ3-nḥt, you go forth upon the west side of the sky, you descend upon the great east side of the land, among these of the gods who are in the following of Osiris, in peace, in peace, under Re, who is in the sky.

Amino-acid code
RRRRRKRRRRR

Spell 19 follows
Appendix 3.18. Spell 19

Appendix 3.18.1. B3Bo

I,55,a (R)  hs wsir dhwty-nḥt tn  Ho, the Osiris, this dhwty-nḥt,
I,55,b (R)  iw-k m nṯr wnn-k m nṯr  you are as the god, you will be as a god,
I,55,c (M)  nn ḫḥt.y-k nn ṭp-(y)=k mšt'  your enemy does not exist, your who is upon
I,55,d (M)  ḫr ṭr' ṭr' im n p.t  the temple does not exist
I,55,e (R)  ḫr wsir nṯr s3 imy ṣbdw  with Re, Re there, of the sky,

Spell 20 follows

Amino-acid code
RRMMR

Appendix 3.18.2. B1P

I,55,a (R)  hs wsir spi pn  Ho, the Osiris, this spi,
I,55,b (R)  iw-k m nṯr wnn-k m nṯr  you are as the god, you will be as a god,
I,55,c (R)  nn ḫḥt.y-k nn ṭp-mšt'k  your enemy does not exist, your opponent does
I,55,d (R)  ḫr ṭr' imy p.t  not exist
I,55,e (R)  ḫr wsir nṯr s3 imy ṣbdw  with Re, who is in the sky,

Spell 20 follows

Amino-acid code
RRRRR

Appendix 3.18.3. B15C

I,55,a (R)  hs wsir dhwty-nḥt pn  Ho, the Osiris, this dhwty-nḥt,
I,55,b (R)  iw-k m nṯr wnn-k m nṯr  you are as the god, you will be as a god,
I,55,c (K)  nn ḫḥt.yw-k  your enemies do not exist,
I,55,d (R)  ḫr ṭr' imy p.t  with Re, who is in the sky,
I,55,e (R)  ḫr wsir nṯr s3 imy ṣbdw  with Osiris, the great god who is in Abydos.

Spell 20 follows

Amino-acid code
RRKRR
Appendix 3.18.4. B6C

I,55,a (R)  *hs wsir 'hs-نبِت pn*  

Ho, the Osiris, this 'hs-نبِت,  

I,55,b (M)  *iw-k m nfr wnn-k nfr*  

you are as a god, you will be a god,  

I,55,c (L)  *nn h[ф.у]=f nn tp-ms'=s*  

his enemy does not exist, his opponent does not exist  

I,55,d (R)  *ḥr ʼr imy p.t*  

with Re, who is in the sky,  

I,55,e (R)  *ḥr wsir nfr ʼs imy šbāw*  

with Osiris, the great god who is in Abydos.  

Spell 20 follows

Amino-acid code
RMLRR

Appendix 3.18.5. B4C

I,55,a (R)  *hs wsir ss.t-ḥd-ḥtp tn*  

Ho, the Osiris, this ss.t-ḥd-ḥtp,  

I,55,b (R)  *iw=t m nfr wnn=t m nfr*  

you are as the god, you will be as a god,  

I,55,c (R)  *nn h[i.f.y]=t nn tp-ms'=t*  

your enemies do not exist, your opponent does not exist  

I,55,d (R)  *ḥr ʼr imy p.t*  

with Re, who is in the sky,  

I,55,e (R)  *ḥr wsir nfr ʼs imy šbāw*  

with Osiris, the great god who is in Abydos.  

Spell 20 follows

Amino-acid code
RRRRR
Appendix 3.19. Spell 20

Appendix 3.19.1. B3Bo

I,55,f (R)  $h\varepsilon$ $d\text{hwty-nht}$ $t\n$  
I,56,a-b (X)  
I,56,c (M)  $rd\varepsilon.w$ $n=t$ $ib=t$ $n.y$ $m(w).t=t$ $h\varepsilon.y=t$ $n(y)$ $d.t=t$  
I,56,d (R)  $b\varepsilon=t$ $hr(y) t^s$ $h\varepsilon.y=t$ $hr.t$ $s[t]w$  
I,56,e (R)  $t$ $n$ $h.t=t$ $mw$ $n$ $h\varepsilon.t=t$  
I,56,f (R)  $t\varepsilon.w$ $ndm$ $n$ $s\varepsilon.t=t$  
I,57,a (X)  
I,57,b (R)  $htp$ $n=t$ $nb.w$ $is.w$  
I,57,c (M)  $iw.t$ $n=t$ $[nb].w$ $krs.w.w$  
I,57,d (R)  $in.t=sn$ $n=t$ $c.wt=t$ $w3.wt$ $r=t$  
I,58,a (R)  $[s]mn.t(w)$ $hr$ $itt=t$  

Spell 21 follows

Amino-acid code
R--MRRR-RMRR

Appendix 3.19.2. B1P

I,55, f (N)  $h\varepsilon$ $wsir$ $spi$ $pn$  
I,56,a-b (X)  
I,56,c (K)  $rdi.n=i$ $n=k$ $ib=k$ $n(y)$ $m(w).t=k$ $h\varepsilon.y=k$ $n(y)$ $d.t=k$  
I,56,d (R)  $b\varepsilon=k$ $hr(y) t^s$ $h\varepsilon.y=k$ $hr.t$ $s[t]w$  
I,56,e (R)  $t$ $n$ $h.t=k$ $mw$ $n$ $h\varepsilon=k$  
I,56,f (N)  $t\varepsilon.w$ $ndm$ $n$ $s\varepsilon.t=k$  
I,57,a (R)  $h\varepsilon$ $wsir$ $spi$ $pn$  
I,57,b (N)  $htp$ $n=k$ $im.yw$ $is.w=sn$  
I,57,c (K)  $wn$ $n=k$ $nb.w$ $krs.wt=sn$  
I,57,d (R)  $in.t=sn$ $n=k$ $c.wt=k$ $w3.wt$ $r=k$  
I,58,a (M)  $smn(.w)hr$ $itt=k$  

Spell 21 follows

Amino-acid code
N--KRRRNRRKRM
Appendix 3.19.3.  B6C

1,55,f  (N)  ḥs wsir ḥȝ$nḥt$ pn  
1,56,a-b  (X)  -  
1,56,c  (L)  iw rdi. n=i n-k ib-k n(y) mw.t=k ḥȝ.ty=k n(y) ḡ.t=k  
I gave to you: your heart (ib), which belongs to your mother, your heart (ḥȝ.ty), which belongs to your body,

1,56,d  (M)  ḥr(t) tȝ ḥȝ.t=k ṣṭw  
which is upon the land, your corps which is upon the ground,

1,56,e  (R)  t n ḥ.t=k mw <n> ḥȝ=k  
bread for your belly, water for your throat,

1,56,f  (R)  ṭȝw nḏm n šr.wt=k  
the sweet air for your nostrils.

1,56,a  (R)  ḥȝ wsir ḥȝ$nḥt$ pn  
Ho, the Osiris, this ḥȝ$nḥt$,

1,56,b  (N)  ḫt$p n=k im.y(w) is.w=sn  
those who are in their tombs will be gracious to you,

1,56,c  (I)  di(.w) n=k ib=k n(y) mw.t=k ḥȝ$t=k  
May be given to you your heart (ib), which belongs to your mother, your heart (ḥȝ$t$),

1,56,d  (R)  ḥȝ b=t ḥȝ(r,y) tȝ ḥȝ.t=t ṣṭw[t sṭw]  
your soul which is upon the land, your corpse which is upon the ground,

1,56,e  (R)  [t n ḥ.t=t mw n ḥȝ=t]  
bread for your belly, water for your throat,

1,56,f  (N)  ṭȝw nḏm n šr.t=t  
the sweet air for your nose.

1,57,a  (R)  ḥȝ wsir ṣȝ.t-$ḥd$-$ḥt$p tn  
Ho, the Osiris, this ṣȝ.t-$ḥd$-$ḥt$p,

1,57,b  (M)  di n=t nb is.w  
the lord of those of the tombs will cause for you that the owners of coffins will open for you

1,57,c  (I)  wn n=t nb.w ḫṛsw.w  
may they bring your limbs which were far from you to you,

1,57,d  (R)  in[t sn n=t š.wt=t wȝ wt r=t]  
while the face of your shape is established.

1,58,a  (R)  ṣmn.t(w) ḥr ḥṭ$t=k  
while the face of your shape is established.

Spell 21 follows

Amino-acid code
N--LMRRNLMLR

Appendix 3.19.4.  B4C

1,55,f  (R)  ḥȝ ss.t-$ḥd$-$ḥt$p tn  
Ho, this ss.t-$ḥd$-$ḥt$p,

1,56,a-b  (X)  -  

1,56,c  (I)  di(.w) n=k ib=k n(y) mw.t=k ḥȝ.ty=k n(y) ḡ.t=t  
May be given to you your heart (ib), which belongs to your mother, your heart (ḥȝ.ty), which belongs to your body,

1,56,d  (R)  bȝ=k ḥȝ(r,y) tȝ ḥȝ.t=t ṣṭw[t sṭw]  
your soul which is upon the land, your corpse which is upon the ground,

1,56,e  (R)  [t n ḥ.t=t mw n ḥȝ=t]  
bread for your belly, water for your throat,

1,56,f  (N)  ṭȝw nḏm n šr.t=t  
the sweet air for your nose.

1,57,a  (R)  ḥȝ wsir ss.t-$ḥd$-$ḥt$p tn  
Ho, the Osiris, this ss.t-$ḥd$-$ḥt$p,

1,57,b  (M)  di n=t nb is.w  
the lord of those of the tombs will cause for you that the owners of coffins will open for you

1,57,c  (I)  wn n=t nb.w ḫṛsw.w  
may they bring your limbs which were far from you to you,

1,57,d  (R)  in[t sn n=t š.wt=t wȝ wt r=t]  
while the face of your shape is established.

1,58,a  (R)  [ṣmn.t(w) ḥr ḥṭt]  
while the face of your shape is established.

Spell 21 follows

Amino-acid code
R--IRRNRMRIRR
Appendix 3.19.5.  MC105

1,55,f  (X)  -
1,56,a  (M)  [wn] gbb ir.wt=t šp.ty
1,56,b  (R)  [dwn.n=k n=t mšs.wt=ṣ] k[rf.(w)t]
1,56,c  (H)  di=tn ib=t n.(y) mw.t=t ḥš.t[y=t n.(y) ḡ.t]
1,56,d  (R)  bš=t ḥr.(y) ts ḥš.[t=ṣ]t ḥr.t ṣštw
1,56,e  (R)  [t n] ḥ.t=t mw n ḥḥ=t
1,56,f  (M)  ṭšw nḏm n šr.t
1,57,a  (X)  -
1,57,b  (R)  ḥtp n=t nb.w is.w
1,57,c  (X)  -
1,57,d  (R)  in.t=ṣn n=t ḥr.ṣ.wt ṣḥ.wt r=t
1,58,a  (K)  smn.t(w) ḥr ʾḥt wt

Spell 21 follows

Amino-acid code
-MRHRRM-R-RK

Appendix 3.19.6.  T9C

1,55,f  (X)  -
1,56,a  (K)  wnn n=k gbb ir.ty=t šp.ty
1,56,b  (R)  dwmn.n=f n=k mšs.wt=k k[rf.(w)t]
1,56,c  (R)  di.t(w) n=k ib=k n.(y) mw.t=k ḥš.ty=k n.(y) ḡ.t=k
1,56,d  (R)  bš=k ḥr.(y) ts ḥš.t=k ḥr.t ṣštw
1,56,e  (R)  [t n] ḥ.t=t mw n ḥḥ=k
1,56,f  (N)  ṭšw nḏm n šr.t=k
1,57,a  (X)  -
1,57,b  (R)  ḥtp n=k nb.w is.w
1,57,c  (R)  wn n=k nb.w is.w
1,57,d  (K)  in.t=ṣn n=k ḥr=ṣ.wt=k nb.(w)t ṣḥ.wt r=k
1,58,a  (L)  i(s)k smn.t ḥr ʾḥt k

Spell 21 follows

Amino-acid code
-KRRRRN-RRKL
Appendix 3.19.7.  T1L

1,55,f  (X)  -
1,56,a  (L)  wn gbb ir.ty=k [šp.ty]  Geb opens your blind eyes,
1,56,b  (R)  [dw[n]f n-k mšš.wt=k ḳṛf.(w)t]  after he has stretched your bent knees for you.
1,56,c  (R)  [di.t(w)] n-k ib[k n.(y) mw.t]=k
[ḥš.ty=k n.(y) ḏ.t=k]  while given to you is your heart (ib), which
1,56,d  (R)  [bḥ=k ḫr.(y) ts] ḫš.t=k ḫr[.t štw]  belongs to your mother, your heart (ḥš.ty),
1,56,e  (R)  [tn ḫ.t=k mw n] ḫḥ=k  which belongs to your body,
1,56,f  (N)  ṭšw nḏm n [šr.t=k]  your soul which is upon the land, your corpse
1,57,a  (X)  -  which is upon the ground,
1,57,b  (R)  [ḥtp n-k nb.w is].w  bread for your belly, water for your throat,
1,57,c  (R)  wn n-k nb.w [is.w]  the sweet air for your nose.
1,57,d  (N)  [in.t]=s n-k ṭw=k ṭwš.(w)t ṭ r=k
1,58,a  (R)  snm[.t(w) ḫr itt]=k  Spell 21 follows

Amino-acid code
-LRRRNR-RRNR

Appendix 3.19.8.  BH5C

1,55,f  (X)  -
1,56,a  (L)  wn n-k gbb ir.ty=k šššb.ty  Geb opens your two blind eyes for you,
1,56,b  (X)  -
1,56,c  (G)  di.t(w) n-k ib=k n.(y) ḫ.t=k ḫš.ty=k
n.(y) ḏ.t=k  while given to you is your heart (ib), which
1,56,d  (R)  bḥ=k ḫr.(y) ts ḫš.t=k ḫr.t štw  belongs to your belly, your heart (ḥš.ty), which
1,56,e  (R)  [tn ḫ.t=k mw n] ḫḥ=k  belongs to your body,
1,56,f  (N)  ṭšw nḏm n šr.t=k  your soul which is upon the land, your corpse
1,57,a  (X)  -  which is upon the ground,
1,57,b  (R)  wn n-k nb.w kršw.w ṭḥp n-k nb.w  bread for your belly, water for your throat,
1,57,c  (H)  wn n-k nb.w ṭwš.(w)t ṭ ṭ ṭ  the sweet air for your nose.
1,57,d  (N)  [in.t]=s n-k ṭw=k ṭwš.(w)t ṭ ṭ ṭ
1,58,a  (X)  -  may it bring your limbs which were far from you to you,
Spell 21 follows

Amino-acid code
-I-GRRN--HN-
Appendix 3.20. Spell 21

Appendix 3.20.1. B3Bo

I,58,b  (R)  hs wsir dhwyty-nht tn  Ho, the Osiris, this dhwyty-nht,
I,58,c  (M)  iw.n=ir=t  you came even towards you,
I,58,d  (R)  pr=t r p.t  may you go forth to the sky.
I,58-59,e-a  (R)  ts.t(w) n=t mšk.t r gs r’ m-m ntr.w  A ladder to the side of Re is knotted together
                           even for you among the gods,
I,59,b  (R)  ḫrs(.w) n=t ḫsd.wt itr.w  the pestilence of the river is even driven away
                           for you.
I,59,c  (X)  -
I,59,d  (R)  swr=t mw im-sn  May you drink the water from them.
I,59,e  (X)  -
I,59-60,f-a  (R)  irr=t ṣm.wt [hr] rd.wy=t  You do movements upon your two feet,
I,60,b  (M)  n ir.n=ṭ ṣm.wt sb[d]  you do not do movements which are upside
                           down.
I,60,c  (R)  prr=t <r> ḫr.yw-ib n.w tз  You go forth to those who are in the midst of
                           the land,
I,60,d  (M)  n pr.n=t m r.t r inb  you do not go forth from the jaw to the wall
I,60,e  (M)  whn.n=t inb.wt  after you overthrew the fences,
I,61,a  (R)  ḫs.t sp sn.w pr=t irt.n n-t ntr.w=t niw.tyw  which are behind, which are behind your house,
                           which your city gods made for you.
I,61,b  (R)  iw=t w[b].ti sp sn.w  You are pure, you are pure,
I,61,c  (R)  ṣnh r  while Re lives.
I,61,d  (R)  [i]w=t w[b].ti  You are pure,
I,61-62,e-a  (R)  ḫs.t=t [m ]b.w  your forepart is in purification,
I,62,b  (R)  ph.wy-t m trwr.w  your hindquarters are in cleanness.
I,62,c  (M)  iw {m} s.wt sw[b(.w) n=k  The seats are purified for you
I,62,f-g  (X)  -
I,62,d  (R)  m ḫsmn m snř  with natron, with incense,
I,62-63,e-a  (R)  irt.t ḫpw  the milk of Apis,
I,63,b  (R)  ḫnk.t ḫm  the beer of the beer god.

Spell 22 follows

Amino-acid code
RMRRRR-RMRMMRRRRRRRR--RRR

Appendix 3.20.2. B1P

I,58,b  (R)  hs wsir spi pn  Ho, the Osiris, this spi,
I,58,c  (K)  iwi ir-k  who came towards you,
I,58,d  (R)  pr=k r p.t  may you go forth to the sky.
I,58-59,e-a  (R)  ts.t(w) n=k mšk.t r gs r’ m-m ntr.w  A ladder to the side of Re is knotted together
                           even for you among the gods,
I,59,b  (M)  ḫsr(.w) n=k ḫsd.wt itr.w  the pestilence of the river is even overthrown
                           for you.

715
I,59,c  (R)  hıs wsir spi pn  ho, the Osiris, this spi,
I,59,d  (N)  swr-k mw im-s  may you drink the water from it.
I,59,e  (R)  hıs wsir spi pn  Ho, the Osiris, this spi.
I,59-60,f-a  (R)  irr-k šm.wt ĥr rd.wy-k  You do movements upon your two feet,
I,60,b  (K)  nn ir-k šm.t šd.ti  you will not do movement which will be upside down.
I,60,c  (M)  pr-k r r ĥr.yw-ib n.w ts  May you go forth to the mouth of those who are in the midst of the land,
I,60,d  (R)  n pr.n-k r wrick inb  you do not go forth to the bank of the wall,
I,60,e  (R)  whn.n-k inb.wt-k  after you overthrew your fences,
I,61,a  (R)  hıs.t sp sn.w pr-k ir.t.n n-k  which are behind, which are behind your house,
I,61,b  (R)  iw=k wab.ti sp sn.w  which your city gods made for you.
I,61,c  (R)  anx ra  while Re lives.
I,61,d  (N)  iw=k wab.ti sp sn.w  You are pure, you are pure,
I,61,e  (R)  ir.t.n n=k  which are behind your house,
I,62,a  (X)  -
I,62,b  (R)  pH.wy=k m twri  your hindquarters are in cleanness.
I,62,c  (K)  iw s.t swAb=k  the seat which you purify
I,62,f-g  (X)  -
I,62,d  (M)  m ḥsnn bd m snṭr  with hesmen and bed natron, with incense,
I,62-63,e-a  (R)  ir.t  ḫpwy  the milk of Apis,
I,63,b  (R)  ḫnk.t ḫm  the beer of the beer god.

Spell 22 follows

Amino-acid code
RKRRMRNRRKMRRRRNRRK--MRR

Appendix 3.20.3.  B6C

I,58,b  (R)  hıs wsir ḥıs-nḥt pn  Ho, the Osiris, this ḥıs-nḥt,
I,58,c  (L)  iwi in r-k  who came by your mouth,
I,58,d  (R)  pr-k r p.t  may you go forth to the sky.
I,58-59,e-a  (R)  ūs.t(w) n-k msḳ.t r gs r c  m-m  A ladder to the side of Re is knotted together
nṭr.w  even for you among the gods,
I,59,b  (R)  [ḥsr(.w)] n-k ḫsd.wt  itr.w  the pestilence of the river is even driven away
for you.
I,59,c  (M)  hıs ḥıs-nḥt pn  Ho, this ḥıs-nḥt,
I,59,d  (R)  swr-k mw im-sn  may you drink the water from them.
I,59,e  (R)  hıs wsir ḥıs-nḥt pn  Ho, the Osiris, this ḥıs-nḥt,
I,59-60,f-a  (N)  irr-k šm.t ĥr rd.wy[-k]  You do movement upon your two feet,
I,60,b  (L)  n ir.n-k šm.t  sdḥ  you do not do movement which is hidden.
I,60,c  (R)  pr-k <r> ĥr.yw-ib n.w ts  You go forth to those who are in the midst of the land,
I,60,d  (K)  n pr.n-k r wrr.t r inb  you do not go forth to the bank, to the wall
I,60,e  (R)  whm.n-k inb.wt-k  after you overthrew your fences,
I,61,a  (R)  hıs.t sp sn.w pr-k ir.t.n n <k>  which are behind, which are behind your house,
\[ ntr.w=k \text{ niw.tyw} \] which your city gods made for you.

\[ iw=k \text{ w'b.ti sp sn.w} \] You are pure, you are pure,

\[ \text{R} \] while Re lives.

\[ iw=k \text{ w'b.ti sp sn.w} \] You are pure, you are pure,

\[ hs.t=k \text{ m 'b.w} \] your forepart is in purification,

\[ ph.wy=k \text{ m twr} \] your hindquarters are in cleanness.

\[ [i[w] \text{ s.w[.t]} swb.t(i)] \] The seats are purified,

\[ m \text{ hsmn m sntr} \] with natron, with incense,

\[ \text{R} \] the milk of Apis,

\[ \text{X} \] the beer of the beer god.

\[ \text{Spell 22 follows} \]

\[ \text{Appendix 3.20.4. B4C} \]

\[ h\text{3 wsir s3.t-hd-htp tn} \] Ho, the Osiris, this \text{s3.t-hd-htp},

\[ iw.t=t \] may you come,

\[ pr-t <r> \text{ p.t} \] may you go forth to the sky.

\[ ts.t(w) n=t m3k.t r gs r^c m-m ntr.w \] A ladder to the side of Re is knotted together

\[ [hsr(w) n=t izd.wt itr.w] \] even for you among the gods,

\[ \text{the pestilence of the river is even driven away} \]

\[ h\text{3 wsir s3.t-hd-htp tn} \] Ho, the Osiris, this \text{s3.t-hd-htp},

\[ swr-k mw im=s \] may you drink the water from it.

\[ h\text{3 wsir s3.t-hd-htp tn} \] Ho, the Osiris, this \text{s3.t-hd-htp}.

\[ irr-t \text{ sm.wt hr rd.wy=t} \] You do movements upon you your two feet,

\[ n ir-t \text{ sm.t s[hd]} \] you will not do movement which is upside down.

\[ prr-t <r> \text{ hr.yw-ib n.w ts} \] You go forth to those who are in the midst of

\[ n pr.n-t r w'yr.t inb \] the land,

\[ whn.n-k inb.wt=k \] you do not go forth to the bank of the wall,

\[ hs(.t) sp sn.w pr=k ir.t.n n-k \] after you overthrow your fences,

\[ ntr.w=k \text{ niw.tyw} \] which are behind, which are behind your house,

\[ iw=k \text{ w'b.t(i) sp sn.w} \] which your city gods made for you.

\[ \text{R} \] You are pure, you are pure,

\[ \text{R} \] while Re lives.

\[ iw=k \text{ w'b.t(i)} \] You are pure,

\[ hs.t=k \text{ m 'b.w} \] your forepart is in purification,

\[ ph.wy=k \text{ m twr} \] your hindquarters are in cleanness.

\[ [iw \text{ s.wt swb.t(i)}] \] The seats are purified

\[ \text{R} \] with natron, with incense,

\[ \text{R} \] the milk of Apis,
I,63,b (R) \( \text{hnk.t tnm} \) the beer of the beer god.

**Amino-acid code**

RIRRRRRRRRRRRRRRRR--RRR

**Appendix 3.20.5.** MC105

<table>
<thead>
<tr>
<th>Line</th>
<th>Amino Acids</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,58,b-c</td>
<td>(X) -</td>
<td>Go forth to the sky!</td>
</tr>
<tr>
<td>1,58,d</td>
<td>(N) ( \text{pr.t r=t r p.t} )</td>
<td>A ladder to the side of Re is knotted together even for you,</td>
</tr>
<tr>
<td>1,58-59,e-a</td>
<td>(N) ( \text{ts.t(w) n=t msk.t r gs r} )</td>
<td>the pestilence which is attached to the river is even driven away for you,</td>
</tr>
<tr>
<td>1,59,b</td>
<td>(N) ( \text{hsr.t(w) n=t isd.(w) ir.t itr.w} )</td>
<td></td>
</tr>
<tr>
<td>1,59,c</td>
<td>(X) -</td>
<td>may the water from it be drunk.</td>
</tr>
<tr>
<td>1,59,d</td>
<td>(M) ( \text{swr.t(w) mw im=s} )</td>
<td></td>
</tr>
<tr>
<td>1,59,e</td>
<td>(X) -</td>
<td>Do you do movement upon your two feet?</td>
</tr>
<tr>
<td>1,59-60,f-a</td>
<td>(M) ( \text{in irr=t sm[t .t htr] rd.wy[t]l} )</td>
<td>Is that which she does movement which is upside down?</td>
</tr>
<tr>
<td>1,60,b</td>
<td>(I) ( \text{i in[i]r[t sm t shd} )</td>
<td>She who goes forth to those who are in the midst of the land,</td>
</tr>
<tr>
<td>1,60,c</td>
<td>(K) ( \text{prr.t &lt;r&gt; hryw-ib n.w t3} )</td>
<td>the jaws of the walls did not go forth for you,</td>
</tr>
<tr>
<td>1,60,d</td>
<td>(L) ( \text{n pr n=t r.wt inb.w} )</td>
<td>while you overthrow your fences,</td>
</tr>
<tr>
<td>1,60,e</td>
<td>(K) ( \text{whn-t inb.wt=t} )</td>
<td>behind you, behind you, that which the city gods make for you.</td>
</tr>
<tr>
<td>1,61,a</td>
<td>(M) ( \text{hs=t sp sn.w i.irr.t n=t ntr.w niw.tyw} )</td>
<td>You are pure, you are pure</td>
</tr>
<tr>
<td>1,61,b</td>
<td>(N) ( \text{i(w)=t w^b.t(i) iw=t w^b.t(i)} )</td>
<td>while Re lives.</td>
</tr>
<tr>
<td>1,61,c</td>
<td>(R) ( \text{rnh r} )</td>
<td>You are pure,</td>
</tr>
<tr>
<td>1,61,d</td>
<td>(R) ( \text{i(w)=t w^b.t(i)} )</td>
<td>your forepart is in purification,</td>
</tr>
<tr>
<td>1,61-62,e-a</td>
<td>(R) ( \text{hs.t=t m ^b.w} )</td>
<td>your hindquarters are in cleanness.</td>
</tr>
<tr>
<td>1,62,b</td>
<td>(R) ( \text{ph.wz=t m twr} )</td>
<td>Your seat is purified</td>
</tr>
<tr>
<td>1,62,c</td>
<td>(N) ( \text{i w s.t=t sw^b.t(i)} )</td>
<td>with natron, with incense,</td>
</tr>
<tr>
<td>1,62,f-g</td>
<td>(X) -</td>
<td>with your milk of Apis,</td>
</tr>
<tr>
<td>1,62,d</td>
<td>(R) ( \text{m hsmn m sn{n}tr} )</td>
<td>with the beer of the beer god.</td>
</tr>
</tbody>
</table>

**Amino-acid code**

--NNN-M-MIKLKMNRMR--RRRMR

**Appendix 3.20.6.** T9C

<table>
<thead>
<tr>
<th>Line</th>
<th>Amino Acids</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,58-59,e</td>
<td>(X) -</td>
<td>You do movements upon your two feet,</td>
</tr>
<tr>
<td>1,59-60,f-a</td>
<td>(R) ( \text{irr=k sm wt htr rd.wy+k} )</td>
<td>you will not do movement which is upside down.</td>
</tr>
<tr>
<td>1,60,b</td>
<td>(R) ( \text{n ir-k sm t i.shdhd.t} )</td>
<td></td>
</tr>
</tbody>
</table>
I,60,c  (L)  \( pr\cdot k < r > \ h.r.yw\cdot h \ t \)  You go forth to those who are in the midst of the land,
I,60,d  (L)  \( \ n \ p\ r \ n\cdot k \ r\cdot t \ i n\cdot b \ w \)  the jaw of the walls did not go forth for you,
I,60,e  (L)  \( w.h[n], n\cdot k [i n\cdot b \ w] [t\cdot k] \)  while you overthrow your fence,
I,61,a  (K)  \( h.s\cdot t \ h[l], t \ h\ r\cdot k \ r\cdot t \ i n\cdot b \ w \ n\cdot k \ n\cdot g\cdot r \)  behind you, behind you, that which the city gods have made for you.
I,61,b  (N)  \( i(w)\cdot k \ w^* t(i) \ i(w)\cdot k \ w^* t(i) \)  You are pure, you are pure,
I,61,c  (R)  \( 'n\ h \ r' \)  while Re lives.
I,61,d  (R)  \( i(w)\cdot k \ i.w^* t(i) \)  You are pure,
I,61-62,e-a  (R)  \( h.s\cdot t \ m \ 'b\cdot w \)  your forepart is in purification,
I,62,b  (M)  \( p.h.wy\cdot k \ m \ n\cdot g\cdot r(w) \)  your hindquarters are in incense.
I,62,c  (N)  \( i.w\cdot t\cdot k \ s\cdot w^* t(i) \)  Your seat is purified,
I,62,f-g  (X)  -
I,62,d  (R)  \( m \ h.s.mn \ m \ s\cdot n\cdot r \)  with natron, with incense,
I,62-63,e-a  (N)  \( m \ i.r\cdot t \ h.p\ w \)  with the milk of Apis,
I,63,b  (R)  \( m \ h.nk\cdot t \ t\cdot m \)  with the beer of the beer god.

Spell 22 follows

Amino-acid code
---------RRLILKNNRRMN--RNR

Appendix 3.20.7.  T1L

I,58,b-c  (X)  -
I,58,d  (N)  \( p.r \ k \ r \ p[t] \)  Go forth to the sky!
I,58-59,e-a  (N)  \( [i.s.t(w) \ n\cdot k] \ m.s.k \cdot t \ r \ g.s \ r' \)  A ladder to the side of Re is knotted together even for you,
I,59,b  (N)  \( h[s]t[r\cdot t(w) \ n\cdot k] \ i.s[d](w) t \ i.r\cdot t \ i.t(r\cdot w) \)  the pestilence which is attached to the river is even driven away for you.
I,59,c  (X)  -
I,59,d  (R)  \( s.w[r\cdot k] \ m.w \ [i]m\cdot s \)  may you drink the water from it.
I,59,e  (X)  -
I,59-60,f-a  (N)  \( [i.r]r\cdot k \ s.m.t \ h.t \ r\cdot d[\cdot w]y\cdot k \)  You do movement upon your two feet,
I,60,b  (R)  \( n.n \ [i.r\cdot k] \ s.m.t \ i.s.h\cdot d\cdot y \)  you will not do movement which is upside down.
I,60,c  (I)  \( p.r \ k \ r \ h.r.y[w]\cdot l [n.w \ t.s] \)  Go forth to those who are in the midst of the land,
I,60,d  (H)  \( [n \ p.r.n]\cdot k \ r \ r\cdot t \ i.n\cdot w \)  you did not go forth to the jaw of Inu
I,60,e  (R)  \( w.h[n], n\cdot k [i.n\cdot b \ w] [t\cdot k] \)  after you overthrow your fences,
I,61,a  (L)  \( h.s\cdot t \ h[l], t \ h\ r\cdot p\cdot k \ i.r\cdot t\cdot n \ n\cdot k \ n\cdot g\cdot r\cdot w\cdot k \ n.i.w.t \)  which are behind, which were struck under your house, which your gods of the city have made for you.
I,61,b  (M)  \( i(w)\cdot k \ w^* b \ s.p \ s.n\cdot w \)  You are pure, you are pure,
I,61,c-d  (X)  -
I,61-62,e-a  (M)  \( h.s\cdot t \ m \ 'b\cdot w \)  the forepart is in purification,
I,62,b  (R)  \( p.h.wy\cdot k \ m \ [t.w] \)  your hindquarters are in cleanness,
I,62,c (L) m s.wt[k] w^b.t(i) as your seats are pure,
I,62,f (M) r^n [r'] while Re lives.
I,62,g (M) w^b.t w^b-k Your purity is purified,
I,62,d (N) m ḥsmn m [bd] m snfr with hesmen natron, with bed natron, with incense,
I,62-63,e-a (N) m ir.t t hp with the milk of Apis,
I,62,b (N) ḫnk.t tmwr beer of the beer god.

Spell 22 follows

Amino-acid code
--NNN-R-NRIHRLM--MRLMMNNN

Appendix 3.20.8. BH5C

I,58,b-c (X) -
I,58,d (N) pr r=k r p.t Go forth to the sky!
I,58-59,e-a (M) ṭs.(w) n=k msk.t r p.t r gs r^ An ladder to the sky, to the side of Re is knotted
I,59,b (K) shn(.w) n=k izd.wt ḥz.t itr.w together even for you,
I,59,c (X) - the pestilence which is around the river is even
I,59,d (R) swr=k mw im=sn enclosed for you.
I,59,e (X) -
I,59-60,f-a (N) ir^r=k šm.t ḥr rd.wy=k You do movement upon your two feet,
I,60,b (R) n ir=k šm.t śhād.t you will not do movement which is upside
I,60,c (R) prr=k r ḥr.yw-ib n.w tš down.
I,60,d (G) nn pr n=k r ṭ[r.t] inb You go forth to those who are in the midst of
I,60,e (I) iw whn.n=k inb.w there is none who went forth to the jaw of the
I,61,a (I) ḥz(.t) land,
I,61,b (R) iw=k w^b.t(i) You overthrew the fences,
I,61,c (R) r^n [r'] which is behind.
I,61,d (R) iw=k w^b.t(i) You are pure, you are pure,
I,61-62,e-a (R) ḥz.t=k m ṭb.w while Re lives.
I,62,b (R) ṭḥ(.wy)=k m ṭwr your forepart is in purification,
I,62,c (I) m s.t sw^b=k your hindquarters are in cleanness,
I,62,d (I) m ḥsmn m bd m snr as the seat which you purify
I,62-63,e-a (N) m ir.t t hp with hesmen natron, with bed natron, with
I,62,b (N) ḫnk.t tmnt incense,
I,63,c (N) m ir.t t hp with the milk of Apis,
I,63,b (N) ḫnk.t tmnt beer of the beer god.

Amino-acid code
--NMK-R-NRRGIIIRRRI--NNN
Appendix 3.21. Spell 22

Appendix 3.21.1. B3Bo

1,63,c (R) \( rp.yt \ n.t \ mnh \ hsr.t \ qw.t \) An image of wax, which dispels evil.
1,63-64,d-a (M) \( drp[n] \ t[w \ tfn.t \ ss.t] \ r^c \ m \ rdi.t.n \ n=s \ it=s \ r^c \) Tefnout, the daughter of Re, has fed you with that which her father Re has given to her.
1,64,b (M) \( rdi.n \ n=t \ in.t \ t \ m \ krs.t \ it=s \ wsir \) the valley gave bread to you from the burial of her father Osiris.
1,64-65,c-a (R) \( psh \ r^c \ m \ h.t \ ndm(t) \) Re bites in something sweet,
1,65,b (R) \( didi=f \ n=t \ st \) and he gives it to you.
1,65,c (M) \( hmt=t \ r \ p.t \ hr \ r^c \ n.t \ it \ mh(.w) \) Your three to the sky with Re, are of bound Lower Egyptian barley.
1,65,d (R) \( f[d.w]=t \ r \ ts \ hr \ gbb \ nt \ it \ mh(.w) \) Your four are to the land with Geb, are of Lower ibw Egyptian barley of I bou.
1,66,a (R) \( nd.ty=sn \ n=t \) Their two protectresses are yours,
1,66,b (M) \( sh.t \ htp \ didi=sny \ m-bsh=t \) and the field of offerings which they place in front of you.
1,66,c (R) \( hz \ dhwty-nht \ tn \) Ho, this dhwty-nht,
1,66,d (R) \( pr-t \ m \ {m} \ hrw \) may you go forth in the day,
1,66-67,e-a (R) \( shm=t <m> \ rd.wy=t \ dw\ sp \ sn.w \) may you have power <in> your two legs of the morning, of the morning.
1,67,b (X) -
1,67,d (R) \( shm=t \ m \ [r]d.wy=t \ hft \ tk3 \) May you have power in your two legs in front of the flame.
1,67,e (X) -
1,68,a (M) \( shm=t \ m \ rd.wy=t \ m \ tr \ m \ wnw.t \ nb.t \ mrr.t=t \ pr.t \ im=s \) May you have power in your two legs in the season, in every hour in which you love going forth.
1,68,b (X) -
1,68,c (R) \( shm=t \ m \ rd.wy=t \ m \ gsdz.t \ nb.t \) May you have power in your two legs in every tribunal,
1,69,a (R) \( m \ r(s)-[\cdot \ wy] \ nb \) in every court.
1,69,b (X) -
1,69,c (R) \( shm=t \ m \ [r]d.wy=t \ m \ bw \ nb \) May you have power in your two legs in every place,
1,69,d (R) \( mrr.w \ ib[z=t \ pr.t \ im=m \ nw \ nb \) where your heart loves going forth at any time.

Spell 23 follows

Amino-acid code
RMMRRMRRMR-RRR-R-M-RR-RR

Appendix 3.21.2. B1P

1,63,c (R) \( rp.yt \ n.t \ mnh \ hsr.t \ qw.t \) An image of wax, which dispels evil.
1,63-64,d-a (K) \( drp[tw \ tfnw.t \ ss.t] \ r^c \ m \ rdi.t.n=s \ n \ it=s \ n \ r^c \) Tefnout, the daughter of Re, feeds you even with that which she gave to her father, to Re,
the valley gave bread to you from the burial which her father Osiris was given.

Re bites in something sweet,

and he gives it to you.

Your three are the upper part with Re, their Lower Egyptian barley is of binding.

Your four are to the land with Geb, are of Lower Egyptian barley of Ibou.

Their two protectresses are yours,

and the two fields of offerings which it places in front of you.

May you go forth in the day,

may you have power in your two legs of the morning, of the morning.

May you have power in your two legs in front of the flame.

May you have power in your two legs at every season where you love going forth, in every hour.

May you have power in your two legs in every place,

where your heart loves going forth at any time.

An image of wax, which dispels evil.

Tefnout, the daughter of Re, feeds you with that which she gave to her father Re,

while the valley gives bread to you from the burial of her father Osiris.

Re bites in something sweet,

and he gives it to you.

Your three upon the sky with Re, are of bound Lower Egyptian barley.
Your four are to the land with Geb, are of Lower Egyptian barley of Ibou.

Their two protectresses are yours, and the two fields of offerings which it places in front of you.

May you go forth in the day,

in every season where you love, in every hour.

May you have power in your two legs in front of the flame.

May you have power in your two legs in every place,

where your heart loves going forth at any time.

Amino-acid code
RRRRRLNRRRN—LR—MR

Appendix 3.21.4.

An image of wax, which dispels evil.
Tefnout, the daughter of Re, feeds you even with that which she gave to her father Re,
while the valley gives bread to you from the burial of the father Osiris.
Re bites in something sweet,
and he gives it to you.
Your three are upwards with Re, of bound Lower Egyptian barley.
Your four are to the land with Geb, are of Lower Egyptian barley of Ibou.
Their two protectresses are yours,
and the field of offerings, the field of offerings, which it places in front.
Ho, the Osiris, this ss.t-hdq-htp
Ho, the Osiris, this ss.t-hdq-htp
May you have power in your two legs of the morning, of the morning.
May you have power in your two legs in front of the flame.
May you have power in your two legs in every
wnw.t nb.t mrr(t.)=t season, in every hour, which you love.

1,68,b  (R)  hs wsir ss.t-hq-htp tn Ho, the Osiris, this ss.t-hq-htp,
1,68,c  (M)  shm rd.wy+t m qsd3s.t May your two legs have power in the tribunal,
1,69,a  (M)  m r(s) pr nb in the gate of every house.
1,69,b  (K)  hs wsir [ss.t-hq-htp tn] Ho, the Osiris, this ss.t-hq-htp,
1,69,c  (R)  [shm=t m rd.wy+t m bw nb] May you have power in your two legs in every place,
1,69,d  (R)  [mrr ib=t pr.t] im m nw nb where your heart loves going forth at any time.

Spell 23 follows

Amino-acid code
RRLRRINRKNRRRKKRMMKRR

Appendix 3.21.5.  MC105

1,63,c  (R)  rp.yt n.t mnH hsr.t dw.t An image of wax, which dispels evil.
1,63-64,d-a  (L)  drp tn tfn.t ss.t r* m rdi.t.n n+s it Tefnout, the daughter of Re, feeds you even with that which the father has given to her.
1,64-69,b-d  (X)  -

End of last line of top

Amino-acid code
RL---------------------

Appendix 3.21.6.  T9C

1,63,c  (M)  ip.t n.t mnH hsr.t dw.t An image of wax, which dispels evil.
1,63-64,d-a  (I)  drp tw tfn.t ss.t r* m rdi.t.n n+s it Tefnout, the daughter of Re, feeds you even with that which her father Re has given to her,
1,64,b  (I)  rdi n-k in.t t m krsw.w it=s wsir the valley gave bread to you from the coffins of her father Osiris,
1,64-65,c-a  (M)  r psh r* m ih.t ngm(t) as Re bites in something sweet,
1,65,b  (N)  didi=s n-k which he gives to you.
1,65,c  (H)  lmt=k r hr(.w) ly(r) r* Your three are upward with Re,
1,65,d  (M)  n st it mh(.w) lbw it is of Lower Egyptian barley of Ibou.
1,66,a  (N)  nd.ty nd+sn n=k st The two protectresses, they protect it for you,
1,66,b  (N)  sh.ty htp.w didi+sn m-bsh=k the two fields of offerings, which they place in front of you.
1,66,c  (X)  -
1,66,d  (R)  pr=k m hrw May you go forth in the day,
1,66-67,e-a  (N)  shm=k m rd.wy=k may you have power in your two legs.
1,67,b  (X)  -
1,67,d  (R)  shm=k m rd.wy=k hft tk3 May you have power in your two legs in front of the flame.
1,67,e  (X)  -
1,68,a  (H)  shm=k m rd.wy=k May you have power in your two legs.
1,68-69,d  (X)  -
Spell 23 follows

**Amino-acid code**

MIIMNHMNN-RN-R-H------

Appendix 3.21.7.    T1L

\[\begin{align*}
\text{I,63,c} & \quad \text{(R)} & \quad \text{rp.yt n.(t) mn} \text{h} [\text{hs}] \text{r.t dw.t} \\
\text{I,63-64,d-a} & \quad \text{(H)} & \quad \text{dp} \text{ t[w tfn.t s.t r] m rdi.t.n} \\
\text{I,64,b} & \quad \text{(R)} & \quad \text{di n-k in.t t m krs i[t-s] wsir} \\
\text{I,64-65,c-a} & \quad \text{(R)} & \quad \text{p[sh] r\^r m h.t n\text{dm}.(t)} \\
\text{I,65,b} & \quad \text{(N)} & \quad \text{didz-f n-k} \\
\text{I,65,c} & \quad \text{(G)} & \quad \text{h[m]z-k r hr [p.t] hr r\^r n s.t bty} \\
\text{I,65,d} & \quad \text{(K)} & \quad \text{ifdt-[k] r t3 hr gbb n st bty ibw} \\
\text{I,66,a} & \quad \text{(N)} & \quad \text{nd.ty nd-sn n-k st} \\
\text{I,66,b} & \quad \text{(N)} & \quad \text{sh.ty [htp].w didz-sn m-b\text{h}-k} \\
\text{I,66,c} & \quad \text{(R)} & \quad \text{hs imsw pn} \\
\text{I,66,d} & \quad \text{(M)} & \quad \text{pr m-[k] m hrw} \\
\text{I,66-67,e-a} & \quad \text{(R)} & \quad \text{shm-k m rd.wy-k dw3 sp sn.w} \\
\text{I,67,b} & \quad \text{(X)} & \quad - \\
\text{I,67,d} & \quad \text{(R)} & \quad \text{shm-k m rd.wy-k lft tk3} \\
\text{I,67,e} & \quad \text{(X)} & \quad - \\
\text{I,68,a} & \quad \text{(G)} & \quad \text{shm-k m rd.[wy-k] m tr [nb]} \\
\text{I,68,b} & \quad \text{(X)} & \quad - \\
\text{I,68,c} & \quad \text{(R)} & \quad \text{shm-k m rd.wy-k m dz.s.t [nb].t} \\
\text{I,69,a} & \quad \text{(K)} & \quad \text{shm-k m rd.wy-k m r[s]-r} \\
\text{I,69,b-d} & \quad \text{(X)} & \quad -
\end{align*}\]

An image of wax, which dispels evil.

Tefnout, the daughter of Re, feeds you even

while the valley gives bread to you from the

burial of her father Osiris.

Your three are up the sky with Re, it is of noble

emmer.

Your four are to the land with Geb, it is of

emmer of Ibou.

The two protectresses, they protect it for you,

the two fields of offerings, which they place in

front of you.

Ho, this imsw.

Go forth with you in the day,

may you have power in your two legs of the

morning, of the morning.

May you have power in your two legs in front of

the flame.

May you have power in your two legs in every

season, may your two legs have power in all the

hours.

May you have power in your two legs in every

tribunal,

May you have power in your two legs in the

gate.

An image of wax, which dispels evil.

Tefnout, the daughter of Re, feeds you even

while the valley gives bread to you from the

burial of her father Osiris.

Your three are up the sky with Re; it is of noble

emmer.

Your four are to the land with Geb, it is of

emmer of Ibou.

The two protectresses, they protect it for you,

the two fields of offerings, which they place in

front of you.

Go forth with you in the day,

may you have power in your two legs of the

morning, of the morning.

May you have power in your two legs in front of

the flame.

May you have power in your two legs in every

season, may your two legs have power in all the

hours.

May you have power in your two legs in every

tribunal,

May you have power in your two legs in the

gate.

An image of wax, which dispels evil.

Tefnout, the daughter of Re, feeds you even

while the valley gives bread to you from the

burial of her father Osiris.

Your three are up the sky with Re; it is of noble

emmer.

Your four are to the land with Geb, it is of

emmer of Ibou.

The two protectresses, they protect it for you,

the two fields of offerings, which they place in

front of you.

Go forth with you in the day,

may you have power in your two legs of the

morning, of the morning.

May you have power in your two legs in front of

the flame.

May you have power in your two legs in every

season, may your two legs have power in all the

hours.

May you have power in your two legs in every

tribunal,

May you have power in your two legs in the

gate.

An image of wax, which dispels evil.

Tefnout, the daughter of Re, feeds you even

while the valley gives bread to you from the

burial of her father Osiris.
n it r
with that which she gave to the father Re.

Re bites even in something sweet,

he gave it to you.

The two protectresses of Re, may you protect it,

the weave and the field of offering, may he
place it in front of you.

May your heart have power of the morning, of
the morning.

May you have power in your two legs in front of
the flame.

May you have power in your two legs in every
season, in the hours.

May you have power in every tribunal,
in every gate.

May you have power in your two legs.

Spell 23 follows

Amino-acid code
RG-RM--ML--M-R-E-KL-K-
Appendix 3.22. Spell 23

Appendix 3.22.1. B3Bo

I,70,a (R) \( hs \ dhwty-nht \ t n \) Ho, this \( dhwty-nht \),
I,70,b (R) \( n \ ip.t(w)=t \ n \ qdh.t(w)=t \ n \) you will not be assessed, you will not be
\( lrnrt(w)=t \) imprisoned, you will not be restrained,
I,70,c (R) \( n \ int=t \ n \ ss.r.t(w)=t \) you will not be fettered, you will not be
\( hA \) guarded,
I,70,d (R) \( n \ rdi.t(w)=t \ m \ hbt \ didi.t \ t \) you will not be placed in the place of execution, \( sb)i.w \ im=s \) in which rebels are placed,
I,71,a (R) \( n \ rdi.tw \ \( s'w \) n \ hr=t \) sand will not be placed to your face.
I,71,b (R) \( ssw \ wdn \ r=t \) Beware and be heavy,
I,71,c (R) \( n \ rdi.tw \ hsf \ n \ hr=t \) the \( hsf \) will not be placed to your face.
I,71,d (R) \( ssw \ tm=k \ pr \ \{t\} \) Beware so that you do not go forth.
I,71,e-g (X) -
I,71-72,h-a (R) \( \_ssp.n=t \ mdw=t \ dsi.w=t \) You have taken your staff, your loincloth, your
\( \_tbw.ty=t \ hsw.w[t]=t \ n \ ws.t \) two sandals and your arrows for the road,
I,72,b (M) \( s=t [d3d3] \ inn=t \ nhbt.t \ n.t \) so that you will cut the head and sever the neck
\( hft.yw=t \) of your male and female enemies,
I,72,c (R) \( s't[w] \ mwt=t \) those who draw near while you are dead,
I,73,a (M) \( sbn \ iy.w=t \) who hasten while you come.
I,73,b (M) \( \_dd.w \ n \ ntr \ ini \ s(y) \ hrw \ hbn.t \) those who speak to the god who brought her
\( \_\_p \) (on) the day of falseness.

Spell 24 follows

Amino-acid code
RRRRRRRR ---RMRRMR

Appendix 3.22.2. B1P

I,70,a (N) \( hs \ wsir \ spi \ pn \) Ho, the Osiris, this \( spi \),
I,70,b (R) \( n \ ip.t(w)=k \ n \ q(d)h.t(w)=k \ n \) you will not be assessed, you will not be
\( lrnrt(w)=k \) imprisoned, you will not be restrained,
I,70,c (R) \( n \ int=k \ n \ ss.r.(w)=k \) you will not be fettered, you will not be
\( hA \) guarded,
I,70,d (R) \( n \ rdi.t(w)=k \ m \ hbt \ didi.t \ sbi.w \) you will not be placed in the place of execution, \( im=s \) in which rebels are placed,
I,71,a (M) \( n \ rdi.tw \ s'w \ n \ hr=k \) the sand will not place you to your face.
I,71,b (R) \( ssw \ wdn \ r=k \) Beware and be heavy,
I,71,c (M) \( n \ rdi.tw \ hsf \ hr=k \) the \( hsf \) will not place you upon you.
I,71,d (R) \( ssw \ tm=k \ pr \) Beware so that you do not go forth.
I,71,e-g (X) -
I,71-72,h-a (R) \( \_ssp.n=k \ mdw=k \ dsi.w=k \) You have taken your staff, your loincloth, your
\( \_tbw.ty=k \ \_hsw.w=k \ n \ ws.t \) two sandals and your arrows for the road,
I,72,b (K) \( s=k [d3d3] \ sinn=k \ nhbt.t \ n.t \) so that you will cut the head and you wring
htft.y=k htft.yt=k the neck of your male enemy and your female
enemy,
l1,72,c (R) s7r.w mwt=k those who draw near while you are dead,
l1,73,a (K) stbn.w iwi=k those who hasten while you come.
l1,73,b (R) gd.w n ntr ini sw hrw ḫbn.t those who speak to the god who brought him
(on) the day of falseness.

Spell 24 follows

Amino-acid code
NRRMRRMR---RKRRK

Appendix 3.22.3. B6C

l1,70,a (N) hš wsir ḫš-nḫt pn Ho, the Osiris, this ḫš-nḫt,
l1,70,b (R) n ip.t(w)-k n ḫtḥ.t(w)-k n you will not be assessed, you will not be
hrṛ.t(w) k imprisoned, you will not be restrained,
l1,70,c (M) n in=k you were not fettered,
l1,70,d (M) n rādī=k m ḫb.t didī.t sbī.w im=s you were not placed in the place of execution in
which rebels are placed,
l1,71,a (R) n rādī.t(w) ḫs w ḫr=k sand will not be placed to your face.
l1,71,b (R) ssw wdn r=k Beware and be heavy,
l1,71,c (K) n rādī.t(w) ḫṣf ḫr=k the ḫṣf will not be placed upon you.
l1,71,d (R) ssw tm=k pr Beware so that you do not go forth.
l,71,e-g (X) -
l,71-72,h-a (M) šsp.n=k šsp=k mdw=k dši.w=k You have taken your bright garment, your staff,
ṭbwt.y=k ḫšw=k n ws.t your loincloth, your two sandals and your arrow
for the road,
l1,72,b (L) šš-k ḡdš= ḫn=k nḥḥ.t n.t so that you will cut of the head and wring the
htft.yw=k n.t htft.yw=t neck of your male enemies, of your female
enemies,
l1,72,c (M) sšš mwt=k who draws near while you are dead,
l1,73,a (L) stbn iwi=k who hasten while you come.
l1,73,b (M) ḡd n ntr ini sw hrw ḫbn.t who speaks to the god who brought him (on)
the day of falseness.

Spell 24 follows

Amino-acid code
NRMMRRKR---MLMLM

Appendix 3.22.4. B4C

l1,70,a (N) hš wsir sš.t-ḥdq-ḥtp tn Ho, the Osiris, this sš.t-ḥdq-ḥtp,
l1,70,b (R) n ip.t(w)ŷ-t n ḫtḥ.t(w) ŭ-t you will not be assessed, you will not be
hrṛ.t(w) ŭ-t imprisoned, you will not be restrained,
l1,70,c (K) mni.t-t ŭ n sš.t(w)ŷ-t your mooring post, you will not be guarded,
l1,70,d (R) n rādī.t(w)ŷ-t m [ḥb.t didī.t sbī.w
im=s] you will not be placed in the place of execution,
in which rebels are placed,
I,71,a  (R)  [n rdi.t(w) ššw n ḫr=t] sand will not be placed to your face.
I,71,b  (R)  [sšw] wdn r=k Beware and be heavy,
I,71,c  (L)  n rdi.t(w) ḫnd ḫr r=t the bend timbers are not placed upon your mouth.
I,71,d  (R)  sšw tm=t pr Beware so that you do not go forth.
I,71,e-g  (X)  -
I,71-72,h-a  (K)  ššp.n=t št=t mdw=t dši.w<s=t> tōw.ty=t ws.t so that the head will be cut off and the neck of your male and female enemies will be severed,
I,72,b  (I)  šš' ds'dš inn [nhb.t n.t hft.ywt=t] those who draw near while you are dead,
I,72,c  (R)  [s'r.w mwt=t] those who hasten while you come.
I,73,a  (R)  [[stbn].w iy.w=t] those who hasten while you come.
I,73,b  (K)  dd.w n ntr.w ini s(y) hrw ḫbn.t those who speak to the god who brought him (on) the day of falseness.

Spell 24 follows

Amino-acid code
NRKRRRLR---KIRRK

Appendix 3.22.5. T9C

I,70,a  (X)  -
I,70,b  (M)  n ip.t(w)=k n ḫnr.t(w)=k You will not be assessed, you will not be restrained,
I,70,c  (X)  -
I,70,d  (R)  n rdi.t(w)=k m ḫb.t didíl[t] you will not be placed in the place of execution, s]bi.w im=s in which rebels are placed,
I,71,a-b  (X)  -
I,71,c  (R)  n rdi.t(w) ḫšf n ḫr=k the ḫšf will not be placed to your face.
I,71,d  (R)  sšw tm=k pr Beware so that you do not go forth.
I,71,e  (M)  n rdi.t(w) ššw n ḫr=k Sand will not be placed to your face.
I,71,f  (M)  sšw wdn r=k Beware and be heavy.
I,71,g  (X)  -
I,71-72,h-a  (L)  ššp.n=k št=k dši.w=k ḫšw=k n ws.t You have taken your satchel, your loincloth and your arrow to the road,
I,72,b  (H)  šš'k dš'dš inn=k nḥb.t n.t mwt nb mwt.t nb.t so that you will cut of the head and sever the neck of every dead male and every dead female,
I,72,c  (K)  irr.w mwt=k those who made your death,
I,73,a  (R)  stbn.w iy=ĭ=k those who hasten while you come.
I,73,b  (R)  dd.w <n> ntr ini sw hrw ḫbn.t those who speak to the god who brought him (on) the day of falseness.

Spell 24 follows

Amino-acid code
-M-R--RRMM-LHKRR
Appendix 3.22.6.  T1L

I,70,a (R)  $s\ imsw\ pn$  Ho, this $imsw$,
I,70,b (K)  $n\ ip\cdot k\ n\ [\hr\cdot k] n\ [dd\cdot t\cdot w]\cdot k$  you were not assessed, you were not restrained, you will not be imprisoned,
I,70,c (L)  $n\ int\cdot k\ n\ gd\cdot t\cdot w\cdot k$  you will not be fettered, you will not be imprisoned,
I,70,d (K)  $n\ rdi\cdot t\cdot w\cdot k\ m\ \hr\cdot t\ tw\ di\cdot t\ sbl\cdot w\ im\ s$  you will not be placed in this place of execution, in which rebels are placed,
I,71,a (K)  $n\ rdi\cdot t\cdot w\ s\w\ hr\cdot k$  sand will not be placed upon you.
I,71,b (R)  $ss\ wdn\ r\cdot k$  Beware and be heavy,
I,71,c (R)  $n\ rdi\cdot tw\ hs\f n\ hr\cdot k$  the $hsf$ will not be placed to your face.
I,71,d (R)  $ss\ wtm\cdot k\ pr$  Beware so that you do not go forth.
I,71,e-g (X) -
I,71-72,h-a (I)  $m\ ssp\ n\cdot k\ st\cdot k\ mdw\cdot k\ pd\cdot t\cdot k$  Take and receive your satchel, your staff, your bow, your loincloth, your two sandals and your arrow for the road,
I,72,b (G)  $s\cdot k\ dz\cdot d\cdot k\ im\cdot k\ nh\cdot t\ n\cdot t\ mwt\cdot wt\ nb\cdot (w)\cdot t$  so that you will cut of your head and sever the neck of all dead males and females,
I,72,c (R)  $st\cdot r\cdot w\ mvt\cdot k$  those who draw near while you are dead,
I,73,a (I)  $sb\cdot b\cdot w\ iy\cdot k$  those who were caused to be hushed while you come.
I,73,b (L)  $gd\ n\ ntr\ ini\ sw\ hr\ hb\cdot t$  who speak to the god who brought him upon the falseness.

Spell 24 follows

Amino-acid code
RKLKKRRR—IGRIL

Appendix 3.22.7.  BHSC

I,70,a (X) -
I,70,b (L)  $n\ ip\cdot t\cdot w\cdot k\ n\ hn\cdot t\cdot w\cdot k$  You will not be assessed, you will not be restrained,
I,70,c-d (X) -
I,71,a (L)  $nn\ rdi\cdot t\ s[l\ w\ n]\ hr$  there is no placing of sand to the face.
I,71,b (R)  $ss\cdot w\ wdn\ [r]\cdot k$  Beware and be heavy,
I,71,c (I)  $nn\ rdi\cdot t\cdot k\ hs\f\ mn\ hr$  there is no placing of $hsf$, there is no face.
I,71,d (R)  $ss\ wtm\cdot k\ pr$  Beware so that you do not go forth.
I,71,e-f (X) -
I,71,g (M)  $n\ rdi\cdot k\ m\ \hr\cdot t\ tw\ rdi\cdot t\ sbl\cdot w\ im$  You will not be placed in this place of execution, where the rebels will be placed.
I,71-72,h-a (H)  $m\ ssp\ n\cdot k\ ssp\cdot k\ st\cdot k\ mdw\cdot k\ dsi\cdot w\· k\ tw\ ty\cdot k\ is\ h\ n\ w3\cdot t$  Take and receive your bright garment, your satchel, your staff, your loincloth, your two sandals and the arrow for the road,
I,72,b (E)  $s\cdot k\ nn\ k\ nh\cdot t\ mwt\cdot wt$  so that you will cut and wring the neck of the
<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
<th>Spell 24 follows</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,72,c</td>
<td>(L) <em>s</em>r.*w</td>
<td><strong>Amino-acid code</strong></td>
</tr>
<tr>
<td>1,73,a</td>
<td>(H) <em>stbn</em>sn *iy.*y-k</td>
<td>-L--LRIR--MHELHI</td>
</tr>
<tr>
<td>1,73,b</td>
<td>(L) <em>gd</em>sn <em>nn ngr ini sw hrw.w</em> <em>hprr.t</em></td>
<td>dead males and females, those who draw near, they will hasten while you come near. while they say: there is no god who brought him (on) the days that came to be.</td>
</tr>
</tbody>
</table>
Appendix 3.23. Spell 24

Appendix 3.23.1. B3Bo

1,73,c (X) -
1,73-74,d-a (R) \( iw \ h3.n \ n.t \ bik \)
The falcon has screeched to you,
1,74,b (M) \( iw \ ngn.n.t \ m \ smn \)
you have cackled as the goose.
1,74-75,c-i (X) -

Pyramid text 316 follows

Amino-acid code
-RM-----------------

Appendix 3.23.2. B1P

1,73,c (R) \( hs \ wsir \ spi \ pn \)
Ho, the Osiris, this \( spi \),
1,73-74,d-a (N) \( iw \ h3.n-k \ in \ bik \)
you have been mourned by the falcon,
1,74,b (R) \( [i]w \ ng.n-k \ in \ smn \)
you have been cackled (at) by the goose.
1,74,c (R) \( iw \ ds \ n-k \ c \ in \ dtwty \)
An arm is extended for you by Thoth,
1,74,d (R) \( iw \ s\h n-k \ hp\s n \ hft.y-k \)
the arm of your enemy is chopped off for you.
1,74,e (M) \( iw \ h3.n-k \ in \ dr.ty \)
You have been mourned by the two kites,
1,74,f (R) \( ss.t \ pw \ hn\c nbl.t-hw.t \)
it are Isis and Nephthys,
1,74,g (M) \( m \ skr \ n-k \ m \ bi\s.wy \ m-bsl\h \ nfr.w \)
in striking for you with the two cymbals in the presence of the gods.
1,74,h (M) \( iw \ inpw \ hr\k m \ ss\k \)
Anubis is upon you as your protection,
1,74,l (M) \( iw \ wp-w3.wt \ wp.nsf \ n-f \ w3.wt \)
Wepwawet has opened good roads for him.
1,75,a (R) \( hs \ wsir \ spi \ pn \)
Ho, the Osiris, this \( spi \),
1,75,b (R) \( wn \ n-k \ c3.wy \ p.t \ in \ r\c \)
the two doors of the sky are opened for you by Re,
1,75,c (R) \( sn \ n-k \ c3.wy \ hr\k \ in \ gbb \)
the two doors are opened for you, because of you, by Geb.
1,75,d (R) \( iw \ wn \ n-k \ c3.wy \ m \ sbqwh \)
The two gates are opened for you in Abydos,
1,75,e-f (R) \( iw \ sn \ n-k \ c3.wy \ kbh.w \ in \ mw.t-k \ nw.t \)
the two gates of cool water are opened for you by your mother Nut.
1,75,g (M) \( n \ wr \ pw \ n \ s\h \k \)
because it is the greatness of your power.
1,75,h (R) \( sn \ n-k \ sb3.w \ m \ t3 \ in \ gbb \)
The portals in the land are opened for you by Geb,
1,75,l (M) \( n \ ık\r \ pw \ n \ r\h \ rn\k \)
because it is excellence of the knowledge of your name.

Spell 25 follows

Amino-acid code
RNRRRMRMMRRRRRRRMRM
Appendix 3.23.3.  B6C

1,73,c  (R)  $h^3 wsir  \( h^3-nht\) pn  Ho, the Osiris, this $h^3-nht,
1,73-74,d-a  (M)  $w h^3 n-k bik  the falcon screeches for you,
1,74,b  (K)  $w n^g n-k smn  the goose cackles for you.
1,74,c  (R)  $w d^3 n-k \* in dhwty  An arm is extended for you by Thoth,
1,74,d  (R)  $w sl^h n-k hps [n] hft.y=k  the arm of your enemy is chopped off for you.
1,74,e  (K)  $w h^3.n n-k dr.ty  the two kites have screeched for you,
1,74,f  (R)  ss.t pw hn^r nb.t-\( t\)-hw.t  it are Isis and Nephthys
1,74,g  (K)  im skr n-k bi\( z\).wy m-bsh ntr.w  there, who strike the two cymbals for you in the presence of the gods.
1,74,h  (K)  $w c.wy inpw hr=k m s\( z\)-k  the two arms of Anubis are upon you as your protection,
1,74,l  (K)  $w wp-wz.wt wp-f n-k wz.wt  Wepwawet opens good roads for you.
1,75,a  (R)  $h^3 wsir  \( h^3-nht\) pn  Ho, the Osiris, this $h^3-nht,
1,75,b  (R)  wn n-k \*.wy p.t in r^*  the two doors of the sky are opened for you by Re,
1,75,c  (R)  sn n-k \*.wy hr-k in gbb  the two doors are opened for you, because of you, by Geb.
1,75,d  (R)  $w wn n-k \* .wy m sb\( q\)w  The two gates are opened for you in Abydos,
1,75,e-f  (M)  $w sn n-k \* .wy in mw.t-k nw.t  the two gates are opened for you by your mother Nut.
1,75,g  (K)  n wr n sh=k  because of the greatness of your power.
1,75,h  (R)  sn n-k sb\( q\) .w m ts in gbb  The portals in the land are opened for you by Geb,
1,75,l  (R)  i\( k\)r pw n rh^3 \( r\)-k  it is excellent because of the knowledge of your name.

Spell 25 follows

Amino-acid code
RMKRRRKKRRRRMKRR

Appendix 3.23.4.  B4C

1,73,c  (M)  $h^3 wsir ss.s.t-hd-htp  Ho, the Osiris ss.s.t-hd-htp
1,73-74,d-a  (N)  $w h^3.n-t in bik  you have been mourned by the falcon,
1,74,b  (R)  $w n^g n-t in smn  you have been cackled (at) by the goose.
1,74,c  (R)  \[iw d^3 n-t \* in dhwty\]  An arm is extended for you by Thoth,
1,74,d  (R)  \[iw sl^h n-t hps [n] hft.y=t\]  the arm of your enemy is chopped off for you.
1,74,e  (L)  $w h^3 n-t dr.ty  the two kites screech for you,
1,74,f  (R)  ss.s.t pw hn^r nb.t-\( t\)-hw.t  it are Isis and Nephthys
1,74,g  (L)  $w skr.n-tm \( m\) bi\( z\).wy m-bsh ntr.w  you have struck with the cymbals in the presence of the gods.
1,74,h  (L)  $w c.wy inpw ss\( z\)-k  the two arms of Anubis are your protection,
1,74,l  (L)  $w [wp-wz.wt wp.n-f n-t  Wepwawet has opened good roads for you.
Spell 25 follows

Amino-acid code
MNRRRLLLRRLRRLRR

Appendix 3.23.5. T9C

Spell 25 follows

Amino-acid code
-RN-------M----IRR
Appendix 3.23.6.  T1L

1,73,c  (K)  h₂ im₃w pn  Ho, this im₃w,
1,73-74,d-a  (R)  iw h₃.ₙ n-k bik  the falcon has screeched for you,
1,74,b  (N)  iw ng.ₙ n-k smn  the goose has cackled for you.
1,74-75,c-l  (X)  -  

Spell 25 follows

Amino-acid code
KRN----------

Appendix 3.23.7.  BH5C

1,73,c  (X)  -  
1,73-74,d-a  (R)  iw h₃.ₙ n-k {b} bik  The falcon has screeched for you,
1,74,b  (N)  iw ng.ₙ n-k smn  the goose has cackled for you.
1,74-75,c-l  (X)  -  

Spell 25 follows

Amino-acid code
-RN----------
Appendix 3.24. Spell 25

Appendix 3.24.1. B1P

I,76,a (R) wsir spi pn The Osiris, this spi.
I,76,b (M) iw rdi n-k šd.w m in.t A parcel of land in the valley is given to you, and the food of the west.
I,76,c (R) wnm.t n.t inn.t It is power, it is speech,
I,76,d-e (M) sḥ pw mdw pw it is the opening of the west,
I,76,f (R) wbs inn.t pw which was fair upon the heart of Re,
I,76,g (R) tt hḥ ib n r∗ which was pleasing upon the heart of his tribunal,
I,76,h (R) hṛ.y ḫr ib n ḏḥḏ.s.t=t-f who guarded the people.
I,76,i (R) ssh rmṭ.w 'Give to him,' so says Re, 'guide him.'
I,76,j (R) imi n-f in ṭ sḥm sw May he be gracious to you at the stairways, at the tribunal, at the court of sns.ty of the two roads,
I,77,a (M) ḥtp=f n-k r ṭwd.w r ḏḥḏ.s.t r r-ḫ. ṭy at the place where your god is gracious to you.
I,77,b (R) r ḫw ḥtp n-k nṯr-k im Spell 26 follows

Amino-acid code
RMRRRRRRRR

Appendix 3.24.2. B6C

I,76,a (M) ḫw wsir ḫḥš-nḥt pn Ho, the Osiris, this ḫḥš-nḥt.
I,76,b (K) iw rdi n-t n-k šd.w m in.t I have given a parcel of land to you, by the valley,
I,76,c (M) wnm=t n.t inn.ty w so that you may eat the bread of the westerners.
I,76,d-e (K) sḥ pw mdw.w The words are the spirit,
I,76,f (R) wbs inn.t pw it is the opening of the west,
I,76,g (R) tt hḥ ib n ṭ∗ which was fair upon the heart of Re,
I,76,h (R) hṛw ḫr ib n ḏḥḏ.s.t=t-f which was pleasing upon the heart of his tribunal.
I,76,i-j (X) -
I,77,a (K) ṭ r-ḫ. ṭy sns.ty ws.ty at the court of sns.ty of the two roads,
I,77,b (R) r ḫw ḥtp n-k nṯr-k im at the place where your god is gracious to you.
I,77,b (R) r ḫw ḥtp n-k nṯr-k im Spell 26 follows

Amino-acid code
MRRRKR--KR
Appendix 3.24.3.  B4C

I,76,a  (R)  wsir ss.t-hd-hpt tn  
I,76,b  (R)  iw rdi n-k šd.w n in.t  
I,76,c  (R)  wnm.t n(t) imn.t  
I,76,d-e  (R)  [šḥ pw mdw.w pw]  
I,76,f  (R)  [wbs imn.t pw]  
I,76,g  (R)  [tt ḫr ib n r˘]  
I,76,h  (R)  hr.y ḫr ib n ḏḏš.t-f  
I,76,i  (R)  ssw rmṯ.w  
I,76,j  (R)  imi n-f r˘ šm-f sw  
I,77,a  (L)  htp.n-f n-t m ḏḏš.t r r[-t] wy sms ty w₂.ty  
I,77,b  (R)  [r bw htp n-t nṯr-t im]  

 Spell 26 follows

Amino-acid code
RRRRRRRRR

Appendix 3.24.4.  T9C

I,76,a  (X)  -  
I,76,b  (R)  iw rdi n-k šd.w n in.t  
I,76,c  (R)  wnm.t n(t) imn.t  
I,76,d-i  (X)  -  
I,76,j  (N)  imi n-f r˘ šm-f sw  
I,77,a  (I)  iw htp.n-f rd r ḏḏš.t r r[-t] wy sms ty w₂.ty  
I,77,b  (M)  r bw htp n-k nṯr im  

 Spell 28 follows

Amino-acid code
-RR----NIM

Appendix 3.24.5.  T1L

I,76,a  (X)  -  
I,76,b  (L)  iw rdi n-k šd.w n in.t  
I,76,c  (R)  wnm.(t) n(t) imn.t  
I,76,d-e  (R)  šḥ pw mdw.w pw  
I,76,f  (R)  wbs imn.t pw  
I,76,g  (M)  iw tt ḫr ib n r˘  
I,76,h  (R)  hr.y ḫr ib n ḏḏš.t-f  
I,76,i  (R)  ssw rmṯ.w  
I,76,j  (M)  imi n-f r˘  
I,77,a  (H)  iw htp.n-f n-f rwd r r(s) ḏḏš.t r  

 He was gracious to him (at) the stairway, at the
isism.ty w3.wt
gate of the tribunal, at the isism.ty of the roads,
at this place where the god was gracious to you.

Spell 675 follows

Amino-acid code
-LRRRMRRMHK

Appendix 3.24.6. BH5C

1,76,a (X)  -

1,76,b (I)  iw rdi n-k šd.n in.t

1,76,c (R)  wnm.t n[t] inn.t

1,76,d-e (L)  ikr pw mdw.w pw šh pw

1,76,f (R)  wb3 inn.t pw

1,76,g (R)  tt ḫr ib n rš

1,76,h (M)  ḫr.y ḫr ib n ḫḏḏ.t

That which the valley dug out is given to you,
and the food of the west.

It is excellence, it are the words, it is power,
it is the opening of the west,
which was fair upon the heart of Re,
which was pleasing upon the heart of the tribunal,
who guarded the people.
Give Re to him, may he guide him,
Re was gracious to the Osiris, this ḫnm-nḫtī, in every tribunal, in every gate,
at the place where the god was gracious to you,
the Osiris, this ḫnm-nḫtī.

Rest of column is empty, spell 16 follows

Amino-acid code
-IRLRRMRNGL
Appendix 3.25. Spell 21-25 (T1C)

1,59,e  \hspace{1cm} h₂ h₅t₄ \text{ h₅t₄} pn \hspace{1cm} \text{Ho, this } h₅t₄. h₅t₄.
1,59-60,f-a \hspace{1cm} irr-k sh₄t₁ h₅ rd.wy-k \hspace{1cm} \text{You do movement upon your two feet,}
1,60,b \hspace{1cm} n ir-k is \text{ sh₄t₁ sḥ₅d₄.} \hspace{1cm} \text{because you will even do movement which is}
1,60,c \hspace{1cm} pr₉ rₙ₉ r \text{ h₅w-ib} \ n \ w t₃ \hspace{1cm} \text{upside down.}
1,66-67,e-a \hspace{1cm} sḥ₅m-k m \ rd.wy-k m \ d₃w₃ \hspace{1cm} \text{May you go forth away from yourself towards}
1,67,c \hspace{1cm} sḥ₅m-k m \ rd.wy-k \text{ mḥ₅r₄.} \hspace{1cm} \text{those who are in the midst of the land,}
1,67,d \hspace{1cm} sḥ₅m-k <m> \ rd.wy-k \text{ h₅f t₄} \ tk₃ \hspace{1cm} \text{May you have power in your two legs in the}
1,68,a \hspace{1cm} sḥ₅m-k m \ rd.wy-k \text{ r tr nb sḥ₅m-k m} \ rd.wy-k \text{ r wn(w).t nb.t} \hspace{1cm} \text{morning,}
1,70,b \hspace{1cm} n \ ip.t(w)-k \hspace{1cm} \text{May you have power in your two legs of the}
1,70,c \hspace{1cm} n s₆.t(w)-k n \ in.t(w)-k \hspace{1cm} \text{evening.}
1,70,d \hspace{1cm} n \ rd.l.t(w)-k m \ ḥ₄b₄. t ḥ₄d_l.t \ sḥ₄b.w \ im-s \hspace{1cm} \text{May you have power in your two legs in front of}
1,71,c \hspace{1cm} n \ rd.l.t(w) \text{ ḥ₅b₄ t n {n} ḥ₅r₄f} \hspace{1cm} \text{the flame.}
1,71,d \hspace{1cm} sₘ₃w \ t₃₅f \ pr \hspace{1cm} \text{May you have power in your two legs at every}
1,71,e \hspace{1cm} n \ di.l.t(w) \text{ sₘ₅w n ḥ₅r₄} \hspace{1cm} \text{season, may you have power in your two legs at}
1,71,f \hspace{1cm} sₘ₃w \ w₅d₅ n r₉ \hspace{1cm} \text{every hour.}
1,76,a \hspace{1cm} \text{iw } nd.t \text{ ty } nd.t(i) \hspace{1cm} \text{You will not be assessed,}
1,76,b \hspace{1cm} \text{sḥ₅.ty } \text{ h₅t₄ n ḥ₅d-i₅ n ḥ₅d-i₅} \ sḥ₅d₅ \ sḥ₅k \hspace{1cm} \text{you will not be guarded, you will not be}
1,76,c \hspace{1cm} \text{iw } \text{ r₉d₃ n-k t₃ ḥ₅d.w} \hspace{1cm} \text{fettered,}
1,76,d \hspace{1cm} \text{iw } \text{ t₉k m t₃ ḥ₅b₄ bₖb₃ n sₜ w₅ ṁ₃h(w).t sₜb.h} \hspace{1cm} \text{you will not be placed in this place of execution,}
1,77,a \hspace{1cm} \text{sₘ₃w } \text{ t₃₅f } \text{ pr} \hspace{1cm} \text{in which rebels are placed,}
1,77,b \hspace{1cm} \text{sₘ₃w } \text{ t₃₅f } \text{ pr} \hspace{1cm} \text{no opposition will be placed to his face.}
1,77,c \hspace{1cm} \text{sₘ₃w } \text{ t₃₅f } \text{ pr} \hspace{1cm} \text{Beware so that he does not go forth.}
1,77,d \hspace{1cm} \text{sₘ₃w } \text{ t₃₅f } \text{ pr} \hspace{1cm} \text{Sand will not be placed to your face.}
1,77,e \hspace{1cm} \text{sₘ₃w } \text{ t₃₅f } \text{ pr} \hspace{1cm} \text{Beware and be heavy.}
1,77,f \hspace{1cm} \text{sₘ₃w } \text{ t₃₅f } \text{ pr} \hspace{1cm} \text{Your bread is in the sky with Re, it is of foretold}
1,78,a \hspace{1cm} \text{sₘ₃w } \text{ t₃₅f } \text{ pr} \hspace{1cm} \text{Lower Egyptian barley.}
1,78,b \hspace{1cm} \text{sₘ₃w } \text{ t₃₅f } \text{ pr} \hspace{1cm} \text{Your bread is in the land with Geb, it is of bound}
1,78,c \hspace{1cm} \text{sₘ₃w } \text{ t₃₅f } \text{ pr} \hspace{1cm} \text{Lower Egyptian barley.}
1,78,d \hspace{1cm} \text{sₘ₃w } \text{ t₃₅f } \text{ pr} \hspace{1cm} \text{The two protectresses protect,}
1,78,e \hspace{1cm} \text{sₘ₃w } \text{ t₃₅f } \text{ pr} \hspace{1cm} \text{the two fields of offering, which they protect,}
1,78,f \hspace{1cm} \text{sₘ₃w } \text{ t₃₅f } \text{ pr} \hspace{1cm} \text{which they place in front of you.}
1,79,a \hspace{1cm} \text{sₘ₃w } \text{ t₃₅f } \text{ pr} \hspace{1cm} \text{the bright land is given to you,}
1,79,b \hspace{1cm} \text{sₘ₃w } \text{ t₃₅f } \text{ pr} \hspace{1cm} \text{and the food of the west.}
1,79,c \hspace{1cm} \text{sₘ₃w } \text{ t₃₅f } \text{ pr} \hspace{1cm} \text{It is power, it are the}
1,79,d \hspace{1cm} \text{sₘ₃w } \text{ t₃₅f } \text{ pr} \hspace{1cm} \text{words,}
1,80,a \hspace{1cm} \text{sₘ₃w } \text{ t₃₅f } \text{ pr} \hspace{1cm} \text{so that you will cut with the head and so that}
1,80,b \hspace{1cm} \text{sₘ₃w } \text{ t₃₅f } \text{ pr} \hspace{1cm} \text{you will sever with the neck of that dead male,}
1,80,c \hspace{1cm} \text{sₘ₃w } \text{ t₃₅f } \text{ pr} \hspace{1cm} \text{of that dead female,}
1,80,d \hspace{1cm} \text{sₘ₃w } \text{ t₃₅f } \text{ pr} \hspace{1cm} \text{who draws near to ??? while you are dead,}
1,81,a \hspace{1cm} \text{sₘ₃w } \text{ t₃₅f } \text{ pr} \hspace{1cm} \text{those who hasten while you come.}
1,81,b \hspace{1cm} \text{sₘ₃w } \text{ t₃₅f } \text{ pr} \hspace{1cm} \text{those who speak to the god who brought him}
1,81,c \hspace{1cm} \text{sₘ₃w } \text{ t₃₅f } \text{ pr} \hspace{1cm} \text{(on) his day of falseness.}
1,81,d \hspace{1cm} \text{sₘ₃w } \text{ t₃₅f } \text{ pr} \hspace{1cm} \text{the falcon has screeched for you,}
1,82,a \hspace{1cm} \text{sₘ₃w } \text{ t₃₅f } \text{ pr} \hspace{1cm} \text{the falcon has cackled for you.}

Spell 833 follows
Appendix 3.26. Spell 26


1,77,c (R)  wsir spi pn  The Osiris, this spi.
1,77,d-e (X) -
1,77,f-g (R) iw rdi. n-i 3.t-k m-m sh.w n wr n ph.ty=k I have placed your striking power among the spirits, because of the greatness of your strength,
1,78,a (R)  n-mr.yt wnn snd=k m h.wt=sn so that the fear of you exists in their bodies.
1,78,b (R)  wsir spi pn The Osiris, this spi.
1,78,c (R) iw rdi.n-i sfśf.t=k m ḫs.tyw=sn I have placed your respect in their ḫs.ty-hearts,
1,78,d-e (R) iw ḫnm.m.t m sw.t-ib n wsir spi pn the sun-folk are in joy because of the Osiris, this spi,
1,78,f (R) ḥrw=f ms r hft.yw=f r hft[τ].ywt=f while his voice is true against his male enemies, against his female enemies.
1,78,g (R) ḫs wsir spi pn Ho, the Osiris, this spi,
1,78,h (R) skd-k m š.w n.w dw3.t may you sail on the lakes of the netherworld,
1,78,i-j (R) ḫn-k m n.w. wt n.(w)t nṯr pw 3s im.y may you row on the waters of this great god iwnw
1,78,k (R) n.t(y) bżš.f m ḏdw whose soul is in Busiris,
1,78,l (R) sḫš=f m ṅn-n(y)-sw.t whose dignity is in Heracleopolis,
1,78,m (R) sfśf.t=f m ṣḏḏw whose respect is in Abydos.

Book of the Dead chapter 69 follows

Amino-acid code
R-RRR RRR

Appendix 3.26.2. B15C

1,77,c (M) ḏhwty-nḥt pn  This ḏhwty-nḥt.
1,77,d-e (X) -
1,77,f-g (M) iw rdi 3.t-k m-m sh.w n wr n ph.ty=k Your striking power is placed among the spirits, because it is the greatness of your strength,
1,78,a (R)  n-mr.t wnn snd[=k m] ḫ.wt=sn so that the fear of you exists in their bodies.
1,78,b (X) -
1,78,c (M) iw rdi.n-i sfśf.t=k m ṅb.w=sn I have placed your respect in their ṅb-hearts,
1,78,d-e (N) iw ḫnm.m.t m sw.t-ib n ḏhwty-nḥt pn the sun-folk are in joy because of this ḏhwty-nḥt,
1,78,f (M) ḥrw=f [ms r] r hft.yw=f hft.ywt=f while his voice is true against his male enemies and female enemies.
1,78,g (R) ḫs wsir ḏhwty-nḥt pn Ho, the Osiris, this ḏhwty-nḥt,
1,78,h (M) skd-k m š.w ndm{t}.w may you sail on the sweet lakes,
1,78,i-j (R) [ḥn]-k m n.w. wt n.(w)t nṯr pn 3s im.y may you row on the waters of this great god iwnw
1,78,k (R) n.ty bżš.f m ḏḏw whose soul is in Busiris,
I,78,1 (R) ḥs wṣr ḥ3-nḥt pn  
I,78,m (R) ḥs wṣr ḥ3-nḥt pn  
**(A small phrase follows, after which the lid ends.**)

**Appendix 3.26.3. B6C**

<table>
<thead>
<tr>
<th>I,77,c (K)</th>
<th>h3 wṣr ḥ3-nḥt pn</th>
<th>Ho, the Osiris, this ḥ3-nḥt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I,77,d-e (X)</td>
<td>iw rdi.n-i ṣ.t-k m-m šḥ.w n wr n ph.ty=k</td>
<td>I have placed your striking power among the spirits, because of the greatness of your strength, so that the fear of you exists in their bodies.</td>
</tr>
<tr>
<td>I,78,a (R)</td>
<td>n-mr.wt wnn snq-k m ḫ.wt-sn</td>
<td>Ho, the Osiris, this ḥ3-nḥt.</td>
</tr>
<tr>
<td>I,78,b (M)</td>
<td>h3 wṣr ḥ3-nḥt pn</td>
<td>Ho, the Osiris, this ḥ3-nḥt.</td>
</tr>
<tr>
<td>I,78,c (R)</td>
<td>iw rdi.n-i ṣḥṣ.t-k m ḫ3.ty.w-sn</td>
<td>I have placed your respect in their ḫ3.ty-hearts, the sun-folk are in joy because of this ḫ3-nḥt, while his voice is true against his male enemies, against his female enemies.</td>
</tr>
<tr>
<td>I,78,d-e (N)</td>
<td>iw ḫnnm.t m ṣw.t-ib n ḫ3-nḥt pn</td>
<td></td>
</tr>
<tr>
<td>I,78,f (R)</td>
<td>ḫrw=f m3 r ḫt.yw=f r ḫt.ywt=f</td>
<td></td>
</tr>
<tr>
<td>I,78,g (R)</td>
<td>h3 wṣr ḥ3-nḥt pn</td>
<td>Ho, the Osiris, this ḥ3-nḥt, may you sail on the lakes of the netherworld,</td>
</tr>
<tr>
<td>I,78,h (R)</td>
<td>skd.y-k m ṣ.w n.w dw3.t</td>
<td>may you row on the waters of this great god who is in Heliopolis, whose soul is in Busiris, whose dignity is in Heracleopolis, whose respect is in Abydos.</td>
</tr>
<tr>
<td>I,78,i-j (R)</td>
<td>ḫn-k m nw.wt n.(w)t nṯr pn ḫs im.y iwnw</td>
<td></td>
</tr>
<tr>
<td>I,78,k (R)</td>
<td>n.t(y) bṣ-f m qḏw</td>
<td></td>
</tr>
<tr>
<td>I,78,l (R)</td>
<td>ṣḥ=f m mn-n(y)-sw.t</td>
<td></td>
</tr>
<tr>
<td>I,78,m (R)</td>
<td>ṣḥṣ.t-f m sbḏw</td>
<td></td>
</tr>
</tbody>
</table>

**Amino-acid code**

M-MR-MNNMRRRRRR

<table>
<thead>
<tr>
<th>I,77,c (K)</th>
<th>[wṣr] s3.t-ḥd-ḥtp tn</th>
<th>The Osiris, this s3.t-ḥd-ḥtp.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I,77,d-e (M)</td>
<td>iw rdi.n-i ṣḥṣ.t-t m ib.w=sn</td>
<td>I have placed your respect in their hearts.</td>
</tr>
<tr>
<td>I,77,f-g (K)</td>
<td>iw rdi ṣ.t-t m-m šḥ.w n wr n ph.ty=t</td>
<td>Your striking power is placed among the spirits, because of the greatness of your strength, so that the fear of you exists in their bodies.</td>
</tr>
<tr>
<td>I,78,a (R)</td>
<td>n-mr.wt wnn snq[s]=t m ḫ.wt-sn</td>
<td>The Osiris, this s3.t-ḥd-ḥtp.</td>
</tr>
<tr>
<td>I,78,b (R)</td>
<td>[wṣr] s3.t-ḥd-ḥtp tn</td>
<td></td>
</tr>
<tr>
<td>I,78,c (R)</td>
<td>[iw rdi.n-i ṣḥṣ.t-t m ḫ3.ty-w]+sn</td>
<td>I have placed your respect in their ḫ3.ty-hearts, the sun-folk are in joy because of the Osiris, this s3.t-ḥd-ḥtp, while your voice is true against your male and female enemies.</td>
</tr>
<tr>
<td>I,78,d-e (R)</td>
<td>iw ḫnnm.t m ṣw.t-ib n wṣr s3.t-ḥd-ḥtp tn</td>
<td></td>
</tr>
<tr>
<td>I,78,f (K)</td>
<td>iw ḫrw=t m3 r ḫt.yw(t)=t</td>
<td>Ho, the Osiris, this s3.t-ḥd-ḥtp, may you sail on the lakes of the netherworld,</td>
</tr>
<tr>
<td>I,78,g (R)</td>
<td>ḫ3 wṣr s3.t-ḥd-ḥtp [tn]</td>
<td></td>
</tr>
<tr>
<td>I,78,h (R)</td>
<td>[skd=t m ṣ.w n.w dw3.t]</td>
<td></td>
</tr>
</tbody>
</table>
may you row on the waters of this great god who is in Heliopolis,
whose soul is in Busiris,
whose dignity is in Heracleopolis,
and respect is in Abydos.

*Amino-acid code*

RMKRRRRKRRRRRM
Appendix 3.27. Spell 27

Appendix 3.27.1. B4C

1,79,a (R)  isds imi mdw [n wsir $s.t-hd-htp tn]  Isdes, give speech to the Osiris, this $s.t-hd-htp.
1,79,b (R)  [in ms$-t.t ir.t shm]-t  It is your truth which made your power,
1,79,c (M)  in int.t-t ir.t $sp.s.t-t  it is your fetter which made your nobility,
1,79,d-e (M)  $n$t m $bw n bik.w  while you live from the food of the falcons.
1,79,f (X)  -
1,79,g (M)  swt [mtw.t wr]  He is the semen of the great one,
1,79,h (R)  it $t=f m,nt itr.ty  who protected his father in front of the two shrines.
1,79,i (X)  -
1,79,j-k (R)  n$t im ms$-hrw n hrw pn  Vindication is yours on this day.
1,79,l-n (X)  -
1,79-80,o-a (M)  iw [...] n$t tn.w c.wt-t  [...] for you, those who raised your limbs.
1,80,b (X)  -
1,80,c (R)  wsir $s.t-hd-htp tn  The Osiris, this $s.t-hd-htp,
1,80,d (R)  twt mtw.t wr  You are the fear which went forth from Isis
1,80,e (M)  n hr $nd hrw=f ms$  to Horus, the fear of his voice being true
1,80,f (M)  $nd n wsir [$s.t-hd-htp tn]  is the fear of the Osiris, this $s.t-hd-htp.

Spell 7 follows

Amino-acid code
RRMM-MR-R---M-RRMM

Appendix 3.27.2. MC105

1,79,a (R)  isds imi mdw [n wsir $d.t tn]  Isdes, give speech to the Osiris, this $d.t.
1,79,b (N)  [in] ms$-t.s ir.t shm-k  It is her truth which made your power,
1,79,c (R)  in [ms$-t.s ir.t $sp.s]-k  it is her foundation that made your nobility,
1,79,d-e (R)  $n$t wsir $d.t tn m b[š.w bik.t ngr.t]  while the Osiris, this $d.t, lives from the vomit of the divine female falcon.
1,79,f (R)  [wsir] $d.t tn  The Osiris, this $d.t.
1,79,g (R)  twt mtw.t wr  You are the semen of the great one,
1,79,h (R)  [mk $t=f m,nt] l[t]r.ty  who protected his father in front of the two shrines.
1,79,i (R)  wsir $d.t tn  The Osiris, this $d.t.
1,79,j-k (R)  n$t im ms$-hrw [n hrw pn]  Vindication is yours on this day,
1,79,l (M)  [mt] l.t $nt(.y) $nn.t r $tr [.]  like that which took the foremost of the Tnn.t shrine, in order to envelop ...,
1,79,m (R)  [rdi.n-f ts=f c.wt]-f  after he has caused that he raises his limbs.
1,79,n (R)  ts tn $d.t tn  Raise yourself, this $d.t,
1,79-80,o-a (X)  -
1,80,b (R)  n mt[t]  you did not die.
1,80,c (R)  [ws]thr [$d.t tn]  The Osiris, this $d.t,
I,80,d  (R)  \[rwt\] sn\(\text{"}\) pr m \text{"}\) ss.t  You are the fear which went forth from Isis
I,80,e  (K)  sn\(\text{"}\) hr [m\(\text{"}\)-hrw\(\text{"}\)]  the fear of Horus, while he is justified.
I,80,f  (X)  -  

Spell 11 follows

Amino-acid code
RNRRRRRRMRR-RRRK-

Appendix 3.27.3.  S10C
I,79,a  (M)  isd inp\(\text{"}\) in m\(\text{"}\) dw n wsir ir pn  Ised Anubis, give speech to the Osiris, this \text{"}\.
I,79,b  (R)  in m\(\text{"}\)-t \(\text{"}\) in m\(\text{"}\) s\(\text{"}\)-shr\(\text{"}\) -  it is your truth which made your power,
I,79,c  (K)  in sn\(\text{"}\)-t-k ir\(\text{"}\) t \(\text{"}\) ps\(\text{"}\) -  it is your foundation that made your nobility,
I,79,d-e  (K)  \text{"}\) wsr ir pn m bw bik\(\text{"}\) t n\(\text{"}\) r -  while the Osiris, this \text{"}\, lives in the place of the
   divine female falcon.
I,79,f  (R)  wsr ir pn  The Osiris, this \text{"}\.
I,79,g  (R)  twt m\(\text{"}\)-t \(\text{"}\) wr  You are the semen of the great one,
I,79,h  (M)  mk\(\text{"}\) t it m-\(\text{"}\) nt  protecting the father in front of
I,79,i-k  (X)  -
I,79,l  (K)  \text{"}\) t]\(\text{"}\) t r \(\text{"}\) p\(\text{"}\) r [. ]  the Tnn.t shrine in order to envelop ..., 
I,79,m  (M)  rdi\(\text{"}\) n \(\text{"}\) t\(\text{"}\) s\(\text{"}\)-k \(\text{"}\) wt\(\text{"}\) -  after Re caused that you raise your limbs.
I,79,n  (M)  ts tw wsr ir pn  Raise yourself, the Osiris, this \text{"}\,
I,79-80,o-a  (X)  -
I,80,b  (R)  n mt\(\text{"}\) -  you did not die.
I,80,c  (X)  -
I,80,d  (R)  twt sn\(\text{"}\) pr m ss.t  You are the fear which went forth from Isis
I,80,e  (L)  sn\(\text{"}\) n hr m\(\text{"}\)-hrw[\(\text{"}\)] r h\(\text{"}\)-y\(\text{"}\)-twf  the fear of Horus, while he is justified against
   his male and female enemies, who will do
   judgement against on this day.
I,80,f  (X)  -  

Spell 627 follows

Amino-acid code
MRKKRRM--KMM-R-RL-

Appendix 3.27.4.  T9C
I,79,a  (R)  isd inp\(\text{"}\) in m\(\text{"}\) dw n wsir bw\(\text{"}\) sw pn  Ised, give speech to the Osiris, this bw\(\text{"}\) sw.
I,79,b  (N)  in m\(\text{"}\)-t-f \(\text{"}\) in m\(\text{"}\) s\(\text{"}\)-f \(\text{"}\) t\(\text{"}\) s\(\text{"}\)-k  it is his truth which made your power,
I,79,c  (R)  in sn\(\text{"}\)-t-f \(\text{"}\) t\(\text{"}\) ps\(\text{"}\)-s\(\text{"}\) -  it is his foundation that made your nobility,
I,79,d-e  (R)  \text{"}\) wsr bw\(\text{"}\) sw pn m b\(\text{"}\)-w ii  while the Osiris, this bw\(\text{"}\) sw lives from the vomit
   of the divine female falcon.
I,79,f  (R)  wsr bw\(\text{"}\) sw pn  The Osiris, this bw\(\text{"}\) sw,
I,79,g  (R)  twt m\(\text{"}\)-t \(\text{"}\) wr  You are the semen of the great one,
I,79,h  (R)  mk it\(\text{"}\)-k m-\(\text{"}\) nt \(\text{"}\) ty  who protected your father in front of the two
   shrines.
I,79,i  (R)  wsr bw\(\text{"}\) sw pn  The Osiris, this bw\(\text{"}\) sw.
Vindication is yours on this day,
like that which took the great ṭnn.t shrine,
after he caused that he raises his two limbs.
Raise yourself, this bwsw,
you did not die.
The Osiris, this bwsw,
You are the fear which went forth from the place
of fear, while he is justified.

Spell 11 follows.

**Amino-acid code**
RNRRRRRRRLRR-RRMI-
Appendix 3.28. Spell 30

Appendix 3.28.1. B1P

1,83,d-k (X) -
1,82,a (M) pr sbḥ m r wr.w nb.w rḥy.t A cry will forth from the mouths of the great ones, the lords of the people,
1,82,b (R) ḏs.yt m r n nḥḥb.t.(w)t and a shout from the mouth of the nḥḥb.t.(w)t, upon the noise of the storm
1,82,c (R) ḫr ḫrw ḫrr of the gods who are in the horizon,
1,84,a (R) n nṯr.w imy.w ṣḥ.t while they see the fear on their faces,
1,84,b (R) mšš=sn nrw r ḫr.w=sn they who have never seen the like to (it),
1,84,c (M) iwty ps=sn msš mi.t.t irt while they see,
1,84,d (R) mšš=sn this Osiris spi,
1,86,a (M) wsir spi pn while he travels in peace upon the beautiful roads of the west in his shape of the divine Akh,
1,86,b (M) sḏ=s m ḫtp ḫr w3.wt nṯr.wt n.(w)t imn.t m ḫrw=f n ṣḥ nṯr(y) after he acquired all power,
1,86,c (R) ‘pr.n=f ṣḥw nb as the great ones who are in front of the horizon speak to him:
1,88,a (R) m ḥḏ n=f wr.w ḫnt.yw ṣḥ.t ‘Welcome, this young god, whom the beautiful west has brought forth today from the land of the living.
1,88,b (R) iw(.ii) nṯr pw rnpy ms.n imn.tt nṯr.t mn m tš tḥḥ

1,89,c-e (X) -
1,90,a (R) dr.n=f ḫnw=f r=f He has expelled his dust from himself,
1,90,b (R) mb.n=f ḫ.t=f m ḫšš.w he has filled his body with magic,
1,90,c (R) ḫtm.n=f ḫt.w=f im=f he has quenched his thirst with it,
1,90,d (R) sḏš n=f wrš.w=f im=f while his watchers tremble for him at it
1,92,a (R) mi ṣpd like a bird’,
1,92,b (M) ḫrw=sn nṯr.w ṣḥ.t r wsir spi pn imy imn.t so they say, the gods of the horizon, to the Osiris, this spi, who is in the west.
1,92,c (R) ḥḏ=sn r=f They will say to him:
1,94,a (M) is ḫn=k r ṣḥ.t isr.w r-ḥnw iw.w ḫr.t ‘Go, and may you row to the field of rushes within the islands of the sky.
1,94,b (R) ḥt=k ḫp.t im n tp(y) ḫšš.t=f may you take the oar within to he who is upon his ḫšš.t plant.’
1,94,c (M) kšš=sn nṯr.w r wsir spi pn (thus) they will say, the gods, to the Osiris, this spi.

Spell 31 follows

Amino-acid code
--------MRRMRMRMRMRMRMRMR

Appendix 3.28.2. T1L,a

1,83,d-k (X) -
1,82,a (R) pr sbḥ m r nr.w nb.w rḥy.t A cry will go forth from the mouths of the great ones, the lords of the people,
I,82,a (R)  $\delta$s.$y t m r n n$h b.t.$(w) t$
I,82,b (R)  $h r$ $h r w$ $k r r$
I,82,c (R)  $n$ n$tr.$ w in$y.w$ s$h t$
I,84,a (R)  m$z$=$s$ n$w r$ h$r.$ w$=$s$n$
I,84,b (R)  i$w t$ p$z$=$s$ n$z z$ m$i.t.t$
I,84,c (R)  m$z$=$s$ n$w$
I,84,d (R)  m$z$=$s$ n$w$
I,86,a (R)  i$ms w$ p$n$
I,86,b (R)  s$dz$=$s$ m $h t p$ h$r.$ w$t$ i$mm.n t m i$r w$=f$
I,86,c (N)  $'p r.n=$f$ n$=$f$ s$hw$ n$b$
I,88,a (N)  m $d d$ w$r.w$ h$n t$. y$w$ s$h t$
I,88,b (N)  i$w$('i) m $h t p$ i$mm.n t m n$r p n y$ m$s.n$ i$mm.n t$
I,88,c (N)  n$f r.t$ iy.$n$=$k$ m$i n$ t$m i$ n$ th
I,89,a (N)  d$r.n=$k $h n w$=$k$ r$=k$
I,89,b (N)  m$h.n=$k h.t$=k m h$k s.w$
I,89,c (N)  h$tm.n$=k i$b.t$=k i$m$=f$
I,89,d (N)  s$f s$=k w$r$. w$=k i$m$=f$
I,90,a (N)  m$n H r x r w$ q$rr$
I,90,b (N)  m$h.n=$k h.t$=k m h$k s.w$
I,90,c (N)  h$tm.n$=k i$b.t$=k i$m$=f$
I,90,d (N)  s$f s$=k w$r$. w$=k i$m$=f$
I,92,a (R)  m$i$ s$p d$
I,92,b (R)  h$r w$=$s$n w$r.w$ s$h.t y w r$i ms w$ p$n$
I,92,c (R)  g$d$=$s$n$ r$=f$
I,94,a (K)  i$s$ $h n$=k r s$h.t$ r$h n w$ i$w.w$ h$r.t$
I,94,b (N)  i$t.t$=k h$p.t$ i$m$ t$p(y)$ k$s d.t$=f
I,94,c (R)  i$z$=$s$n n$r.$=w r$i ms w$ p$n

Spell 31 follows

Amino-acid code
---------RRRRRRRRNNN---NNNNRRRKNR

Appendix 3.28.3.  T1L,b
I,84,a (R)  
im3w pn  
while he travels in peace upon the roads of the west in his shape of the divine Akh,

I,84,b (R)  
qd3-f m htp hrt w3.wt imn.t m irw-f n šh ntr(y)  
while they see,

I,84,c (N)  
pr.n-f n=šw nb  
after he acquired all the power for himself,

I,85,a (R)  
imAw pn  
as the great ones who are in front of the horizon speak:

I,85,b (N)  
iy(.ii) m htp imn.tt ntr rnp.y ms.n imn.t  
‘Welcome in the peace of the west, young god, whom the beautiful west has brought forth, after you came today from the land of the living.'

I,86,a (R)  
imAw pn  
I,86,b (R)  
sDw=f m Htp Hr wA.wt imn.t m irw=f  
while he travels in peace upon the roads of the west in his shape of the divine Akh,

I,86,c (N)  
imAw pn  
after he acquired all the power for himself,

I,88,a (N)  
im Dd wr.w xnt.yw Ax.t  
You have expelled your dust from yourself,

I,88,b (N)  
m Dr.m=r xmw=k r=k  
you have filled your body with magic,

I,88,c (N)  
mH.n=k X.t=k m HkA  
you have quenched your thirst with it,

I,88,d (N)  
sm=r wrS.w=k im=f  
while your watchers hate for you with it,

I,90,a (N)  
dr.n=k ḫnw=k r=k  
You have expelled your dust from yourself,

I,90,b (N)  
mb.n-k ḫ.t-k m ḫk3.w  
you have filled your body with magic,

I,90,c (N)  
ḥtm.n-k ib.t-k im=f  
you have quenched your thirst with it,

I,90,d (N)  
sfs n=k wrš.w=k im=f  
while your watchers hate for you with it

I,91,a (R)  
m śp  
like a bird',

I,91,b (R)  
ḥrw-sn wr.w šh.tyw r im3w pn  
so they say, the great ones of those of the horizon, to this im3w.

I,91,c (M)  
qd-sn n=f  
They will say to him:

I,91,d (M)  
is ḫn.n-k r šh.t i3r.w r-ḥnw iew.w ḫrt  
‘Go, after you have rowed to the field of rushes within the islands of the sky.

I,92,a (R)  
m śp  
may you take the oar within to he who is upon his ḫzd.t plant.’

I,92,b (R)  
ḥrw-sn wr.w šh.tyw r im3w pn  
(thus) they will say, the gods, to this im3w.

I,92,c (M)  
qd-sn n=f  
They will say to him:

I,93,a (L)  
is ḫn.n-k r šh.t i3r.w r-ḥnw iew.w ḫrt  
‘Go, after you have rowed to the field of rushes within the islands of the sky.

I,94,a (R)  
is ḫn.n-k r šh.t i3r.w r-ḥnw iew.w ḫrt  
‘Go, after you have rowed to the field of rushes within the islands of the sky.

I,94,b (R)  
iš-k ḫp.t im n tp(y) kšd.t=f  
may you take the oar within to he who is upon his ḫzd.t plant.’

I,94,c (R)  
is-sn ntr.r w im3w pn  
(thus) they will say, the gods, to this im3w.

Spell 31 follows

Amino-acid code
------MMRRRRRRRRNN----NNNNRRMLRR

Appendix 3.28.4.  S1C

I,83,d (M)  
qd-mdw rdl.[t mry] imn.t s(i)  
Recitation: Causing that the west loves a man
and causing that the west rejoices over a man, because of all that is done for him in every new year festival of the necropolis.

I,83,e (R)  
[rdi.t h’t] imn.t m [s(i)]  
Recite in all years and in every day and time.

I,83,f (R)  
m ir.t n-f nb.t m tp-rnp.t nb n ḫr.t-ntr  
A cry will go forth from the mouths of the great ones, the lords of the people,

I,83,g (R)  
qd[d] m rnp.[wt] nb(.wt)  
and a shout from the nhb.t.(w)t,

I,83,h (R)  
m ḫrw [nw nb]  
upon the noise of the storm

I,83,i-k (X)  
pr shḥ m r n wr.w nb.w rḥy.t  
of the gods who are in the horizon,

I,83,i-k (X)  
pr shḥ m r n wr.w nb.w rḥy.t  
en any fear on their face(s),

I,84,a (R)  
hṛ hrw krr  
who have never seen the like,

I,84,b (N)  
mz3=sn nrw [r ḫr=sn]  
while they see

I,84,c (N)  
[liwy p3 mz3] mi.t.t  

I,84,d (R)  
mz3=sn  

748
I,86,a (C)  hs.ty-<s> msht
I,86,b (R)  sq3=f m htp hr w3.wt inn.m t m irw-f
           n sH ntr(y)
I,86,c (R)  'pr.n-f shw nb
I,86,a (R)  m qd n-f wr.w hnt.yw sH.t
I,86,b (M)  iw(.ti) m htp ntr rnp y ms.n inn.m t nfr.t
           iy min m ts  snh
I,86,c-e (X)  -
I,90,a (R)  dr.n-f hmn-w r-f
I,90,b (R)  mh.n-f h.t-f m k3.w
I,90,c (R)  htm.n-f lb.t-f im-f
I,90,d (M)  sd3 n-f wr<s>.w-f
I,92,a (R)  mi spd
I,92-94,b-c (X)  -
Spell 33 (phrase I,119,a) follows.

Amino-acid code
MRRRR-RRRRR-RRRMR-RRRMR------

Appendix 3.28.5.  S2C
I,83,d (K)  rdi.t mry inn.m t s(i)
I,83,e (R)  rdi.t h' inn.m t s(i)
I,83,f (R)  m ir.t n-f nb m tp-[rnp.t] nb n hr.t-ntr
I,83,g (R)  [dd m rnp.] wt nb(.wt)
I,83,h (R)  m hrw nw nb
I,83,i-k (X)  -
I,82,a (R)  pr sbH m r n wr.w nb.w rhy.t
I,82,b (N)  ds.yt m [nhb.t.(w)t]
I,82,c (R)  m hrw krr
I,84,a (R)  n ntr.w imy.w sH.t
I,84,b (N)  m33=sn [r hr=sn]
I,84,c (K)  [iwy p3 ns3] (s) w mi.t.t
I,84,d (R)  m33=sn
I,86,a (C)  hs.ty-<s> msht
I,86,b (K)  sq3=f m htp hr w3.wt inn.m t m irw-f
           ntr(y)
I,86,c (R)  'pr.n-f shw nb
I,86,a (R)  m qd n-f wr.w hnt.yw sH.t
I,88,a (R)  m qd n-f wr.w hnt.yw sH.t
I,88,b (K)  iw(.ti) m htp ntr rnp y ms.n inn.m t nfr.t
           iy min m ts  snh

I,86,a (C)  the mayor msht,
I,86,b (R)  while he travels in peace upon the roads of the
           west in his shape of the divine Akh,
I,86,c (R)  after he acquired all power,
I,86,b (M)  'Welcome in peace, young god, whom the west
           brought forth, who came today from the land of the
           living.
I,86,c-e (X)  -
I,90,a (R)  He has expelled his dust from himself,
I,90,b (R)  he has filled his body with magic,
I,90,c (R)  he has quenched his thirst with it,
I,90,d (M)  his watchers tremble for him
I,92,a (R)  like a bird.'
I,92-94,b-c (X)  -
I,83,d (K)  Causing that the west loves a man
I,83,e (R)  and causing that the west rejoices over a man,
I,83,f (R)  because of all that is done for him in every new
           year festival of the necropolis.
I,83,g (R)  Recite in all years
I,83,h (R)  and in every day and time.
I,83,i-k (X)  -
I,82,a (R)  A cry will go forth from the mouths of the great
           ones, the lords of the people,
I,82,b (N)  and a shout from the nhb.t.(w)t,
I,82,c (R)  upon the noise of the storm,
I,84,a (R)  of the gods who are in the horizon,
I,84,b (N)  while they see the fear on their face(s),
I,84,c (K)  who have never seen it, it's like,
I,84,d (R)  while they see,
I,86,a (C)  the mayor msht,
I,86,b (K)  while he travels in peace upon the roads of the
           west in his divine shape,
I,86,c (R)  after he acquired all power,
I,88,a (R)  as the great ones who are in front of the
           horizon speak to him:
I,88,b (K)  'Welcome in peace, young god, whom the west
           brought forth, who came today from the land of the
           living.
He has expelled his dust from himself,
he has filled his body with magic,
he has quenched his thirst with it,
while his watchers hate for him
like a bird.

Amino-acid code

Amino-acid code

Appendix 3.28.6. M25C

A cry will go forth from the mouths of the great ones, the lords of the people,
and a shout from the mouth of the nhb.t.(w).t,
on the noise of the storm
of those who are in the horizon,
while they see the fear on their faces,
they who have never seen the like,
while they see
this nfr-ssbr,
while she travels in peace upon the roads of the west in her shape of the divine Akh,
as the great ones who are in front of the horizon speak:
‘Welcome in peace, young god, whom the good west brought forth, who came today from the land of the living.

Amino-acid code

Appendix 3.28.7. M24C

A cry will go forth from the mouths of the great
pr sbḥ m r n wr.w nb.w ṭḥw.t

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the nhḥt.(w)t, upon the noise of the storm.

pr sbḥ m r n wr.w nb.w ṭḥw.t

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the nhḥt.(w)t, upon the noise of the storm.

pr sbḥ m r n wr.w nb.w ṭḥw.t

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the nhḥt.(w)t, upon the noise of the storm.

pr sbḥ m r n wr.w nb.w ṭḥw.t

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the nhḥt.(w)t, upon the noise of the storm.

pr sbḥ m r n wr.w nb.w ṭḥw.t

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the nhḥt.(w)t, upon the noise of the storm.

pr sbḥ m r n wr.w nb.w ṭḥw.t

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the nhḥt.(w)t, upon the noise of the storm.

pr sbḥ m r n wr.w nb.w ṭḥw.t

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the nhḥt.(w)t, upon the noise of the storm.

pr sbḥ m r n wr.w nb.w ṭḥw.t

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the nhḥt.(w)t, upon the noise of the storm.

pr sbḥ m r n wr.w nb.w ṭḥw.t

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the nhḥt.(w)t, upon the noise of the storm.

pr sbḥ m r n wr.w nb.w ṭḥw.t

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the nhḥt.(w)t, upon the noise of the storm.

pr sbḥ m r n wr.w nb.w ṭḥw.t

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the nhḥt.(w)t, upon the noise of the storm.

pr sbḥ m r n wr.w nb.w ṭḥw.t

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the nhḥt.(w)t, upon the noise of the storm.

pr sbḥ m r n wr.w nb.w ṭḥw.t

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the nhḥt.(w)t, upon the noise of the storm.

pr sbḥ m r n wr.w nb.w ṭḥw.t

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the nhḥt.(w)t, upon the noise of the storm.

pr sbḥ m r n wr.w nb.w ṭḥw.t

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the nhḥt.(w)t, upon the noise of the storm.

pr sbḥ m r n wr.w nb.w ṭḥw.t

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the nhḥt.(w)t, upon the noise of the storm.

pr sbḥ m r n wr.w nb.w ṭḥw.t

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the nhḥt.(w)t, upon the noise of the storm.

pr sbḥ m r n wr.w nb.w ṭḥw.t

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the nhḥt.(w)t, upon the noise of the storm.

pr sbḥ m r n wr.w nb.w ṭḥw.t

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the nhḥt.(w)t, upon the noise of the storm.

pr sbḥ m r n wr.w nb.w ṭḥw.t

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the nhḥt.(w)t, upon the noise of the storm.

pr sbḥ m r n wr.w nb.w ṭḥw.t

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the nhḥt.(w)t, upon the noise of the storm.

pr sbḥ m r n wr.w nb.w ṭḥw.t

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the nhḥt.(w)t, upon the noise of the storm.

pr sbḥ m r n wr.w nb.w ṭḥw.t

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the nhḥt.(w)t, upon the noise of the storm.

pr sbḥ m r n wr.w nb.w ṭḥw.t

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the nhḥt.(w)t, upon the noise of the storm.

pr sbḥ m r n wr.w nb.w ṭḥw.t

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the nhḥt.(w)t, upon the noise of the storm.

pr sbḥ m r n wr.w nb.w ṭḥw.t

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the nhḥt.(w)t, upon the noise of the storm.
I,89,e (X) -
I,90,a (R) dr.n=f ḫm-w=f r sf
I,90,b (R) mh.n-f ḫ.t sf m ḫk.s w
I,90,c (R) ḫtm.n-f ḫb.t sf im sf
I,90,d (L) ḫtn n-f wrš.w sf im sf
I,92,a (R) ml spd
I,92,b (N) ḫrw.sn r ḫhwty-nḥt tn imy.t imn.t
I,92,c (R) ḫd-sn r-s
I,94,a (R) it-k ḫp.t im n tp(y) kṣd.t sf
I,94,c (K) kṣ+sn r ḫhwty-nḥt tn

Rest of the column is empty, spell 31 follows

Amino-acid code
--------RRRNNRRRLNND-----RRRLRNRRRK

Appendix 3.28.9.  B2Bo

I,83,d-k (X) -
I,82,a (R) pr sbḥ m r n wr.w nb.w ḥly.t
I,82,b (R) ḥs.yt m r n ḥḥb.t.(w)t
I,82,c (R) ḫr ḫrw ḫrr
I,84,a (N) n imy.w ṣḥ.t
I,84,b (N) mṣ+sn nrw r ḫr+sn
I,84,c (R) ḫwty pṣ+sn mṣ+ mi.t.t
I,84,d (M) mṣ+ n-sn
I,86,a (K) ḫhwty-nḥt imy imn.t
I,86,b (I) m ḫrw sf n ṣḥ nṛr(y)
I,86,c (N) ḫpr.n+f n sf ḫlw nb
I,88,a (N) m ḫd wr.w ḫnt.yw ṣḥ.t
I,88,b (D) iw(.ti) nṛ ṭr ṭnpy ms.n imn.t nfr.t iy min m ṭs ṭnh
I,89,c-e (X) -
I,90,a (R) dr.n=f ḫm-w=f r sf
I,90,b (R) mh.n-f ḫ.t sf m ḫk.s w
I,90,c (R) ḫtm.n-f ḫb.t sf im sf
I,92,a (R) ml spd
I,92,b (K) ḫrw.sn r ḫhwty-nḥt imy imn.t
I,92,c (R) ḫd-sn r sf
I,94,a (I) is ḫn m ṣḥ.t ḫs.w r ḫw ḫrw ḫr.t

He has expelled his dust from himself,
he has filled his body with magic,
he has quenched his thirst with it,
while his watchers tremble for him at it
like a bird’,
so they say to ḫhwty-nḥt, who is in the west.
They will say to him:
‘Go and row in the field of rushes, to the islands

A cry will go forth from the mouths of the great ones, the lords of the people,
and a shout from the mouth of the ḫḥb.t.(w)t, upon the noise of the storm
of those who are in the horizon,
while they see the fear on their face(s),
they who have never seen the like,
after they saw,
who is in the west,
in his shape as the divine Akh,
after he acquired all the power for himself,
as the great ones who are in front of the horizon speak:
‘Welcome, young god, whom the beautiful west brought forth, who came today from the land of the living.
inside the sky.

May you take the oar in it to he who is upon his k3d.t plant.’
(thus) they will say to.

Amino-acid code
--------RRRRRRMKINND--------RRRRKRIML

Appendix 3.28.10.  S6C

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the veiled ones, upon the noise of the storm of those who are in the horizon, when they will see the fear on their face(s), they who have never seen the like, after they saw, this ḫwi-n-skr, the honoured dead.

Amino-acid code
--------RDRNDRNL--------

Appendix 3.28.11.  S5C

A cry will go forth from the mouths of the great ones, the lord of the people, and a shout from the mouth of the veiled ones, upon the noise of the storm of the one who is in the horizon, when they will see the fear on their face(s), they who have never seen the like, after they saw, this ḫw3w, who is in the west, while he strides upon the beautiful roads of the west in his shape of the divine Akh, after he acquired all the power for himself, as the great ones who are in front of the horizon speak:
‘Welcome, young god, whom the west will bring forth, who came today from the land of the living.

He has expelled his dust,
he has filled his body with magic,
he has quenched his thirst with it,
while his great ones shake (themselves) out for
like a bird’,
so they say to the honoured dead, $\xi w^3 w$.

Amino-acid code
--------NDRDDRNNNNN------MRRIRL------

Appendix 3.28.12.  S10C

A cry will go forth from the mouths of the great
ones, the lord of the people,
and a shout from the mouth of the veiled ones,
upon the noise of the storm
of those who are in the horizon.
They saw the fear even on their face(s),
they who have never seen the like,
after they saw,
this $ir$, who is in the west,
while he strides upon the beautiful roads of the
west in his shape of the divine Akh,
after he acquired all the power for himself,
as the great ones who are in front of the
horizon speak:
‘welcome, young god, the honoured dead $ir$.’

Amino-acid code
--------NDRNRNMRNNNNN------

Appendix 3.28.13.  S11C

A cry will go forth from the mouths of the great
ones, the lord of the people,
and a shout from the mouth of the veiled ones,
upon the noise of the storm
of those who are in the horizon,
when they will see the fear on their face(s)
who have never done the like,
after they saw,
This $\hat{\text{sms}}$, who is in front of the west,
while she strides upon the beautiful roads of
the west in her shape of the divine Akh,
after she acquired all the power for herself, as the great ones in front of the horizon speak (to) the honoured dead šms.

Amino-acid code

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Appendix 3.28.14.  S12C

A cry will go forth from the mouths of the great ones, the lord of the people, and a shout from the mouth of the veiled ones, upon the noise of the storm of the one who is in the horizon, when they will see the fear on their face(s), they who have never seen the like, after they saw, this ʾnh-f, who is in the west, while he strides upon the beautiful roads of the west in his shape of the divine Akh, after he acquired all the power for himself, as the great ones who are in front of the horizon speak:

‘Welcome, young god, whom the west brings forth.’

Appendix 3.28.15.  B1L

Causing that the Akh raises himself upon his left side to his right side.

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the veiled ones, upon the noise of the storm of those who are in the horizon, when they see the terror on their face(s), they who have never seen the like, while they see, this gwḥ who is in the west, while he strides upon the beautiful roads of the west.
irw n šḥ nṯr(y) west in the shape of the divine Akh,

I,87,c  (N)  ʿpr.n=f n=f śḥw nb after he acquired all the power for himself,
I,89,a  (N)  m ḏḥ wr.w ūnt.yw šḥ.t as the great ones in front of the horizon speak:
I,89,b  (G)  iw.(ti) nṯr rnpy r ms.n īmn.tt nfr.t iy ‘Welcome, young god, to the one whom the
min m ḳt ʿnh beautiful west brought forth, who came today

I,87,c-e  (X)  - from the land of the living.
I,91,a  (R)  dr.n=f ḥmḥw=f r=f He has expelled his dust from himself,
I,91,b  (R)  mh.n=f ḫ.t=f m ḫk3.w he filled his body with magic,
I,91,c  (R)  ḡḥm.n-f ṭb.t=f im=f he has quenched his thirst with it,
I,91,d  (R)  ṣḏš n=f wrš.w=f im=f while his watchers tremble for him at it
I,93,a  (R)  Ṿ Ṿ like a bird’,
I,93,b  (N)  ḡṛḥw=sn r ḡwš pn īṃy īmn.t thus they say to this ḡwš, who is in the west.
I,93,c  (R)  Ṿ Ṿ They will say to him:
I,94,a  (R)  Ṿ Ṿ ‘Go and row in the field of rushes within the
I,94,b  (R)  Ṿ Ṿ islands of the sky.
I,94,c  (N)  Ṿ Ṿ (thus) they will say to you.

Spell 32 follows

Amino-acid code
-----M--RDRNNNDNDNNG---RRRRRNNRRN

Appendix 3.28.16. B3L

I,83,d-k  (X)  -
I,83,a  (R)  Ṿ Ṿ A cry will go forth from the mouths of the great
I,83,b  (D)  Ṿ Ṿ ones, the lords of the people,
I,83,c  (M)  Ṿ Ṿ and a shout from the mouth of the veiled ones,
I,85,a  (N)  Ṿ Ṿ upon the words of the storm
I,85,b  (N)  Ṿ Ṿ of those who are in the horizon,
I,85,c  (I)  Ṿ Ṿ who did not see the like to (it),
I,85,d  (D)  Ṿ Ṿ while they see,
I,87,a  (H)  Ṿ Ṿ this overseer of the domain, sn-ṣps, who is in
I,87,b  (D)  Ṿ Ṿ the west,
I,87,c  (N)  Ṿ Ṿ while he strides upon the beautiful roads of the
I,89,a  (K)  Ṿ Ṿ west in the shape of the divine Akh,
I,89,b  (R)  Ṿ Ṿ after he acquired all the power for himself,
I,89,c-e  (X)  - as these of the great ones who are in front of
I,91,a  (R)  Ṿ Ṿ the horizon:

He has expelled his dust from himself,
he filled his body with magic,

he has quenched his thirst with it,

while his watchers tremble for him at it

like a bird',

thus they say to the overseer of the domain, this sn-šps, who is in the west

It has said to him:

‘Go and row in the field of rushes within the islands of the sky.

May you take the oar within to he who is upon his šd.t plant.’

(thus) they will say to you.

Amino-acid code

--------RDMNNIDHDNKR--------RRRRRIKRRN

Appendix 3.28.17. B4L

A cry will go forth from the mouths of the great ones, the lords of the people, and a shout from the mouth of the veiled ones, upon the noise of the storm, of those who are in the horizon, they who have never seen the like, after they saw,

this father of mine who is in the west,

while he travels upon the beautiful roads of the west in the shape of the divine Akh,

after he acquired all the power for himself,

‘Welcome in peace, young god, whom the west brought forth, who came today from the land of the living.

He has expelled his dust from himself,

he filled his body with magic,

he has quenched his thirst with it,

while his watchers tremble for him at it’,

so they say to this father of mine, these followers of mine, these guardians of mine, this one whom I have descended to, who is in the west.

They will say, they will say to him:

 Spell 31 follows
Amino-acid code

---RCRNDRNDHNC---RRRR-HNHRN

Appendix 3.28.18.  B12C,a

I,83-93,d-a (X) -
I,83-93,a (R) pr sbḥ m r n wr.w nb.w rḥy.t The one who is in the west.
I,83,b (C) ḍš.yt m r ḥbs.w
I,83,c (R) ḥr ḥrw krr and a shout from the mouth of the veiled ones,
I,85,a (N) n imy.w šḥ.t upon the noise of the storm
I,85,b (D) msn-sn nrw r ḥr=sn of those who are in the horizon,
I,85,c (R) īwy ps=sn msz mī.t.t they who have never seen the like,
I,85,d (N) ms.n=sn after they saw,
I,87,a (D) it=i pf imy inn.t this father of mine who is in the west,
I,87,b (G) sdṣ-f ḥr wṣ.w nfr.wt n.(w)t imn.t m while he travels upon the beautiful roads of the
I,87,c (N) ṭr.n=fr ȝsh nfr(y) west in his shape of the divine Akh,
I,87,d (E) īw.(t.t) m ḥtp nṯr Ṧpny ms.n imn.t iy.w after he acquired all the power for himself,
I,89,a (N) ṭqḏ ḥwr.w ḫnt.yw šḥ.t as the great ones in front of the horizon speak:
I,89,b (E) ūnt n=fr Ṣḥḥ.m Ṣḥḥ.t ‘Welcome in peace, young god, whom the west
I,89,c-e (X) - brought forth, who comes today from the land of the living.

Amino-acid code

-------------GLRRN

Appendix 3.28.19.  B12C,b

I,83,d-k (X) -
I,83,a (R) pr sbḥ m r n wr.w nb.w rḥy.t A cry will go forth from the mouths of the great
I,83,b (C) ḍš.yt m r ḥbs.w ones, the lords of the people,
I,83,c (R) ḥr ḥrw krr and a shout from the mouth of the veiled ones,
I,85,a (N) n imy.w šḥ.t upon the noise of the storm
I,85,b (D) msn-sn nrw r ḥr=sn of those who are in the horizon,
I,85,c (R) īwy ps=sn msz mī.t.t they who have never seen the like,
I,85,d (N) ms.n=sn after they saw,
I,87,a (D) it=i pf imy inn.t this father of mine who is in the west,
I,87,b (G) sdṣ-f ḥr wṣ.w nfr.wt n.(w)t imn.t m while he travels upon the beautiful roads of the
I,87,c (N) ṭr.n=fr ȝsh nfr(y) west in his shape of the divine Akh,
I,87,d (E) īw.(t.t) m ḥtp nṯr Ṣḥḥ.m Ṣḥḥ.t after he acquired all the power for himself,
I,89,a (N) ṭqḏ ḥwr.w ḫnt.yw šḥ.t as the great ones in front of the horizon speak:
I,89,b (E) ūnt n=fr Ṣḥḥ.m Ṣḥḥ.t ‘Welcome in peace, young god, whom the west
I,89,c-e (X) - brought forth, who comes today from the land of the living.

Amino-acid code

-------------
I,91,a (X) -
I,91,b (E) $hrw=sn\ r\ it=i\ pf\ r\ \&\w=si\ pf\ r\ h3y=i\ pf\ r\ h3.\ n=i\ n=f\ pf\ imy\ imn.tt$

while his watchers tremble for him at it',
I,93,a (X) -
I,93,b (E) $dd=s\ dd=sn\ r=f$

so they say to this father of mine, this follower of mine, this guardian of mine, this one whom I have descended to, who is in the west.
I,93,c (I) $dd=s\ dd=sn\ r=f$

It will say, they will say to him:
I,94,a (G) $is\ ln\ m\ slh.t\ isr.w\ r-hnw\ iw\ hr.w$t$

'Go and row in the field of rushes within the island of the heavens.
I,94,b (N) $it-k\ hp.t\ im\ tp(y)\ k3d.t-f$

May you take the oar within of he who is upon his k3d.t plant.'
I,94,c (N) $k3=sn\ r=k$

(thus) they will say to you.
Rest of the column is empty, Spell 31 (B12C,b) follows

Amino-acid code
--------RCRNDRNDGNNE--------RRRR-EIGNN

Appendix 3.28.20.  B13C

I,83,d-k (X) -
I,83,a (N) $pr\ [sbh\ m\ r\ n]\ wr[.\ w\ nb\ rhy.t]$ A cry will go forth from the mouths of the great ones, the lord of the people,
I,83,b (C) $ds.y[t]\ \{dd-mdw\}\ m\ r\ [hbs].w$ and a shout from the mouth of the veiled ones,
I,83,c (R) $hr\ hrw\ krr$ upon the noise of the storm
I,85,a (N) $n\ imy.w\ slh.t$ of those who are in the horizon,
I,85,b (N) $m3z-[sn\ nrw]\ r\ [hr=sn]$ while they see the fear on their face(s),
I,85,c (R) $[iwty]\ p3=s[n]\ m3z\ mi.t.t$ they who have never seen the like,
I,85,d (N) $m3.n=sn$ after they saw,
I,87,a (D) $it=pf\ imy\ imn.tt$ this father of mine who is in the west,
I,87,b (E) $s[d]+f\ hr\ nfr.t\ n.t\ imn.t\ m\ [rw]-f\ n\ slh\ [ntr](y)$ while he travels upon the beautiful one of the west in his shape of the divine Akh,
I,87,c (N) $pr.n=f\ n=f\ slh=nb$ after he acquired all the power for himself,
I,89,a (N) $m\ qd\ wr.w\ hnt.yw\ slh.t$ as the great ones in front of the horizon speak:
I,89,b (C) $iw.(ti)\ m\ htp\ ntr\ rnp[y]\ ms.n\ imn.tt\ iy\ min\ m\ ts\ snh$ 'Welcome in peace, young god, whom the west brought forth, who came today from the land of the living.
I,89,c-e (X) -
I,91,a (R) $dr[.n=f]\ hnw=f\ r=f$ He has expelled his dust from himself,
I,91,b (R) $mh.[n=zf\ h.t-f\ m]\ hkw3.w$ he filled his body with magic,
I,91,c (R) $hlm.n=f\ ib.t-f\ im=zf$ he has quenched his thirst with it,
I,91,d (H) $sd3-f\ wrs.wf\ im=zf$ while he trembles the watchers at it',
I,93,a (X) -
I,93,b (Q) $hrw=sn[n\ r\ it]=i\ pf\ r\ \&h=si\ pf\ r\ h3[y]=i\ pf\ r\ h3.\ n=i\ n=f\ pf\ imy\ imn.tt$

so they say to this father of mine, this follower of mine, this guardian of mine, this one whom I have descended to, who is in the west.
They will say, they will say to him:
I,93,c (N) $dd=sn\ dd=sn\ r=f$

'I,94,a (E) $is\ ln\ m\ slh.t\ isr.w\ r-hnw\ iw\ hr.t$ 'Go and row in the field of rushes within the island of the sky.

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I,94, b (N)  it=k hap.t im tp(y) kṣd.t=f
May you take the oar within of he who is upon his kṣd.t plant.’
I,94, c (N)  kṣ=sn r=k
(thus) they will say to you.

Spell 31 follows

Amino-acid code
----------NCRNNRNDENNC----------RRRH-QNENN

Appendix 3.28.21.  L2Li

Recitation by the great ones who are in front of the western horizon:

I,83-87, d-c (X)  -
I,89, a (L)  qd-mdw in wr.w [hnt.yw] sḫ.t imn.t
I,89, b (Q)  iy.ti m ḫtp ssnb-n=f [p]n nṯr [p]n p3 [rnp]
I,89, c (M)  [.it] nb s[ds] m ḫtp ḫr ws.t imn.t m [irw].w nb(.w) n(.w) [sḫ] nṯr
I,89, d (M)  špr[n-f n=f sḫw nb]
I,89, e (M)  iy.n ssnb-n=f m min m tš ‘nh m ḫr-f mšš
I,91, a (K)  [dr].n ssnb-n=f pn ḫmw=f r=f
I,91, b (M)  mh.n ssnb-n=f pn h.t=f [m ḫkš.w]
I,91, c (M)  htm.n=f ḫb.t=f
I,91, d (G)  šdš n ssnb-n=f pn [wrš.w=f im-f]
I,93, a (R)  mi ṣpd
I,93, b (C)  [hrw=sn w]r.w [imy.w] sḫ.t imn.t
I,93, c (R)  [q]=sn [r=f]
I,94, a (Q)  [is ḫn m sḫ.t]  ḫsr.w r-[ḥnw ḫ]b.w ḫr.t
I,94, b (K)  ṣm.t [r tp(y) kṣd.t=f]
I,94, c (X)  -

Spell 31 follows

Amino-acid code
------------LQMMMKMGRRQK-
Appendix 3.29. Spell 31

Appendix 3.29.1. B1P

I,96,a (M) iw tt h<sup>y</sup> m ir.t n=f ḏḏ.t-sn r=f The one who is complete rejoices in that which was done for him, and that which they say to him.

I,96,b-c (M) iḥ ḏ=i m<sub>3</sub> wsīr spi pn bik.w m šš.w=sn Therefore, may I cause that the Osiris, this spi sees the falcons in their nests.

I,96,d (X) -

I,98,a-b (M) iḥ ḏ=i m<sub>3</sub> wsīr spi pn msw.wt ḥpw y m s<sub>3</sub>.w-pr ss<sub>b</sub>.wt Oh, may I cause that the Osiris, this spi, sees the births of the Apis bull in the byres of the speckled cattle.

I,98,c (X) -

I,98-100,d-a (M) iḥ ḏ=i m<sub>3</sub> wsīr spi pn wsīr m ḏdw m sʾḥ=f n k<sub>3</sub> inn.t Oh, may I cause that the Osiris, this spi, sees Osiris in Busiris, in his dignity of the bull of the west.

I,100,b (X) -

Spell 32 follows

Amino-acid code
MM-M-M-

Appendix 3.29.2. T1L<sub>a</sub>

I,96,a (R) ḏḏ-sn n=f They will say to him:

I,96,b-c (R) iḥ m<sub>3</sub>ʾk bik.w m šš.w=sn ‘Therefore, may you see the falcons in their nests.

I,96,d (X) -

I,98,a-b (K) iḥ m<sub>3</sub>ʾk msw.wt ḥpw ḥr s<sub>3</sub>.w-pr ss<sub>b</sub>.wt Oh, may you see the birth of the Apis bull upon the byres of the speckled snakes.

I,98,c (X) -

I,98-100,d-a (R) iḥ m<sub>3</sub>ʾk wsīr m ḏdw m sʾḥ=f n k<sub>3</sub> inn.t Oh, may you see Osiris in Busiris, in his dignity of the bull of the west.’

I,100,b (X) -

Spell 32 follows

Amino-acid code
RR-K-R-

Appendix 3.29.3. T1L<sub>b</sub>

I,96,a (R) ḏḏ-sn n=f They will say to him:

I,96,b-c (R) iḥ m<sub>3</sub>ʾk bik.w m šš.w=sn ‘Therefore, may you see the falcons in their nests.

I,96,d (X) -

I,98,a-b (L) iḥ m<sub>3</sub>ʾk msw.wt ḥpw ḥr ss<sub>3</sub>.w-pr ss<sub>b</sub>.wt Oh, may you see the births of the Apis bull upon the byres of the speckled snakes.

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I,98,c (X) -  
iḥ m3=k wsir m ḏdw m sḫ=f n k3 imn.t  Oh, may you see Osiris in Busiris, in his dignity of the bull of the west.’

I,98-100,d-a (R)  
Spell 32 follows  
Amino-acid code  
RR-L-R-

Appendix 3.29.4.  B3Bo

I,96,a (X) -  
I,96,b-c (K) bik.w m šš-sn  The falcons in their nest.
I,96,d (X) -  
I,98,a-b (I) msw.t ḥpw m šš.w-pr ḥḏ.wt  The birth of the Apis bull in the byres of the white cattle.
I,98,c (X) -  
I,98-100,d-a (K) wsir m ḏdw m sḫ=f n k3 imn.t  Osiris in Busiris, in his dignity of bull of the west.
I,100,b (X) -  
Spell 32 follows  
Amino-acid code  
-K-I-K-

Appendix 3.29.5.  B2Bo

I,96,a (X) -  
I,96,b-c (L) iḥ di-i m3 ḏḥwty-nḥt bik.w m šš-sn  Oh, may I cause that ḏḥwty-nḥt sees the falcons in their nest.
I,96,d (R) [i]w [i]r n-k [nfr] rnp  The young god is similar to you..
I,98,a-b (H)  <iḥ di-i m3 ḏḥwty-nḥt > msw.t ḥpw m šš.w-pr ḥḏ.wt  Oh, may I cause that ḏḥwty-nḥt sees the birth of the Apis bull in the byres of the white cattle.
I,98,c (R) <iḥ tt n-k nfr rnp >  The young god is similar to you.
I,98-100,d-a (L) <iḥ di-i m3 ḏḥwty-nḥt > wsir m ḏdw m sḫ=f n k3 [imn].t  Oh, may I cause that ḏḥwty-nḥt sees Osiris in Busiris, in his dignity of bull of the west.
I,100,b (R) <iḥ tt n-k nfr rnp >  The young god is similar to you.
Spell 32 follows  
Amino-acid code  
-LRHR- 

Appendix 3.29.6.  S5C

I,96,a (X) -  
I,96,b-c (N) iḥ m3=k bik.w m šš-sn  Oh, may you see the falcons in their nest.
I,96,d (R) iw tt n-k nfr rnp  The young god is similar to you..
I,98,a-b (R) iḥ m3=k msw.wt ḥpw m šš.w-pr ḥḏ.wt  Oh, may you see the births of the Apis bull in the byres of the white cattle.
I,98,c (R) iw tt n-k nfr rnp  The young god is similar to you.
I,98-100,d-a  (I)  \(i\ h\ m\ \mathbb{m} \ k\ wsir\ m\ \dot{q}\ dw\ m\ s\ \hat{h}\ =\ f\ n \ k\ s\ \ imn.t\ \ im\ s\ h\)  Oh, may you see Osiris in Busiris, in his dignity of bull of the west of the honoured dead.

I,100,b  (X)  -

**Amino-acid code**
-NRRRI-

**Appendix 3.29.7.**  S10C

I,96,a  (X)  -
I,96,b-c  (N)  \(i\ h\ m\ \mathbb{m} \ k\ bik.w\ m\ \dot{s}\ \ddot{s}\=\ sn\)  Oh, may you see the falcons in their nest.
I,96,d  (R)  \(i\ w\ tt\ n\ \mathbb{m} \ n\ \mathbb{m} r\ n\ p\ m\)  The young god is similar to you.
I,98,a-b  (R)  \(i\ h\ m\ \mathbb{m} \ k\ m\ \mathbb{m} w\ .w t\ h\ p\ w\ m\ s\ \dot{s}\ \mathbb{m}\ \mathbb{m} \ w\ \mathbb{m}\ \mathbb{m} \ \mathbb{m}\ \ h\ .w t\)  Oh, may you see the births of the Apis bull in the byres of the white cattle.
I,98,c  (R)  \(i\ w\ tt\ n\ \mathbb{m} \ n\ \mathbb{m} r\ n\ p\ m\)  The young god is similar to you.
I,98-100,d-a  (H)  \(i\ h\ m\ \mathbb{m} \ k\ wsir\ m\ \dot{q}\ dw\)  Oh, may you see Osiris in Busiris.
I,100,b  (X)  -

**Amino-acid code**
-NRRRH-

**Appendix 3.29.8.**  S11C

I,96,a  (X)  -
I,96,b-c  (R)  \(i\ h\ m\ \mathbb{m} \ \mathbb{m} \ \mathbb{m} \ \mathbb{m} t\ bik.w\ m\ \dot{s}\ \ddot{s}.w=\ sn\)  Oh, may you see the falcons in their nests.
I,96,d  (R)  \(i\ w\ tt\ n\ \mathbb{m} \ n\ \mathbb{m} r\ n\ p.w\)  The young god is similar to you.
I,98,a-b  (R)  \(i\ h\ m\ \mathbb{m} \ \mathbb{m} t\ m\ \mathbb{m} w\ .w t\ h\ p\ w\ m\ s\ \dot{s}.w-pr\ h\ .w t\)  Oh, may you see the births of the Apis bull in the byres of the white cattle.
I,98,c  (R)  \(i\ w\ tt\ n\ \mathbb{m} \ n\ \mathbb{m} r\ n\ p.w\)  The young god is similar to you.
I,98-100,d-a  (G)  \(i\ m\ s\ h.t\ \mathbb{m} \ s\ m.s\)  The honoured dead \(\mathbb{m} s\ m.s\).
I,100,b  (X)  -

**Amino-acid code**
-NRRRRG-

**Appendix 3.29.9.**  S12C

I,96,a  (X)  -
I,96,b-c  (N)  \(i\ h\ m\ \mathbb{m} \ \mathbb{m} k\ bik.w\ m\ \dot{s}\ \ddot{s}.w=\ sn\)  Oh, may you see the falcons in their nest.
I,96,d  (R)  \(i\ w\ tt\ n\ \mathbb{m} \ n\ \mathbb{m} r\ n\ p\ m\)  The young god is similar to you.
I,98,a-b  (R)  \(i\ h\ m\ \mathbb{m} \ \mathbb{m} k\ m\ \mathbb{m} w\ .w t\ h\ p\ w\ m\ s\ \dot{s}.w-pr\ h\ .w t\)  Oh, may you see the births of the Apis bull in the byres of the white cattle.
I,98,c  (R)  \(i\ w\ tt\ n\ \mathbb{m} \ n\ \mathbb{m} r\ n\ p\ m\)  The young god is similar to you.
I,98-100,d-a  (E)  \(i\ m\ s\ h\)  the honoured dead.
I,100,b  (X)  -

**Amino-acid code**
-NRRRRE-
Appendix 3.29.10.  B1L

I,96,a (X) -  
I,96,b-c (I)  
I,96,d (X) -  
I,98,a-b (G)  
I,98,c (X) -  
I,98-100,d-a (Q)  
I,100,b (X) -  

Spell 32 follows

Amino-acid code  
-I-G-Q-

Appendix 3.29.11.  B3L

I,96,a (X) -  
I,96,b-c (H)  
I,96,d (X) -  
I,98,a-b (E)  
I,98,c (X) -  
I,98-100,d-a (F)  
I,100,b (X) -  

Spell 32 follows

Amino-acid code  
-H-E-F-

Appendix 3.29.12.  B4L

I,96,a (X) -  
I,96,b-c (R)  
I,96,d (R)  
I,98,a-b (R)  
I,98,c (R)  
I,98-100,d-a (R)  
I,100,b (R)  

Spell 32 follows
Amino-acid code

-RRRRRR

Appendix 3.29.13. B12C,b

I,97,a  
1,97,b-c  
I,97,d  
I,97,a-b  
I,99,c  
I,99-100,d-a  
I,100,b  

Spell 32 (B12C,b) follows

Amino-acid code

-RRFRNR

Appendix 3.29.14. B12C,a

I,97,a  
I,97,b-c  
I,97,d  
I,97,a-b  
I,99,c  
I,99-100,d-a  
I,100,b  

Spell 32 (B12C,a) follows

Amino-acid code

-RRRRNR

Appendix 3.29.15. B13C

I,97,a  
I,97,b-c  
I,97,d  
I,97,a-b  
I,99,c  
I,99-100,d-a  
I,100,b  

Oh, may you see the falcons in their nests.

Oh, may you see the falcons in their nests.

The young god is similar to you.

The young god is similar to you.

The young god is similar to you.

The young god is similar to you.

Oh, may you see Osiris in Busiris, in the dignity of the bull of the west.

Oh, may you see Osiris in Busiris, in the dignity of the bull of the west.

Oh, may you see Osiris in Busiris, in the dignity of the bull of the west.

Oh, may you see Osiris in Busiris, in the dignity of the bull of the west.

The young god is similar to you.

The young god is similar to you.

The young god is similar to you.

The young god is similar to you.

The young god is similar to you.
Spell 32 follows

Amino-acid code
-GRPRNR

Appendix 3.29.16.

L2Li

1,97,a  (X)  -  m3 ssnb-nf pn b[i]k.w [m šš. w=sn]  May this ssnb-nf see the falcons in their nests.
1,97,b-c  (E)  m3 ssnb-nf pn b[i]k.w [m šš. w=sn]  May this ssnb-nf see the falcons in their nests.
1,97,d  (M)  ssnb-nf [pw ntr] rnp[.w ms.n hr] ssnb-n-f is the young god which Horus brought forth.
1,99,a-b  (O)  m3 ssnb-nf pn [msw.t hpw m s3.w-pr hd.wt] ssnb-n-f is the young god which Horus brought forth.
1,99,c  (M)  ssnb-nf pw ntr rnp.w ms.n hr ssnb-n-f is the young god which Horus brought forth.
1,99-100,d-a  (P)  [m]3 ssnb-nf [pn wsir m qdw m] s[’]h[s] n k3 inn.t ntr ssnb-n-f is the young god which Horus brought forth.
1,100,b  (X)  -  May this ssnb-n-f see Osiris in Busiris, in his dignity of the bull of the west of the god.

Spell 32 follows

Amino-acid code
-EMAMP-
Appendix 3.30. Spell 32

Appendix 3.30.1. B1P

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Amino-acid code</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>i,100.c</td>
<td>(R) i. nd hř-k snḏm-k ih-f</td>
<td>‘Greetings to you, may you ease his pain’,</td>
</tr>
<tr>
<td>i,101.d</td>
<td>(X) -</td>
<td></td>
</tr>
<tr>
<td>i,102.a</td>
<td>(M) i wsir m ḏḏw m sḥf n k ṣ ṳ ṣ ṳ t</td>
<td>says Osiris in Busiris, in his dignity of the bull of</td>
</tr>
<tr>
<td></td>
<td></td>
<td>iy.n wsir ṳ ṳ pn r bw ḫ ṣ ṳ k im</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i,104.a</td>
<td>(R) dr-f ih-k</td>
<td>He will expel your pain,</td>
</tr>
<tr>
<td>i,104.b</td>
<td>(R) snwr-f hft. yw-k</td>
<td>he will cause your enemies to tremble,</td>
</tr>
<tr>
<td>i,104.c</td>
<td>(M) sṛ-f škr. w-k n sḥ šm.w</td>
<td>he will cause your adornments to ascend to the</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i,104.d</td>
<td>(R) ḏi=k rḥ ṳ ṳ t nfr. t</td>
<td>while you cause that the good west knows:</td>
</tr>
<tr>
<td>i,104-106.e-a</td>
<td>(M) sš-k is pw ms.n mẓ. t</td>
<td>It is your son, who Maat brought forth,</td>
</tr>
<tr>
<td>i,106.b</td>
<td>(M) ḫnms-s sw mr-s sw</td>
<td>while she envelopes him and while she loves</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i,106.c</td>
<td>(M) sš-k is sḏ.t(y)=k is n ṳ ṳ k</td>
<td>Your son is your offspring of your shape which</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ir.n-k ḏš-k</td>
</tr>
<tr>
<td>i,106-107.d-a</td>
<td>(R) sḏm nw m msdr. wy-t</td>
<td>‘Hear this with your two ears’,</td>
</tr>
<tr>
<td>i,107.b</td>
<td>(R) i n wsir n ḫ ṳ ṳ t imm.t</td>
<td>which is said by Osiris to the majesty of the</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i,107.c</td>
<td>(M) iw.w m ḫtp ir-k ḫp. wt nfr. wt</td>
<td>‘Welcome in peace, may you make good travels,</td>
</tr>
<tr>
<td>i,107.d</td>
<td>(R) ḫnms-i ṭw</td>
<td>while I enfold you.’</td>
</tr>
<tr>
<td>i,108.a</td>
<td>(M) ḫrw=s imm.t nfr. t r wsir ṳ ṳ pn</td>
<td>thus she says, the beautiful west, to the Osiris,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i,108.b</td>
<td>(R) iyi.n-s r shs.t im=m</td>
<td>She came even in order to meet with him,</td>
</tr>
<tr>
<td>i,109.a</td>
<td>(M) m škr. w=s n(.w) snd. w m</td>
<td>with her adornments of sened cloths, with her</td>
</tr>
<tr>
<td></td>
<td></td>
<td>wšh. w=s srḥt. yw</td>
</tr>
<tr>
<td>i,109.b</td>
<td>(M) iw ḫtp. wt-s ḏš w ḫ ṳ ṳ s</td>
<td>Her offerings are extended upon her arm,</td>
</tr>
<tr>
<td>i,110.a</td>
<td>(R) iwj ḏfsw=s m-ḥt-s</td>
<td>her provisions are behind her,</td>
</tr>
<tr>
<td>i,110.b</td>
<td>(R) ḏš-s ir-f m ū r-k yw</td>
<td>while she says to him: ‘Come, be welcome,</td>
</tr>
<tr>
<td>i,110.c</td>
<td>(M) ir-k ṭw m nṯr m šms.w k ṳ</td>
<td>may you make yourself as a god in the following</td>
</tr>
<tr>
<td></td>
<td></td>
<td>imm.t</td>
</tr>
<tr>
<td>i,111.a</td>
<td>(R) sḥ-k ḫt s.t ib-k</td>
<td>may you be ennobled according to your desire,</td>
</tr>
<tr>
<td>i,111.b</td>
<td>(R) ṭwt sš nb pr</td>
<td>you are the son of the lord of the house.’</td>
</tr>
</tbody>
</table>

Spell 33 follows

Amino-acid code
R-MRRMRMMMRMRMRMRMRRMR

Appendix 3.30.2. T1L.a

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Amino-acid code</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>i,100.c</td>
<td>(M) nḏ-k ḫr-f snḏm-f ih-k</td>
<td>May you protect his face, may he ease your</td>
</tr>
<tr>
<td>i,101-104.d-a</td>
<td>(X) -</td>
<td>pain,</td>
</tr>
<tr>
<td>i,104.b</td>
<td>(R) snwr-f hft. yw-k</td>
<td>he will cause your enemies to tremble,</td>
</tr>
<tr>
<td>i,104.c</td>
<td>(R) sḥ-f n=k ḫkr. w-k n sḥ šm.w</td>
<td>he will ennoble your adornments for you, to the</td>
</tr>
</tbody>
</table>
dignity of the summer, after you were placed with the good west. It is your son, who you will love, who you truly brought forth, while you envelop him, while you love him. It is your son.

End of column and head

Amino-acid code
M---RRNRRK--------

Appendix 3.30.3. T1L,b

May you protect his face, may your pain be eased, he will cause your enemies to tremble, he will ennable your adornments for you, to the dignity of the summer, after you were placed with the good west. It is the son, who you will love, who you truly brought forth, while you envelop him, while you love him.

Your offspring of your shape is your son, which you made yourself. Hear this with your two ears, beautiful west, the voice of Osiris, the bull of the west. ‘Welcome in peace, may you make good travels’, thus she says, the beautiful west. She comes even in order to meet you, with her adornments of her sened clothes, and the necklaces of faience. Her offerings travel upon her two arms, her provisions are behind her, saying: ‘Come! may you make yourself a god in his dignity of bull of the west, may you be ennobled according to your desire, you are the son of the lord of the house.

Amino-acid code
K---RRNIRLMK-KNKKRMKNR

Spell 225 follows

Amino-acid code
M---RRNRRK---------
Appendix 3.30.4.  S1C

l,100-104,a (X) -
l,104,b (N) snwr=f hft.yw=f He will cause his enemies to tremble,
l,104,c (N) s'r=f n-k škr=k n s'ḥ šm.w he will cause your adornment to ascend for you,
l,104,d (N) rdi.n-k ḫr imn.t nfr.t to the dignity of the summer,
l,104-106,e-a (N) sš=ṭ is pw ms.n msâ.t after you were placed with the good west.
l,106,b (X) - It is your son, who Maat brought forth,
l,106,c (I) sq.t(y)=k n im=k ir.n=k ġš=k your offspring of your shape, which you made
l,106-107,d-a (N) sḏm nw m msḏr.wy=ṭ imn.t because:
l,107,b (N) ḫrw=f wsir kš imn.t ‘Hear this with your two ears, beautiful west’,
l,107,c (R) iw.w m ḫtp [ir-k] ḫp.w nfr.w thus he says, Osiris, the bull of the west.
l,107,111,d-b (X) - ‘Welcome in peace, may you make good travels,
Spells follow the mayor msḥt.’

Amino-acid code
----NNNN-INNR--------

Appendix 3.30.5.  S2C

l,100-104,c-a (X) -
l,104,b (N) snwr=f hft.yw=f He will cause his enemies to tremble,
l,104,c (N) s'r=f n-k škr=k n s'ḥ šm.w he will cause your adornment to ascend for you,
l,104,d (N) rdi.n-k ḫr imn.t nfr.t to the dignity of the summer,
l,104-106,e-a (N) sš=ṭ is pw ms.n msâ.t after you were placed with the good west.
l,106,b (X) - It is your son, who Maat brought forth,
l,106,c (H) sq.t(y)=k n im=k ir.n=k n your offspring of your shape, which you made
l,106-107,d-a (N) sḏm nw m msḏr.wy=ṭ imn.t because:
l,107,b (N) [ḥrw=f] wsir kš imn.t ‘Hear this with your two ears, beautiful west’,
l,107,c (R) iw.w m ḫtp [ir-k] ḫp.w nfr.w thus he says, Osiris, the bull of the west.
l,107,111,d-b (X) - ‘Welcome in peace, may you make good travels,
Second part of title (I,83,g) follows the mayor msḥt.’

Amino-acid code
----NNNN-HNNR--------

Appendix 3.30.6.  M25C

l,100-104,c-a (X) -
l,104,b (N) snwr=f hft.yw=s He will cause her enemies to tremble,
l,104,c (N) s'r=s n-k ḫkr=k n s[ḥ šm.w] she will cause your adornment to ascend for

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you, to the dignity of the summer, after you were placed with the good west.

It is your son, who Maat brought forth.

May you envelop him, may you love him.

‘Hear this with your two ears, beautiful west’, thus he says, Osiris, the bull of the west.

‘Welcome in peace, may you make good travels, this nfr-ssb.’

Amino-acid code

---NNNNK-NNL--------

Appendix 3.30.7. B3Bo

Greetings to you, may you ease his shout,

Osiris in Busiris, after this dh wy-nht came to the place where your majesty is.

He will expel your shout,

He will cause your enemies to tremble,

while you cause that the good west knows:

It is her daughter, this dh wy-nht, who she brought forth and who she has enfolded for you,

who she loved.

Your son is your offspring of your shape, which you made yourself.

‘Hear this with your two ears’, which is said by Osiris to the majesty of the west.

‘Welcome in peace, one who made good travels,

while I enfold you.’

thus she says, the beautiful west, to this dh wy-nht.

She came even in order to meet with him, with the adornment of sened cloth, after they endured the sened clothes of the red ones.

Her offerings are extended upon her two arms, her provisions are behind her,

while she says to her: ‘Come, be welcome,

may you act as a goddess in the following of the
bull of the west, may you be ennobled according to your desire,
You are the daughter of the lord of the house.’

Spell 33 follows

Amino-acid code
N-KNRDRKLRRRRRDLRRRN

Appendix 3.30.8. B2Bo

l,100,c (N)  i. nd ḫš-k  snḏm=k  ih=f  Greetings to you, may you ease his shout,
l,101,d (X) -
l,102,a (L)  wsir m ḥdw  iy.n ḫhwty-nḥt  r bw ḫr ḫm=k  im Osiris in Busiris, after ḫhwty-nḥt came to the place where your majesty is.
l,104,a (N)  i. dr=f  ih=k  He will expel your shout,
l,104,b (R)  snwr=f  ḫt.yw=k  he will cause your enemies to tremble,
l,104,c (D)  sʾr=f  škr=k  n  sʾḥ  ṣm.w  he will cause that your adornment ascends to the dignity of the summer,
l,104,d (R)  dʾi=k  ṭḥn.t  Ṯfr.t  while you cause that the good west knows:
l,104-106,e-a (D)  sʾs=s  is  pw  ms.n-s  n-k  it is her son who she brought forth for you,
l,106,b (N)  ḫmn.n-s  mr.n-s  who she enveloped, who she loved.
l,106,c (R)  sʾz-k  ṣḏ.t(y)=k  n  ḫm=k  ṭr.n-k  ḫš=s  ḫr  ḫš=s  Your son is your offspring of your shape, which you made yourself.
l,106-107,d-a (M)  ṣḏm  nw  m  msḏr.wy-k  ‘Hear this with your two ears’,
l,107,b (R)  i  in  wsir  n  ḫmn.t  imm.t  which is said by Osiris to the majesty of the west.
l,107,c (N)  iy.w  m ḥtp  ṭḥp.w  Ṯfr.w  ‘Welcome in peace, one who made good travels,
l,107,d (R)  ḫmn-i  ṭw  while I enfold you’,
l,108,a (L)  ḥrw=s  ṭḥn.t  Ṯfr.t  r  ḫhwty-nḥt  thus she says, the beautiful west, to ḫhwty-nḥt.
l,108,b (D)  iw.n=s  r  ṭḥs.t  Ṯfr=f  She came even in order to meet with him,
l,109,a (l)  m  škr  snḏ=s  ṭwš=s  n  snḏ. w=s  ṭwš=s  n  ḫs.t(y)=w  with the adornment of her sened cloth, her necklace of her sened clothes of the red ones.
l,109,b (L)  iw  ḫtp.ws=s  ḫš  ḫr  ṭḥs  wy  Her offerings are extended upon the two arms,
l,110,a (M)  iw  ḫšw=s  ṭwš=s  ṭhš=s  while she says to him: ‘Come, be welcome,
l,110,b (R)  ḫš=s  ṭf  ṭḥš=s  iy.w  may you act as a god in following the bull of the west,
l,110,c (N)  ṭr=f  ṭr=s  ṭfr  ṭḥs  ṭfr  ṭḥš=s  κ  ṭfr  ṭḥš=s  their provisions are behind her.
l,111,a (R)  sʾḥ-k  ḫt.y  ṭfr  ṭfr  ṭḥs=s  may you be ennobled according to your desire,
l,111,b (R)  ṭfr  ṭfr  ṭfr  ṭfr  ṭfr  may you be the son of the lord of the house.’

Spell 33 follows

Amino-acid code
N-LNRDRDNRMRNRLDRILMRNN

Appendix 3.30.9. S5C

l,100,c (N)  i. nd ḫš-k  snḏm=k  ih=f  Greetings to you, may you ease his shout,
Osiris in Busiris, after this | Osiris in Busiris, after this | Osiris in Busiris, after this |
| place where you are. | this came to the place | this came to the place |
| He will expel your shout, | where you are. | where you are. |
| he will cause your enemies to tremble, | you will cause that your adornment ascends to | you will cause that your adornment ascends to |
| you will cause that your adornment ascends to | | |
| while you cause that the west knows. |

Amino-acid code
N-RCRKM----------------

Appendix 3.30.10. S10C

| l,100,c | (D) | i.nḍ ḥr=t snḏm=f ih=t | Greetings to you, may he ease your pain, |
| l,101,d | (X) | - | |
| l,102,a | (R) | wsir m ḏdw iy.n ṣms t̄n r bw ḥr=k im | Osiris in Busiris, after this ṣms came to the place |
| l,104,a | (D) | dr=k ih=s | You will expel his pain, |
| l,104,b | (D) | snwr=k ḥft.yw=s | you will cause his enemies to tremble, |
| l,104,c | (C) | s'r=k ḥkr=s n sʰ ṣm.w | you will cause that his adornment ascends to |
| l,104-111,d-b | (X) | - | |

Amino-acid code
D-RDDC-----------------

Appendix 3.30.11. S11C

| l,100,c | (D) | i.nḍ ḥr=t snḏm=f ih=t | Greetings to you, may he ease your pain, |
| l,101,d | (X) | - | |
| l,102,a | (R) | wsir m ḏdw iy.n ṣms t̄n r bw ḥr=k im | Osiris in Busiris, after this ṣms came to the place |
| l,104,a | (D) | dr=k ih=s | You will expel his pain, |
| l,104,b | (D) | snwr=k ḥft.yw=s | you will cause his enemies to tremble, |
| l,104,c | (C) | s'r=k ḥkr=s n sʰ ṣm.w | you will cause that his adornment ascends to |
| l,104-111,d-b | (X) | - | |

Amino-acid code
D-RDDC-----------------

Appendix 3.30.12. S12C

| l,100,c | (R) | i.nḍ ḥr=k snḏm=k ih=f | Greetings to you, may you ease his pain, |
| l,101,d | (X) | - | |
| l,102,a | (L) | wsir m ḏdw iy.n ʾnḥ=f pn r bw ḥr=f | Osiris in Busiris, after this ʾnḥ=f came to the place |
| 772 | | which is under him. |
Appendix 3.30.13. B1L

Greetings to you, may he ease his pain,

Osiris, this gw3, in Busiris, after this gw3 came to the place where your majesty is.

Your offspring of your shape is your son, which you made yourself.

‘Hear this with your two ears’,

‘Welcome in peace, one who made good travels,’

while I enfold you’,

thus she says, the beautiful west, to this gw3.

She came even in order to meet with him,

with the adornment of sened cloth, after they laid them down, the her sened clothes of the red ones.

Her offerings are extended upon her two arms, her offerings are behind her,

while she says to him: ‘Come, be welcome, who acted as a god in following the bull of the west,

may you be ennobled according to your desire,

you are the son of the lord of the house.’

Amino-acid code
L-HRMIRDNGKRDRHRKKDRR
Greetings to you, may you ease his shout.

Osiris, the overseer of the domain, this sn, in Busiris, after the overseer of the domain, this sn, came to the place where your majesty is.

He will expel your shout,

he will cause your enemies to tremble,

he will cause that your adornment, which is in the dignity of the summer, ascends,

while you cause that the good west knows:

Your holy one of your shape is your son, which you made yourself.

Hear this with your two ears,

which is said by Osiris to the majesty of the west.

‘Welcome in peace, one who made good travels,

while I enfold you’,

thus she says, the beautiful west, to the overseer of the domain, this sn.

She came even in order to meet with him,

with the adornment of her sened cloth and her necklace of their sened clothes, the red ones.

Her offerings are extended upon her two arms,

while she says to him: ‘Come, be welcome,

who acted as a god in following the bull of the west,

may you be ennobled according to your desire,

you are the son of the lord of the house.’

Spell 33 follows

Amino-acid code
N-GCRHRDNERRDRIRGRRRDRRR

Greetings to you, may you ease his shout.

Osiris in Busiris, after this father of mine, this attendant of mine, this protector of mine this one to whom I have gone down came to the place where your majesty is.

He will expel your shout,
he will cause your enemies to tremble,
he will cause your adornment to ascend to the
dignity of the summer,
while you cause that the good west knows:
it is her son who she brought forth for you,
who she enveloped, who she loved.
Your son is your offspring of your shape, which
you made yourself.

‘Hear this with the two ears which are with
you’,
which is said by Osiris to the majesty of the west.
‘Welcome in peace, one who made good
travels,
while I enfold you’,
thus she says, the beautiful west, to this father
of mine, to this attendant of mine, to this
protector of mine, to this one to whom I have
gone down.

She comes even to meet him,
with the adornment of her sened cloth, the
necklace of her sened clothes of the red ones.
Her peace is extended upon her two arms.
they say to him: ‘Come, be welcome,
may you act as a god
in following the bull of the
west,
may you be ennobled according to your desire,
you are the son of the lord of the house.’

Greetings to you, may he ease your shout.

Osiris in Busiris, after this father of mine, this
attendant of mine, this protector of mine this
one to whom I have gone down came to the
place where your majesty is.

He will expel your shout,
he will cause your enemies to tremble,
he will cause your adornment to ascend to the
dignity of the summer,
while you cause that the good west knows:
It is Geb who she brought forth for you,
I,106,b (N) *hmm.n=s mr.n=s* who she enveloped, who she loved.
I,106,c (F) *s2-k d.t=k n(.t) im=k ir.n=k* Your son is your body of your shape, which you
made yourself.
I,106-107,d-a (R) *sdm nw m msdr.ty=t* ‘Hear this with your two ears’,
I,107,b (D) *i in wsir r hm.t inn.t* which is said by Osiris towards the majesty of
the west.
I,107,c (N) *iy(.w) m htp ir hp.w nfr.w* ‘Welcome in peace, one who made good
travels,
I,107,d (R) *hmm=ti tw* while I enfold you’,
I,108,a (N) *hyrw=si inn.t nfr.t r it=i pf r* thus she says, the beautiful west, to this father
of mine, to this attendant of mine, to this
protector of mine, to this one to whom I have
gone down.
I,108,b (N) *iwi=s r shs.t im=f* She comes even to meet him,
I,109,a (R) *m škr=s n snd wḥ nd sn.w=si hḥ.wt* with her adornment of sened cloth, the
necklace of her sened clothes of the red ones.
I,109,b (N) *[i]w m ḫp(.w)=s dḥ ḫr ḫ.wy=s* Her peace is extended upon her two arms.
I,110,a (I) *ḏḥw n-hš=s* while the provisions are behind her.
I,110,b (R) *ḏd=s r-f m ṭ=k iy.w* while she says to him: ‘Come, be welcome,
I,110,c (R) *ir-k nfr m šms.w [k3] inn.t* may you act as a god in the following of the bull
of the west,
I,111,a (N) *sḥ.t(w)=k ḫt s.t ib=k* may you be ennobled according to your desire,
I,111,b (M) *twt gbb nb pr* you are Geb, the lord of the house.’

Spell 33 follows

Amino-acid code
C-NCRDRCNFRDNRRNRRNRMN

Appendix 3.30.17. **B12C,a**

I,101,c (D) *[i.nδ ḫr=k sndm=fi h-k]*
Greetings to you, may he ease your pain,
I,101,d (X) *

I,103,a (N) *[wsir m ḏdw] iy.n it-i pf* Osiris in Busiris, after this father of mine, this
attendant of mine, this protector of mine this one to whom I have gone down came to the
place where your majesty is.

I,105,a (R) *dr=f ih-k* He will expel your pain,
I,105,b (R) *snwr=f [lḥt. wy-k]* he will cause your enemies to tremble,
I,105,c (D) *sṛf ḫkr=k n sḥ ṣm.w* he will cause your adornment to ascend to the
dignity of the summer,
I,105,d (R) *[di=k ḫr] inn.t nfr.t* while you cause that the good west knows:
I,105-106,e-a (C) *gbb is pw ms.n=s [n-k]* It is Geb who she brought forth for you,
I,106,b (N) *[ḥ]nm.n=s mr.n=s* who she enveloped, who she loved.
I,106,c (R) *ṣ2-k sd.ty=[k n im]=k ir.n=k ḫs=k* Your son is your offspring of your shape, which
you made yourself.
I,106-107,d-a (R) *sdm nw m [msdr.ty]=t* ‘Hear this with your two ears’,
I,107,b (D) *i in wsir r hm.t inn.t* which is said by Osiris towards the majesty of
the west.
I,107,c  (N) iy[w m] htp ir hp.w nfr.w ‘Welcome in peace, one who made good travels,
I,107,d  (R) ḫmn-i [tw] while I enfold you’,
I,108,a  (N) ḫrw-s ṣmn.t nfr.t r it-i pf r thus she says, the beautiful west, to this father of mine, to this attendant of mine, to this protector of mine, to this one to whom I have gone down.
I,108,b  (N) iwi-s r ṣḥs.t [im=f] She comes even to meet him,
I,109,a  (R) m ḫkr[s] n sḥd wḥ sdū nfr.w-s with her adornment of sened cloth, the necklace of her sened clothes of the red ones.
I,109,b  (N) iw htp.[w]=s ḡḥ ḫr ṣ.wy=s Her peace is extended upon her two arms.
I,110,a  (N) ḏ[s][w]=s m-[h]=s her provisions are behind her,
I,110,b  (L) ḡď=s r-f ḫy.w m htp ṣy.w while she says to him: ‘Welcome in peace, welcome.
I,110,c  (L) ir-k m šms[.w] n(.w) kṣ inn.t May you act with the following of the bull of the west,
I,111,a  (N) s'[h].[t](w)=k hṛt s.t ib=k may you be ennobled according to your desire,
I,111,b  (R) ṭwt ss nb pr you are the son of the lord of the house.’

Spell 33 follows

Amino-acid code
D-NRRDRCNRRDNMRNRRNNLLNR

Appendix 3.30.18.  B13C

I,101,c  (D) i.[n]d [ḥr]=k sndm=s iḥ=k Greetings to you, may he ease your shout,
I,101,d  (X) - Osiris in Busiris, after this father of mine, this attendant of mine, this protector of mine this one to whom I have gone down came to the place where your majesty is.
I,105,a  (C) dr=f iḥ=k He will expel your shout,
I,105,b  (R) snwr=f ḫḥt.[y]w=k he will cause your enemies to tremble,
I,105,c  (D) ṣr=f škr=k n s'[h] šm.w he will cause your adornment to ascend to the dignity of the summer,
I,105,d  (R) di=k ṭḥ inn.t nfr.t while you cause that the good west knows:
I,105-106,e-a  (C) [gb[b] is [pw] ms.n=s n=k It is Geb who she brought forth for you,
I,106,b  (N) ḫmn.n=s mr.n=s who she enveloped, who she loved.
I,106,c  (P) s2-k ṣd.t(y)=k n im wsir=k Your son is your offspring of the shape of your Osiris, which you made yourself.
I,106-107,d-a  (R) sqm nw m msdr.ty=t ‘Hear this with your two ears’,
I,107,b  (D) i in wsir r ḫm.t inn.t which is said by Osiris towards the majesty of the west.
I,107,c  (N) [iy].w m htp ḫr hp.w nfr.w ‘Welcome in peace, one who made good travels,
I,107,d  (R) ḫmn-i ṭw while I enfold you’,
I,108,a  (N) ḫrw-s ṣmn.t nfr.t r it-i pf r thus she says, the beautiful west, to this father
of mine, to this attendant of mine, to this protector of mine, to this one to whom I have gone down.

She comes even to meet him, with her adornment of sened cloth, the necklace of her sened cloths of the red ones.

Her peace is extended upon her two arms.

may you act as a god in the following of the bull of the west,

may you be ennobled according to your desire,

you are the son of the lord of the house.’

May ssnb-n-f protect his face, may ssnb-n-f be sweet of his shout.

ssnb-n-f is the young god which Horus brought forth.

Osiris, the god who is in Busiris, this ssnb-n-f has come to the place where you are.

This ssnb-n-f will expel your pain,

he will cause your enemies to tremble,

ssnb-n-f will cause your adornments to ascend to the dignity of the summer,

ssnb-n-f is her son, who your water brought forth,

which enveloped him, which loved him.
I,106,c (O) \[.\]y[.\] ssnb-n=f pn sd.ty=k is n i[m]=k d.n=k ıs=k This \textit{ssnb-n=f} is your offspring of your shape, which you placed yourself.

I,106-107,d-a (R) [sd\text{m}] n[w] m msdr.wy[=f] ‘Hear this with your two ears’,

I,107,b (L) [i in wsir] n imm.t nfr.t which is said by Osiris to the beautiful west.

I,107,c (N) iy.wy m htp ir ẖp.w nfr.w ‘Welcome in peace, one who made good travels,

I,107,d (M) ḫnm tw who embraces you’,

I,108,a (H) ḫrw=s imm.t nfr.t n ssnb-n=f pn thus she says, the beautiful west, to this \textit{ssnb-n=f}.

I,108,b (M) iwi=s r=s imm.t nfr.t ẖs=t m ssnb-n=f pn She comes even to her, the beautiful west, while you go to meet with this \textit{ssnb-n=f},

I,109,a (Q) m \textless h \textgreater kr.w=s n(.w) s[nd] wšh.w=s ḫsrw.twy with her adornments of sened cloth, her necklaces of the red ones.

I,109,b (R) iw htp.w(t)=s ds ẖr [i.wy]s Her offerings are extended upon her two arms, while she says to this \textit{ssnb-n=f}: Come, be welcome,

I,110,a (R) i[w djl]\text{w}=s m-ḥt=s Her provisions are behind her,

I,110,b (L) ḡd=s r ssnb-n=f pn mì r=k iy.w while she says to this \textit{ssnb-n=f}: Come, be welcome,

I,110,c (N) ir=k nfr m šms kš imm.t may you act as a god in following the bull of the west,

I,111,a (M) s̱ḥ tw ḫḥ t s t ib=k who ennobles you, according to your desire,

I,111,b (K) tw(t) s²=k pr nfr you are your son, of the house of the god.’

\textit{Spell 33 follows}

\textit{Amino-acid code}

IMEMRGKLIARLNHMQRINMK
Appendix 3.31. Spell 33

Appendix 3.31.1. B1P

I,111,c (R) $i\ ntr.w\ imy.w\ h\ h.w$ O gods who are with the chaos gods,
I,111-112,d-a (R) $i\ psd.t\ im.t\ sts.w$ O ennead, which is in secrets,
I,112,b (R) $m3.w\ sw\ ntr.w\ sh\ pw\ ntr$ those who saw him (of) the gods, this divine
I,112,c (R) $ir.n\ wsir\ m\ ss=\ f$ spirit,
I,112,d (R) $ir.n\ ss.t\ m\ sd.t(y)=s$ who Osiris made as his son,
I,113,a (R) $di.y\ n-f\ i3w\ ntr.w$ who Isis made as her offspring,
I,113,b (R) $mA.w\ sw\ nTr.w\ Ax\ pw\ nTr$ those who saw him (of) the gods, this divine
I,113,c (R) $ir.n\ wsir\ m\ ss=\ f$ spirit,
I,113,d (R) $ir.n\ As.t\ m\ ss=\ f$ who Osiris made as his son,
I,114,a (R) $di.y\ n-f\ i3w\ nTr.w$ who Isis made as her offspring,
I,114,b (R) $mA.w\ sw\ nTr.w\ Ax\ pw\ nTr$ those who saw him (of) the gods, this divine
I,114,c (R) $mA.\ Tn\ sw\ pr\ m\ Htp\ xrw=f$ Come, so that you see him, who came forth in
I,114,d (R) $Ha.w\ m\ xsf.w=f$ peace, his voice being true.
I,115,a (R) $iy.w\ m\ Htp\ sA=i\ bA\ wbn\ ab$ ‘Welcome in peace, my son, the soul who is
I,115,b (R) $xp\ m\ Htp\ Xnm=i\ Tw$ shining of horn.
I,115,d (R) $iw\ wD.n\ wsir$ ‘Greetings to you, beautiful west.
I,116,a (R) $i.nD\ Hr=T\ imn.t\ nfr.t$ He has expelled his dust from himself,
I,116,b (R) $i.nD=f\ Hr=T\ ra\ nb$ He has filled his belly with magic,
I,116,c (R) $i.nD=f\ Hr=T\ m\ iw\ nssr$ He has quenched his thirst with it,
I,117,a (R) $i.nD=f\ Hr=T\ im=f\ mr\ n=f$ while his watchers perish for him through it like
I,117,b (R) $i.nD=f\ Hr=T\ im=f\ mi\ wD.n\ wsir$ a bird.
I,117,c (R) $i.nD=f\ Hr=T\ im=f\ mr\ n=f$ He has equipped the land even with that which
I,117,d (R) $i.nD=f\ Hr=T\ im=f\ mr\ n=f$ he did not know,
I,118,a (R) $i.nD=f\ Hr=T\ im=f\ mr\ n=f$ like those to whom he has descended.
I,118,b (R) $i.nD=f\ Hr=T\ im=f\ mr\ n=f$ while he has said in front of her:
I,118,c-d (R) $i.nD=f\ Hr=T\ im=f\ mr\ n=f$ ‘Greetings to you, beautiful west in the
I,119,a (R) $i.nD=f\ Hr=T\ im=f\ mr\ n=f$ following of Osiris, and vice-versa.’
I,119,b (R) $i.nD=f\ Hr=T\ im=f\ mr\ n=f$ The Osiris, this $spi$, has even come here,
I,119,c (R) $i.nD=f\ Hr=T\ im=f\ mr\ n=f$ which was loved because of him.
I,119-120,d-a (R) $i.nD=f\ Hr=T\ im=f\ mr\ n=f$ He has even removed your injury, Osiris,
while he causes your enemies to tremble.

‘Travel in peace, so that I may enfold you.’

She will rejoice indeed at his approach, and she will say to him:

‘Welcome in peace, your son upon the earth has sent you a soul […]

Osiris has commanded his […] to you.’

| l,120,f | (M) | snwr=f hft.yw=k |
| l,120,g | (X) | - |
| l,121,a | (R) | ḫp m htp ḫnm-i ṭw |
| l,121,b | (M) | i.t in inn.t nfr.t r wsir spi pn |
| l,121,c | (M) | ḫr-s r-s m ḫsf.w-f ḫd-s ir=f |
| l,121,d | (M) | iy.w m htp sb.n ṭw sꜣ-k ḫr ṭš bꜣ […] |
| l,121,e | (M) | dr-i iw.w-k |
| l,121,f | (M) | sḏm-l mdw ss ntr ḫpr |
| l,121,g | (M) | īr-ꜣ śꜣm-k ḫꜣ ḫd-f |
| l,121,h | (M) | īw [wꜣ].n wsir […]-f r-k |

Spell 34 follows

Amino-acid code

RRRRRR-MMRRRRRMMRRRRRRRRRRR-MRMM-MMRRRRRRRRRRR

Appendix 3.31.2. T1L,a

| l,111,c | (N) | ḫꜣ nṯr.w nb.w ḫḥ.w |
| l,111-112.d-a | (N) | psḏ.t nb.t ššꜣw |
| l,112,b | (N) | mꜣ Ꙉꜣ sw nṯr pn rṇp.w śꜣ nṯr |
| l,112,c | (R) | ir.n wsir m sꜣ-f |
| l,112,d | (X) | - |
| l,113,a | (N) | rḏl.y nꜣ-f iꜣw |
| l,113,b-c | (X) | - |
| l,113,d | (N) | ḫര. y m ḫsfꜣ |
| l,114,c | (M) | ḫd-f sꜣ ir (w)bn ‘ꜣ b ḫd-f hft |
| l,113-121,e-h | (X) | - |

Spell 30 follows

Amino-acid code

NNNR-N-NM--------------------------

Appendix 3.31.3. T1L,b

| l,111,c | (N) | ḫꜣ nṯr.w nb.w ḫḥ.w |
| l,111-112.d-a | (N) | psḏ.t nb.t ššꜣw |
| l,112,b | (N) | mꜣ Ꙉꜣ sw nṯr pn rṇp.w śꜣ nṯr |
| l,112,c | (R) | ir.n wsir m sꜣ-f |
| l,112,d | (X) | - |
| l,113,a | (N) | rḏl.y <n>ꜣ-f iꜣw |
| l,113,b-c | (X) | - |
I,113,d  (N)  ḫrŠ y m ḫṣfḫ  Rejoice at his approach,
I,114,c  (K)  ḏḏ-s ḫꜣf  while she speaks in front of him.
I,113-121,e-h  (X)  -
Spell 30 follows

Amino-acid code
NNNR-N-NK------------------------

Appendix 3.31.4.  S1C
I,111-118,c-d  (X)  -
I,119,a  (N)  çpr n-f m ṭḥ.t n-f  He was equipped even with that which he
 knows,
I,119,b  (N)  mi ṭr.t n-f n ṭḥ.w n-f n sn  like that which he has done for those to whom
 he has descended,
I,119,c  (N)  m ḏḏ-f ḫꜣt-s  as he says in front of her:
I,119-120,d-a  (N)  i  nd ḫrŠ t i m n t nfr.t m ṭḥ.s w ṭḥ.s  ‘Greetings to you, beautiful west in the
 wsir  following of Osiris,
I,120,b  (R)  ir-k ṭw m ṭḥ.s n ṭḥ.s  may you make yourself as a follower of Osiris.’
I,120,c  (R)  iy n ṭḥ.ty-c ṭḥ.t  The mayor ṭḥ.t has even come here,
I,120,d  (N)  mrr-f ṭw  where he loves you,
I,120,e  (R)  dr n-f nkn n ṭḥ.s  after he has removed the injury of Osiris.
I,120-121,f-h  (X)  -
Spell 32 follows

Amino-acid code
------------------------MNRRRRR------------------------

Appendix 3.31.5.  S2C
I,111-118,c-d  (X)  -
I,119,a  (M)  ḫrŠ n-f n ṭḥ.t n-f  He was equipped even because of that which he
 knows,
I,119,b  (N)  mi ṭr.t n-f n ṭḥ.w n-f n sn  like that which he has done for those to whom
 he has descended,
I,119,c  (N)  m ḏḏ-f ḫꜣt-s  as he says in front of her:
I,119-120,d-a  (N)  i  nd ḫrŠ t i m n t nfr.t m ṭḥ.s w ṭḥ.s  ‘Greetings to you, beautiful west in the
 wsir  following of Osiris,
I,120,b  (R)  ir-k ṭw m ṭḥ.s n ṭḥ.s  may you make yourself as a follower of Osiris.’
I,120,c  (R)  iy n ṭḥ.ty-c ṭḥ.t  The mayor ṭḥ.t has even come here,
I,120,d  (N)  mrr-f ṭw  where he loves you,
I,120,e  (R)  dr n-f nkn n ṭḥ.s  after he has removed the injury of Osiris.
I,120-121,f-h  (X)  -
Spell 32 follows

Amino-acid code
------------------------MNRRRRR------------------------
Appendix 3.31.6.  M25C

He was equipped even with that which he knows.

He says even to her:

‘Greetings to you, beautiful west in the following of Osiris, may you make yourself as a follower of Osiris.’

This nfr-szb has even come here, where she loves you,

after she has removed the injury of Osiris.

Spell 32 follows

Amino-acid code
------------------------
N-MNRNNR---------

Appendix 3.31.7.  B3Bo

O gods who are with the chaos gods,

O ennead, which is in secrets.

May the gods see her, this divine spirit,

who Osiris made for his son,

who Isis made as his offspring,

to whom the adoration of the gods will be given.

Come, so that you see her, she who came forth in peace, her voice being true.

Rejoice at her approach,

while you travel to her,

the majesty of the west herself, while she meets with this dhwty-nht,

while she says to her:

‘Welcome in peace, daughter, the pillar of his mother, who is shining of horn.

Travel in peace, so that I may envelop you.’

Osiris has commanded:

‘Greetings to you, beautiful west.

Behold, this dhwty-nht comes to you,

so that she will protect your face every day,

your daughter, your offspring which you brought forth for Osiris.’

She has come, even protecting in the island of fire.
She has expelled her dust from herself, she has filled her belly with magic, she has quenched her thirst with it, while her watchers tremble through it for her like a bird.

He has equipped the land even with that which he did not know, like those to whom he has descended. She has said in front of her:

Greetings to you, beautiful west in the following of Osiris, and vice-versa.'

This dhwyty-nht has even come here, which was loved because of her. She removes your injury, Osiris, she causes your enemies to tremble.

‘Travel in peace, so that this dhwyty-nht may enfold you.’

which is said by the beautiful west to this dhwyty-nht, who is in the west.

Amino-acid code
RRRRNRRR-RRRKRRRRNRRRNRNNRRRRR-NRNR-MK------

Appendix 3.31.8. B2Bo

O gods who are with the chaos gods,
O ennead, which is in secrets.
May the gods see him, this divine spirit,
who Osiris made as his son,
who Isis made as her offspring,
to whom the adoration of the gods will be given.

Come, so that you see him, who came forth in peace, his voice being true.
Rejoice at his approach,
while you travel to her,
the majesty of the west herself, while she meets with dhwyty-nht,
while she says to him:
‘Welcome in peace, son, the pillar who is shining of horn.'
Travel in peace, so that I may envelop you.'

Osiris has commanded:

‘Greetings to you, beautiful west.

Greetings to you, beautiful west in the following of Osiris, and vice-versa.’

Amino-acid code
RRRRRRRN-RKRLRRRKRNRRRNNRRR-RKRRK-kl-----

Appendix 3.31.9. B1L
Rejoice at his approach, while you travel to her, the majesty of the west herself with this gw3, while she says to him: ‘Welcome in peace, son, the soul who is shining of horn.

Travel in peace, after I have enveloped you.

He has come even so that he will protect your face in the island of fire.

He has equipped the land even with that which he did not know, like those to whom he has descended.

He has quenched his thirst, he has filled his belly with magic,

while his watchers perish for him through it like a bird.

He has enveloped you, Osiris, which was loved because of him.

He removes your injury, Osiris, he causes your enemies to tremble.

while this gw3 comes in peace to you, so that he will protect your face, every day,

behind, this gw3 comes in peace to you,

He has expelled his dust from himself,

and this gw3 has even come here,

He, this gw3, has even come here, which was loved because of him.

which was loved because of him.

He removes your injury, Osiris, he causes your enemies to tremble.

‘Travel in peace, so that I may enfold you.’

which is said by the beautiful west to this gw3.

I, this gw3, has even come here, which was loved because of him.

O gods who are with the chaos gods,

O ennead, which is in secrets.

May the gods see him, this divine spirit, whom he will love,

who Osiris made as his son, whom he will love,
I,112, (M) ir.n ss.t m ₃sr.wty=s who Isis made as her holy one,
I,113, (R) di.y n-f isw nfr.w to whom the adoration of the gods will be
given.
I,113, (N) ḫr m ḫsř-f Come, so that you see him, who came forth in
peace, his voice being true.
I,113, (X) -
I,113, (R) sd3.t(i) r-s while you travel to her,
I,114, (L) ḫm.t imn.t ₃s=s m imy-r pr sn pn the majesty of the west herself with the
overseer of the domain, this sn,
I,114, (R) iy.w m ḫtp sA bA wbn ab ‘Welcome in peace, son, the soul who is shining
of horn.
I,115, (R) iy.w m ḫtp sA bA wbn ab ‘Travel in peace, so that I may enfold you.’
I,115, (R) iw ḫtp ḫm=ti tw Osiris has commanded:
I,115-116, (R) i.pb [t] ḫr-t imn.t nfr.t ‘Greetings to you, beautiful west.
I,116, (I) m-t imy-r pr sn pn iy.w ḫr-t Behold, the overseer of the domain, this sn,
comes to you,
I,116, (R) iy.n-f ḫr-t m iw nsrsr He has come even so that he will protect your
face in the island of fire.
I,116, (R) dr.n-f ḫnw-f r-f He has expelled his dust from himself,
I,117, (R) mh.n-f ḫ.t-f m ḫk3.w he has filled his belly with magic,
I,118, (R) ḫm.n-f ḫb.t-f im=f he has quenched his thirst with it,
I,118, (M) ḫm n-f wrš-f im=f m ṣp while his watcher perishes for him through it
like a bird.
I,119, (R) ṣpr.n-f ṣt m ḫm.t.n-f He has equipped the land even with that which
he did not know,
I,119, (R) mi ḫw.w.n-f śn like those to whom he has descended.
I,119, (M) i.pb ḫr-t imn.t nfr.t m  NavParams while he has said in the presence:
I,119-120, (M) ḫm n-f wrš-f im=f m ṣp while he has said in the presence:
I,120, (X) -
I,120, (I) iy.n imy-r pr sn pn ‘z The overseer of the domain, this sn has even
come here,
I,120, (R) mr.y n-f which was loved because of him.
I,120, (N) dr-f nkn-k wsir He removes your injury, Osiris,
I,120, (R) snwr-f ḫ(f)i wy=k he causes your enemies to tremble.
I,120, (X) -
I,121, (R) ḫp m ḫtp ḫm=ti tw ‘Travel in peace, so that I may enfold you.’
I,121, (R) i.t in imn.t nfr.t r ḫm-r pr sn which is said by the beautiful west to the
overseer of the domain, this sn.
I,121, (X) -

Spell 34 follows in tabular form

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Appendix 3.31.11. B4L

l,111,c  (R)  [i ntr].w imy.w hḥ.w  O gods who are with the chaos gods,
l,111-112,d-a  (R)  i psḍ.t im.t ḥṭs.w  O ennead, which is in secrets.
l,112,b  (R)  mḥ sw ntr [.w šḥ p(w) ntr]  May the gods see him, this divine spirit,
l,112,c  (R)  ir.n wsir m ss[sf]  who Osiris made as his son,
l,112,d  (N)  ir.n ss.t m sd.(y)=f  who Isis made as his offspring,
l,113,a  (D)  is.ty ḏ.y n=f iṣw  the boat crew, to whom adoration will be given.
l,113,b-c  (X)  -  
l,113,d  (R)  ḫr m ḫṣ.w=f  Rejoice at his approach,
l,114,c  (X)  -  
l,114,a  (R)  [ḥḥ].t d[s]=s  [ḥḥ.s.(i) m ḥt=i pf m ḫḥr.w] i pf m ḫḥy=i pf m ḫḥs.n=i n=f pf ḫṣ.mṣ ḫsq mn ḫsq.imn.t  while you travel to her,
l,114,b  (N)  i.[d] ṭ(i) r=s  the majesty herself, while she meets with this father of mine, with this attendant of mine, with this protector of mine, with this one to whom I have gone down, who is in the west, while they say:
l,114,c  (K)  [dd]-sn  
l,115,a  (N)  iy [.w m ḥṭp ss ḫbn ‘b]  ‘Welcome in peace, son, who is shining of horn.
l,115,b  (R)  [ḥḥ ḫḥp ḫḥn-i ṭw]  Travel in peace, so that I may envelop you.’
l,115,d  (R)  [i[w] ṭd.n wsir  Osiris has commanded:
l,115-116,d-a  (M)  i.nd ḥṛ-t imn.t  ‘Greetings to you, west.
l,116,a  (N)  m-[i] ṭ[i] p[f] ḫḥr.w=i pf ḫḥy=i pf ḫḥs.n=i n=f pf iy.y ḫḥt  Behold this father of mine, this attendant of mine, this protector of mine, this one to whom I have gone down, comes to you.
l,116,b  (N)  i.[d]-f ṭ[d].t r=f nb  so that he will protect your face every day,
l,117,a  (R)  sḥt is ṭd.(y)=t ṭ[s] [ms.n=t n wsir]  your son, your offspring which you brought forth for Osiris.’
l,117,b  (D)  iy [.n=f min m i[w ṭsr]sr niw.t  He has come today even from the island of fire and the city.
l,117,c  (R)  dr.n=f ḫḥm-wf r=f  He has expelled his dust from himself,
l,118,a  (R)  ṭm-h.n-f ṭd.t ṭ[m ḫḥs.w  he has filled his belly with magic,
l,118,b  (R)  ṭm.m-n=f ṭb.ṭ=ṣ im-f  he has quenched his thirst with it,
l,118,c-d  (N)  sd[s] n-f [wrš.w]-f im=f mi ṭpsd  while his watchers tremble through it for him like a bird.
l,119,a  (D)  ḫpt n-f ṭ[t] m ḫḥ.t.n=f  He has equipped the land even with that which he knew,
l,119,b  (R)  ṭi ḫḥs.w n-f n=sn  like those to whom he has descended.
l,119,c  (R)  iṣḥ dd.n-f ḫḥ[t  while he has said in the presence:
l,119-120,d-a  (D)  i.nd [ḥṛ-t imn.t] nfr.t m ṭ[s] phṛ  ‘Greetings to you, beautiful west in the following, and vice-versa.
l,120,b  (X)  -  
l,120,c  (D)  iy [.n=ḥ] ṭ[s  I have even come here,
l,120,d  (D)  nmr.y [n=ḥ]  which was loved because of me.
l,120,e  (D)  dr=i nkn n wsir  I remove the injury of Osiris,
I cause his enemies to tremble.’

‘Depart in peace, so that I may enfold you.’

which is said by the beautiful west to this father of mine, to this attendant of mine, to this protector of mine, to this one to whom I have gone down.


Appendix 3.31.12. B12C,b

O gods who are with the chaos gods,

O ennead, which is in mystery,

May the gods see him, the divine spirit,

who Osiris made as his son,

who Isis made as his offspring,

the boat crew, to whom adoration will be given.

while you travel to her,

the majesty herself, while she meets with this father of mine, with this attendant of mine, with this protector of mine, with this one to whom I have gone down, who is in the west, while they say to him:

‘Welcome in peace, son, who is shining of horn.

Travel in peace, so that I may envelop you.’

Osiris has commanded:

‘Greetings to you, beautiful west.

Behold this father of mine, this attendant of mine, this protector of mine, this one to whom I have gone down, comes to you.

so that he will protect your face every day,

the son, your offspring which you brought forth for Osiris.’

He has come today even from the island of fire and the city.

He has expelled his dust from himself,

he has filled his belly with magic,

he has quenched his thirst with it,

while his watcher trembles through it for him like a bird.
He has equipped the land even with that which he knew,

like those to whom he has descended.

as he has expelled in the presence:

‘Greetings to you, beautiful west in the following, and vice-versa.

I have even come here,

which was loved because of me.

I remove the injury of Osiris,

I cause his enemies to tremble.’

‘Depart in peace, so that I may enfold you.’

which is said by the beautiful west to this father of mine, to this attendant of mine, to this protector of mine, to this one to whom I have gone down.

O gods who are with the chaos gods,

she who is in secrets.

May the gods see him, the divine spirit,

who Osiris made.

who Isis made as his offspring,

the boat crew, to whom adoration will be given.

Rejoice at his approach,

while you travel to her,

the majesty herself, while she meets with this
I,114,b (N)  
I,115,a (N)  
I,115,b (R)  
I,115,d (R)  
I,115-116,d-a (R)  
I,116,b (N)  
I,116,c (R)  
I,117,a (K)  
I,117,b (D)  
I,117,c (R)  
I,118,a (R)  
I,118,b (R)  
I,118,c-d (N)  
I,119,a (D)  
I,119,b (R)  
I,119,c (R)  
I,119-120,d-a (D)  
I,120,b (X)  
I,120,c (D)  
I,120,d (D)  
I,120,e (D)  
I,120,f (N)  
I,120,g (X)  
I,121,a (N)  
I,121,b (R)  
I,121,c-h (X)  

Spell 34 follows in tabular form

Amino-acid code  
RRDLND-R-RNNRRRNRKDRRNDRRD-DDDN-NR------
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<th>Page</th>
<th>Column</th>
<th>Line</th>
<th>Text</th>
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<td>111</td>
<td>C</td>
<td>R</td>
<td>O gods who are with the chaos gods,</td>
</tr>
<tr>
<td>111-12</td>
<td>d-a</td>
<td>R</td>
<td>May the gods see him, the spirit of the divine one,</td>
</tr>
<tr>
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<td>b</td>
<td>K</td>
<td>May the gods see him, the spirit of the divine one,</td>
</tr>
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<td>c</td>
<td>R</td>
<td>while you travel to her,</td>
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<tr>
<td>112</td>
<td>d</td>
<td>N</td>
<td>while you travel to her,</td>
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<td>113</td>
<td>a</td>
<td>D</td>
<td>He has expelled his dust from himself,</td>
</tr>
<tr>
<td>113</td>
<td>b-c</td>
<td>X</td>
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<td>d</td>
<td>R</td>
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<td>d-a</td>
<td>R</td>
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<td>N</td>
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<td>116</td>
<td>c</td>
<td>R</td>
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<tr>
<td>117</td>
<td>a</td>
<td>R</td>
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<td>117</td>
<td>b</td>
<td>D</td>
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<tr>
<td>117</td>
<td>c</td>
<td>R</td>
<td>He has expelled his dust from himself,</td>
</tr>
<tr>
<td>118</td>
<td>a</td>
<td>R</td>
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<td>b</td>
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<td>118</td>
<td>c-d</td>
<td>N</td>
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<td>a</td>
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<td>b</td>
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<td>119-120</td>
<td>d-a</td>
<td>D</td>
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<td>120</td>
<td>b</td>
<td>X</td>
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<td>c</td>
<td>D</td>
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<tr>
<td>120</td>
<td>d</td>
<td>D</td>
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<tr>
<td>120</td>
<td>e</td>
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<tr>
<td>120</td>
<td>f</td>
<td>N</td>
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</tr>
<tr>
<td>120</td>
<td>g</td>
<td>X</td>
<td>He has expelled his dust from himself,</td>
</tr>
</tbody>
</table>
I,121,a (L)  m htp hnm=i tw in peace, so that I may enfold you.
I,121,b (G)  (i).ty imm.t nfr.t r it=i pf r which the beautiful west says to this father of mine, to this attendant of mine, to this protector of mine, to this one who descends to me.
I,121,c-h (X) - Spell 34 follows in tabular form

Amino-acid code
RRKRD-R-RNNRRRRNDRL-DLN-LG------

Appendix 3.31.16. L2Li

I,111,c (M)  i ntr.w imy.w O gods who are within,
I,111-112,d-a (R)  i psd.t im.t st3.w O ennead, which is in secrets.
I,112,b (L)  m3 sw nfr pn sh nfr May this god see him, the divine spirit,
I,112,c (I)  [ir]r wsir m ssnb who Osiris makes as his son,
I,112,d (K)  sq.ty=f and his offspring,
I,113,a (N)  di n-f isw to whom adoration will be given.
I,113,b (X) - Rejoice at his approach,
I,113,c (K)  kDA r=s while traveling to her,
I,113,d (R)  ha m xsf.w=f Rejoice at his approach,
I,113,e (K)  k DA r=s while traveling to her,
I,114,a (R)  hnm(t).t imm.t ds=s hs.ti m the majesty of the west herself, while she meets with this ssnb-n-f,
I,114,b (R)  dds r-f while she says to him:
I,114,c (X) -
I,114,d (K)  ssnb-n-f while traveling to her,
I,115,a (N)  iy.w m htp ss nb wbn ‘b ‘Welcome in peace, son, who is shining of horn.
I,115,b (K)  hp m htp htm tw Travel in peace, enveloping you.’
I,115,d (R)  iw wd.n wsir Osiris has commanded:
I,115-116,d-a (R)  i.nq hr-t imm.t nfr.t ‘Greetings to you, beautiful west.
I,116,b (R)  m-t ssnb-n-f pn iy(.w) hr-t Behold this ssnb-n-f comes to you,
I,116,c (N)  nd hr-f r’ nb who protects his face every day,
I,116,d (R)  s3-t is pw sd.ty is pw ms.n-f n ssnb-n-f it is your son, it is your offspring, which you brought forth for Osiris.’
I,117,a (L)  ssnb-n-f pn xft=s while this ssnb-n-f has said in front of her:
I,117,b (M)  iyi.n ssnb-n-f pn min m iw nsr This ssnb-n-f has come today even from the island of fire.
I,117,c (M)  dr.n-f mw=f r[f] He has expelled his water from himself,
I,117,d (M)  [mh].n ssnb-n-f pn h.t-f m this ssnb-n-f has filled his belly with it,
I,118,a (K)  hnm.n ssnb-n-f pn ib.t-f im this ssnb-n-f has quenched his thirst there,
I,118,b (K)  lhtm.n ssnb-n-f pn ib.t-f im mi spd while his female watcher trembles through it for ssnb-n-f, like a bird.
I,118,c-d (L)  s[d]z n ssnb-n-f wrš.t f m nhr=f prz n ssnb-n-f pn t3 m rh.t.n-f This ssnb-n-f has equipped the land even with that which he knew,
I,119,a (K)  pr.n ssnb-n-f pn t3 m rh.t.n-f ‘Greetings, beautiful west as the follower of
I,119,b (R)  mi h3.n-f <n> sn like those to whom he has descended.
I,119,c (I)  isk dd.n ssnb-n-f pn hft=s while this ssnb-n-f has said in front of her:
I,119-120,d-a (K)  i.nq hr imm.t nfr.t m sms wsir ‘Greetings, beautiful west as the follower of
Osiris,

I,120,b (M)  i.n.d ḫr-k šms wsir m inn.t nfr.t

Greetings to you, follower of Osiris in the beautiful west.

I,120,c (D)  iy.n-i ʿs{n}

I have even come here,

I,120,d (D)  mr n < ʿi >

which was loved because of me.

I,120,e (I)  dr.n-i n{n} < k > n n wsir

I have even removed the injury of Osiris,

I,120,f (N)  snwr < ʿi > hft.yw-f

while I cause his enemies to tremble.‘

I,120,g (M)  ḫrw-ṣy [sw] ssnb-n-f pn

so says he, this ssnb-n-f.

I,121,a (R)  ḫp m htp ḫnm < ʿi > tw

‘Travel in peace, so that I may enfold you.’

I,121,b (E)  i.t in inn.t nfr.t r ssnb-n-f

which is said by the beautiful west to ssnb-n-f.

I,121,c-h (X)  -

Spell 34 follows

Amino-acid code

MRLIKN-R-KRRNKRRNLMMMKLKRIKMDDINMRE------
Appendix 3.32. Spell 36

Appendix 3.32.1. B1P

l,135,a (R) \( i \text{ wsir k3 wr.w sšm.w 'nḥ.w } \)

O, Osiris, bull of the great ones, conductor of the living,

l,135,b (M) \( m-k \text{ wsir spi pn iyi.w ḫr-k } \)

behold, the Osiris, this spi, comes to you,

l,136,a (R) \( mšn-f nfr-k n \text{nṛ t'ś imy imm.n.t } \)

so that he may see your beauty of the great god who is in the west,

l,136,b-c (R) \( dwšk-f tw šmsšk-f tw \)

so that he may worship you, so that he may follow you,

l,136-137,d-a (R) \( dr-s f knk-k ššmššk-f ššm.wt-k m irw.wf n(.w) šš nṛt(.y) \)

so that he repels your injury, so that he corrects your strides in his shapes of a divine spirit.

l,137,b (R) \( iy.n-f \text{ m t}3 'nḥ \)

He has come today from the land of life,

l,137,c (R) \( dr.n-f ḫnwšk-f r-s \)

he has expelled his dust from himself,

l,137,d (R) \( mh[n].f \text{ b.t-s m ḫk3.w } \)

he has filled his body with magic,

l,138,a (R) \( ḥtnt.n-f lb.t-f im-f \)

he has quenched his thirst with it,

l,138,b (R) \( ḥtn n-fwršt.w-f im-f \)

while his watchers perish for him with him

l,138,c (R) \( mī špd `pr.n-f tś m ḥm.t.n-f \)

like a bird. He has acquired the land with that which he did not know

l,139,a (R) \( mī ḥz.w n-f n-sn \)

like those who have descended to him for themselves,

l,139,b (R) \( in.n-f šš(w) nb m k-s-f m iw nsrsr \)

he has brought all power in his hand from the island of fire.

Appendix 3.32.2. B3Bo

l,135,a (R) \( i \text{ wsir k3 wr.w sšm.w 'nḥ.w } \)

O, Osiris, bull of the great ones, conductor of the living,

l,135,b (R) \( m-k dlwty-nht tn iyi.t(i) ḫr-k \)

behold, this dlwty-nht comes to you,

l,136,a (R) \( mššs nfr-k n nṛ t'ś imy imm.n.t \)

so that she may see your beauty of the great god who is in the west,

l,136,b-c (R) \( dwšs-s tw šmsšs-s tw \)

so that she may worship you, so that she may follow you,

l,136-137,d-a (N) \( dr-s f knk-k ššmššk-f ššm.wt-k m irw-f n šš nṛt(.y) \)

so that she repels your injury, so that she corrects your strides in his shape of a divine spirit.

l,137,b (R) \( iy.n-f \text{ m t}3 'nḥ \)

He has come today from the land of life,

l,137,c (R) \( d< \text{r} > n-s ḫnwšk-s r-s \)

she has expelled her dust from herself,

l,137,d (R) \( mh.n-s b.t-s m ḫk3.w \)

she has filled her body with magic,

l,138,a (R) \( ḥtn.n-s lb.t-s im-f \)

she has quenched her thirst with it,
I,138,b (N) \(sdz\) \(n\) \(wr\)\(\text{s} w=s \ im=s\) while her watchers tremble for her at her
I,138,c (R) \(mi \ zpd \ 'pr. n-f t\s m \ hyn\ t. n-f\) like a bird. He has acquired the land with that
I,139,a (R) \(mi \ hz. n-f n-sn\) which he did not know,
I,139,b (M) \(in. n-f n-f \ sh(w) nb n-sp m \ 'zf\ m \ iw \ nsrsr\) like those who have descended to him for
I,139-140,c-a (R) \(iw \ rh. n-f t\s wy iptw(y) \ dq. dw. n\) themselves,
I,140,14 (M) \(ns \ f t\) \(m \ hyn. w \ imy. w\) he has brought for him all power, never in his
I,140,b (M) \(iw \ in. n-f m-'zf\ r t\s tp=k \ hr=s\) hand, from the island of fire.
I,140,c (R) \(r \ snm. t \ nhb. t-k \ im\) He knew these two spells which Ha spoke to the
I,140,d-e (M) \(iw \ in. n-f n-k \ fh. t-k \ n. (t) s'\h=k\) one who is in
I,140,f (M) \(iw \ in. n-f n-k \ mw \ 'n. w \ imy. w\) those who have descended to him for
I,140,g (R) \(iw \ rdi. n-f r hks \ hnr= hpy\) themselves,
I,141,a (R) \(ssp \ (y) \ imi \ z'k=s \ hr=i\) He has brought (it) in his hand in order to join
I,141,b (R) \(i \ in \ wsr \ n \ imn. t \ nf=r. t\) your head upon it,
I,141,c (M) \(rnn \ n-t \ s(y) \ mzg \ n-t \ s(y)\) in order to cause your neck to be firm there.
I,141,d (R) \(di. n-t \ s(y) \ m-\text{hnw } c. \ wy-t(y)\) He brought to you the band of your dignity of
I,141,e (M) \(dr \ wn. t-s \ iy. t(i) \ s'h. t(i) \ 'pr. t(i)\) the bull of the west.
I,141,f (R) \(i. bs \ sw \ hr=i\) He has brought to you the living waters which
I,141,g (M) \(kf \ n-s \ bsg. y=i\) are in his grasp, namely Ihy.
I,141,h (R) \(i \ in \ wsr\) He has caused that Heqes and Hapy know that
I,142,a (R) \(imi \ m3-s \ skr=i\) which is foretold for you about it.
I,142,b (X) \(-\) ‘Receive her and cause that she enters upon
I,142,c (M) \(iwi. n-s (y) r=s \ mi \ isst \ sh. t \ m\) me,’
I,142,d (R) \(i. t \ in \ imn. t \ nf=r. t \ r \ dhwyty-nht \ t\) which is said by Osiris to the beautiful west.
I,142,e (M) \(z'k. n-s \ m \ s'h=s \ n \ sh \ ntr(.y)\) ‘Praise her, acclaim her,
I,143,a (M) \(s'[h]. t(w)=s \ m \ pr \ zpd. t\) after you have placed her within your two arms,
I,143,b (M) \(sbnn. t(w)=s \ m \ h\w. t \ wr k3. w\) since she is coming, being potent and equipped
I,143,c (M) \(ssp+s \ s. t-s \ nfr. y t m \ h\w. t \ k3 \ hq\) from the island of fire.
I,143-144,d-a (X) \(-\) He caused that she enters upon
I,144,b (R) \(in \ wr. t(y) \ hks. w \ sw^b. t(y) \ s(y)\) the beautiful west concerning
I,144,c (M) \(z'k=s \ dr \ iw=s \ nb \ m \ wndz. wt-f\) this \(dhwyty-nht\).
I,144,d (M) \(tp(.t) \ t\) she will be ennobled in the house of Sothis,
I,144,e (M) \(ssp+s \ s. t-s \ nfr. y t m \ h\w. t \ k3 \ hq\) she will be suckled in the mansion of the one
I,144,f (X) \(-\) who was great of bulls,
I,144,g (M) \(ssp+s \ s. t-s \ nfr. y t m \ h\w. t \ k3 \ hq\) she will receive her divine seat in the mansion
I,144,h (M) \(ssp+s \ s. t-s \ nfr. y t m \ h\w. t \ k3 \ hq\) of the white bull.
I,145-144,d-a (X) \(-\) It are the two great of magic who cleanse her,
I,145-144-144,d-a (X) \(-\) while she enters, expelling the entirety of her
I,145-144,144,d-a (X) \(-\) complaint with his cattle which is upon the

796
I,144,d  (R)  imi=s nhm  earth.
I,144,e-f  (R)  ššššs bw.t=i bw.t=i pw nhm  ‘Let her not shout, may she remember my detestation, my detestation is the one who shouts, he will not enter into my mansion.’
I,144,g  (R)  n ’k=f r hw.t=i
I,145,a  (X) -
I,145,b  (M)  iyi ntr ssr t3 nb  ‘May the god, who guarded the entire earth, come,
I,145,c  (R)  ḫp m htp nfr ħnm-i tn{w}  travel in good peace, so that I may enfold you.’
I,145,d  (R)  i.t in inn.t nfr.t  which is said by the beautiful west
I,145,e  (M)  r dhwty-nḥt m m.t inn.t  to this dhwty-nḥt who is in the west.

Spell 37 follows

Amino-acid code
RRRRRNNRRRMRNMRRRMRRRMRRRMRRRMRRMMRMRRRMR

Appendix 3.32.3.  B1L
I,135,a  (R)  i wsir kṣ wr.w sshm.w ‘nh.w  O, Osiris, bull of the great ones, conductor of the living,
I,135,b  (R)  m-k gw3 pn iyi.w ḫr-k  behold, this gw3 comes to you,
I,136,a  (R)  msn=f nfr=k n nfr c imy inn.t  so that he may see your beauty of the great god who is in the west,
I,136,b-c  (R)  dw3=f tw šns=f tw  so that he may worship you, so that he may follow you,
I,136-137,d-a  (N)  dr=f nkn-k smšš=f śm.wt=k  so that he repels your injury, so that he corrects your strides in his shape of a divine spirit.
I,137,b  (R)  iw.n=f min m tṣ ‘nh  He has come today from the land of life,
I,137,c  (R)  dr.n=f ħnm-wr r-f  he has expelled his dust from himself,
I,137,d  (R)  mḥ.ḥ-nf h.t=m ḫkṣ.w  he has filled his body with magic,
I,138,a  (R)  ḥtm.n-f ib.t=f im=f  he has quenched his thirst with it,
I,138,b  (R)  ḥtm n-f wrš.w-f im=f  while his watchers perish for him with him
I,138,c  (R)  mi zpd ḫpr.n-f tṣ m ḥm.t.n=f  like a bird. He has acquired the land with that which he did not know,
I,139,a  (R)  mi ḫṣ.w n=f n=sn  like those who have descended to him for themselves,
I,139,b  (R)  in.n=f śḥ(w) nb m r=f m iw nswsr
I,139-145,c-e  (X) -  he has brought all power in his hand from the island of fire.

Book of the Dead chapter 69 (CT spell 228) follows

Amino-acid code
RRRRRRRRRRRRRRRRRRR

Appendix 3.32.4.  B3L
I,135,a  (M)  i wsir kṣ inn.t wr.w sshm.w  O, Osiris, bull of the west and the great ones,
I,135,b (K) m-k imy-r pr sn pn iy.i.w hr=k conductor of the living,
I,135,b (L) m-k imy-r pr sn pn iy.i.w hr=k behold, the overseer of the domain, this sn comes to you,
I,136,a (R) mn-f nfr=k n nfr ts imy imn.t so that he may see your beauty of the great god who is in the west,
I,136,b-c (R) dw3=f tw šms-f tw so that he may worship you, so that he may follow you,
I,136-137,d-a (R) dr-f nkn-k šm3-sf šm.wt-k m irw.w-f n(w) šh ntr(y) so that he repels your injury, so that he corrects your strides in his shapes of a divine spirit.
I,137,b (R) iy.n-f min m ts ṣnḥ He has come today from the land of life,
I,137,c (R) dr.n-f ḥmwn-f r-f he has expelled his dust from himself,
I,137,d (R) ṣh.n-f ḫ.t-f m ḫk3.w he has filled his body with magic,
I,138,a (R) ḥtm.n-f ib.t-f im-f he has quenched his thirst with it,
I,138,b (M) ḥtm n-f wrš.f im-f while his watchers perish for him with him
I,138,c (R) mi spd ṣpr.n-f ts m ḫ.m.t.n-f like a bird. He has acquired the land with that which he did not know,
I,139,a (R) m ḥ3.w n-f n-sn like those who have descended to him for themselves,
I,139,b (R) ṣh(w) nb m ṣn m iw nsrsr he has brought all power in his hand from the island of fire.
I,139-145,c-e (X) -
Book of the Dead chapter 69 (CT spell 228) follows

Amino-acid code
MKRRRRRRRMRRR--------------------------------
Appendix 3.32.5. B4L

I,135,a (R) [i] wsir k3 wr[.w sšm.w ṣnḥ].w O, Osiris, bull of the great ones, conductor of the living,
I,135,b (L) m-k it-i pf ‘ḥr.w-i pf ḫ3.y[i= i p]f ḫ3.n-i n-f pf imy ḫ.r.t-nfr iy.i.y ḫr=k behold, this father of mine, this attendant of mine, this protector of mine this one to whom I have gone down, who is in the necropolis, are coming to you,
I,136,a (N) m3-sf nfr=k so that he may see your beauty,
I,136,b-c (R) dw3=f tw šms-f tw so that he may worship you, so that he may follow you,
I,136-137,d-a (N) dr-f [nkn]-k šm3-sf šm.wt-k m irw.f n şh ntr(y) so that he repels your injury, so that he corrects your strides in his shape of a divine spirit.
I,137,b (R) iy.n-f min m ts ṣnḥ He has come today from the land of life,
I,137,c (R) dr.n-f ḥmwn-f r-f he has expelled his dust from himself,
I,137,d (R) ṣh.n-f ḫ.t-f m ḫk3.w he has filled his body with magic,
I,138,a (R) ḥtm[m].n-f ib.t-f im-f he has quenched his thirst with it,
I,138,b (N) sdš n-f wrš.w-f im-f while his watchers tremble for him at him
I,138,c (N) mi spd ṣpr.n-f ts pn m ḫ.t.n-f like a bird. He has acquired this land with that which he knew,
like those who have descended to him for themselves,

he has brought all power, nothing remains there in his hand from the power from the island of fire.

He knew these two spells which Ha spoke to the one who is in iśw.

in order to cause your neck to be firm there.

He has brought to you that which is known to you as your dignity of the bull of the west.

He has brought to you the living waters which are in the two arms of ihy.

He has caused that Heqes and Hapy know that which he is foretold for you about it.

which is said by Osiris to the beautiful west.

‘Receive him and cause that he enters upon me,’

which is said by Osiris.

‘In what matter does he come, this renewed spirit?’

which is said by the beautiful west.

He will enter in his dignity of the divine spirit,

you will be ennobled in the house of Sothis

your procreation is in the mansion of he who was great of bulls,

you will receive a divine state in the mansion of the white bull,

which is in the necropolis, while they hear the words of the gods.

It are the two great of magic who cleanse him,

while he enters, after you expelled his complaint with his cattle, which is upon him, the earth.

Let him not shout.
Appendix 3.32.6.

B12C

l,135,a (R)  i wsir k3 wr.w sšm.w UNCH. w
O, Osiris, bull of the great ones, conductor of
the living,

l,135,b (N)  m-k it <i> ‘ḫr.w=i ps ḫ3y=i
hs.n=i n(ps) pf imy ẖr.t-n wr
iyi.wy ẖr=k
behold, this father and attendant of mine, my
protector and this one to whom I have gone
down, who is in the necropolis, are coming to
you,

l,136,a (M)  mš=k nfr=k
so that you may see your beauty,

l,136,b-c (R)  dwš=f tw šms=f tw
so that he may worship you, so that he may
follow you,

l,136-137,d-a (M)  dr=f nk[n] šms=f šm.wt-k m
irw.wf n šḥ nṯr(y)
so that he repels the injury, so that he corrects
your strides in his shapes of a divine spirit.

l,137,b (R)  iy.n=f m[l] m ts ‘nh
He has come today from the land of life,

l,137,c (R)  dr.n-f ḫnw=fr šf
he has expelled his dust from himself,

l,137,d (R)  mḥ.n-f ḫ.t-f m ḫš.w
he has filled his body with magic,

l,138,a (R)  ḫtn.n-f ḫb.t-f im=fr
he has quenched his thirst with it,

l,138,b (N)  šds n-f wrš.w=fr im=fr
while his watchers tremble for him at him

l,138,c (N)  mi ṣsp ‘pr.n-f ts pn m ḫ.t.n=fr
like a bird. He has acquired this land with that
which he knew,

l,139,a (R)  mi ḫš.w n-f n=sn
like those who have descended to him for
themselves,

l,139,b (K)  in.n=fr šhw.w nb.(w) mn sp(.t)
he has brought all powers, nothing remains
there in his hand from the power from the
island of fire.

l,139-140,c-a (M)  iw ḫn.f=fr ḫš.wy ḫw(y) dd.w.n
hs imy isw
He knew these two spells which Ha, who is in
isw, spoke.

l,140,b (R)  iw in.n=fr n=k r ḫs tp=k ḫr=s
He brought (it) to you in order to join your head
upon it,

l,140,c (R)  r ssm.t nbh.t=k im
in order to cause your neck to be firm there.

l,140,d-e (R)  iw in.n=fr n=k ḫš.t n=k m sḫ=f
n kš inn.t
He has brought to you that which is known to
you as your dignity of the bull of the west.

l,140,f (R)  iw in.n=fr n=k mw ‘nh.w imy.w
 ḫ.wy ḫy
he has brought to you the living waters which
are in the two arms of Ihy.

l,140,g (R)  iw rdj.n=fr ḫš bḥs ḫr=fr ḫpy
wn.t=fr w.(w) n=k r=s
He has caused that Heqes and Hapy know that
which he is foretold for you about it.

l,141,a (R)  ṣsp sw imi ‘kf ḫr=i
‘Receive him and cause that he enters upon
me,’’

l,141,b (R)  i in wsr n inn.t nfr.t
which is said by Osiris to the beautiful west.

l,141,c (R)  rnm sw mž sw
‘Praise him, acclaim him,

l,141,d (R)  ḫn.n=fr ḫš.wy t(y)
after you have placed him within your two arms

l,141,e (R)  ḫw n=fr pra.(w) m iws nrsr
since he is equipped from the island of fire.

l,141,f (R)  i bs sw ḫr=i
Introduce him to me,
I,141,a (R) *i in wsir*

I,141,g (R) *kf n=f bṣ.g.w=i*

I,142,a (N) *imi msn=f ṳr=i*

I,142,b (R) *i in wsir*

I,142,c (R) *iwi=f (i)r=f mi išst ṣḥ pn msw.ti*

I,142,d (N) *i.t in imm.t nfr.t*

I,142,e (R) *k=f m sʰ=t n ṣḥ nṯr(y)*

I,143,a (R) *sʰ.t(w)=k m pr spd.t*

I,143,b (R) *sbnn.wt=k m ḥw.t wr k3.w*

I,143,c (R) *ššp=k nṯr.wt m ḥw.t k3 ḡd*

I,143-144,d-a (R) *imy ḫr.t-nṯr sḏm=sn mdw nṯr.w*

I,144,b (R) *in ḫw.t ḫk3.w sw=b.ty sw*

I,144,c (K) *k=f dr.n=t iw=f <m>*

I,144,d (R) *imi=f nhm*

I,144,e-f (R) *ṣḥ=f bw.t=i bw.t=i pw nhm*

I,144,g (N) *n k.n=f r ḥw.t=i*

I,145,a (X) -

I,145,b (R) *iṣi nṯr ssu t3*

I,145,c (R) *ḥp m htp nṯr ḫm=i ḫw*

I,145,d (R) *i.t in imm.t nfr.t*

I,145,e (R) *r i.t=i pf ṣḥ.y=i pf r ḫ3.n-i n=f pf*

Remainder of the column is empty, spell 37 follows

Amino-acid code
RNMRMRRRRNNKMRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRR-

Appendix 3.32.7. B13C,a

I,135,a (R) *[i wsir k3 wr.w sšm.w ṭnh].w*

I,135,b (I) *m-k it <i> ḫr.w=i pf ḡz[i pf ḫ3.n-i n=f pf imy ḫr.t-nṯr iyi.y ḫr=k]*

I,136,a (N) *[m]sn-f nṯr=k*

I,136,b-c (R) *dwṣ <f> ḫw šms-f ḫw*

I,136-137,d-a (N) *[dr=f knk=k smṣ=f šm.wt=k*}
your strides in his shape of a divine spirit.

He has come today from the land of life,

he has expelled his dust from himself,

while his watchers tremble for him at him

like a bird. He has acquired this land with that

which he knew,

he has brought all power, nothing remains

there in his hand from the power from the

island of fire.

He knew these two spells which Ha says to the

one who is in

I,141,a (R) [i.w r] Hfr n=f mi n=f Hr=s
he will enter in his dignity of the divine spirit,

since he is equipped from the island of fire.

Introduce him to me,

which is said by Osiris.

In what matter does he come, this renewed

spirit?

which is said by the beautiful west,

He will enter in his dignity of the divine spirit,

you will be ennobled in the house of Sothis,

your procreation is in the mansion of he who is
great of bulls,

you will receive a divine state in the mansion of
the white bull,
I,143-144,d-a (R)  

\[\text{[imy hr.t-ntr sdm-sn mdw]} \]
\[\text{ntr[.w]}\]

which is in the necropolis, while they hear the words of the gods.

I,144,b (R)  

\[\text{in wr.ty hks.w sw}^\text{b.ty sw}\]

It are the two great of magic who cleanse him, while he enters, after you expelled his complaint with his cattle, which is upon him, the earth.

I,144,c (R)  

\[\text{'k-f dr.n=t [iw=f m wngd.wt=f tpts=f ts]}\]

I,144,d (R)  

\[\text{imi=f nhm}'\]

‘Let him not shout,

I,144,e-f (R)  

\[\text{shz=f bw.t-i bw.t-i p[w nhm]}\]

may he remember my detestation, my detestation is the one who shouts,

I,144,g (N)  

\[\text{n 'k.n-f r hw.t-i} \]

he does not enter into my mansion.’

I,145,a (X)  

\[\text{-}\]

I,145,b (R)  

\[\text{iyi ntr ssw ts}\]

‘May the god, who guarded the earth, come,

I,145,c (R)  

\[\text{hp [m] htp nfr hnm-i tw}\]

travel in good peace, so that I may enfold you.

I,145,d (R)  

\[\text{[i.t in imn.t nfr.t]}\]

which is said by the beautiful west,

I,145,e (N)  

\[\text{[r it-i pf r mh.y-i pf r 'fh.w hzy=i pf r hz.n-i n=f pf]}\]

to this father of mine, to this guardian of mine, to the attendant and this protector of mine, to this one to whom I have descended.

Remainder of the column is empty, Spell 37 (B13C,a) follows

Amino-acid code
RINRNRRRNNRNNRNNRNNRNNRNNRNN-RRRNNRRRNNRRRNN

Appendix 3.32.8.  B13C,b

I,135,a (R)  

\[\text{i [wsir k^[z wr].w s^sm[.w] 'nh.w}\]

O, Osiris, bull of the great ones, conductor of the living,

I,135,b (N)  

\[\text{[m-k it <i > 'fh.w-i pf hzy=i hz.n-i n-f p[f imy hr.t-ntr [iy.i.y hr-k]}\]

behold, this father and attendant of mine, my protector and this one to whom I have gone down, who is in the necropolis, are coming to you,

I,136,a (N)  

\[\text{[msn-f nfr=k]}\]

so that he may see your beauty,

I,136,b-c (R)  

\[\text{[dvz=f tw sms-f tw]}\]

so that he may worship you, so that he may follow you,

I,136-137,d-a (N)  

\[\text{[drz=f nka-k smrs=sf sm.wt]-k m irw[f n s^h ntr(.y)]}\]

so that he repels your injury, so that he corrects your strides in his shape of a divine spirit.

I,137,b (R)  

\[\text{[iy.n-f min m ts 'nh]}\]

He has come today from the land of life,

I,137,c (R)  

\[\text{[dr.n-f hmwz-f r-f]}\]

he has expelled his dust from himself,

I,137,d (R)  

\[\text{[mh.n-f h.t-f m hks.w]}\]

he has filled his body with magic,

I,138,a (R)  

\[\text{[htm.n-f ib.t-f im-f]}\]

he has quenched his thirst with it,

I,138,b (N)  

\[\text{[sdy n-f wrx.w-f im-f]}\]

while his watchers tremble for him at him

I,138,c (N)  

\[\text{[mi s^pd [pr.n-f t s pn m rh.t-n-f]}\]

like a bird. He has acquired this land with that which he knew,

I,139,a (R)  

\[\text{[mi hz.w n-f n-s[n]}\]

like those who have descended to him for themselves,

I,139,b (N)  

\[\text{[m-sf sh(w) [nb nn sp.t im m c-f m shw m iw nsrsr]}\]

he has brought all power, nothing remains there in his hand from the power from the island of fire.
He knew these two spells which Ha says to the one who is in iisw.

He brought (it) to you in order to join your head upon it,

in order to cause your neck to be firm there.

He has brought to you that which is known to you as your dignity of the bull of the west.

He has brought to you the living waters which are in the two arms of Ihy.

‘Receive him and cause that he enters upon me,’

which is said by Osiris to the beautiful west.

‘Praise him, acclaim him,

after you have placed him within your two arms,

since he is equipped from the island of fire.

Introduce him to me,

uncover my injured private parts for him

‘In what matter does he come, this renewed spirit?’

which is said by Osiris.

‘Let him not shout,

may he remember my detestation, my detestation is the one who shouts,

he does not enter into my mansion.’

‘May the god, who guarded the earth, come,

travel in good peace, so that I may enfold you.’
I,145,d (R) \[i.t \text{ in } \text{imm.t } \text{nfr.t}\] which is said by the beautiful west,
I,145,e (R) \[r \text{ it=}_i \text{ pf r mh.y=}_i \text{ pf r} \text{ h}^\text{h}.w <_i > \text{ h}^\text{h}y=\text{i} \text{ pf r h}^\text{h}s[.n=\text{i} \text{n=}_f \text{ pf}]\] to this father of mine, to this guardian of mine, to this attendant and protector of mine, to this one to whom I have descended.

Remainder of the column is empty, spell 37 (B13C,b) follows

Amino-acid code
RNNRRRRRRNRRRRRRRRRRRRRRRRRRRRRRRRRRRRRR

Appendix 3.32.9. B16C

I,135,a (R) \[i \text{ wsir k}_3 \text{ wr.w } \text{s}_5\text{m.w } \text{ nh}.w\] O, Osiris, bull of the great ones, conductor of the living,
I,135,b (N) \[m-k \text{ it }<_i > \text{ h}^\text{h}.w=\text{i} \text{ pf } \text{ h}^\text{h}y=\text{i} \text{ h}^\text{h}s.n=\text{i} \text{n=}_f \text{ pf } \text{ imy } \text{ hr.t-nfr } \text{ by.i.y} \text{ hr=k}\] behold, this father and attendant of mine, my protector and this one to whom I have gone down, who is in the necropolis, are coming to you,
I,136,a (N) \[mz=\text{f nfr=k}\] so that he may see your beauty,
I,136,b-c (R) \[d\text{w=}_5\text{f tw } \text{ smn=}_f \text{ tw}\] so that he may worship you, so that he may follow you,
I,136-137,d-a (N) \[dr=\text{f nk}_n=\text{k smz=}_f \text{ sm.wt}=\text{k} \text{ m irw}=\text{f } \text{n } \text{ sh ntr.(y)}\] so that he repels your injury, so that he corrects your strides in his shape of a divine spirit.
I,137,b (M) \[i_y.n=\text{f nmi}(w) \text{ m ts } \text{ nhj}\] He has come, traveling from the land of life,
I,137,c (R) \[dr.n=\text{f lhmw}=\text{f r}=\text{f}\] he has expelled his dust from himself,
I,137,d (R) \[\text{ mn=}_f \text{ h}.t=f \text{ m } \text{ mh}_3=\text{w}\] he has filled his body with magic,
I,138,a (R) \[\text{ hm=}_t=\text{f lb.}=\text{f im}=\text{f}\] he has quenched his thirst with it,
I,138,b (N) \[sd=\text{f wr}=\text{w}=\text{f im}=\text{f}\] while his watchers tremble for him at him
I,138,c (N) \[\text{ mi z}_p=\text{ pr.n}=\text{f ts } p<_n > \text{ m } \text{ rh.t}=\text{n}=\text{f}\] like a bird. He has acquired this land with that which he knew,
I,139,a (R) \[\text{ mi h}^\text{h}.w \{n\} \text{ n}=\text{f n}=\text{sn}\] like those who have descended to him for themselves,
I,139,b (N) \[\text{ in}=\text{f sm}(w) \text{ nb nn sp.t im } \text{ m } \text{ cz}=\text{f m } \text{ sh}(w) \text{ m } \text{ iw } \text{ nrsr}\] he has brought all power, nothing remains there in his hand from the power from the island of fire.
I,139-140,c-a (R) \[i_w \text{ rh}=\text{f n}=\text{f ts} \text{ wy } \text{ ipw(y) } \text{ gd}=\text{w}.n \text{ h}^\text{h}s \text{ n } \text{ imy } \text{ isw}\] He knew these two spells which Ha spoke to the one who is in isw.
I,140,b (R) \[i_w \text{ in}=\text{f n}=\text{f k}=\text{r } \text{ ts tp}=\text{k } \text{ hr}=\text{s}\] He brought (it) to you in order to join your head upon it,
I,140,c (M) \[\text{ smn}=\text{t nhb}=\text{t}=\text{k im}\] causing your neck to be firm there.
I,140,d-e (K) \[\text{ iwm } \text{ in}=\text{f n}=\text{f k}=\text{r}(y) \text{ h}.t=\text{n}=\text{k } \text{ m } \text{ s}=\text{f}=\text{h}=\text{k} \text{ n } \text{ k}=\text{t} \text{ mm}=\text{t}\] He has brought to you that which is under the thing for you as your dignity of the bull of the west.
I,140,f (R) \[iw \text{ in}=\text{f n}=\text{f k}=\text{m } \text{ mh}=\text{w } \text{ imy}=\text{w} \text{ cz}=\text{w} \text{ byhy}\] he has brought to you the living waters which are in the two arms of Ihy.
I,140,g (M) \[i_w \text{ rdi}=\text{f n}=\text{f r}=\text{h}^\text{h}=\text{k}^\text{h}=\text{y} \text{ hpy } \text{ wn}=\text{t}=\text{f sr} \text{ n}=\text{k } \text{ r}=\text{s}\] He has caused that Heqes and Hapy know that which he is, a nobleman for you because of it.
I,141,a  (R) \( \ddot{\text{ssp}} \ sw \ imi \ 'c-k-f \ hr=i \) ‘Receive him and cause that he enters upon me,’

I,141,b  (R) \( i \ in \ wsir \ n \ inm.t \ nfr.t \) which is said by Osiris to the beautiful west.

I,141,c  (R) \( \text{rnn} \ sw \ m\ddot{\text{t}} \ sw \) ‘Praise him, acclaim him,

I,141,d  (R) \( d\ddot{i}.n-t \ sw \ m-hnw \ 'w-y-t(y) \) after you have placed him within your two arms,

I,141,e  (K) \( \ddot{\text{dr}} \ wn.t-f \ 'pr.(w) \ m \ iw <n> sr \) since he is equipped from the burning island.

I,141,f  (R) \( i.\ddot{b} \ sw \ hr-i \) Introduce him to me,

I,141,g  (R) \( kf \ n-f \ bsg.w-i \) uncover my injured private parts for him,

I,141,h  (X) -

I,142,a  (R) \( \text{imi} \ mz-f \ skr=i \) cause that he sees my injury.’

I,142,b  (R) \( i \ in \ wsir \) which is said by Osiris.

I,142,c  (K) \( \text{iwi-f} (i)r=f \ mi \ i\ddot{\text{sst}} \ sh \ p(w) \ m\ddot{w}.ti \) ‘In what matter does he come, this renewed spirit?’

I,142,d  (N) \( i.t \ in \ inm.t \ nfr.t \) which is said by the beautiful west.

I,142,e  (R) \( 'c-k-f \ m \ s'h-o'f \ n \ sh \ ntr.(y) \) He will enter in his dignity of the divine spirit,

I,143,a  (R) \( s'h.t(w)+k \ m \ pr \ spd.t \) you will be ennobled in the house of Sothis,

I,143,b  (R) \( sbnn.wt=k \ m \ h\ddot{w}.t \ wr \ k\ddot{s}.w \) your procreation is in the mansion of he who was great of bulls,

I,143,c  (R) \( \ddot{\text{ssp}}+k \ ntr.wt \ m \ h\ddot{w}.t \ k\ddot{s} \ h\ddot{d} \) you will receive a divine state in the mansion of the white bull,

143-144,d-a  (M) \( \text{imy} \ hr.t-ntr \ s\ddot{\text{mm}}-sn \ mdw \ ntr.w \) which is in the necropolis. They will be heard, the words of the gods.

I,144,b  (R) \( \text{in} \ wr.ty \ h\ddot{k}s.w \ sw\ddot{b}.ty \ sw \) It are the two great of magic who cleanse him,

I,144,c  (L) \( 'c-k-f \ dr.n-t \ hr-\ddot{\text{ss}}.w=f \ m \) while he enters, after you expelled his ... with his cattle which is upon him, the earth.

I,144,d  (R) \( \text{imi-f} \ nhm \) ‘Let him not shout,

I,144,e-f  (R) \( shz=f \ bw.t-i \ bw.t-i \ pw \ nhm \) may he remember my detestation, my detestation is the one who shouts, he does not enter into my mansion.’

I,144,g  (N) \( n \ 'c.k.n\{n\}+f \ hr \ h\ddot{w}.t+i \) I,145,a  (X) -

I,145,b  (R) \( iyi \ nfr \ ssw \ t\ddot{s} \) ‘May the god, who guarded the earth, come,

I,145,c  (R) \( \text{hp} \ m \ ltp \ nfr \ hnm-i \ tw \) travel in good peace, so that I may enfold you.’

I,145,d  (R) \( i.t \ in \ inm.t \ nfr.t \) which is said by the beautiful west,

I,145,e  (N) \( r \ it=i \ pf \ r \ mh.y=i \ pf \ r \ 'h'.w \) to this father of mine, to this guardian of mine, to the attendant and this protector of mine, to this one to whom I have descended.

Remainder of the column is empty, spell 37 follows

**Amino-acid code**

RNRRNMRARRNNRRMRRMRRRRKRR-RRKNRRRMMRLRNRN-RRRN

**Appendix 3.32.10. L2Li**

I,135,a  (R) \( i \ wsir \ k\ddot{s} \ wr.w \ s\ddot{\text{sm}}.w \ '\ddot{\text{m}}\ddot{h}.w \) O, Osiris, bull of the great ones, conductor of the living,

I,135,b  (R) \( m-k \ ssnb-n+f \ pn \ iy\ddot{i}.(w) \ hr=k \) behold, this ssnb-n+f comes to you
I,136,a (N) m3=f nfr=k so that he may see your beauty
I,136,b-c (R) dws=f tw šms=f tw so that he may worship you, so that he may follow you,
I,136-137,d-a (N) dr-f nkn=k šms=f šm.wt=k m irw=f n šḥ ntr.(y) so that he repels your injury, so that he corrects your strides in his shape of a divine spirit.
I,137,b (K) iy.n ssnb-n=f pn min m tš ˙nh m hr=f ms˙ This ssnb-n=f has come today from the land of life with his true face,
I,137,c (R) dr.n=f xmw=f r=f he has expelled his dust from himself
I,137,d (M) mi Apd apr.n=f tš m rx.t.n=f he has acquired the land with that which he knew,
I,138,a (R) Htm.n=f i b.t=f im=f he has quenched his thirst with it
I,138,b (N) sdA n=f wrS=f im=f while his watcher tremble for him at him
I,138,c (M) mi špd ˙pr.n-f tš m rh.t.n=f like a bird. He has acquired the land with that which he knew,
I,138,d-e (L) iw ini ssnb-n=f pn iyi(.w) since this ssnb-n=f is coming, being equipped from the island of fire.
I,139,a (R) mi ḥš.(w) n-f n=sn like those who have descended to him for themselves,
I,139,b (L) in.n-f šhw.w nb.w nn sp.t m c=f m iw nsrsr he has brought all the powers, nothing remains in his hand, from the island of fire.
I,139-140,c-a (K) iw rš.n ssnb-n=f pn ts.wy ipn gd.w (i)n hš.t=f imy is(w) This ssnb-n=f knew these two spells, which are spoken by Ha to the one who is in īsw.
I,140,b (K) iw in.n ssnb-n=f pn m-с=f r ts ir.ty n.(ty) wsir hr=s This ssnb-n=f brought (it) in his hand in order to join the two eyes of Osiris upon it.
I,140,c (K) r smn.t nhb.t=f iw ntr in order to cause his neck to be firm, the god.
I,140,d-e (L) iw ini n=k ssnb-n=f tn flh.t n.(t) sḥ=k n kš imm.t This ssnb-n=f brings for you the band of your dignity of the bull of the west,
I,140,f (K) iw in.n ssnb-n=f pn n wsir mw ˙nh imy ˙ ihy wsir This ssnb-n=f has brought for Osiris the living water which is in the hand of the musician of Osiris.
I,141,a (R) ššp sw imi ˙k=f hr=i ‘Receive him and cause that he enters upon me,’
I,141,b (M) i in wsir n imm.t nfr.t r ssnb-n=f pn which is said by Osiris to the beautiful west concerning this ssnb-n=f.
I,141,c (K) rnm ssnb-n=f pn mšš sw ‘Praise this ssnb-n=f, acclaim him,
I,141,d (K) di.n-t ssnb-n=f pn m-ḥnw c.wy=T(y) after you have placed this ssnb-n=f within your two arms,
I,141,e (L) dṛ wn.t ssnb-n=f pn iy(i(.w) ˙pr.(w) m iw nsrsr ‘pr(.w) m iw nsrsr since this ssnb-n=f is coming, being equipped from the island of fire.
I,141,f (M) bs ssnb-n=f pn ūr=i Introduce this ssnb-n=f to me,
I,141,g (K) kf bg.y=i uncover my weariness,
I,141,h (X) -
I,142,a (M) imi mš=f r [skr] cause that he sees to the injury.’
I,142,b (X) -
I,142,c (R) iwi=f (i)r=f m ḡšt šḥ pn mšw.t(i)‘As what does he come, this renewed spirit?’
<table>
<thead>
<tr>
<th>Page</th>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>I,142,d</td>
<td>(R)</td>
<td><code>i.t in inn.t nfr.t r ssnb-n-f pn</code> which is said by the beautiful west concerning this <code>ssnb-n-f</code>.</td>
</tr>
<tr>
<td>I,142,e</td>
<td>(K)</td>
<td><code>k ssnb-n-f pn m s</code>h-f n s<code>h ntr.y</code> This <code>ssnb-n-f</code> will enter in his dignity of the divine spirit,</td>
</tr>
<tr>
<td>I,143,a</td>
<td>(K)</td>
<td><code>s</code>h.t(w) ssnb-n-f pn m pr spd.t<code>this</code>ssnb-n-f` will be ennobled in the house of Sothis,</td>
</tr>
<tr>
<td>I,143,b</td>
<td>(K)</td>
<td><code>sbnn.t(w) ssnb-n-f pn m hw.t wr k</code>3.w<code>this</code>ssnb-n-f` will be suckled in the house of he who is great of bulls,</td>
</tr>
<tr>
<td>I,143,c</td>
<td>(K)</td>
<td><code>shp.n ssnb-n-f pn s.t-f ntr.(y)t m hw.t k</code>3 hd<code>after this</code>ssnb-n-f` has received his divine seat in the mansion of the white bull.</td>
</tr>
<tr>
<td>I,143-144,d-a</td>
<td>(X)</td>
<td><code>-</code></td>
</tr>
<tr>
<td>I,144,b</td>
<td>(M)</td>
<td><code>in wr.ty h</code>k3.w s<code>h.b.ty ssnb-n-f</code> It are the two great of magic who cleanse <code>ssnb-n-f</code>,</td>
</tr>
<tr>
<td>I,144,c</td>
<td>(I)</td>
<td><code>k ssnb-n-f pn dr.n=t iw.w-f m wnd.wt=f tp.t t3</code> while this <code>ssnb-n-f</code> enters, after you expelled his complains with his cattle which is upon the earth.</td>
</tr>
<tr>
<td>I,144,d</td>
<td>(M)</td>
<td><code>imi nhm ssnb-n-f pn</code> ‘Let this <code>ssnb-n-f</code> not shout,</td>
</tr>
<tr>
<td>I,144,e-f</td>
<td>(M)</td>
<td><code>sh3-f bw.t-i pw nhm</code> may he remember, my detestation is the one who shouts,</td>
</tr>
<tr>
<td>I,144,g</td>
<td>(R)</td>
<td><code>n </code>k=f r hw.t=i` he will not enter into my mansion.’</td>
</tr>
<tr>
<td>I,145,a</td>
<td>(M)</td>
<td><code>i in wsir</code> which is said by Osiris.</td>
</tr>
<tr>
<td>I,145,b</td>
<td>(R)</td>
<td><code>iyl ntr ss w t3</code> ‘May the god, who guarded the earth, come,</td>
</tr>
<tr>
<td>I,145,c</td>
<td>(M)</td>
<td><code>hp m htp hnn=i tw</code> travel in peace, so that I may enfold you.’</td>
</tr>
<tr>
<td>I,145,d</td>
<td>(R)</td>
<td><code>i.t in inn.t nfr.t</code> which is said by the beautiful west,</td>
</tr>
<tr>
<td>I,145,e</td>
<td>(K)</td>
<td><code>r ssnb-n-f pn</code> to this <code>ssnb-n-f</code>.</td>
</tr>
</tbody>
</table>

**Amino-acid code**

RRNRNKRMRNRNLKKKLKKRMKLMK-M-RRKKKK-MIMMRMRMRK
Appendix 3.33. Spell 75

Appendix 3.33.1. S1C

I,314,a (R) \(r(s) n b3 \text{ sw} hpr.w m \text{ sw}\) A spell for the spirit of Shu and becoming as Shu.
I,314,b (R) \(ink b3 \text{ sw ntr hpr ds=f}\) I am the spirit of Shu, the god who came into being (by) himself.
I,314-316,c-a (X) -
I,316,b (R) \(ink b3 \text{ sw ntr sfg irw}\) I am the spirit of Shu, the god invisible of shape.
I,318,b (R) \(hpr.n-i m \text{ h}.w m.(w) ntr hpr ds=f\) after I came to be from the body of the god who came into being (by) himself.
I,318,c (R) \(ink imy \text{ dr n ntr}\) I am the one who is in the side of the god,
I,320,a (R) \(hpr.n-i im-f\) after I came into being with him.
I,320,b (M) \(ink sgr n-f pt ink sidd n-f t3.wy\) I am the one who silences the sky for him, I am the one who reduces the two lands to order for him.
I,320,c (R) \(wsr.kwi \text{ qnd.(kwi) r psd.t nb(t)}\) while I am more powerful and raging then all Enneads.
I,320-322,d-a (R) \(ink sr sw pr-f m sly.t\) I am the one who foretells him when he goes forth from the horizon.
I,322,b (M) \(ink rdi nrw-f n \text{ qfr.w rn-f}\) I am the one who places the fear of him to whom searches for his name.
I,322,c (R) \(ink imy hh.w sdm mdw hh.w\) I am the one who is among the chaos gods, who hears the words of the chaos gods.
I,324,a (R) \(ink sbb mdw hpr ds-f n \text{ lsl.wt}\) I am the one who dispatches the words of the one who came into being (by) himself to the multitudes.
I,324,b (R) \(ink srr wis *pr.w-f\) I am the one who commands the bark and its crew.
I,324-326,c-a (R) \(wsr.kwi \text{ qnd.kwi r psd.t nb(t)}\) I am more powerful and raging than any ennead.
I,326,b (R) \(iw whm.n-i mdw ntr.w imy.w-bz hpr.w r-sz-i\) I have repeated the words of the gods who are before, and who will come to be after me.
I,326-328,c-a (R) \(nd-sn hpr(.w)-i m-c\) They ask about my creation from Noun, \(nww\) while they see me, powerful and raging in the bark which is navigated by the one who came into being (by) himself.
I,330,a (R) \(\text{h}.n-i m-m-sn\) I have stood among them.
I,330,b (M) \(di-i fsw hft hpr=i\) I give splendour according to my nature.
I,330,c (M) \(iw-i qdi gr psd.t\) When I speak, the ennead is silent,
I,332,a (R) \(idy ntr.w\) the gods are censed.
I,332,b (M) \(qdi n-nw hpr=i m irw-i ds=i\) I say to you: I came to be in my shape myself.
I,332,c (R) \(mnd hpr=i m-c\) Do not question my coming to be from Noun.
I,334,a (R) \(mz.n wi nww hpr.ki\) Noun saw me while I came into being.
I knew his name, I knew the place in which I came to be.

He did not see my coming to be with his sight,

He created me with his wish, he made me with his power.

I am the one who is exhaled of shape,

whom the gods do not know, whom his name knows,

whom the sun-folk serve.

whom the sun-folk serve.

who illuminated the sky with his beauty,

whom the gods do not know, whom his name knows,

whom the sun-folk serve.

A herbage was made for me in the fields of Asia.

I am the one who made the loafs of the gods,

O Ra-Atoum and Noun.

who causes the food of Osiris to be fresh.

Because I come to be from the flesh of this noble god who came to be (by) himself,

while he assembles my shape.

I am exhaled of shape.

He did not birth me with his grasp, he did not conceive me with his grasp.

He has exhaled me from his nose.

He made me in the centre of his beauty.

They who are in their gates have rejoiced,

(part of I,356,c)
while I see his light.

I am the one who is exhaled of shape in front of his fields,

who judges in the hidden matter which is in the house of the six.

I created my soul behind me,

my soul begets even with the people who are in the island of fire.

I myself beget with the goddesses.

My royal head-cloth of the one who is in his cavern is seen.

It is the one who is in his cavern who raises my crown for me.

I take the honours of those who are in their caverns away,

I do not listen to magic.

I have come into being before,

I have gone forth in front of the god who came into being (by) himself,

who came to be alone, older than the gods.

I am the one who pierces the heights of the sky for him,

I am the one who brings (it) for him while I am potent.

I am the one who united his multitudes of ka which were placed with his associates for him.

I have extinguished the fire,

I have cooled the soul of she who burns,

I have silenced she who is in her wrath.

I am the one who conveys the soul of she who

I am the flame which the fire burned, because its blast is against me.
I,382,b (R) \textit{ir mr ns n hr.t-ib dšr.(w)-s} \quad \text{burns, which made the pain of the flame of she who is in her rage,}

I,382,c (R) \textit{ws sm.t wd.t s3m.wt ntr.w} \quad \text{the fiery one who separates the hair locks of the gods.}

I,382-384,d-a (R) \textit{i\textsuperscript{w} d\textsuperscript{d}.n n=\textit{i} ḫ\textsuperscript{3}.tyw=t\textit{n} ntr.w n pr.t m r=t\textit{n}} \quad \text{Your hearts have spoken to me, gods, without (anything) going forth from your mouth,}

I,384,b (M) \textit{ntt hpr.n is m-\textit{s}=\text{i} ir.t mi r-\text{dr}} \quad \text{because that which has truly come into being through me is the doing of everything,}

I,384,c (M) \textit{hr pr.t m r n ūps} \quad \text{because of that which came forth from the mouth of the noble one,}

I,385,a (R) \textit{hpr ds=\textit{f}} \quad \text{who came to be by himself,}

I,385,b (M) \textit{iwty wd\textit{b}.n=\textit{f} hr d\textit{q}.d.t.n=\textit{f}} \quad \text{who has not turned back upon what he has said.}

I,385,c (R) \textit{hr-{\texti{n}n}tt ink is ir r-\text{dr hft wd.t n=\textit{f}}} \quad \text{Because I am truly the one who has done everything in accordance with that which is commanded to him.}

I,385,d (R) \textit{twr n=\textit{i} rw.w} \quad \text{The lions show respect for me,}

I,386,a (R) \textit{sn d=\textit{n}=\text{i} ḫ\textsuperscript{3}(y).w k\textit{s}r} \quad \text{those who are around the shrine fear me,}

I,386,b (R) \textit{ḥ\textsuperscript{n}=\text{i} šn\textit{w}.t k\textit{s}r} \quad \text{the entourage of the shrine stands for me.}

I,386,c (X) \quad \text{-} \quad \text{I enter and go forth from the shrine of the one who came into being (by) himself.}

I,387,a (M) \textit{ḥ\textsuperscript{n}=\text{i} r=\text{i} pr\textit{r}=\text{i} r=\text{i} m k\textit{s}r hpr ds=\textit{f}} \quad \text{I have taken my crown of }\text{LE} \text{ on my head.}

I,387,b (M) \textit{šp.n=\text{i} n.t=\text{i} m tp=\text{i}} \quad \text{The red crown is rejoiced while it sees it.}

I,388,a (R) \textit{ḥ\textsuperscript{n}=\text{i} t(w) dšr.t m\textit{z}\textsuperscript{3}(t.i) s(y)} \quad \text{while the red crown is on the head of the one who came to be by himself.}

I,388,b (M) \textit{iw dšr.t m tp n hpr ds=\textit{f}} \quad \text{The crown of }\text{LE} \text{ rejoices when it sees the red crown.}

I,388,c (R) \textit{ḥ\textsuperscript{n}=\text{i} n.t m\textit{z}n=\text{i} dšr.t} \quad \text{So say they, the gods who hear its voice.}

I,389,a (M) \textit{hrw=sn ntr.w sdp.m.w ḫrw=\textit{s}} \quad \text{It is friendly, the god, to his god who came to be from his body.}

I,389,b (M) \textit{sdn=\text{i} ntr r ntr=\text{f} hpr m ḫ\textsuperscript{3}.w=\textit{f}} \quad \text{After they saw him,}

I,389,c (R) \textit{miz n=\text{i} sw} \quad \text{the }\text{n}\text{\^\textit{w}} \text{ snakes cried out for me in acclaim.}

I,390,a (R) \textit{k\text{i}.n n=\text{i} n\text{\^\textit{w}}.w m hm(y)} \quad \text{They will make a good road for me,}

I,390,b (X) \quad \text{-} \quad \text{while they see that I go forth from the shrine.}

I,390,c (M) \textit{ir=sn n=\text{i} w3.t nfr.t} \quad \text{I judge the courtiers who are around the shrine,}

I,391,a (M) \textit{m\textsuperscript{2}z=sn pr\textit{r}=\text{i} m k\textit{s}r} \quad \text{I release who I should release,}

I,391,b (R) \textit{wd=\text{i} šn\textit{w}.t ḫ\textsuperscript{3}.t k\textit{s}r} \quad \text{I nourished who I should nourish,}

I,391,c (R) \textit{wḥ\textsuperscript{3}=\text{i} wḥ\textsuperscript{3}.y=\text{i}} \quad \text{I remove the restraint of the one who should be removed from my restraint.}

I,392,a (R) \textit{s\textsuperscript{3}nh=\text{i} s\textsuperscript{3}nh.y=\text{i}} \quad \text{I release the restraint.}

I,392,b (M) \textit{dr=\text{i} sdb n dr sdb=\text{i}} \quad \text{Blood is my detestation.}

I,392,c (R) \textit{wḥ\textsuperscript{3}=\text{i} sdb} \quad \text{I will be together with the lord of life.}

I,392-393,d-a (R) \textit{bw.t=\text{i} pw dšr.w}
I am the one who unites the multitudes for him, I am the one who ties the courtiers together for him. I am the one who makes those who are around his shrine firm, in accordance with that which he had commanded to me. He has created me, my soul is behind me, in order to cause that he knows that which I have learned, while I am throughout the entire sky, after I have embraced all the lands. I have done that which he had commanded to me. It will not burn, my soul, because of its foulness. You possess your soul and your power,' which is said by the one who came to be by himself to me. My soul will not be seized by falcons, my soul will not be grasped by pigs. My soul will not be grasped by the earth gods, while I destroy their essences. I have expelled those who are there upon their seats. I have destroyed their honours. I have thrown them down from their mansions. I have expelled them from their tombs, while it places my power with my enemy. I have driven them from their tombs, I have allotted them even to an eternity of suffering, according to that which the one who came to be by himself commanded which should be done to my enemies, with the dead, with the living, who are in the
sky and the land,
they who damaged my plants in my fields,
they who will not exalt me,
those who do not show me the road to the bark
of acclamation.
I am hidden of shape.
A rubric follows

Amino-acid code
RR--R--RRMRMRMRMMMMMMMMMMMMMMMMMMMMMMMMMRMRMRMRMRMRMRMRRRMRMRRRMRMRMRMRMRMRMRMRMRMRMRMRMRMRMRMRMR--
RRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRR--

Appendix 3.33.2. S2C

I,314,a (R) [r(s) n b3 šw ḫpr.w m šw] A spell for the spirit of Shu and becoming as Shu.
I,316,a (M) ḫpr.[n]=i m ḫr.w nṯr ḫs=f I have come into being from the body of the god himself.
I,316,b (R) ink b3 šw nṯr sfg irw I am the spirit of Shu, the god invisible of shape.
I,320,b (K) ink sgr [n=f p.t] ink sgr n=f p.t I am the one who silences the sky for him, I am the one who silences the sky for him, I, I reduce the two lands to order for him.
I,320,c (R) [wr.s.ki ḫnd.ki r psḏt.w] nb(.w) while I am more powerful and raging then all Enneads.
I,324,a (R) ink [sbb] mdw ḫpr ḫs=f n cšs.wt I am the one who dispatches the words of the one who came into being (by) himself to the multitudes.
I,324,b (M) ink srr wš I am the one who commands the bark.
I,326,b (R) iw wḥm.n-i mdw nṯr.w imy.w-bšš ḫpr.w [r-sš-i] I have repeated the words of the gods who are before, and who will come to be after me, who ask about my creation from Noun,
while they see me, powerful in the bark of the journey of the one who came into being (by) himself.

I stand among them.

I smash according to my nature. I speak while I come into being.

I come to be from the body of the god who came into being (by) himself.

I stood among them.

I smash according to my nature. I speak while I come into being.

I came to be from the body of the god who came into being (by) himself.

I smashed according to my nature. I speak while I come into being.
I,352,b  (R)  \( wps \ p.t \ m \ nfr=f \)  who illuminated the sky with his beauty
I,352,c  (R)  \( [dm\dot{d}f] \ irw \ ntr.w \)  while he assembles the shape of the gods,
I,352,d  (M)  \( nb \ m3^2.t \ htm.t \ [pr \ 'w3] \)  the lord of truth who locks the house of the robber,
I,354,a  (K)  \( [dm\dot{d}f] \ irw \)  while he assembles the shape.
I,354,b  (R)  \( \text{ink} \ [nfs] \ irw \)  I am exhaled of shape.
I,354,c  (X)  -
I,356,a  (M)  \( rdl.n-f \ wi \ m \ sr.t-f \)  He gave/placed me from his nostril.
I,356,b  (M)  \( ir.n-f \ wi \ m \ h\dot{r}-f \)  He made me in his sight,
I,356,c  (K)  \( h^c \ imy.w \ st3.w \)  while those who are in mysteries rejoice.
I,356-358,d-b  (X)  -
I,357,e  (M)  \((i)sk \ sw \ m \ nb \ ntr.w \)  As he is as the lord of the gods,
I,357,f  (M)  \( h^c.n \ p.t \ m \ nb \ ntr.w \)  whom this sky rejoiced as the lord of the gods.
I,357,g  (M)  \([h]s'[\text{?}sn?] \ldots \)  \( m \ hsf=i \)  they rejoice ... as which I oppose.
I,358-360,c-a  (X)  -
I,360,b  (R)  \( wg^t-mdw \ m \ h.t \ imn.t \ im.(t) \)  \( lw.t \ [sis.w] \)  Who judges in the hidden matter which is in the house of the six.
I,360-362,c-a  (N)  \( iw \ k[m3.n-i] \ b3=i \)  I created my soul,
I,362,b-d  (X)  -
I,364,a  (R)  \( in \ [ir.y]w \ '.[w] \ wsir] \)  by the guardians of the limbs of Osiris.
I,364,b  (M)  \( iw \ st-i \ iw \ b3-i \ st-f \)  While I beget, my soul begets
I,364-366,c-a  (N)  \( m \ rmq.w \ imy.w \ iw \ nsrsr \)  with the people who are in the island of fire.
I,366,b  (M)  \( stt-i \ ds=i \ m \ ntr.t \ nb.(t) \)  I myself beget with every goddess.
I,366-368,c-a  (X)  -
I,368,b  (K)  \( m33.t(w)=s \ nms=i \ n \ imy \)  \( tp(i).t-f \)  It is seen, my royal head-cloth of the one who is in his cavern.
I,368-370,c-a  (K)  \( f33-i \ n[ms-i] \)  I raise my royal head-cloth,
I,371,d  (M)  \( h^c.n \ imy.w \ st3.w \)  after the ones who are in secrets rejoice.
I,371,e  (M)  \( sk \ [s]w \ [wpsf] \ p.t \ m \ nfr[sf] \)  While he illuminates the sky with his beauty,
I,371,f  (M)  \( h[\text{c}]n-f \)  \( p.t \ [tm] \ nb \ ntr.w \ imy.w \)  \( sn3.w \)  rejoices this sky the lord of the gods who are in the gates for him.
I,371,g  (M)  \( st \ m33=i \ ssp-f \)  While I see his light,
I,371,h  (M)  \( f33-i \ s\dot{h}.w-i \ n \ imy.w \)  \( tph.wt+sn \)  I raise my honours for those who are in their caverns,
I,317,i  (M)  \( f33-i \ n+sn \ nms \ n \ imy \)  \( [irw-f] \)  I raise the royal head-cloth of the one who is in his shape for them.
I,370,b  (X)  -
I,370-372,c-a  (M)  \( nhm-i \ s\dot{h}.w \)  I take the honours away,
I,372,b  (M)  \( n \ sdm.n=i \ n \ \text{hkz}w+sn \)  I do not listen to their magic.
I,372,c  (R)  \( hpr.n[i]=i \ \text{tp(y)}-c.wy \)  I have come into being before.
I,372-374,d-b  (X)  -
I,374,c  (R)  \( [pr].n+Hps \ hnt \ ntr \ hpr \ ds=f \)  I have gone forth in front of the god who came into being (by) himself,
I,375,e  (M)  \( iw=f \ ini-f \ sq.t \)  while he brings flame,
I,374-378,d-a  (X)  -
I,378,b  (K)  \( iw=i \ skbb \)  while I am cooling.
I am the flame of the fire, which separates the hair locks of the gods.

Your hearts have spoken to me, gods, without (anything) going forth from your mouth, because that which has truly come into being through me is the doing of everything, because of that which came forth from the mouth of the gods.

who has not turned back that which they say. Because I am truly the one who has done everything in accordance with that which is commanded to him.

The lions show respect for me, those who are around the shrine fear me, the entourage of the shrine stands for me. I truly enter and truly go forth in the presence of the one who came into being (by) himself, who does not turn back upon that which he says.

He will make a good road for me, while they see me going forth from the shrine.

I judge the courtiers who are around the shrine, I release, I nourish, I remove my restraint, I release my restraints.

I will be together with the lord of life.
I,393,d (K) ink ms'[ n-f Šnw.t] I am the one who leads the courtiers for him,
I,393-394,e-a (K) ink smn h₃(y).w ksr hft wd.t.n-f n[=i] I am the one who makes those who are around
the shrine firm in accordance with that which he had commanded to me.
I,398,d (M) ink ... h₃[ idb.wy I am the one [...] ruler of the two riverbanks.
I,398,e (M) iwr.n=i wd.t n=i [nn ns-f bzd-i hl r h₃.t-f] I have done that which is commanded to me, it
will not burn, my soul on account of its foulness.
I,398,a (X) - My soul will not be grasped by the earth gods,
I,398,b (R) n smm bzd-i in ḫks(w) my soul will not be seized by magic.
I,398-399,c-a (K) sws bzd-i ḥr=s m sgr=i May my soul pass upon it in my silence,
I,399,b (R) r ḣk.t-f r ksr until it enters into the shrine,
I,399,c (M) ḫt.t-f ḡh.t.n=i nb.t that which it takes is all which I have known.
I,399,d (M) ḏd-mdw ṭpr m ḥr.t-nṯr [...] Recitation: equipping in the necropolis [...] 
I,400-405,a-c (X) - End of back

Amino-acid code
RN-MR--RMRKR--RRMRRMKRKKNKMKRKRRR-KKR-RKR--RRRRRRRRRRRRRMRRMKR--MKMM--RN-------
RMNM-KKMMMMMM-MMRR--RM--------K--M---MRRRK-KRRRR--K-------------
KKRMMRNRMRMMMMMMMMMMMKKMM----------RRKRMM----------

Appendix 3.33.3. S14C
I,314,a (X) - I am the spirit of Shu, who came into being (by) himself.
I,314,b (N) ink bzd šw ḥpr ḥs=f I am the spirit of Shu, invisible of shape,
I,314,c (X) - after I was knitted together from the body of the one who came into being (by) himself.
I,316,a (K) ḥpr.n=i m ḥ'.w nṯr ḥpr ḥs=f I am the one who is in the side of the one who
came into being (by) himself,
I,316,b (M) ink bzd šw sfr irw I am the one who silences the sky for him, I am
I,316-318,c-a (X) - the one who reduces the land to order for him.
I,318,b (N) ṭs.n=i m ḥ'.w n.(w) ḥpr ḥs=f I am the one who foretells him when he goes
forth from the horizon.
I,318,c (N) ink imy ḥr ḥpr ḥs=f I am the one who who places the fear of him to whom searches
for his name.
I,320,a (R) ḥpr.n=i im=f I am the one who foretells him when he goes
I,320,b (R) ink sgr n-f p.t ink sidd n-f tṣ after I came into being with him.
I,320,c (X) - I am the one who silences the sky for him, I am
the one who reduces the land to order for him.
I,320-322,d-a (R) ink sr sw pr=f m šh.t I am the one who foretells him when he goes
forth from the horizon.
I,322,b (R) di nrw-f n ḏfr.w rn-f I am the one who is among the chaos gods, I am
who places the fear of him to whom searches
his name.
I,322,c (N) ink imy ḥḥ.w ink sḏm mdw ḥḥ.w I am the one who hears the words of the chaos gods.

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I am the one who dispatches the words of the one who came into being (by) himself to his multitudes.

I am the one who commands the bark and its crew.

I am more powerful and raging than any company.

I have repeated in front of those that will come into being after me.

I have sat and I have stood among them.

I give my splendour in accordance with my nature.

When I speak, the gods are silent,

My creation is in his sight,

He made me with his wish, he created me with his power.

I am the one who is exhaled of shape,

after this noble god has created me,

there is no birth.

A herbage is made for me in the fields of Asia.

I am the one in the midst of his circle, the lord of the green fields in the Netherworld.

I am the one who causes the provisions to be plentiful, who causes the food of Osiris to be fresh.

Because I come to be from the flesh of this god who came to be (by) himself,
him.

I am exhaled of shape.

He did not birth me with his mouth, he did not conceive me with his grasp.

He has exhaled me from his nose, he made me in the centre of his beauty, while he, he illuminates the sky with his beauty, who causes all the skies to come near for the gods who are in their gates,

I see his light.

I am the one who is exhaled of shape in front of his fields.

I who judges in the hidden matter which is in the house of the six.

Rest of the text is lost in a large lacuna, spanning multiple columns.

Amino-acid code
-N-KM--NNRR-RRNNRMMRRRNRRNLK--MM-N-RL------KNMRRRRKR---RRRR-RR---RRR-----------------------------

Appendix 3.33.4.

T3C

I am the spirit of Shu, the god who came into being (by) himself.

I have come into being from the body of the god who came into being (by) himself.

I am the spirit of the god, invisible of shape, after I was knitted together from the body of the god who came into being (by) himself.

I am the one who is in the side of the one who came into being (by) himself, after I came into being with him.

I am the one who silences the sky for him, I am the one who reduces the land to order for him.

I am the one who foretells him, in order that he goes forth from the horizon, who places the fear of him to whom searches for his name.

I am the one who is among the chaos gods, I am the one who hears the words of the chaos gods.
I am the one who dispatches the words of the one who came into being (by) himself to his multitudes.

I am the one who commands the crew of his bark.

I am more powerful and raging than any ennead.

I have repeated for the gods who are before, and will come to be after me.

I am the god who is exhaled of shape, after this noble god who came into being (by) himself created me.

I am the god who opened the sky with beauty, who made the sun-folk serve.

I have ascended from his limbs.

I grew at his feet, I came to be in his two arms.

That which he made is as his wish, he created me even with his power.

I have sat and I have stood among them.

I give my splendour in accordance with my nature.

When I speak, the gods are silent.

I say to you: my creation is my own.

I say to you: the creation of shapes is my own, which is more silent than the gods who were censing the ennead. I say to you: my creation is my own.

Do not question my creation of myself, do not question my creation from Noun.

That which he made is as his wish, he created me even with his power.

I am the god who is exhaled of shape, after this noble god who came into being (by) himself created me.

I am the one who dispatches the words of the one who came into being (by) himself to his multitudes.

I am the one who commands the crew of his bark.

I am more powerful and raging than any ennead.

I have repeated for the gods who are before, and will come to be after me.

I am the god who is exhaled of shape, after this noble god who came into being (by) himself created me.

I am the god who opened the sky with beauty, who made the sun-folk serve.

I have ascended from his limbs.

That which he made is as his wish, he created me even with his power.
I,344 (L) n ms.t=i ms.t
Before I was born, (or) giving birth,
I,344-346 (R) ir.n.t(w) n-i smw m šš.wt stṯ
a herbage was made for me in the fields of Asia.
I,346 (N) ink iri psk.w=ṯn nṯr.w
I am the one who made your flat thin cakes, gods.
I,346-348 (M) ink ḫṛ(y)-ib ḏbn=ḏ šš.wt wḏ(.w)t m dwš.t
I am the one who is in the midst of his circle, the green fields in the Netherworld.
I,348 (B) i ṭm.w mw
O Atoum and Noun.
I,348-349 (A) ḫṛ(y)-ib nb dbn=ḏ sx.wt
I am the one who causes the provisions to be plentiful,
I,348-350 (R) swḏ ḫw n wsir
who causes the food of Osiris to be fresh.
I,348-351 (A) Hr y b dbn=ḏ sx.wt
I am the one who is in the midst of his circle,
the green fields in the Netherworld.
I,350-352 (N) ḫṛ hṛ-i m ḫc.w n(.w) nṯr pn ṣps ḫḥr ḏs=f
Because I come to be from the flesh of this noble god who came to be (by) himself,
I,350-352 (M) ḫṛ hṛ-i m ḫc.w n(.w) nṯr pn ṣps ḫḥr ḏs=f
I make the provisions plentiful, I cause the food of Osiris to be fresh.
I,352-353 (K) ṭm.w nnw O Atoum and Noun.
I,352-353 (R) ṭm.w nnw O Atoum and Noun.
I,352-354 (M) ḫṛ hṛ-i m ḫc.w n(.w) nṯr pn ṣps ḫḥr ḏs=f
I am the god who is exhaled of shape in front of
the green fields,
I,354-355 (R) ṭm.w nnw O Atoum and Noun.
I,354-354 (M) ḫṛ hṛ-i m ḫc.w n(.w) nṯr pn ṣps ḫḥr ḏs=f
I am exhaled of shape.
I,354-355 (N) ḫṛ hṛ-i m ḫc.w n(.w) nṯr pn ṣps ḫḥr ḏs=f
I am exhaled of shape.
I,355 (M) ḫṛ hṛ-i m ḫc.w n(.w) nṯr pn ṣps ḫḥr ḏs=f
I am exhaled of shape.
I,355-356 (R) ṭm.w nnw O Atoum and Noun.
I,355-356 (M) ḫṛ hṛ-i m ḫc.w n(.w) nṯr pn ṣps ḫḥr ḏs=f
I am exhaled of shape.
I,356-357 (K) ṭm.w nnw O Atoum and Noun.
I,356-357 (R) ṭm.w nnw O Atoum and Noun.
I,356-357 (M) ḫṛ hṛ-i m ḫc.w n(.w) nṯr pn ṣps ḫḥr ḏs=f
I am the god who is exhaled of shape in front of
the green fields,
I,357 (X) ṭm.w nnw O Atoum and Noun.
I,357-358 (M) ḫṛ hṛ-i m ḫc.w n(.w) nṯr pn ṣps ḫḥr ḏs=f
I am the god who is exhaled of shape in front of
the green fields,
I,358-359 (K) ṭm.w nnw O Atoum and Noun.
I,358-359 (M) ḫṛ hṛ-i m ḫc.w n(.w) nṯr pn ṣps ḫḥr ḏs=f
I am the god who is exhaled of shape in front of
the green fields,
I,359 (R) ṭm.w nnw O Atoum and Noun.
I,359-360 (M) ḫṛ hṛ-i m ḫc.w n(.w) nṯr pn ṣps ḫḥr ḏs=f
I am the god who is exhaled of shape in front of
the green fields,
I,360 (P) ṭm.w nnw O Atoum and Noun.
I,360-361 (A) ṭm.w nnw O Atoum and Noun.
I,361 (M) ḫṛ hṛ-i m ḫc.w n(.w) nṯr pn ṣps ḫḥr ḏs=f
I am the god who is exhaled of shape in front of
the green fields,
I,361-362 (A) ṭm.w nnw O Atoum and Noun.
I,362 (M) ḫṛ hṛ-i m ḫc.w n(.w) nṯr pn ṣps ḫḥr ḏs=f
I am the god who is exhaled of shape in front of
the green fields,
I,362-363 (A) ṭm.w nnw O Atoum and Noun.
I,363 (M) ḫṛ hṛ-i m ḫc.w n(.w) nṯr pn ṣps ḫḥr ḏs=f
I am the god who is exhaled of shape in front of
the green fields,
I,364 (A) ṭm.w nnw O Atoum and Noun.
I,364-365 (A) ṭm.w nnw O Atoum and Noun.
I,365 (M) ḫṛ hṛ-i m ḫc.w n(.w) nṯr pn ṣps ḫḥr ḏs=f
I am the god who is exhaled of shape in front of
the green fields,
I,365-366 (A) ṭm.w nnw O Atoum and Noun.
I,366 (M) ḫṛ hṛ-i m ḫc.w n(.w) nṯr pn ṣps ḫḥr ḏs=f
I am the god who is exhaled of shape in front of
the green fields,
I,366-367 (A) ṭm.w nnw O Atoum and Noun.
I,367 (M) ḫṛ hṛ-i m ḫc.w n(.w) nṯr pn ṣps ḫḥr ḏs=f
I am the god who is exhaled of shape in front of
the green fields,
I,367-368 (A) ṭm.w nnw O Atoum and Noun.
I,368 (M) ḫṛ hṛ-i m ḫc.w n(.w) nṯr pn ṣps ḫḥr ḏs=f
I am the god who is exhaled of shape in front of
the green fields,
<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
<th>Line</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,368-370,c-a</td>
<td>(L) (f^{33} \text{nms-i}) who raises my royal head-cloth,</td>
<td>1,370-372,c-a</td>
<td>(R) (n \text{hm-i} \ s^6 \text{h.w imy.w tph.wt-sn}) I take the honours of those who are in their caverns away,</td>
</tr>
<tr>
<td>1,371,d-i</td>
<td>(X) (-)</td>
<td>1,372,b</td>
<td>(R) (n \text{sdm.n-i} n \text{hk3.w}) I do not listen to magic.</td>
</tr>
<tr>
<td>1,370,b</td>
<td>(R) ( \text{in imy.irw-f} s^6 \text{h wi} f^{33} \ s^6 \text{h.w-i}) it is the one who is in his shape who ennobles me and who raises my honours.</td>
<td>1,372,c</td>
<td>(N) (\text{hpr.n-i} \ tp(y)-\text{t}.\text{wy-f}) I came to be before it.</td>
</tr>
<tr>
<td>1,370-372,c-a</td>
<td>(R) (\text{in imy.w tph.wt-sn}) I take the honours of those who are in their caverns away,</td>
<td>1,372-374,d-b</td>
<td>(X) (-)</td>
</tr>
<tr>
<td>1,374,c</td>
<td>(M) (\text{pr-i \ hnt ntr \ hpr \ ds-f}) I go forth even in front of the god who came into being (by) himself,</td>
<td>1,375,e</td>
<td>(X) (-)</td>
</tr>
<tr>
<td>1,374,d</td>
<td>(M) (\text{hpr} \ ^{33}.\text{yw isw.w) r ntr.w}) who came to be being great and older than the gods.</td>
<td>1,377,d</td>
<td>(M) (\text{ink} \ ts.n-f k3w.w \ p.t) I am the one whom he has lifted up to the hights of the sky.</td>
</tr>
<tr>
<td>1,376,a</td>
<td>(R) (\text{ink dm n-f k3w.w \ p.t}) I am the one who pierces the heights of the sky for him.</td>
<td>1,376,b</td>
<td>(R) (\text{ink ini n-f} \ s^4w-f) I am the one who brought his power for him,</td>
</tr>
<tr>
<td>1,376,c</td>
<td>(R) (\text{i}^\text{b}.n-f \text{h}^\text{h-f} n \text{k3 di.y m s}) \text{wind.wt-f}) after he united his multitudes of ka which were placed in the protection of his associates.</td>
<td>1,378,a</td>
<td>(R) (\text{hm.n-i} \ sd.t) I have extinguished the fire,</td>
</tr>
<tr>
<td>1,377,d</td>
<td>(M) (\text{ink ts.n-f k3w.w p.t}) I am the one whom he has lifted up to the hights of the sky.</td>
<td>1,377,b</td>
<td>(L) (\text{skbb.n-i} \ wps.t) I have cooled she who burns,</td>
</tr>
<tr>
<td>1,378,b</td>
<td>(K) (\text{sgr-i} \ hr.t-ib \ dsr.w-s) I silence she who is in her wrath,</td>
<td>1,378</td>
<td>(R) (\text{wsw3.t wdf.t ssk.t ntr.w}) (\text{the fiery one who separates and gathers the gods together.})</td>
</tr>
<tr>
<td>1,378-380,d-a</td>
<td>(R) (\text{wsw3.t wdf.t ssk.t ntr.w}) (\text{the fiery one who separates and gathers the gods together.})</td>
<td>1,380,b</td>
<td>(R) (\text{ink nbi ns.n} \ sd.t) I am the flame which the fire burned,</td>
</tr>
<tr>
<td>1,380,c</td>
<td>(R) (\text{n t3 n hhh n r=s r=i}) the heat of the blast of its mouth is not against me,</td>
<td>1,380-382,d-a</td>
<td>(K) (\text{skdd bs wps.t}) who conveys the soul of she who burns,</td>
</tr>
<tr>
<td>1,380-382,d-a</td>
<td>(K) (\text{skdd bs wps.t}) who conveys the soul of she who burns,</td>
<td>1,382,b</td>
<td>(R) (\text{ir mr ns} n \text{hr.t-ib} \ dsr.w-s) which made the pain of the flame of she who is in her rage,</td>
</tr>
<tr>
<td>1,382,c</td>
<td>(R) (\text{wsw3.t wdf.t ssm.wt ntr.w}) (\text{the fiery one who separates the hair locks of the gods.})</td>
<td>1,382-384,d-a</td>
<td>(M) (\text{iv} \ [\text{qdl}.n \text{n-i} \text{ib.w-tn ntr.w \ n pr(t) \ m r-tn}) Your hearts have spoken to me, gods, without (anything) going forth from your mouth,</td>
</tr>
<tr>
<td>1,384,b</td>
<td>(R) (\text{n ntt hpr.n} \text{is m-s-i} \text{i r(t) my r-qr}) because that which has truly come into being through me, the doing likewise of everything,</td>
<td>1,384,c</td>
<td>(L) (\text{hr pr.t rmm ntr } \text{pn } \text{sp}) because of that which came forth of the shoulder of this noble god,</td>
</tr>
<tr>
<td>1,385,a</td>
<td>(R) (\text{hpr ds-f}) who came to be by himself,</td>
<td>1,385,b</td>
<td>(L) (\text{iwty wdb.n-f} \text{hr dqd} n &lt;s&gt;) who has not gone back upon that which he has said.</td>
</tr>
<tr>
<td>1,385,c</td>
<td>(M) (\text{n-ntt ink is ir r-qr hft wdf n-i}) Because I am truly the one who has done everything in accordance with that which is</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The lions show respect for me, those who are around the shrine fear me, the courtiers who are around the shrine are judged. They made a road for me, it is seen for me. I have taken the crown of LE upon me. The red crown rejoices while it sees the crown of LE. The crown of LE is on my head, while the red crown is on the head of the god himself. The crown of LE rejoices when it sees the red crown. So say they, the gods of the voice. The god is friendly to the god who came to be from his flesh. They do not see him, the acclaim of the naw snakes is with the acclaim of the courtiers who are around the shrine in reverence. They will make a road for me, when I go forth from the shrine, while I tie the courtiers together for him. I release my restraints. Blood is my detestation. May I be together with the lord of life. I am the one who unites the multitudes for him, while I tie the courtiers together for him. I am the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to me.

He has created my soul for me behind me, in order to cause that I know my state, while I am throughout the all the skies,

I,385,d (R) twr n=i rw.w
I,386,a (R) snḏ n=i ḫ(y).w ksr
I,386,b (M) wḏ.t(w) šnw.t ḥṣ.t ksr
I,386,c (R) ir sn n=i w3.t
I,386,d (M) m3z.w=s n=i
I,387,a (L) ζ(3i) pr=i r ksr ḥpr ḏsf
I,387,b (R) šsp.n=i n.t tp=i
I,387,c (M) ḥr dšṛ.t m3z=s n.t
I,388,a (R) iw n.t m tp=i
I,388,b (K) iw dšṛ.t m tp nṯr ḏsf
I,388,c (M) ḥr n.t m3z=s dšṛ.t
I,389,a (K) ḥrw=sn nṯr.w ḥrw
I,389,b (R) snsn nṯr r nṯr ḥpr m ḥr.w=f
I,389,c (N) n m3z.sn sw
I,390,a (M) kr.w nʿw.w m ħnw
I,390,b (M) šnw.t ḥṣ.t ksr m s3-t3
I,390,c (R) ir sn n=i w3.t
I,391,a (L) m3z.sn wi pr=i m ksr
I,391,b (N) wḏ. n=i šnw.t ḥṣ.t <kṣr>
I,391,c (K) wḥr=i wḥr=i
I,392,a (K) sʿnḥ=i sʿnḥ=i
I,392,b (K) dr=i knk=i
I,392,c (N) wḥr=i sḏb.w=i
I,392-393,d-a (R) bw.t=i pw dšṛ.w
I,393,b (M) wn=i ḫnʿ nb ḫnḥ
I,393-394,f-h (X) -
I,393,c (R) ink t'b nṣf ḫḥ.w
I,393,d (L) tṣ=i nṣf šnw.t
I,393-394,e-a (R) ink smn <n>f ḫ(y).w kṣr=d ḫǐt Ṽḏ n=i
I,398,d-e (X) -
I,394,b (R) iw kmz.n=f n=i b3=i ḫṣ=i
I,394-395,c-a (M) r rdī.t ḫī=ḥ ḫr.t=i
I,395,b (R) ʾṣt wi ḫt p.wt nb.(w)t
I will do that which he had commanded to me.
My soul does not burn,
My soul has not yet been guarded by the guardians of the limbs of Osiris.
You possess your soul, you possess your power.
My soul will be grasped by Aker,
My soul is not guarded by magic.
May my soul pass in astonishment upon them,
while it enters into the shrine of the sanctuary of Sokar.
That which it has taken for it is under me,
while it places my power with my enemies.
I overthrow their mansions,
while I cut off their honours,
while I destroy their magic,
while I cut off their power,
they who will not exalt me,
they who did not show me to the bark of acclamation.
I am the god who is silent of shape.

Amino-acid code

Appendix 3.33.5.  B3C

This s3.t-hd-htp is the spirit of Shu, the god who came into being (by) himself.
I,314, c (X) - 
I,316, a (L) ṭsn ss.t-ḥd-htp n m hḥ.w ntr hpr ds-f
This ss.t-ḥd-htp has been knitted together from the body of the god who came into being (by) himself.
I,316, b (N) ss.t-ḥd-htp n bs šw
I,316, c (R) ḫpr.n ss.t-ḥd-htp n m hḥ.w n.(w) ntr
This ss.t-ḥd-htp is the spirit of Shu, after this ss.t-ḥd-htp came to be from the body of the god,
I,318, a (R) sfg īrw.w
I,318, b (D) ṭsn ss.t-ḥd-htp n m hḥ.w n.(w) ntr hpr ds-f
invisible of shapes,
I,318, c (D) ss.t-ḥd-htp n imy ḡr n ntr hpr ds-f
This ss.t-ḥd-htp is the one who is in the side of god who came into being (by) himself.
I,320, a (N) ḫpr.n ss.t-ḥd-htp n im-f
I,320, b (L) ss.t-ḥd-htp tn <s> gr n-f p.t sidd n-f t3, wy
after this ss.t-ḥd-htp came into being with him.
I,320, c (X) - 
I,320-322, d-a (N) ss.t-ḥd-htp tn sr.t sw pr-f m šḥ.t
This ss.t-ḥd-htp is the one who foretells him when he goes forth from the horizon.
I,322, b (N) db ss.t-ḥd-htp n nrs-f n ḡr.w nnsf
while this ss.t-ḥd-htp places the fear of him to whom searches for his name.
I,322, c (D) ss.t-ḥd-htp n imty t ḫḥ.w sqm.t mdw ḫḥ.w
It is this ss.t-ḥd-htp who is among the chaos gods, who hears the words of the chaos gods.
I,324, a (D) ss.t-ḥd-htp tn sbb mdw ntr ḫpr ds-f n ḫs.tw-f
This ss.t-ḥd-htp is the one who dispatches the words of the god who came into being (by) himself to his multitudes.
I,324, b (K) ss.t-ḥd-htp tn srr.t ḫpr.w wis
This ss.t-ḥd-htp is the one who commands the crew of the bark,
I,324-326, c-a (N) wsr.t(i) qnd.t(i) ḫ psd.t nb.t
she is more powerful an raging than any ennead.
I,326, b (L) īw ḫwm.n ss.t-ḥd-htp n mdw ntr.w imb.w-bṣḥ īḥr.w r ss ss.t-ḥd-htp n
This ss.t-ḥd-htp has repeated the words of the gods who are before and who will come to be after this ss.t-ḥd-htp.
I,326-328, c-a (N) nq.sn hpr.w n ss.t-ḥd-htp n m t nsw
They ask about the creation of this ss.t-ḥd-htp from Noun,
I,328, b (L) mṣṣ sn wsr.w ss.t-ḥd-htp n m wis ḫ ṭ skdd ntr hpr ds-f
while they see the power of this ss.t-ḥd-htp in the great bark which the god who came into being (by) himself navigates.
I,330, a (M) ḫḥ.n ss.t-ḥd-htp n ḫms.n ss.t-ḥd-htp n m-m sn
This ss.t-ḥd-htp has stood and this ss.t-ḥd-htp has sat among them.
I,330, b (L) di ss.t-ḥd-htp n fsw-s ḫṭ ḫr.w-s
while this ss.t-ḥd-htp gives her splendour in accordance with her nature.
I,330, c (N) ḫd ss.t-ḥd-htp n gr psd.t
when this ss.t-ḥd-htp speaks, the ennead is silent,
the gods are censed.

Do not question the creation of this \textit{s}3\textit{.t-hd-htp} from Noun.

He did not know the place in which this \textit{s}3\textit{.t-hd-htp} came to be,

He does not see the coming to be of this \textit{s}3\textit{.t-hd-htp} with his sight,

This \textit{s}3\textit{.t-hd-htp} came to be and was knitted together even from the body of the great god who came into being (by) himself.

He created this \textit{s}3\textit{.t-hd-htp} with his wish, he made this \textit{s}3\textit{.t-hd-htp} with his power,

he exhaled this \textit{s}3\textit{.t-hd-htp} even from his nose.

This \textit{s}3\textit{.t-hd-htp} is the god who is exhaled of shape,

which this noble god who came to be (by) himself created,

who opened the sky with his beauty, who unites the shapes of the gods, whose name the gods who navigate it do not know,

whom the sun-folk serve.

This \textit{s}3\textit{.t-hd-htp} grew at his feet, this \textit{s}3\textit{.t-hd-htp} came to be in his two arms.

This \textit{s}3\textit{.t-hd-htp} has ascended from his arms, from his limbs.

He created this \textit{s}3\textit{.t-hd-htp} with his wish himself, he made this \textit{s}3\textit{.t-hd-htp} with his power.

This \textit{s}3\textit{.t-hd-htp} is not born, it is she who is born.

after a herbage was made for this \textit{s}3\textit{.t-hd-htp} in the field of Asia.

This \textit{s}3\textit{.t-hd-htp} is the one who made the thin flat cakes for you, gods.

This \textit{s}3\textit{.t-hd-htp} is the one in the midst of his circle for the lord of the green fields in the netherworld.

O Ra-Atoum, O Noun. This \textit{s}3\textit{.t-hd-htp} is the one who causes the
provisions to be plentiful, who causes the food of Osiris to be fresh, those who are in their caverns and in Noun will fear him.

This $s.s.t.hd-htp$ has made the provisions plentiful, this $s.s.t.hd-htp$ has caused the food of Osiris to be fresh.

Because this $s.s.t.hd-htp$ comes to be from the flesh of this noble god who came to be (by) himself, who opened the sky with his beauty, who assembles the shapes of every god, the lord of truth who locks the house of the robber, who caused that the shapes of this $s.s.t.hd-htp$ are assembled for him.

This $s.s.t.hd-htp$ is exhaled of shapes, this $s.s.t.hd-htp$ is exhaled of shapes.

He did not birth this $s.s.t.hd-htp$ with his mouth, he did not conceive this $s.s.t.hd-htp$ with his grasp, who caused that the shapes of this $s.s.t.hd-htp$ are assembled for him.

He has exhaled this $s.s.t.hd-htp$ from his nose, He made this $s.s.t.hd-htp$ in the centre of his beauty, which those who are in mysteries acclaim, while he, he opens the sky with his beauty, who causes all the skies to come near for the gods who are in their gates,

while they are seeing his light. while he judges the hidden matters that are in the six-weave linen of Ra.

This $s.s.t.hd-htp$ created her soul behind this $s.s.t.hd-htp$, in order to cause that he learns the knowledge for this $s.s.t.hd-htp$.

While this $s.s.t.hd-htp$ is throughout all skies, this $s.s.t.hd-htp$ will embrace all the lands, this $s.s.t.hd-htp$ will perform the decree for Him.

The soul of this $s.s.t.hd-htp$ does not burn upon her corpse, the soul of this $s.s.t.hd-htp$ is not guarded.
by the guardians of the rooms of Osiris.

While this $s\text{.}t$-$\text{hd}-\text{htp}$ begets, the soul of this $s\text{.}t$-$\text{hd}-\text{htp}$ begets,

the soul of this $s\text{.}t$-$\text{hd}-\text{htp}$ begets with the people who are in the island of fire.

$s\text{.}t$-$\text{hd}-\text{htp}$ herself begets with the goddesses.

Her royal head-cloth is raised even for this $s\text{.}t$-$\text{hd}-\text{htp}$,

it is the one who is in his shape who raises this $s\text{.}t$-$\text{hd}-\text{htp}$ and her honours.

This $s\text{.}t$-$\text{hd}-\text{htp}$ has taken the honours of those who are in their caverns away,

this $s\text{.}t$-$\text{hd}-\text{htp}$ does not listen to magic, coming into being before it.

The clothing of this $s\text{.}t$-$\text{hd}-\text{htp}$ is the breath of life,

after it has gone forth behind this $s\text{.}t$-$\text{hd}-\text{htp}$ from the mouth of Atoum.

This $s\text{.}t$-$\text{hd}-\text{htp}$ came to be even from the god who came into being (by) himself,

alone and older than the gods.

This $s\text{.}t$-$\text{hd}-\text{htp}$ is the one who unites the heights of the sky for him,

This $s\text{.}t$-$\text{hd}-\text{htp}$ is the one who brought his power for him,

after he united his multitudes of his ka which were placed in the protection of his associates.

This $s\text{.}t$-$\text{hd}-\text{htp}$ has extinguished the fire,

this $s\text{.}t$-$\text{hd}-\text{htp}$ has cooled she who burns,

this $s\text{.}t$-$\text{hd}-\text{htp}$ has silenced she who is in her wrath,

the fiery one who separates and gathers the gods together.

This $s\text{.}t$-$\text{hd}-\text{htp}$ is the one who made the flame which the fire burns,

because the heat of the blast of its mouth is against this $s\text{.}t$-$\text{hd}-\text{htp}$.

This $s\text{.}t$-$\text{hd}-\text{htp}$ is the one who conveys the soul of she who burns,

which made the pain of the flame of she who is in her rage,

because this $s\text{.}t$-$\text{hd}-\text{htp}$ has truly come to be
m-Ir.t mi-kd

hr pr.t m r n ntr pn šps

through the doing of everything.
because of that which came forth from the mouth of this noble god,
who came to be by himself,
who did not turn it back upon that which he said,
because it is truly this s3.t-hdq-htp who has
done its entirety in accordance with that which he commands.

rw twr n s3.t-hdq-htp tn rw.w

The lions will depart and show respect to this
s3.t-hdq-htp,
those who are around the shrine fear this
s3.t-hdq-htp,
after this s3.t-hdq-htp judged the courtiers who
are around her.

ir=sn w3.t n s3.t-hdq-htp tn

They made a road for this s3.t-hdq-htp.

r pr s3.t-hdq-htp tn r ksr n

This s3.t-hdq-htp enters and goes forth to the
shrine of the god who came into being (by)
himself.

ssp.n s3.t-hdq-htp tn n.t=s tp=s

This s3.t-hdq-htp has taken her crown of LE
upon her

iw dšr.t mšn=s n.t

The red crown will see the crown of LE

iw n.t n.t s3.t-hdq-htp tn tp=s

the crown of LE of this s3.t-hdq-htp is upon her,

iw dšr.t m tp n ntr hpr ds-f

while the red crown is on the head of the god
who came to be by himself.

hš n.t mšn=s dšr.t

‘The crown of LE rejoices when it sees the red
crown.’

hrw=sn ntr.w s[dm

So say they, the gods who hear their beautiful

mdw.1w=sn nfr.w

words.

ssns ntr hpr.n s3.t-hdq-htp tn

The god is friendly after this s3.t-hdq-htp came
to be from his body.

mšš=w-f

They do not see him,

n mš.n=sn sw

the nšw snakes cried out for her in acclaim.

ki.n n=s nšw.w m hny

1,389,b

1,389,c

1,390,a

1,390,b

1,390,c

1,391,a

1,391,b

1,391,c

1,392,a

1,392,b

1,392,c

1,393

1,394

1,395

hš t ksr

They will make a road for this s3.t-hdq-htp,

whš s3.t-hdq-htp tn whš=s

while they see that this s3.t-hdq-htp goes forth

Hš.t ksr

from the shrine,

sšš=s s3.t-hdq-htp tn sšš=s

after this s3.t-hdq-htp judged the courtiers who

sšš=s pr s3.t-hdq-htp tn m

are around the shrine.

kšr

this s3.t-hdq-htp releases who she should

sšš=s s3.t-hdq-htp

nourish who she should

nourished who she should

the restraint of this s3.t-hdq-htp is removed.
I,392-393,d-a (N) bw.t-s pw dšr.w Blood is her detestation.
I,393,b (K) wnn sž.t-hd-htp tn ḫn ṅ nb ʾnḫ This sž.t-hd-htp will be together with the lord of life.
I,393-394,f-h (X) - This sž.t-hd-htp is the one who unites the multitudes for him,
I,393,c (N) sž.t-hd-htp tn iʾb n-f ḫḥ.w who ties the courtiers together for him.
I,393,d (R) tš n-f šnw.t This sž.t-hd-htp is the one who makes those
I,393-394,e-a (L) sž.t-hd-htp tn snn n-f ḫs(y).w who are around his shrine firm for him, in
kšr-f lyḫ wḏ n sž.t-hd-htp tn accordance with that which was commanded to
I,393 (K) wnn sš.t-htp This sž.t-hd-htp.
I,393,b (K) iw nsš.t while this sž.t-hd-htp.
I,393,c (N) sš.t-htp tn nb.ʾḫ nb.t while this sž.t-hd-htp.
I,393,d-e (X) - He has created an authoritative utterance for
I,394,b (K) iʾw kmš.n-f n sš.t-hd-htp tn this sž.t-hd-htp, the soul this of sš.t-hd-htp is
I,394-395,c-a (N) r ḏrt.t ṭš-f nr.t.n behind her,
I,395,b (L) ʾš sš.t-hd-htp tn in order to cause that he knows that which this
I,395,c (L) ḫšt sš.t-hd-htp tn while this sž.t-hd-htp is throughout all the
I,395-405,d-c (X) - skies,
I,398,d-e (X) - while this sž.t-hd-htp travels.
I,398,b (K) ʾš wš ṣš.t-hd-htp tn Spell 165 follows.
I,399,c (L) ḫsš.t-hd-htp tn

Amino-acid code

-D-LNRDDNL-NDDKNLNLMLNRRINNLK-DMDRNRNRRKMMNDDNKNRMKMRMRRMIMKMHKKHLR---
DMKRRRNRMDNNDLK-------MNNDNRRN-N-NKNLRLNKLK--KRKRKMKMKM-INNKRLNK-KIMLLL-NK-------
-NRL--KNLL-----------------

Appendix 3.33.6. B1Bo

I,314,a (X) - This ḏḥwty-nḥt is the spirit of Shu, who came into being (by) himself.
I,314,b (M) ḏḥwty-nḥt pn bš šw ḫpr ḏš-f
I,314,c (M) ḏḥwty-nḥt pn bš šw ḫpr ḏš-f He has come into being from the body of the god who came into being (by) himself.
I,316,a (X) - This ḏḥwty-nḥt is the spirit of Shu, who came into being (by) himself,
I,316,b (L) ḏḥwty-nḥt pn bš šw ḫpr ḏš-f after he came to be from the body of the god, invisible of shape,
I,316,c (M) ḏḥwty-nḥt pn bš šw ḫpr ḏš-f after this ḏḥwty-nḥt was knitted together from
I,318,a (N) ḏḥwty-nḥt pn bš šw ḫpr ḏš-f the body of the god who came into being (by) himself.
I,318,b (D) ḏḥwty-nḥt pn bš šw ḫpr ḏš-f This ḏḥwty-nḥt is the one who is in the side of
I,318,c (D) ḏḥwty-nḥt pn bš šw ḫpr ḏš-f god who came into being (by) himself,
I,320,a (M) ḏḥwty-nḥt pn bš šw ḫpr ḏš-f after he came into being with him.
I,320, b (I) in ḫwty-nḥt pn ṣgr n-f p.t sidd n-f t3 it is this ḫwty-nḥt who silences the sky for him, who reduces the land to order for him.

I,320, c (X) -
I,320-322, d-a (K) in ḫwty-nḥt pn sr sw pr=f m sl.t It is this ḫwty-nḥt who foretells when he will go forth from the horizon.

I,322, b (K) di=f nrw=f n ḡr.w rn=f while he places the fear of him to whom searches for his name.

I,322, c (C) ḫwty-nḥt imy ḫh.w ṣdm mdw ḫh.w It is this ḫwty-nḥt who is among the chaos gods, who hears the words of the chaos gods.

I,324, a (M) in ḫwty-nḥt pn sbb mdw hpr ḡs-f n ṣṣ. wt-f It is this ḫwty-nḥt, who dispatches the words of the one who came into being (by) himself to his multitudes.

I,324, b (L) in ḫwty-nḥt pn ṣr ṣpr.w wiz=f It is this ḫwty-nx.t who commands the crew of his bark,

I,324-326, c-a (N) wsṛ(.w) ḡnd(.w) r ṣpsd.t nb.t he is more powerful an raging than any ennead. This ḫwty-nḥt has repeated the words of the gods who are before and who will come to be after him.

I,326-328, c-a (N) nd-sn hpr.w nw ḫwty-nḥt pn m-c nww They ask about the creation of this ḫwty-nx.t from Noun.

I,326, b (I) mšš-sn wsṛ.w ḫwty.y-nḥt pn m wš ṣṣ skdd.w hpr ḡs-f while they see the power of this ḫwty-nḥt in the great bark which the one who came into being (by) himself navigates.

I,330, a (K) hms.n ḫwty-nḥt pn m-m=sn ḡh. n-f m-m=sn This ḫwty-nḥt has sat among them, he has stood among them,

I,330, b (I) di=f fsw=f ḫt hpr.w while he gives his splendour in accordance with (ones) nature.

I,330, c (L) ḡd=f gr ṣpsd.t When he speaks, the ennead is silent,

I,332, a (R) ḭy ntr.w the gods are censed.

I,332, b (N) ḡd=i n-tn hpr.w-i ḡs-i ‘I say to you: My creation is my own.

I,332, c (H) m nd hpr.w r c m-c nww Do not question the creation of Re from Noun.

I,334, a (R) mš.n wš nww hpr.ki Noun saw me while I came into being.

I,334, b (R) n ṭḥ=f bw ḡpr.n-l im He did not know the place in which I came to be.

I,334, c (I) n mš.n=sn hpr-i m ḡh= ṣw. ki He does not see my coming to be with his sight, while I am unique.’

I,336, a (D) hpr.n ḫwty-nḥt pn m ḡh. w n(.w) ntr hpr ḡs=f This ḫwty-nḥt came to be from the body of the god who came into being (by) himself.

I,336, b (M) ṭš.n ḫwty-nḥt pn m ḡh.w n(.w) ntr hpr ḡs-f This ḫwty-nḥt was knitted together from the body of the god who came into being (by) himself.

I,336-338, c-a (K) kms.n= ḫwty-nḥt pn m ṣb=f iri.n= ṣw m ṣḥw=f He created this ḫwty-nḥt with his wish, he made him with his power

I,338, b (K) nḥš.n= ṣf m šr.t=f He exhaled him even from his nose.

I,338, c (D) ḫwty-nḥt pn ntr nḥš irw This ḫwty-nḥt is the god who is exhaled of
I,338-340,d-a (R) $km$n ntr pn $sp$hpr ds-f
who this noble god who came to be (by) himself created,
I,340,b (R) wp$t p.t m nfr-f
who illuminated the sky with his beauty,
I,340,c (X) -
I,340,d (N) iwytr rh ntr.w $sk$dd.w sw rn-f
whose name the gods who navigate it do not know,
I,342,a (R) $sh$ms.w $hnmm$.t
whom the sun-folk serve.
I,342,b (L) rd.n $dh$wyty-nht pn m rd.wy-f
This $dh$wyty-nht grew at his two feet, this
$hpr$.n $dh$wyty-nht pn m $c$.wy-f(y)
$dh$wyty-nht came to be in his two arms.
I,342,c (L) $sh$.n $dh$wyty-nht pn m $c$.wt-f
This $dh$wyty-nht has ascended from his limbs.
I,344-a-b (K) $km$.n-f $dh$wyty-nht pn m
he created this $dh$wyty-nht in his middle himself,
$h$r-$ib$.f ds-f ir.n-f sw m $sl$h-w-f
he made him with his power.
I,344,c (I) n ms.n.t(w) is $dh$wyty-nht pn ms.yt
This $dh$wyty-nht is not born, it is she who was
I,344-346,d-a (K) ir.n.t(w) n-f $smw$ m $s$h.t s$t
after a herbage was made for him in the fields of Asia.
I,346,b (C) in $dh$wyty-nht pn ir p$x$.k.w n-$tn$
ntr.w
It is this $dh$wyty-nht who made the thin flat cakes for you, gods.
I,346-348-c-a (D) $dh$wyty-nht pn $hr$(y)-$ib$ dbn-f nb
sh.w.t ws$dt$(.w)t m dw$s$.t
This $dh$wyty-nht is the one in the midst of his circle, the lord of the green fields in the Netherworld.
I,348,b (R) i im$t.w i$nmw
O Atoum, O Noun.
I,348,c (M) in $dh$wyty-nht pn sh$tp$ df$sw$
It is this $dh$wyty-nht who caused the provision to be plentiful,
I,348,d (R) $ws$dd lw n $wsir$
who caused the food of Osiris to be fresh.
I,348-350,e-a (R) sn$d$.w n-f imy.w $k$r.r.wt$s$n
Those who are in their caverns will fear him.
I,350,b (H) $ws$dd.n $dh$wyty-nht pn $lw$ n
This $dh$wyty-nht has caused the food of Osiris to be fresh, he has made the provisions plentiful.
$wsir$ sh$tp$.n-f df$sw$
Because he comes to be from the flesh of this noble god who came to be (by) himself,
I,350-352,c-a (L) $hr$ hpr-f m h$.w n.(w).t ntr pn
who illuminated the sky with his beauty,
$sp$s hpr ds-f
who assembles the shape of the god,
I,352,b (R) wp$s$.p.t m nfr-f
the lord of truth who locks the house of the robber,
I,352,c (N) $dm$d irw ntr
I,352,d (R) nb ms$.f.t $ht$m pr $sw$
who caused that the shape of this $dh$wyty-nht is assembled for him.
I,354,a (H) $di$ $dm$d n-f irw n $dh$wyty-nht p[n]
Exhaled of shape is this $dh$wyty-nht.
I,354,b (K) nfs$ irw pw $dh$wyty-nht pn
He did not birth this $dh$wyty-nht with his mouth,
I,354,c (L) n ms-f $dh$wyty-nht pn m r(z)-f
he did not conceive this $dh$wyty-nht
n iwr-f $dh$wyty-nht pn
with his nose.
I,356,a (L) m $sr$.ts$f$
I,356,b (K) ir.n-f sw m-$hr$.y-$ib$ nfr-f
He made him in the centre of his beauty,
I,356,c (R) $st$h$cm$.y.w $s$h$t$.w
which those who are in mysteries acclaim,
I,356-358,d-a (N) sk sw wp$s$.p.t m nfr-f
while he, he illuminates the sky with his beauty,
I,358,b (R) $st$r p.wt nb(.w)t n ntr.w imy.w sn$s$.w=s$n
who causes all the skies to come near for the gods who are in their gates,
<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,357-e-g</td>
<td>(X)</td>
</tr>
<tr>
<td>1,358-c</td>
<td>(M)</td>
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<tr>
<td>1,358-360,d-a</td>
<td>(K)</td>
</tr>
<tr>
<td>1,360,b</td>
<td>(L)</td>
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<tr>
<td>1,360-362,c-a</td>
<td>(C)</td>
</tr>
<tr>
<td>1,362,b</td>
<td>(M)</td>
</tr>
<tr>
<td>1,363,e</td>
<td>(R)</td>
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<tr>
<td>1,363,f</td>
<td>(M)</td>
</tr>
<tr>
<td>1,363,g</td>
<td>(K)</td>
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<tr>
<td>1,362,c</td>
<td>(N)</td>
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<tr>
<td>1,362,d</td>
<td>(D)</td>
</tr>
<tr>
<td>1,364,a</td>
<td>(R)</td>
</tr>
<tr>
<td>1,364,b</td>
<td>(K)</td>
</tr>
<tr>
<td>1,364-366,c-a</td>
<td>(D)</td>
</tr>
<tr>
<td>1,366,b</td>
<td>(N)</td>
</tr>
<tr>
<td>1,366-368,c-a</td>
<td>(R)</td>
</tr>
<tr>
<td>1,368,b</td>
<td>(I)</td>
</tr>
<tr>
<td>1,368-370,c-a</td>
<td>(I)</td>
</tr>
<tr>
<td>1,371,d-i</td>
<td>(X)</td>
</tr>
<tr>
<td>1,370,b</td>
<td>(K)</td>
</tr>
<tr>
<td>1,370-372,c-a</td>
<td>(N)</td>
</tr>
<tr>
<td>1,372,b</td>
<td>(N)</td>
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<tr>
<td>1,372,c</td>
<td>(M)</td>
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<tr>
<td>1,372-374,d-a</td>
<td>(R)</td>
</tr>
<tr>
<td>1,374,b</td>
<td>(R)</td>
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<tr>
<td>1,374,c</td>
<td>(N)</td>
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<tr>
<td>1,375,e</td>
<td>(X)</td>
</tr>
<tr>
<td>1,374,d</td>
<td>(N)</td>
</tr>
</tbody>
</table>

This ḫḥwty-nht is the great god in front of his green fields, who judges the hidden matter in the six-weave linen of Ra. This ḫḥwty-nht created his soul behind him. In order to cause that he learns the knowledge for them. While this ḫḥwty-nht is throughout all skies, he will embrace all the lands. This ḫḥwty-nht will perform that which was said for him and the decree for him. The soul of this ḫḥwty-nht does not burn upon his corpse, the soul of this ḫḥwty-nht is not guarded, by the guardians of the limbs of Osiris. while this ḫḥwty-nht, he begets, the soul of this ḫḥwty-nht begets with the people who are in the island of fire. This ḫḥwty-nht himself begets with the goddesses. This ḫḥwty-nht raises his royal head-cloth even upon him. He allots his royal head-cloth even to the one who is in his cavern, it is the one who is in his cavern who raises the royal head-cloth of this ḫḥwty-nht. it is the one who is in his shape who raises his honours. This ḫḥwty-nht has taken the honours of those who are in their caverns away, This ḫḥwty-nht does not listen to magic, he has come into being before it. The clothing of this ḫḥwty-nht is the breath of life, after it has gone forth behind this ḫḥwty-nht from the mouth of Atoum. This ḫḥwty-nht came to be even from the god who came into being (by) himself, alone and older than the god.
I,377,d (X) - 

I,376,a (K) in dhwty-nht pn dmt n-f It is this dhwty-nht who unites the heights of k3w.w p.t the sky for him,

I,376,b (K) inn n-f šhw-f who brings his power for him,

I,376,c (R) i'bj.n-f ḫī-f n kš di.w m s2 after he united his multitudes of ka which were wnd.wt-f placed in the protection of his associates.

I,378,a (N) ḫm.n dhwty-nht pn sd.t This dhwty-nht has extinguished the fire,

I,378,b (R) skbb wps.t who cools she who burns,

I,378,c (I) sgr.n-f hr.t-ib dšr.w-s he has silenced she who is in her wrath,

I,378-380,d-a (N) w3w.t wd.t 3m.t ntr.w the fiery one who separates the hair lock of the gods.

I,380,b (K) in dhwty-nht pn ir nbi ns.n sd.t it is this dhwty-nht who made the flame which the fire burns,

I,380,c (L) n tj n ḫḥ n r-s r-f the heat of the blast of its mouth is not against him.

I,380-382,d-a (I) in dhwty-nht pn skdd bš wps.t It is this dhwty-nht that conveys the soul of she who burns,

I,382,b (R) ir mr ns n hr.t-ib dšr.w-s which made the pain of the flame of she who is in her rage,

I,382,c (N) w3w.t wd.t 3m.t ntr.w the fiery one who separates the hair lock of the gods.

I,382-384,d-a (K) iw dd.n n-f ẖš respond-n tr nfr.w n pr.t m r-tyn Your hearts have spoken to him, gods, without (anything) going forth from your mouth,

I,384,b (L) ḫr-nty ḫpr.n-f is m-ś ir.t m-ḥd because he has truly come to be through the doing of everything,

I,384,c (R) ḫr pr.t m n ntr pn śps because of that which came forth from the mouth of this noble god,

I,385,a (R) ḫpr ḫš-f who came to be by himself,

I,385,b (R) iwty wdb.n-f sw ḫr dd.t.n-f who did not turn it back upon that which he said,

I,385,c (L) n-nťt in is dhwty-nht pn wsip because truly this dhwty-nht is the entirety of r-dr ḫšt wd-f Osiris in accordance with that which he commands.

I,385,d (K) rw twr n-f bš.w The souls depart and show respect for him,

I,386,a (K) snḏ n-f ḫš(y).w kšr those who are around the shrine fear him,

I,386,b (L) wfd.n-f śn.w.t ḫš.t-f after he has judged the courtiers who are around him.

I,386,c (K) ir.n-s n-f w3.t n dhwty-nht pn She has made a road for him, for this dhwty-nht.

I,386,d (X) -

I,387,a (H) ḫš-f pr-f r kšr r-gs ntr ḫpr ḫš-f He enters and goes forth to the shrine in the presence of the god who came into being (by) himself.

I,387,b (N) Ššp.n dhwty-nht pn [n].t-f tp-f This dhwty-nht has taken his crown of LE upon him.

I,387,c (N) iw dšr.t mšn-s n.t The red crown will see the crown of LE,

I,388,a (L) iw n.t tp dhwty-nht the crown of LE is upon dhwty-nht,
while the red crown is on the head of the god who came to be by himself.

‘The crown of LE rejoices when it sees the red crown.’

So say they, the gods who hear.

They do not see him,

after they judged the courtiers who are around the shrine,

while they see that he goes forth from the shrine,

He releases who he should release,

he nourished who he should nourish,

he removed his restraint

after he judged the courtiers who are around the shrine.

Blood is his detestation.

He will be with the lord of life.

It is this who unites the multitudes for him, in accordance with that which he commands to this.

He has created an authoritative utterance for him, the soul of this is behind him,

while he travels all the lands,

who did that which he commands to this.

It does not burn, the soul of this, because of its foulness.

The soul of this is not guarded by the guardians of the limbs of Osiris,

‘You possess your soul and your power, you possess your spirit.’

which is said by the one who came to be by
himself to this dhwty-nht.
The soul of this dhwty-nht will not be seized by falcons, his soul is not grasped by pigs.

I,397,b (L) n nqrtw bst n dhwty-nht pn in bik.w n smm.n.t(w) bstf in šš.w

I,398,a (K) n lffc bstf in skr.w

I,398,b (M) n ssw.n.t(w) bstf in hk3.w šnw.t rč

I,398-399,c-a (L) tm.y sws bst n dhwty-nht pn m sgw(t) hrš

I,399,b (K) ƙšf pr-f r k3r

I,399,c (L) ūf.n-f rč n itm.w

I,399,d (X) -

I,400,a (K) n lpr ntr hnt-f because the god comes to be while he travels south,

I,400,b (K) di+f shm dhwty-nht m hft.yw-f

I,400,c (M) iw dhwty-nht pn dr-f sn m is.w-n

I,400-401,d-a (K) iw whn.n-f s[n] m ḫw.wt-sn

I,401,b (M) dr-f sn ḫr s.wt-sn

I,401,c (K) sswn-f n.tyw im ḫr ns.wt-sn

I,402,a (K) hd-f hk3.w-sn

I,402,b (M) bhn-f šhw-sn

I,402,c (M) bhn-f ššt.w-sn

I,402,d (M) sip-f sn n q.t n sn

I,402-403,e-a (M) mi wd.t.n lpr ds-f ir.t r hft.yw

I,403,b (K) m ḫn.w m mw.t.w im.yw p.t

I,403-404,c-a (M) sislw.t-sn sm.w nw dhwty-nht

I,404,b (M) tm.t-sn šk3.w sw

I,404-405,c-a (L) iw.ty sr.n-sn n-f w3.t r hny

I,405,b (K) dhwty-nht pn ntr sfg irw

I,405,c (M) iw dhwty-nht pn m-dr ḫš.w

Spell 76 follows

I,397,b (L) n nqrtw bst n dhwty-nht pn in bik.w n smm.n.t(w) bstf in šš.w

The soul of this dhwty-nht will not be seized by falcons, his soul is not grasped by pigs.

I,398,a (K) n lffc bstf in skr.w

I,398,b (M) n ssw.n.t(w) bstf in hk3.w šnw.t rč

I,398-399,c-a (L) tm.y sws bst n dhwty-nht pn m sgw(t) hrš

I,399,b (K) ƙšf pr-f r k3r

I,399,c (L) ūf.n-f rč n itm.w

I,399,d (X) -

I,400,a (K) n lpr ntr hnt-f because the god comes to be while he travels south,

I,400,b (K) di+f shm dhwty-nht m hft.yw-f

I,400,c (M) iw dhwty-nht pn dr-f sn m is.w-n

I,400-401,d-a (K) iw whn.n-f s[n] m ḫw.wt-sn

I,401,b (M) dr-f sn ḫr s.wt-sn

I,401,c (K) sswn-f n.tyw im ḫr ns.wt-sn

I,402,a (K) hd-f hk3.w-sn

I,402,b (M) bhn-f šhw-sn

I,402,c (M) bhn-f ššt.w-sn

I,402,d (M) sip-f sn n q.t n sn

I,402-403,e-a (M) mi wd.t.n lpr ds-f ir.t r hft.yw

I,403,b (K) m ḫn.w m mw.t.w im.yw p.t

I,403-404,c-a (M) sislw.t-sn sm.w nw dhwty-nht

I,404,b (M) tm.t-sn šk3.w sw

I,404-405,c-a (L) iw.ty sr.n-sn n-f w3.t r hny

I,405,b (K) dhwty-nht pn ntr sfg irw

I,405,c (M) iw dhwty-nht pn m-dr ḫš.w

Spell 76 follows

I,397,b (L) n nqrtw bst n dhwty-nht pn in bik.w n smm.n.t(w) bstf in šš.w

The soul of this dhwty-nht will not be seized by falcons, his soul is not grasped by pigs.

I,398,a (K) n lffc bstf in skr.w

I,398,b (M) n ssw.n.t(w) bstf in hk3.w šnw.t rč

I,398-399,c-a (L) tm.y sws bst n dhwty-nht pn m sgw(t) hrš

I,399,b (K) ƙšf pr-f r k3r

I,399,c (L) ūf.n-f rč n itm.w

I,399,d (X) -

I,400,a (K) n lpr ntr hnt-f because the god comes to be while he travels south,

I,400,b (K) di+f shm dhwty-nht m hft.yw-f

I,400,c (M) iw dhwty-nht pn dr-f sn m is.w-n

I,400-401,d-a (K) iw whn.n-f s[n] m ḫw.wt-sn

I,401,b (M) dr-f sn ḫr s.wt-sn

I,401,c (K) sswn-f n.tyw im ḫr ns.wt-sn

I,402,a (K) hd-f hk3.w-sn

I,402,b (M) bhn-f šhw-sn

I,402,c (M) bhn-f ššt.w-sn

I,402,d (M) sip-f sn n q.t n sn

I,402-403,e-a (M) mi wd.t.n lpr ds-f ir.t r hft.yw

I,403,b (K) m ḫn.w m mw.t.w im.yw p.t

I,403-404,c-a (M) sislw.t-sn sm.w nw dhwty-nht

I,404,b (M) tm.t-sn šk3.w sw

I,404-405,c-a (L) iw.ty sr.n-sn n-f w3.t r hny

I,405,b (K) dhwty-nht pn ntr sfg irw

I,405,c (M) iw dhwty-nht pn m-dr ḫš.w

Spell 76 follows
Appendix 3.33.7.

B1C

I,314,a (X) -
I,314,b (K) spi bꜳ šw ntr ḫpr ḏsꜳ f spi is the spirit of Shu, the god who came into being (by) himself.
I,314,c (X) -
I,316,a (N) ḫpr < .n=i > ṭs.n=i m ḫꜳ .w ntr ḫpr ḏsꜳ f after I came to be and was knitted together from the body of the god who came into being (by) himself.
I,316,b (I) spi bꜳ šw spi is the spirit of Shu,
I,316,c (N) ḫpr m ḫꜳ .w ntr who came to be from the body of the god,
I,318,a (N) sfg irw invisible of shape,
I,318,b (C) ṭs.n=i m ḫꜳ .w ntr ḫpr ḏsꜳ f after I was knitted together from the body of the god who came into being (by) himself.
I,318,c (K) spi ḏr n ntr ḫpr ḏsꜳ f spi is the side of the god who came into being (by) himself,
I,320,a (R) ḫpr.n=i imꜳ f after I came into being with him.
I,320,b (H) spi gr.w=ꜳ p.t idd.w=ꜳ tꜳ spi is his silence of the sky, his beating of the land.
I,320,c (X) -
I,320-322,d-a (L) spi sr šw pr=ꜳ f m ṭh.t spi is the one who foretells him when he goes forth from the horizon,
I,322,b (D) di=i sšw.w=ꜳ r ḏr.w rn=ꜳ f while I place his guardians against whom searches for his name.
I,322,c (C) spi imy ḫḥ.w sḏm mdw ḫḥ.w It is spi who is among the chaos gods, who hears the words of the chaos gods.
I,324,a (K) spi sbb mdw ntr ḫpr ḏsꜳ f n ṭs.s.wt=ꜳ f spi is the one who dispatches the words of the god who came into being (by) himself to his multitudes.
I,324,b (I) spi sr ṭpr.w wiṣ=ꜳ f spi is the one who commanded the crew of his bark,
I,324-326,c-a (K) wsr ḏnd spi nb psḏ.t nb.(t) powerful and raging is spi, lord of the entire ennead.
I,326,b (R) iw wḥm.n=i mdw ntr.w imy.w=bšḥ ḫpr.w r-s₂=i I have repeated the words of the gods who are before and who will come into being after me.
I,326-328,c-a (D) nḏ=sn ḫpr.w=i They ask about my creation,
I,328,b (D) mḥ[t=sn wsr.w=i m wiṣ ṭs skdd ntr ḫpr ḏsꜳ f while they see my power in the great bark which the god who came into being (by) himself navigates.
I,330,a (D) ḫꜳ .n=i ḫms.n=i m-m.sn I have stood and I have sat among them.
I,330,b (D) di=i nꜳw ḫꜳ ḫpr.w=i I give splendour in accordance with my nature.
When I speak, the ennead is silent, the gods are censed.
I say to you: My creation is my own, while I question my creation from Noun.
Noun saw me while I came into being.
He did not know the place in which I came to be.
He did not see after I came to be in his sight.
I came to be and was knitted together from the body of the great god who came into being (by) himself.
He created me with his wish, he made me with his power.
He exhaled me even from his nose.
which this noble god who came to be (by) himself created,
who illuminated the sky with his beauty,
whose name the gods who navigate it do not know,
whom the sun-folk serve.
I have grown at his two feet, I came to be in his two arms.
I have ascended from his limbs.
He created me with his wish himself, he made me with his power,
before I am even born, before (I) was born.
A herbage was made for me in the fields of Asia.
spi is the one who made the thin flat cakes for you, gods.
spi is the one who causes the provisions to be plentiful,
who causes the food of Osiris to be fresh.
Those who are in Noun and in their caverns will fear him.
I have caused the food of Osiris to be plentiful and fresh,
after I came to be from the flesh of the this noble god who came to be (by) himself,
who illuminated the sky with his beauty,
who assembles the shapes of all the gods,
I,352, d  (R)  nb mAa.t xtm pr awA  the lord of truth, who locks the house of the robber,
I,354, a  (G)  dmD n=f irw.w  while the shapes are assembled for him.
I,354, b  (L)  spi nfa irw.w  spi is exhaled of shapes.
I,354, c  (R)  n m=f wi m r(A)=f n iwr=f wi  He did not birth me with his mouth, he did not conceive me with his grasp.
I,356, a  (R)  nfa.n=f wi m Sr.t=f  He has exhaled me from his nose,
I,356, b  (R)  irn=f wi m  -Hr(.y) -ib nfr=f  he made me in the centre of his beauty,
I,356, c  (L)  snA HH.w imy.w StA.w  which the chaos gods who are in mysteries rejoice,
I,356-358,d-a  (N)  sk sw wpS=f p.t m nfr=f  while he, he illuminates the sky with his beauty,
I,358, b  (N)  sar p.t nb(.t) n nTrw imy.w snS.w=sn  who causes every sky to come near for the gods who are in their gates,
I,357, e-g  (X)  -  while they are seeing his light.
I,358, c  (C)  isk sn Hr mAA sSp=f  spi is this god, who is exhaled of shapes in front of his green fields,
I,358-360,d-a  (L)  spi nTr nn nfa irw.w xnt sx.wt=f wAD.w(t)  who judges the hidden matters that are in the six-weave linen of Ra.
I,360, b  (N)  wDa-mdw m x.wt imn.(w)t t im.(w)t sis ra  I created my soul behind me,
I,360-362,c-a  (R)  iw qmA.n=i bA=i HA=i  in order to cause that he learns the knowledge for me.
I,362, b  (N)  r rdi.t rx=f rx.t n=i  I will embrace all the lands.
I,363, e  (M)  isT wi xtxt p.wt nb(.wt)  While I am throughout all the skies,
I,363, f  (N)  sxn=i tA.w nb(.w)  I will embrace all the lands.
I,363, g  (R)  ir=i wD.t n=f  I will perform the decree for him.
I,362, c  (D)  n ns.n bA=i Hr XA.t=i  My soul does not burn on my corpse,
I,362, d  (N)  n sAw.t bA=i  my soul has not yet been guarded,
I,364, a  (l)  in ir.yw a.wt nw(.t) wsir  by the guardians of the rooms of Osiris.
I,362, b  (D)  iw sT bA=i sT=f  My soul begets, he begets,
I,364-366,c-a  (R)  sTT bA=i m rmT.w imy.w iw nsrsr  my soul begets even with the people who are in the island of fire.
I,366, b  (R)  sTT=i Ds=i m nTr.wt  I myself beget with the goddesses.
I,366-368,c-a  (N)  fAA.t(w) n=i nms=i tp=l  My royal head-cloth is raised even for me upon me,
I,368, b  (R)  ip=i nms imy TpH.t=f  I allot the royal head-cloth of the one who is in his cavern.
I,368-370,c-a  (R)  in imy TpHt=f fAA n=i nms=i  It is the one who is in his cavern who raises my royal head-cloth for me.
I,371, d-i  (X)  -
I,370, b  (N)  in imy irw=f fAA saH.w=i  It is the one who is in his shape who raises my honours.
I,370-372,c-a  (D)  nHm.n=i saH.w=i n(w) imy.w TpH.wt=sn  I have taken my honours of those who are in their caverns away,
I,372, b  (R)  n sDm.n=i n HkA.w  I do not listen to magic,
I,372, c  (D)  xpr tp(y)-a.wy=f  coming into being before it.
I,372-374.d-a (N)  ḫbrs=i ṭsw n ʿnh
My clothing is the breath of life,
I,374.b (N)  pr.sn=f ḫt=f m r n itm.w
after it has gone forth behind me from the mouth of Atoum.
I,374.c (D)  ḫpr.n-i m ntr ḫpr ds=f
I came to be even from the god who came into being (by) himself,
I,375.e (X) -
I,374.d (N)  w.t.y ḫsw.w r ntr.w
alone and older than the gods.
I,377.d (X) -
I,374.d (N)  wAy iAw.w ntr.w
I came to be even from the god who came into being (by) himself,
I,376.a (L)  ṣpī dmt n-f kṣw.w p.t
ṣpī is the one who unites the heights of the sky for him,
I,376.b (L)  ṣpī ini n-f šhw=f
ṣpī is the one who brought his power for him.
I,376.c (R)  ivism.f ḫh=f n kṣ di.y m s3 wnd.wt=f
after he united his multitudes of ka which were placed in the protection of his associates.
I,378.a (R)  ḫhm.n-i sḏ.t
I have extinguished the fire,
I,378.b (N)  ṣkb[b].n-i [w]ps.t
I have cooled she who burns,
I,378.c (R)  ṣgr.n-i ḫr.t-ib ḫš.r.w=s
I have silenced she who is in her wrath,
I,378-380,d-a (R)  ṣwsw.t ṣḏ.t ssk.t ntr.w
the fiery one who separates and gathers the gods together.
I,380,b (L)  ṣpī ir nbi ns.n sḏ.t
ṣpī made the flame which the fire burned,
I,380,c (N)  n t3 n ḫh [n r=sn] r-i
the heat of the blast of their mouth is not against me.
I,380-382,d-a (H)  ṣpī ṣkdd wps.t
ṣpī is the one who conveys she who burns,
I,382,b (R)  ṣr mr ns n ḫr.t-ib ḫš.r.w=s
which made the pain of the flame of she who is in her rage,
I,382,c (N)  ṣwsw.t ṣḏ.t ssm.t ntr.w
the fiery one who separates the hair lock of the gods.
I,382-384,d-a (R)  iw dd.n n-i ḫy.t-tw=f ntr.w
Your hearts have spoken to me, gods, without (anything) going forth from your mouth,
I,384,b (N)  ḫr-nṭt ḫpr.n-i is m=f ir(.t) m试试 ḥt-kt because I have truly come to be through the doing of everything.
I,384,c (R)  ḫr pr.t m r n ntr pn ṣps ṣpī because of that which came forth from the mouth of this noble god,
I,385,a (R)  ḫpr ds=f
who came to be by himself,
I,385,b (N)  ḫwty ṣwḏ.n=f sw ḫr dd.t.n=f m r f who did not turn it back upon that which he said with his mouth,
I,385,c (I)  ṣnṭ ṣpī is ṣwṣ ḫt ḫṣ t df=f because ṣpī is Osiris (to) his limits, in accordance with that which he commands.
I,385,d (N)  ṣw.n-i twr.n-i
I was departed, I was shown respect for,
I,386,a (L)  ḫr ṣyi n-i ḫ(y).w kṣr
because those who are around the shrine come to me,
I,386,b (N)  ṣwḏ=f ʿświ t ḫz.t=f while I judge the courtiers who are around me.
I,386,c (L)  ṣr sn n-i
They made for me.
I,386,d (X) -
I,387,a (G)  ḫk=f r kṣr pr=i r kṣr r-gs ntr
I enter into the shrine, I go forth from the shrine.
In the presence of the god who came into being (by) himself.

I,387,b (R) šsp.n=i n.t tp=i
I have taken the crown of LE upon me.

I,387,c (N) iwr dš.t mšm=s n.t
The red crown will see the crown of LE.

I,388,a (N) iwr n.t i tp=i
My crown of LE is upon me,

I,388,b (R) iwr dš.t m tp n ntr hpr ds=f
while the red crown is on the head of the god who came to be by himself.

I,388,c (R) hš n.t mšm=s dš.t
‘The crown of LE rejoices when it sees the red crown.’

I,389,a (N) hwr=sn ntr.w sḏm mdw=sn
So say they, the god(s) who hears their words.

I,389,b (N) sns ntr r ntr hpr.n=i m hš.w=f
The god is friendly to the god after I came to be from his body,

I,389,c (R) Hana n.t mAn=s ntr
‘The crown of LE rejoices when it sees the red crown.’

I,390,a (R) ki.n n=i nGW.m m hny
the nGW snakes cried out for me in acclaim.

I,390,b (X) -

I,390,c (R) iwr sn n=i wš.t
They will make a road for me,

I,391,a (R) pr=i mš=i s.t m kšr
while I go forth and I see them in the shrine,

I,391,b (N) wḏc.n=i Šnw.t hž.t kšr
after I judged the courtiers who are around the shrine.

I,391,c (R) whš=i whš.y=i
I release who I should release,

I,392,a (R) sḏnh=i sḏnh.y=i
I nourished who I should nourish,

I,392,b (R) dr=i sḏb=i
I remove my restraint.

I,392,c (X) -

I,392-393,d-a (R) bw.t=i pw dš.r.w
Blood is my detestation.

I,393,b (R) wnn=i hš n b’nh
I will be together with the lord of life,

I,393-394,f-h (X) -

I,393,c (K) spi i’b n=f ḫh.w
spi is the one who unites the multitudes for him,

I,393,d (R) ts n=f Šnw.t
who ties the courtiers together for him.

I,393-394,e-a (H) spi smm n=f hš(y).w kšr=f hft
spi is the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to me.

I,398,d-e (X) -

I,394,b (N) ḳmš.n=f n=i ḫw bš=i hš=i
He has created an authoritative utterance even for me, my soul is behind me,

I,394-395,c-a (R) r rdi.t rḥš f rḥ.t.n=i
in order to cause that he knows that which I have learned.

I,395,b (R) isk wi ḫt p.wt nb(.wt)
while I am throughout all the skies,

I,395,c (R) ḫns=i tš.w nb(.w)
while I travel all the lands.

I,395,d (N) ir=i wḏ.t=f n=i
I will do that which he commands to me.

I,395,e (N) n ns.n=f bš=i
It does not burn, my soul,

I,396,a (N) ḫr hš.t=i
because of my foulness.

I,396,b (R) n sšw.n.t(w) bš=i in ir.yw ḫ̣ t.w
My soul is not guarded by the guardians of the limbs of Osiris.
I,396, c (L) $bz.k \ n.k \ slm.k \ n.k \ h3.t-k \ n.k$ 'You possess your soul, you possess your power, you possess your foulness.'

I,397, a (R) i in hpr $\text{ds-f} \ r-i$ which is said by the one who came to be by himself to me.

I,397, b (I) $n \ njdr.tw \ bz-i \ in \ \text{hk}z.w \ n \ \text{snw.t}$ My soul will not be grasped by the magic of the courtiers of Re, my soul will not pass in silence, my soul will not be seized by falcons, my soul is not grasped by pigs.

I,398, a (R) r in xpr $\text{Ds=f}$ which is said by the one who came to be by himself to me.

I,398, b (D) $n \ ss(w).n-tw \ bz-i \ in \ \text{hksw} \ n \ \text{snw.t}$ My soul will not be grasped by the earth gods, my soul is not guarded by the magic of the courtiers of Re.

I,398-399, c-a (N) tm.y sw$A$ bz-i m sgw.t hr=sn My soul will not pass in astonishment upon them,

I,399, b (L) $\text{it.t.n-f} \ hr.t-i \ n(.t) \ skr.w \ n(.w)$ while it enters into the shrine, after it went forth away from the shrine of your sanctuary of Sokar, towards the shrine.

I,400, a (R) $n \ hpr.n=i \ lnnt-f$ because I came to be in front of it,

I,400, b (N) $\text{di-f} \ slm=i \ m \ hft.yw=i \ imy.w \ p.t \ ts$ while it places my power with my enemies who are in the sky and land.

I,400, c (N) $\text{iw=i} \ r \ dr \ sn \ n \ is.w=sn$ I will drive them from their tombs.

I,400-401, d-a (R) $\text{iw} \ whn.n-i \ sn \ m \ hw.wt=sn$ I have thrown them down from their mansions,

I,401, b (N) $\text{dr=i} \ sn \ im \ hr \ ns.wt=sn$ while I expel them there upon their seats,

I,401, c (N) $\text{sswn=i} \ n.tyw \ im \ hr \ ns.wt=sn$ while I destroy those who are there upon their thrones,

I,402, a (R) $\text{hd=i} \ k3.w=sn$ while I destroy their essences,

I,402, b (R) $\text{bh=n-i} \ slw=sn$ while I cut of their power,

I,402, c (K) $\text{bh=n-i} \ s^3h.w=sn$ while I cut of their honours.

I,402, d (N) $\text{ip=i} \ sn \ n \ d.t \ n(.t) \ swn$ I allot them even to an eternity of suffering,

I,402-403, e-a (R) $\text{mi} \ wd.t.n \ hpr \ ds-f \ ir.t \ r \ hft.yw=i$ according to that which the one who came to be by himself commanded which should be done to my enemies,

I,403, b (L) $m \ \text{rn}h.w \ m \ mwt.w \ im.yw \ p.t \ ts$ with the living, with the dead, who are in the sky and land,

I,403-404, c-a (K) $\text{sp}t \ w=sn \ imy.w \ sm.w=ii \ m \ slh.t-i$ they who damage those which are in my plants, in my field,

I,404, b (R) tm.t-sn $\text{sk}z.w \ wi$ they who will not exalt me,

I,404-405, c-a (R) iw.ty sr.n-sn $n-i \ ws.t \ r \ hny$ they who did not show me the road to the bark of acclamation.

I,405, b (L) $\text{sp}i \ ntr \ sfg \ irw.w$ $\text{spi}$ is the god who is hidden of shapes.

I,405, c (R) $\text{iw=i} \ m-dr \ islh.w$ I am with the sunshine god.

Spell 76 follows
**Amino-acid code**

-K-NINNCKRH-LDCIKRDDDDDRNNMRC-RRMRRRNRNRNDRRKKKRNRDRDGLRRLRNN---
CLRRNMNRDNDRRNRR-----NDRDNND-N-LLRRRRLNHRRRNRRRINLNL-GRNNRRNN-R-RRRRRR-RR-------
-KRH--NRRRNNNRLRIRDNL-RNNRNRRKNRNLKRRLR

**Appendix 3.33.8. B2L**

1,314,a  (X)  -  
1,314,b  (L)  *ink sw ntr hrpr dsf*  I am Shu, the god who came into being (by) himself,
1,314,c  (X)  -  

1,316,a  (N)  *hrpr < .n=i > ts.n-i m hr. w ntr hrpr dsf*  after I came to be and was knitted together from the body of the god who came into being (by) himself.
1,316,b  (H)  *ink bq sw*  I am the spirit of Shu,
1,316, c  (N)  *hrpr m hr. w ntr*  who came to be from the body of the god, invisible of shapes,
1,318,a  (R)  *sfg irw.w*  
1,318,b  (C)  *ts.n-i m hr. w ntr hrpr dsf*  after I was knitted together from the body of the god who came into being (by) himself.
1,318,c  (L)  *ink qtr n ntr hrpr dsf*  I am the side of the god who came into being (by) himself,
1,320,a  (R)  *hrpr n-i im= f*  after I came into being with him.
1,320,b  (G)  *ink gr.w < sf > pt idd.w= f t3*  I am his silence of the sky, his beating of the land.
1,320,c  (X)  -  

1,320-322,d-a  (R)  *ink sr sw pr= f m sh.t*  I am the one who foretells him when he goes forth from the horizon, while I place his protection against whom searches for his name.
1,322,b  (I)  *di=i ssw= f n df.r.w rnf= f*  I am the one who is among the chaos gods, who hears the words of the chaos gods.
1,322,c  (R)  *ink imy hhh.w sdm mdw hhh.w*  I am the one who is among the chaos gods, who hears the words of the chaos gods.
1,324,a  (R)  *ink sbb mdw ntr hrpr ds= f n skys. wt= f*  I am the one who dispatches the words of the god who came into being (by) himself to his multitudes.
1,324,b  (N)  *ink sr spr.w wi3= f*  I am the one who commands the crew of his bark, powerful and raging. I am the lord of the entire ennead.
1,324-326,c-a  (L)  *wsr qnd ink nb psd.t nb(t)*  I have repeated the words of the gods who are before and who will come into being after me. They ask about my creation, while they see my power in the great bark which the god who came into being (by) himself navigates.
1,326,b  (R)  *iwh wnh.n-i mmdw ntr. w imy.w-bzh hrpr. w r-sz= i*  I have repeated the words of the gods who are before and who will come into being after me. They ask about my creation, while they see my power in the great bark which the god who came into being (by) himself navigates.
1,326-328,c-a  (D)  *nq= sn hrpr. wi= i*  
1,328,b  (D)  *m3= sn wsr.w= i m wi3 =3 skdd ntr hrpr ds= f*  
1,330,a  (D)  *hr< .n=i > hms.n-i m-m= sn*  I have stood and I have sat among them, while I give splendour in accordance with my...
When I speak, the ennead is silent, nature.

I say to you: My creation is my own,

I did not see after I came to be in his sight.

He creates me even as his wish, after he has made me with his power.

I have grown at his two feet, I came to be in his two arms.

I have ascended from his limbs.

He created me with his wish himself, he made me with his power,

I am the one who is exhaled of shape,

He creates me even as his wish, after he has made me with his power.

He exhaled me even from his nose.

I am the one who is exhaled of shape,

He creates me even as his wish, after he has made me with his power.

He exhaled me even from his nose.

I am the one who is exhaled of shape,
I,352, c (C)  
\[dmd \text{ irw njr nb}\]  
who assembles the shape of every god,

I,352, d (R)  
\[nb ms^3.t \text{ Het pr } \text{w3}\]  
the lord of truth who locks the house of the robber,

I,354, a (E)  
\[di dm\text{ nd jrw nw}\]  
who caused that my shapes are assembled for him.

I,354, b (D)  
\[ink nf3 \text{ irw w}\]  
I am exhaled of shapes.

I,354, c (R)  
\[n mj mhr(y)-ib nfr-f\]  
which he made in the centre of his beauty,

I,356, a (R)  
\[nfs, njf wi m sh.t-f\]  
He has exhaled me from his nose,

I,356, b (L)  
\[im(y).w \text{ stz w}\]  
which those who are in mysteries rejoice,

I,356-358, d-a (D)  
\[sk sw wp-f pt m nfr-f\]  
while he, he opens the sky with his beauty,

I,358, b (N)  
\[sr pt nb n njr.w imy.w\]  
who causes the sky of the lord of the gods who are in their gates to come near,

I,358-360, d-a (I)  
\[ink nn njr-f \text{ irw hnt y stbw-t}\]  
I am this god for him, the shape which is in front of his green fields,

I,360, b (N)  
\[wq=f-mdw m hwt imn.(w)t\]  
who judges the hidden matters that are in the six-weave linen of Ra.

I,360-362, c-a (R)  
\[iw kmz.n-i bs=i hs=I\]  
I created my soul behind me,

I,362, b (N)  
\[rd.l t rh-f rh.t n=i\]  
in order to cause that he learns the knowledge for me.

I,363, e-g (X)  
-  

I,363, c (C)  
\[sk sn hr mss ss=f\]  
while they are seeing his light.

I,363-360, d-a (I)  
\[ink nn njr-f \text{ irw hnt y stbw-t}\]  
I am this god for him, the shape which is in front of his green fields,

I,364, a (M)  
\[in yr y \text{w wt wsi}\]  
by the guard of the rooms of Osiris.

I,364, b (D)  
\[iw st bs=i st-f\]  
My soul begets, he begets,

I,364-366, c-a (R)  
\[sft bs=i m rmt.w imy.w iw\]  
my soul begets even with the people who are in the island of fire.

I,366, b (R)  
\[sft=i ds=i m njr.wt\]  
I myself beget with the goddesses.

I,366-368, c-a (N)  
\[fsz.(w) ni nms-i tp-i\]  
My royal head-cloth is raised even for me upon me.

I,368, b (R)  
\[ip-i nms imy tph.t-f\]  
I allot the royal head-cloth of the one who is in his cavern.

I,368-370, c-a (H)  
\[in imy tph.t-f fsz ni nms-f\]  
It is the one who is in his cavern who raises his royal head-cloth for me.

I,371, d-i (X)  
-  

I,370, b (N)  
\[in imy irw=f fsz s'hw.wt\]  
It is the one who is in his shape who raises my honours.

I,370-372, c-a (C)  
\[nhm.n-i s'hw.w \text{n w imy w}\]  
I have taken the honours of those who are in their caverns away,

I,372, b (R)  
\[ns dm-n-i n qsz.w\]  
I do not listen to magic,
I,372,c (K) hpr tp(y)-.wy coming into being before.
I,372-374,d-a (N) hhs=i į₃w n ₄nh My clothing is the breath of life,
I,374,b (N) pr.n=₃ h₃=₃ m r n itm.w after it has gone forth behind me from the mouth of Atoum.
I,374,c (D) hpr.n=₁ m nṯr hpr ḏs=f I came to be even from the god who came into being (by) himself,
I,375,e (X) -
I,374,d (K) w₆.y sms.w r nṯr.w alone and older than the gods.
I,377,d (X) -
I,376,a (I) ink dmḏ=f k₃₃.w p.t I am the one who unites with the heights of the sky.
I,376,b (R) ink ini n=দ shw=f I am the one who brought his power for him,
I,376,c (R) iʰb.n=₄ ḥḥ=₄ n k₃ dī.w m s₃ wḏ.wt=f after he united his multitudes of ka which were placed in the protection of his associates.
I,378,a (R) ʿḥm.n=₁ sḏ.t I have extinguished the fire,
I,378,b (N) škbḥ.n=₁ wps.t I have cooled she who burns,
I,378,c (R) sgr.n=₁ ḫṛ.t-ib ḏšr.w=s I have silenced she who is in her wrath,
I,378-380,d-a (R) w₃w₃.t wḏ.c.t sšk.t nṯr.w the fiery one who separates and gathers the gods together.
I,380,b (I) ink ir nbi ns sḏ.t I am the one who made the flame which the fire burns,
I,380,c (N) n t₃ n ḫḥ n r=sṇ r=₁ the heat of the blast of their mouth is not against me.
I,380-382,d-a (G) ink škdd wps.t I am the one who conveys she who burns,
I,382,b (R) ir mr ns n ḫṛ.t-ib ḏšr.w=s which made the pain of the flame of she who is in her rage,
I,382,c (N) w₃w₃.t wḏ.t ssm.t nṯr.w the fiery one who separates the hair lock of the gods.
I,382-384,d-a (R) iw dd.n n=₁ ḫḥ.tyw=t₃ nṯr.w n pr.t m r=t₃ Your hearts have spoken to me, gods, without (anything) going forth from your mouth,
I,384,b (N) ḫṛ-nṯt hpr.n=₁ is m₃ ir.(t) mi-ķd because I have truly come to be through the doing of everything,
I,384,c (R) ḫṛ pr.t m r n nṯr pn šps because of that which came forth from the mouth of this noble god,
I,385,a (R) hpr ḏs=f who came to be by himself,
I,385,b (N) iwty wḏb.n=₁ sw ḥṛ ḏd.t.n=₁ m r=f who did not turn it back upon that which he said with his mouth,
I,385,c (H) nṯt ink is ir ḏr=f hft wḏ=f because I am the one who has done its entirety in accordance with that which he commands.
I,385,d (N) rw.(n=₁) twr.n=₁ I was departed, I was shown respect for,
I,386,a (N) ḥṛ ṣnd n=₁ ḫḥ(y).w k₃r because those who are around the shrine fear me,
I,386,b (N) wḏ=f=₁ ṣnw.t ḫḥ.t=₁ while I judge the courtiers who are around me.
I,386,c (R) ir=ṣn n=₁ w₂.t They made a road for me.
I enter and I go forth to the shrine in the presence of the god who came into being (by) himself.

I have taken the crown of LE upon me.

The red crown will see the crown of LE.

The red crown is on the head of the god who came to be by himself.

‘The crown of LE rejoices when it sees the red crown.’

So say they, the god(s) who hears their words.

The god is friendly to the god after I came to be from his body,

after they saw him,

They will make a road for me,

when I go forth, which they will see from the shrine,

after I judged the courtiers who are around the shrine,

I release who I should release,

I nourished who I should nourish,

I remove my restraint.

Blood is my detestation.

I will be together with the lord of life.

I am the one who unites the multitudes for him, who ties the courtiers together for him.

I am the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to me.

He has created an authoritative utterance for me, my soul is behind me,

in order to cause that he knows that which I have learned,

while I am throughout all the skies,

while I travel all the lands.

I will do that which he commands to me.

It does not burn, my soul,

because of foulness.
My soul is not guarded by the guardian of the limbs of Osiris.

‘You possess your soul and your foulness.’ which is said by the one who came to be by himself to me.

My soul will not be seized by falcons, my soul is not grasped by pigs.

My soul will not be grasped by the earth gods,

My soul is not guarded by the magic of the courtiers of Re.

My soul will not pass in astonishment upon them,

while it enters and after he went forth to the gate of the shrine of your sanctuary of Sokar, towards the shrine, after it has taken my possessions of the earth gods of Atoum,

because I came to be in front of it,

while it places my power with my enemies who are in the sky and land.

I will drive them from their tombs.

I have thrown them down from their mansions, while I expel them there upon their seats.

I will destroy those who are there upon their thrones,

while I destroy their essences, while I cut of their power and honours.

I allot them even to an eternity of suffering, according to that which the one who came to be by himself commanded which should be done to my enemies,

with the living and the dead, who are in the sky, who are in the land,

they who damage my plants in my fields,

they who will not exalt me,

they who did not show me the road to the bark of acclamation.

I am the god, hidden of shapes.

I am with the sunshine god.

Spell 76 follows
Appendix 3.33.9. B1P

I,314,a  (X)  -  This spi is the spirit of Shu, the god who came into being (by) himself.
I,314,b  (D)  spi pn bs šw ntr ḫpr ḏs=f  who came to be from the body of the god who came into being (by) himself.
I,314,c  (X)  -  after I came to be and was knitted together from the body of the god who came into being (by) himself.
I,316,a  (N)  ḫpr < .ni > ṭs.n=ni m ḫ. ḫr ntr ḫpr ḏs=f  This spi is the side of the god who came into being (by) himself.
I,316,b  (N)  spi pn bs šw  This spi is the spirit of Shu,
I,316,c  (N)  ḫpr m ḫ. ḫr ntr  who came to be from the body of the god, invisible of shape,
I,318,a  (N)  sfg irw  after I was knitted together from the body of the god who came into being (by) himself.
I,318,b  (C)  ṭs.n=ni m ḫ. ḫr ntr ḫpr ḏs=f  This spi is the spirit of Shu, who came to be from the body of the god who came into being (by) himself, invisible of shape,
I,318,c  (I)  spi pn ġr n ntr ḫpr ḏs=f  after I came into being with him.
I,320,a  (R)  ḫpr.n=ni im=f  This spi is the side of the god who came into being (by) himself,
I,320,b  (E)  spi pn gr.w < .fi > p.t idd.w=f is  This spi is his silence of the sky, his beating of the land.
I,320,c  (X)  -  This spi is the one who foretells him when he goes forth from the horizon,
I,320-322,d-a  (N)  spi pn sr sw pr=f m śh.t  while I place his guardians against whom searches for his name.
I,322,a  (D)  di=i ss.w.f r ġr.r w mn=f  It is this spi who is among the chaos gods, who hears the words of the chaos gods.
I,322,b  (D)  spi pn imy ġh.w sḏm mdw ġh.w  This spi is the one who dispatches the words of the god who came into being (by) himself to his multitudes.
I,322,c  (D)  spi pn iny ġh.w sḏm mdw ġh.w  This spi is the one who dispatches the words of the god who came into being (by) himself to his multitudes.
I,324,a  (D)  spi pn sbb mdw ntr ḫpr ḏs=f n ʿšž.wt=f
I,324,b  (D)  spi pn srr ʿpr.w wiž=f
I,324-326,c-a  (D)  wsr ġnd spi pn r psḏ.t nb(.t)
I,326,b  (R)  iw ʾḥm.n=ni mdw ntr.w ʾḥm.w=bsḥ ḫpr.w r sšt-i  More powerful and raging is this spi than any ennead.
I,326-328,c-a  (D)  nd=sn ḫpr.w=i
I,328,b  (D)  mšš=sn wsrd.w=i m wiž ʿšt skdd ntr ḫpr ḏs=f
I,330,a  (D)  ḫr < .ni > ḫms.n=ni m-m sn
I,330,b  (D)  di=i nfr ḫt ḫpr.w=i  I have stood and I have sat among them, while I give splendour in accordance with my
I, 330, c  (D)  \( \delta d = i \) gr psd.t  

When I speak, the ennead is silent,

I, 332, a  (R)  idy ntr.w  

the gods are censed.

I, 332, b  (N)  \( \delta d = i \) n-tn hpr.w-i ds-i  

I say to you: My creation is my own,

I, 332, c  (N)  nd-i hpr.w-i m nw.t  

while I question my creation from Nut.

I, 334, a  (K)  m3.n wi nw.t hpr.kwi  

Nut saw me while I came into being.

I, 334, b  (R)  dw bn nw.t hpr.n-i im  

He did not know the place in which I came to be.

I, 334, c  (N)  n m3-f hpr.n-i m hr-f  

He did not see after I came to be in his sight.

I, 336, a  (K)  mA.n wi nw.t xpr.kwi  

Nut saw me while I came into being.

I, 336, b  (R)  n rx=f bw xpr.n=i im  

He did not see after I came to be in his sight.

I, 336, c  (N)  mA=f xpr.n=i m Hr=f  

He did not see after I came to be in his sight.

I, 338, a  (R)  qmA=f wi m ib=f iri.n=f wi m  

He creates me even as his wish, after he has made me with his power.

I, 338, b  (R)  wpS p.t m nfr=f  

who illuminated the sky with his beauty,

I, 338, c  (R)  dmD irw.w ntr.w  

who unites the shapes of the gods,

I, 338-340, d-a  (R)  km3.n ntr pn ſpS hpr ds=f  

which this noble god who came to be (by) himself created,

I, 340, b  (R)  wpS p.t m nfr=f  

who illuminated the sky with his beauty,

I, 340, c  (R)  dmd irw.w ntr.w  

who unites the shapes of the gods,

I, 340, d  (N)  iwty rḥ ntr.w škdd.w sw ſn=f  

whose name the gods who navigate it do not know,

I, 342, a  (R)  šms.w ḫmm.t  

whom the sun-folk serve.

I, 342, b  (R)  rd.n-i m rd.wy=f(y) hpr.n-i m  

who has grown at his two feet, I came to be in his two arms.

I, 342, c  (R)  šw.n-i m ġt=t  

I have ascended from his limbs.

I, 344, a-b  (N)  km3.n-f wi m ib-f ds=f ir.n-f  

He created me with his wish himself, he made me with his power,

I, 344, c  (D)  n ms.n.t(w)i is n ms.yt  

before I am even born, before (I) was born.

I, 344-346, d-a  (R)  ir.n.t(w) n=i smw m šš.wt ſt  

A herbage was made for me in the fields of Asia.

I, 346, b  (D)  spn pn iri psk.w n=tn ntr.w  

This spš is the one who made the thin flat cakes for you, gods.

I, 346-348, c-a  (N)  spn <ḥr(y)>-ib dbn-f n nb  

This spš is the one in the midst of his circle for Shu, the lord of the green fields in the Netherworld.

I, 348, b  (N)  ī ḫm.w nw  

O Atoum and Noun.

I, 348, c  (N)  spn štp dfšw  

This spš is the one who causes the provisions to be plentiful,

I, 348, d  (M)  šwšd ḫc.w n(.w) wšr  

who causes the body of Osiris to be green.

I, 348-350, e-a  (K)  šnw n=f imy.w nw.t krr.wt sn  

Those who are in Nout and in their caverns will fear him.

I, 350, b  (R)  štp <n-i> šwšd.n-i dfšw hw  

I have caused the provisions and the food of Osiris to be plentiful and fresh,

I, 350-352, c-a  (D)  hpr.n-i m ḫc.w ntr pn ſpS hpr ds=f  

after I came to be from the flesh of the this noble god who came to be (by) himself,

I, 352, b  (L)  wpš šš.t m nfr-f  

who illuminates the horizon with his beauty,
I,352,c (C) ḏmd īrw nḥr nb who assembles the shape of every god,  
I,352,d (R) nb mš.t ḥṯm pr ẖw3 the lord of truth who locks the house of the robber,  
I,354,a (R) ḏaits ṭ irw-=i who caused that my shape is assembled for him.  
I,354,b (N) ṣpri ṭn rāwA This ṣpri is exhaled of shape.  
I,354,c (I) n mš <фт> īrw-=f wi m ṭ(фт)=-f wi He did not birth and conceive me with his mouth, me with his grasp  
I,356,a (R) nfts n=-f wi m št.tr-f He has exhaled me from his nose,  
I,356,b (R) ir.n=-f wi m-ḥr(.y)-ib nfr=-f he made me in the centre of his beauty,  
I,356,c (N) snr ṭm yšt w which those who are in mysteries rejoice,  
I,356-358,d-a (D) sk šw wp-f p.t m nfr=-f while he, he opens the sky with his beauty,  
I,358,b (N) ñp t nb(.t) n nṯrw ṭm w snš w=sn who causes every sky to come near for the gods who are in their gates,  
I,358-360,e-g (X) -  
I,358,c (C) sk šn hr ms3 ssʾp-f while they are seeing his light.  
I,358-360,d-a (H) ṣpri pn nn nṯr nfts īrw ḥnt This ṣpri is this god, who is exhaled of shape in front of his green fields,  
I,360,b (N) wḏ-mdw m ṭḥw.wm nn(w) šš. ṭw.(t) who judges the hidden matters that are in the six-weave linen of Re,  
I,360-362,c-a (R) īw kmš n=š b=š i ḥāš=i I created my soul behind me,  
I,362,b (N) r ṭrdi.t ṭḥ-f ṭḥ.t n=š in order to cause that he learns the knowledge for me.  
I,363,e (N) šš=i ḥḥt p.wt nb(.wt) While I am throughout all the skies,  
I,363,f (N) šḥnt=i ṭš.w nb(.w) I will embrace all the lands,  
I,363,g (R) ṭr=i ṭḏ.t n=-f I will perform the decree for him.  
I,362,c (D) n ns.n bš=i ḥr šš.t=i My soul does not burn on my corpse.  
I,362,d (R) n sšw n.t(w) bš=i My soul is not guarded,  
I,364,a (K) in ir.yw p.t wsir by the guards of the sky of Osiris.  
I,364,b (D) īw šš bš=i šš=f My soul begets, he begets,  
I,364-366,c-a (R) ššš bš=i m rmš.w ṭm y wi ṭnšššš my soul begets even with the people who are in the island of fire.  
I,366,b (R) ššš=i ḫšš=i m nṯr.wt I myself beget with the goddesses.  
I,366-368,c-a (N) ſšš. t(w) n=š nms=i ṭpš=i My royal head-cloth is raised even for me upon me.  
I,368,b (R) ṭpš=i nms ṭm ṭpš.t=f I allot the royal head-cloth of the one who is in his cavern.  
I,368-370,c-a (R) in ṭm ṭpš.t=f ſšš n=š nms=i It is the one who is in his cavern who raises my royal head-cloth for me.  
I,371,d-i (X) -  
I,370,b (N) in ṭm irw.f ſšš šḥ w=š It is the one who is in his shape who raises my honours.  
I,370-372,c-a (C) nṣm n=š šḥ.w w ṭm y wi ṭḥ.w.w=š I have taken the honours of those who are in their caverns away,  
I,372,b (R) n sḏm n=š ḫšš.w I do not listen to magic,
I,372.c (D) hpr tp(y)-$ wy=f coming into being before it.
I,372-374.d-a (N) hbs=i $w n $nh My clothing is the breath of life,
I,374.b (M) prr.n=f $z=i m r n im.t.w it has gone forth behind me from the mouth of Atoum.
I,374.c (D) hpr.n=i m ntr hpr st{i= f st(y)i=t-f I came to be even from the god who came into being, while he ejaculated his seed.
I,375.e (X) -
I,374,d (N) w$.y $sw.w r ntr.w alone and older than the gods.
I,377.d (X) -
I,376,a (N) spi pn dm$f ksw.w.p.t This spi is the one who he unites with the heights of the sky.
I,376,c (N) spi pn ini n=f $hw=f This spi is the one who brought his power for him,
I,376,c (R) i$ b.n-f $h-f n k3 $l.w m $s$ wd$.w.t=f after he united his multitudes of ka which were placed in the protection of his associates.
I,378,a (R) $hm.n=i $d.t I have extinguished the fire,
I,378,b (N) skbb.n=i $ws$ t I have cooled she who burns,
I,378,c (R) sgr.in=i hr(t)-ib dsw.r $w=s then I silenced she who is in her wrath,
I,378-380,d-a (M) wsw.f $w=f s$k.t m s$h ntr.w the fiery one who separates and gathers together in the shrine of the gods.
I,380,b (N) spi pn ir nbi ns $sd.t This spi is the one who made the flame which the fire burns,
I,380,c (N) n t$ n h$h n r$sn r$i the heat of the blast of their mouth is not against me.
I,380-382,d-a (N) spi pn skdd $w$s.t This spi is the one who conveys she who burns, which made the pain of the flame of she who is in her rage,
I,382,b (R) ir mr ns n hr.t-ib dsw.r $w=s wsw.f $w.t s$sm.t ntr.w the fiery one who separates the hair lock of the gods.
I,382-384,d-a (R) iw qd.n=i h$tyw=$tn ntr.w n pr.t m r=tn Your hearts have spoken to me, gods, without (anything) going forth from your mouth,
I,384,b (N) hr-nnt hpr.n=i is m=$ ir(t)-$ mi= $d$ because I have truly come to be through the doing of everything,
I,384,c (R) hr pr.t m r n ntr pn $ps because of that which came forth from the mouth of this noble god,
I,385,a (R) hpr ds=f who came to be by himself,
I,385,b (N) ivty wdb.n=f sw hr qd.t.n=f m r$f who did not turn it back upon that which he said with his mouth,
I,385,c (N) ntt spi pn is $w$ir pr=f hft $w=f because this spi is truly Osiris, while he goes forth in accordance with that which he commands.
I,385,d (N) rw.(n-i) twr.n=i I was departed, I was shown respect for,
I,386,a (N) dr sn=f n=i h$z(y).w ks$r because those who are around the shrine fear me,
I judge the courtiers who are around me.

They made a road for me.

I enter and I go forth to the shrine in the presence of the god who came into being (by) himself.

I have taken the crown of LE upon me.

The red crown will see the crown of LE.

The red crown is on the head of the god who came to be by himself.

‘The crown of LE rejoices when it sees the red crown.’

So say they, the god(s) who hears their words.

The god is friendly to the god after I came to be from his body,

after they saw him,

the nsw snakes cried out for me in acclaim.

They will make a road for me,

when I go forth, which they will see from the shrine,

after I judged the courtiers who are around the shrine.

I release who I should release,

I nourished who I should nourish,

I remove my restraint.

Blood is my detestation.

I will be together with the lord of life.

This spi is the one who unites the multitudes for him,

who ties the courtiers together for him.

This spi is the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to me.

He has created an authoritative utterance for me, my soul is behind me,

while I am throughout all the skies

while I travel all the lands.
I will do that which he commands to me.

It does not burn, my soul, because of my foulness.

My soul was not guarded by the guardians of the limbs of Osiris.

‘You possess your soul, power and foulness.’

which is said by the one who came to be by himself to me.

My soul will not be seized by falcons, my soul is not grasped by pigs.

My soul will not be grasped by the earth gods, while I expel them there upon their seats,

I am with the sunshine god.

This spi is the god who is hidden of shapes.

I am with the sunshine god.

Spell 76 follows.
### Appendix 3.33.10. B6C

<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,314.a</td>
<td>(X) -</td>
</tr>
<tr>
<td>1,314.b</td>
<td>(D) 'हं-न्हत' pn b3 šw ntr hpr ds-f</td>
</tr>
<tr>
<td>1,314.c</td>
<td>(M) 'हं-न्हत' pn ḫhwty 'हं-न्हत' pn šw [..]</td>
</tr>
<tr>
<td>1,316.a</td>
<td>(H) hpr.n 'हं-न्हत' pn m h'.w n.(w) ntr hpr ds-f</td>
</tr>
<tr>
<td>1,316.b</td>
<td>(G) 'हं-न्हत' pn b3</td>
</tr>
<tr>
<td>1,316.c</td>
<td>(R) hpr.n 'हं-न्हत' pn m h'.w n.(w) ntr</td>
</tr>
<tr>
<td>1,318.a</td>
<td>(N) sfq irw</td>
</tr>
<tr>
<td>1,318.b</td>
<td>(D) ḫ.n 'हं-न्हत' pn m h'.w n.(w) ntr hpr ds-f</td>
</tr>
<tr>
<td>1,318.c</td>
<td>(D) 'हं-न्हत' pn imy dr n ntr [hpr] ds-f</td>
</tr>
<tr>
<td>1,320.a</td>
<td>(N) hpr.n 'हं-न्हत' pn im-f</td>
</tr>
<tr>
<td>1,320.b</td>
<td>(Q) 'हं-न्हत' pn sgr sid n-f p.t ts</td>
</tr>
<tr>
<td>1,320.c</td>
<td>(X) -</td>
</tr>
<tr>
<td>1,320-322,d-a</td>
<td>(N) 'हं-न्हत' pn sr sw pr-f [m šh.t]</td>
</tr>
<tr>
<td>1,322.b</td>
<td>(N) di 'हं-न्हत' pn nrw-f n ḏf.r.w r&lt;n&gt; -sf</td>
</tr>
<tr>
<td>1,322.c</td>
<td>(M) 'हं-न्हत' pn imy hḥ.w sḏm ḫrw</td>
</tr>
<tr>
<td>1,324.a</td>
<td>(D) 'हं-न्हत.t' [pn] sḥb mdw ntr hpr ds-f n šš. wi-f</td>
</tr>
<tr>
<td>1,324.b</td>
<td>(E) 'हं-न्हत' pn sr ḫpr.w wi-ṣ-f</td>
</tr>
<tr>
<td>1,324-326,c-a</td>
<td>(D) wsr ḫnd 'हं-न्हत' pn r psd.t nb.t</td>
</tr>
<tr>
<td>1,326.b</td>
<td>(N) iw whm.[n] 'हं-न्हत' pn mdw ntr.w imy.w-bšḥ [hpr.w] r-sṣ-f</td>
</tr>
<tr>
<td>1,326-328,c-a</td>
<td>(K) is nd-sn hpr.w nw 'हं-न्हत' pn m-c nw</td>
</tr>
</tbody>
</table>
Those who are in their caverns will fear him. who causes the food of Osiris to be fresh provisions to be plentiful, This the lord of the green This for you, gods. It is this This who opened the sky with his beauty, himself created This he created this with his wish, he made this with his power. whom the powerful ones who navigate it do not know, who his name knows, whom the sun-folk serve. This grew even at his two feet, with his power, This is not born, it is she who was born. after a herbage was made for this in the field. It is this who made the thin flat cakes for you, gods. This is the one in the midst of his circle, the lord of the green fields in the Netherworld, O Atoum and Noun. This is the one who causes the provisions to be plentiful, who causes the food of Osiris to be fresh. Those who are in their caverns will fear him.
\( \text{This 'h3-nht} \) has caused the provisions and/of Shu to be plentiful and fresh for Osiris, after this 'h3-nht came to be from the flesh of this noble god who came to be (by) himself, who opened the sky with his beauty, who assembles the shape of every god, the lord of truth who locks the house of the robber, who caused that the shape is assembled for him.

This 'h3-nht is exhaled of shape.

He did not birth and conceive this 'h3-nht with his mouth and his grasp.

He caused that this 'h3-nht is exhaled from his nostril,

after he made this 'h3-nht in the centre of his beauty,

which those who are in mysteries acclaim,

while he, he has opened the sky with his beauty,

who ascends the sky for the lord of the gods who are in their gates,

while they are seeing his light.

This 'h3-nht is the god, exhaled of shape in front of the green field,

who judges the hidden matters that are in the six-weave linen of Re.

This 'h3-nht created his soul behind him.

it does not burn upon the corpse of this 'h3-nht.

the soul of this 'h3-nht is not guarded,

by the guards of the gates of Osiris.

After 'h3-nht has begotten, his soul begets

the soul of this 'h3-nht begets with the people who are in the island of fire.

This 'h3-nht himself begets with the goddess.

This 'h3-nht raises his royal head-cloth even upon him.

It is allotted, the royal head-cloth of this 'h3-nht, to the one who is in his cavern.

It is the one who is in his cavern who raises the royal head-cloth of this 'h3-nht for this 'h3-nht.
honours of this $\text{h3-nht}$. The honours of those who are in their caverns are taken away,

this $\text{h3-nht}$ did not listen, while his two arms come into being.

The honours of those who are in their caverns are taken away, its name is behind this $\text{h3-nht}$ in the mouth of Atoum.

This $\text{h3-nht}$ came to be even from the god who came into being (by) himself, alone and older than the gods.

This $\text{h3-nht}$ is the one who unites for him the height of that which this $\text{h3-nht}$ has divided, who brought his power for this $\text{h3-nht}$, after this $\text{h3-nht}$ united his multitudes of ka which were placed in the protection of his associates for him.

This $\text{h3-nht}$ has extinguished, who cools she who burns, the fiery one.

This $\text{h3-nht}$ has silenced even the one who is upon your wrath.

Amino-acid code

Appendix 3.33.11. B7C

My royal head-cloth is raised even for me upon me.

I allot the royal head-cloth of the one who is in his cavern.

It is the one who is in his cavern who raises my royal head-cloth for me.

it is the one who is in his shape who raises my honours.

I have taken the honours away,
of those who are on top of his two arms.

My clothing is the breath of life,

after it has gone forth behind me from the mouth of Atoum.

I came to be even from the god who came into being (by) himself,

alone and older than the gods.

This dhwyty-htp is the one who unites the heights of the sky for him,

I am the one who brought his power for him,

I have silenced she who is in her wrath,

the fiery one who separates and gathers the gods together.

This dhwyty-htp is the one who made the flame which the fire burns,

the heat of the blast of their mouth is not against me.

This dhwyty-htp is the one who conveys she who burns,

which made the pain of the flame of she who is in her rage,

the fiery one who separates the hair lock of the gods.

Your hearts have spoken to me, gods, without anything going forth from your mouth,

because I have truly come to be through the doing of everything,

who came to be by himself,

who did not turn it back upon that which he said with his mouth,

because this dhwyty-htp is truly Osiris (to) his limit, in accordance with that which he commands.

I was departed, I was shown respect for,

because those who are around the shrine fear me,

while I judge the courtiers who are around me.

They made a road for me.
I enter and I go forth to the shrine in the presence of the god who came into being (by) himself.

I have taken the crown of LE upon me,

The red crown will see the crown of LE.

My crown of LE is upon me.

The red crown is on the head of the god who came to be by himself.

'The crown of LE rejoices when it sees the red crown.'

So say they, the god(s) who hears their words.

The god is friendly to the god after I came to be from his body,

the $n^w$ snakes cried out for me in acclaim.

They will make a road for me,

when I go forth, which they will see from the shrine,

after I judged the courtiers who are around the shrine.

I release who I should release,

in order to cause that he knows that which I have learned,

while I am throughout all the skies

while I travel all the lands.

I will do that which he commands to me.
My soul does not burn, because of my foulness.

My soul is not guarded by the guardians of the limbs of Osiris.

You possess your soul, your power and your foulness.'

My soul will not be seized by falcons, my soul is not grasped by pigs.

My soul will not be grasped by the earth gods,

My soul will not pass in astonishment upon them,

while it enters and after he went forth to the gate of the shrine of your sanctuary of Sokar, towards the shrine,

while I expel them there upon their seats,

while I destroy those who are there upon their thrones,

while I destroy their essences,

I allot them even to an eternity of suffering,

with the living and the dead, who are in the sky and land,

they who damage my plants in my fields,

they who will not exalt me,

I am the god, hidden of shapes.

I am with the sunshine god.

I am the god, hidden of shapes.
Spell 76 follows

Amino-acid code

Appendix 3.33.12. M3C

I,314,a (X) - I am the spirit of Shu, the god who came into being (by) himself.
I,314,b (R) ink b3 šw ntr hpr ds=f
I,314,c (X) -
I,316,a (N) hpr.n=i m hr. w n.(w) ntr hpr ds=f I have come into being from the body of the god who came into being (by) himself.
I,316,b (D) ink b3 I am the spirit,
I,316,c (D) hpr.n=i m hr. w n.(w) ntr after I came to be from the body of the god,
I,318,a (R) sfg irw.w invisible of shapes,
I,318,b (N) ts.n=i m hr. w n.(w) hpr ds=f after I was knitted together from the body of the one who came into being (by) himself.
I,318,c (Q) ink imy qr n ntr hpr ds=f I am the one who is in the side of the god who came into being (by) himself,
I,320,a (R) hpr.n=i im=f after I came into being with him.
I,320,b (R) ink sgr n=f p.t ink sidd n=f It I am the one who silences the sky for him, I am the one who reduces the land to order for him.
I,320,c (X) -
I,320-322,d-a (R) ink sr sw pr=f m sl.t I am the one who foretells him when he goes forth from the horizon,
I,322,b (C) di=i nrw=f n qr r n=f while I place the fear of him to who searches for his name.
I,322,c (R) ink imy hh.w sdm mdw hh.w I am the one who is among the chaos gods, who hears the words of the chaos gods.
I,324,a (N) ink sbb mdw hpr ds=f n rs3.wtf I am the one who dispatches the words of the one who came into being (by) himself to his multitudes.
I,324,b (N) ink srr ‹pr.w wis=f I am the one who commands the crew of his bark.
I,324-326,c-a (R) wrs.kwi qnd.kwi r psd.t nb.t I am more powerful and raging than any ennead.
I,326,b (I) iw whm.n=i mdw ntr.w m-bšš hpr.w r-s3.i I have repeated the words of the gods in front of those who will come to be after me.
I,326-328,c-a (R) nd-sn hpr.(.w)-i m-s nnw They ask about my creation from Noun,
I,328,b (G) mšš-sn wrs.w=i m wis ‹s skdd hpr ds=f while they see my power in the great bark which the one who came into being (by) himself navigates.
I,330,a (C) hms.n=i didi.n=i I have sat, I have given.
di-abs frs-zi hfr hpr-zi I give my splendour in accordance with my nature.

gd-i gr.n ps.t I speak after the ennead is silent,

idy ntr.w the gods are censed.

qd-i n-t nk hpr.w-zi ds-zi I say to you: my creation is my own.

m nj (wi) hpr.w-zi m ws ntw Do not question me (or) my creation from Noun.

ms.n wi ntw hpr.ki Noun saw me while I came into being.

n rh-f bw hpr.n-zi im He did not know the place in which I came to be.

n fr z hpr n-zi hpr Ds-zi I came to be from the body of the great god who came into being (by) himself.

Do not question me (or) my creation from Noun.

mA.n wi ntw xpr.ki Noun saw me while I came into being.

n r= fr bw xpr.w= im He did not see my coming to be with his sight,

mA=f xpr.w= Hr=f He did not see my coming to be with his sight,

xpr.n= m Hn mm.t whom the sun-folk serve.

rd.n= m rd.wy=f(y) hpr.n= m Hr.wy=f(y) I have grown at his two feet, I came to be in his two arms.

št.m.n= fr m fr-zi fr hpr-zi fr Hr.wy=f(y) I have ascended from his limbs.

It has been created with his wish himself, he made me with his power.

I have grown at his two feet, I came to be in his two arms.

I have been created with his wish himself, he made me with his power.

I have grown at his two feet, I came to be in his two arms.

I am the one who was born.

I am not born, it is she who was born.

I am the one who was born.

I am the one who was born.

A herbage was made for me in the field of Asia.

I am the one who made the thin flat cakes of the gods.

I am the one who makes the provisions to be plentiful.

I am the one who makes the provisions to be plentiful.

I am the one who makes the provisions to be plentiful.

I am the one who makes the provisions to be plentiful.

I am the one who makes the provisions to be plentiful.

I am the one who makes the provisions to be plentiful.

I am the one who makes the provisions to be plentiful.
after he assembled the shapes of every god,
the lord of truth who locks the house of the robber,
who causes that I assemble my shapes for him.
I am exhaled of shapes.
He did not birth me with his mouth, he did not conceive me with his grasp.
He has exhaled me from his nose,
He made me in the centre of his beauty,
which those who are in mysteries acclaim,
while he, he illuminates the sky with his beauty,
who causes all the skies to come near for the gods who are in their gates,
while they are seeing his light.
while he, he illuminates the sky with his beauty,
who causes all the skies to come near for the gods who are in their gates,
I am the one who unites the heights of the sky for him.

I am the one who brings his power for him,

after he united his multitudes of ka which were placed in the protection of his associates.

I have extinguished the fire,

I have cooled she who burns,

I have silenced she who is in her wrath,

the fiery one who separates and gathers the gods together.

I am the flame of that which the fire burned,

the heat of the blast of its mouth is not against me.

I am the one who conveys the soul of she who burns,

which made the pain of the flame of she who is in her rage,

the fiery one who separates the hair lock of the gods.

Your hearts have spoken to me, gods, without (anything) going forth from your mouth,

because I have truly come to be through doing likewise to me,

because of that which came forth from the mouth of this noble god,

who came to be by himself. The honoured dead, snbi.

I am the spirit of Shu, the god who came into being (by) himself.

I am the spirit,

after I came to be from the body of the god,
I,318,a (N) sfg irw invisible of shape.
I,318,b (N) ṭš.n-i m ḫr.w n.(w) ntr hpr ḏs=f after I was knitted together from the body of the god who came into being (by) himself.
I,318,c (Q) ink imy ḏr n ntr hpr [ḥs]-f I am the one who is in the side of the god who came into being (by) himself, after I came into being with him.
I,320,a (R) hpr.n-i im=f I am the one who silences the sky for him, who reduces the land to order for him.
I,320,b (D) ink sgr n-f p.t sdd n-f tš I am the one who foretells him when he goes forth from the horizon, while I place the fear of him to whom searches for his name.
I,320,c (X) -
I,320-322,d-a (R) ink sr sw pr-f m [šh.t] I am the one who commands the crew of his bark.
I,322,a (C) sbb mdw nTr xpr Ds=f n I am the one who dispatches the words of the god who came into being (by) himself to his multitudes.
I,322,b (R) di=i nw-f r ḏr.w rn=f I give my splendour in accordance with my nature.
I,322,c (R) ink imy ḫh.w sdm [mdw] ḫh.w I am the one who is among the chaos gods, who hears the words of the chaos gods.
I,324,a (C) ink sbb mdw ntr hpr ḏs=f n I am the one who foretells him when he goes forth from the horizon.
I,324,b (D) ink sgr n-f p.t sdd n-f tš I am the one who silences the sky for him, who reduces the land to order for him.
I,324,c (R) ink srr ‘pr.w wšš=f I am the one who is in the side of the god who came into being (by) himself.
I,324-326,c-a (R) wsr(.kwi) qnd.kwi r psd.t nb.t I am more powerful and raging than any ennead.
I,326,a (H) iw wḥm.n-[i] mdw n-i ntr.w I have repeated the words of the gods for me in front of the gods who will come to be after me.
I,326-328,c-a (R) md[f]-sn hpr.w=i m-[šš]-n nw They ask about my creation from Noun.
I,328,a (N) mš=sn wsr.w=i m [wis škš]d hpr ḏs<s-f> they saw my power in the bark which the one who came into being (by) himself navigates.
I,330,a (C) ḥms.n-i didi.n-i I have sat, I have given.
I,330,b (R) di=i fšw-[i ḫšš] hpr.w=i I give my splendour in accordance with my nature.
I,330,c (C) q̄d=i gr.n psd.t I speak after the ennead is silent, the gods are censed.
I,332,a (R) idy ntr.w I say to you: my creation is my own.
I,332,b (R) [dd-i n]-tn hpr.w=i ḏs=i Do not question my creation from Noun.
I,332,c (R) m nḏ hpr.w=i [m-[šš]-n] nw Noun saw me while I came into being.
I,334,a (R) mš.n (w)i nw w hpr.kš He did not know the place in which I came to be.
I,334,b (R) n ḥf=f [bw hpr.n]-i im He did not see my coming to be with his sight.
I,334,c (R) n mš-f hpr=i m ḫr=f He did not see my coming to be with his sight.
I,336,a (N) hpr.n=i m ḫr.w n.(w) ntr ḏšš hpr ḏs=f I came to be from the body of the great god who came into being (by) himself.
I,336,b (X) - He created me with his wish, he made me with his power.
I,336-338,c-a (R) kšš.n-f wš m ib=šš iri.n-f wš m sšš He created me with his wish, he made me with his power.
I,338,b (X) -
I,338,c (N) ink ntr nšš irw I am the god who is exhaled of shape,
which this noble god who came to be (by) himself created,
who illuminated the sky with his beauty,
whose name the gods who navigate it do not know,
whom the sun-folk serve.
I have grown at his feet, I came to be in his two arms.
I have ascended from his limbs.
He created me with his wish himself, he made me with his power.
I am not born, it is she who was born.
A herbage was made for me in the fields of Asia.
I am the one who makes the thin flat cakes of the gods.
I am the one in the midst of his circle, the lord of the green fields in the Netherworld.
O Ra-Atoum, O Noun.
I am the one who causes the provisions to be plentiful,
who causes the food of Osiris to be fresh.
I have made the provisions plentiful, I have caused the food of Osiris to be fresh,
because I come to be from the flesh of this noble god who came to be (by) himself,
who illuminated the sky with his beauty,
which those who are in mysteries acclaim,
while he, he illuminates the sky with his beauty,
who causes all the skies to come near for the gods who are in their gates,
while they are seeing his light.
I am the god who is exhaled of shapes in front of the green fields in the Netherworld,
who judges the hidden matters which are in the house of the six.
I created my soul behind me,
it does not burn upon my corpse.
My soul has not yet been guarded,
by the guardians of the rooms of Osiris.
I beget, my soul begets,
my soul begets even with the people who are in
I,366, b  (D)  
nsrsr  
si[t]i  qs-i  m  ntr.wt  
the island of fire.

I,366-368, c-a  (N)  
$f\tilde{\mathrm{z}}$[.t(w)]  n-i  nms-i  tp-i  
I myself beget with the goddesses.

I,368, b  (N)  
ip.n-i  nms-i  n  imy  tph.t=f  
My royal head-cloth is raised even for me upon me.

I,368-37, c-a  (E)  
in  imy  tph.t=f  $f\tilde{\mathrm{z}}$[.t.w]  
It is the one who is in his cavern who raises the royal head-cloth for me.

I,371, d-i  (X)  
-  

I,370, b  (D)  
[in]  imy  irw=f  $f\tilde{\mathrm{z}}$[.t.w]  
It is the one who is in his shape who raises my honours for me.

I,370-372, c-a  (C)  
$n[hm].n-i$  $s'\bar{h}.w$  n(.w)  imy.w  
I have taken the honours of those who are in their caverns away.

I,372, b  (R)  
ndm.n-i  n  $hkJ.w$  
I do not listen to magic,

I,372, c  (N)  
$hrp.n-i$  tp(y)-f.wy=f  
I came to be before it.

I,372-374, d-a  (D)  
$hbs.w-i$  $\tilde{\mathrm{z}}$[.w  n  $nH$  
My clothes are the breath of life, after I have gone forth behind the mouth of Atoum.

I,374, b  (N)  
pr.n-i  $h\tilde{\mathrm{z}}$[.f  m  r  n  itm.w  
It is the one who is in his cavern who raises the royal head-cloth for me.

I,374, c  (D)  
$hrp-i$  m  ntr  $hrp$  qs-f  
I come to be even from the god who came into being (by) himself,

I,375, e  (X)  
-  

I,374, d  (N)  
w$\tilde{\mathrm{z}}$.y  $i\tilde{\mathrm{s}}$[.w  r  ntr.w  
alone and older than the gods.

I,377, d  (X)  
-  

I,376, a  (D)  
ink  dmd  n-f  $k\tilde{\mathrm{s}}$[.w  p.t  
I am the one who unites the heights of the sky for him.

I,376, b  (D)  
ink  inn  n-f  $shw$[.f  
I am the one who unites the heights of the sky for him.

I,376, c  (R)  
[i'b], n-f  $h\tilde{\mathrm{s}}$[.f  $k\tilde{s}$  di.w  [m]  $s\tilde{s}$  
after he united his multitudes of ka which were placed in the protection of his associates.

I,378, a  (R)  
$q[\bar{h}m].n-i$  sq.t  
I have extinguished the fire,

I,378, b  (N)  
skbb.n-i  wps.t  
I have cooled she who burns,

I,378, c  (R)  
sgr.n-i  $hr$-[t-ib]  $d\tilde{\mathrm{s}}$r[.w]=s  
I have silenced she who is in her wrath,

I,378-380, d-a  (R)  
$w\tilde{\mathrm{s}}$[.sw3].t  $wq$[.f  t  $s\tilde{k}$[.t  ntr.w  
the fiery one who separates and gathers the gods together.

I,380, b  (R)  
ink  nbi  ns.n  sq.t  
I am the flame which the fire burned,

I,380, c  (D)  
t[s]  hh  n  r-s  r[=i  
the heat of the blast of its mouth is not against me.

I,380-382, d-a  (R)  
ink  sk$\bar{d}$[.d  b$\tilde{s}$  wps.t  
I am the one who conveys the soul of she who burns,

I,382, b  (R)  
$[ir  m\tilde{r}  ns]$  n  $hr$.t-[ib]  $d\tilde{\mathrm{s}}$r[.w]=s  
which made the pain of the flame of she who is in her rage,

I,382, c  (N)  
$[w]s\tilde{w}$.t  $wq$[.f  t  $s\tilde{sm}$[.t  ntr.w  
the fiery one who separates the hair lock of the gods.

I,382-405, d-c  (X)  
-  

End of fragment
Appendix 3.33.14. B4C

I,314,a (X) -
I,314,b (D) $s s.t-hq-d-htp\ t n\ b\ s\ w\ ntr lpr\ d=s=f$
This $s s.t-hq-d-htp$ is the spirit of Shu, the god who came into being (by) himself.
I,314,c (K) $m\ [..]\ c.t\ w\ m\ hr.t-ntr\ r\ h3s.t$
as/with [..] great ones in the necropolis at the hill country.
I,316-405,-a-c (X) -
Spell 312 follows

Appendix 3.33.15. M4C

I,315,a (X) -
I,315,b (R) $ink\ b\ s\ w\ ntr\ hpr\ d=s=f$ I am the spirit of Shu, the god who came into being (by) himself.
I,315,c (X) -
I,317,a (N) $hpr.n=i\ m\ h^\circ.w\ n(w)\ ntr\ hpr d=s=f$
I have come into being from the body of the god who came into being (by) himself.
I,317,b (R) $ink\ b\ s\ w\ ntr\ sf\ ir\ w$ I am the spirit of Shu, the god invisible of shape,
I,317-319,c-a (X) -
I,319,b (R) $hpr.n=i\ m\ h^\circ.w\ n(w)\ ntr\ hpr\ d=s=f$
after I came to be from the body of the god, who came into being (by) himself.
I,319,c (R) $ink\ imy\ [d]\ r\ n\ ntr$ I am the one who is in the side of the god,
I,321,a (R) $hpr.n=i\ im=f$ after I came into being with him.
I,321,b (C) $ink\ sgr\ p.t\ ink\ sidd\ n=f\ t3.s.w$ I am the one who silences the sky, I am the one who reduces the lands to order for him.
I,321,c (X) -
I,321-323,d-a (R) $ink\ sr\ sw\ pr-f\ m\ sl.t$ I am the one who foretells him when he goes forth from the horizon,
I,323,b (R) $di\ nrw-f\ n\ \d=f.r.w\ rn-f$ who places the fear of him to whom searches for his name.
I,323,c (R) $ink\ imy\ h\ h.w\ sdm\ mdw\ h\ h.w$ I am the one who is among the chaos gods, who hears the words of the chaos gods.
I,325,a (R) $ink\ sbb\ mdw\ hpr\ d=s-f\ n\ \c^\circ.s.w.t-f$ I am the one who dispatches the words of the one who came into being (by) himself to his multitudes.
I,325,b (H) $ink\ srr\ gs\ wis\ \c^\circ.pr.w-f$ I am the one who commands the side of the bark, and its crew.
I,325-327,c-a (R) $wsr.kwi\ d\ n.d.kwi\ r\ ps\ d.t\ nb.t$ I am more powerful and raging than any

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I have repeated the words of the gods who are before and who will come to be after me.

They ask about my creation from Noun, while they see my power in the bark which the one who came into being (by) himself navigates.

I have sat and I have stood among them, while I give my splendour in accordance with my nature.

I speak after the ennead is silent, the gods are censed.

He knew the place in which I came to be.

He did not see after I came into being in his sight.

I came to be from the body of the god who came into being (by) himself.

He created me with his wish, he made me with his power.

I am the god who is exhaled of shape, which the noble god who came into being (by) himself created,

who illuminated the sky with his beauty,

whose name the gods do not know,

whom the sun-folk serve.

I have grown at his two feet, I came to be in his two arms.

I have ascended from his limbs.

He created me with his wish, he made me with his power.

I did not give birth to she who was born.

A herbage was made for me in the field of Asia.

I am the one who makes the thin flat cakes for snbi.

End of back
Appendix 3.33.16. M5C

1,315,a (X) -
1,315,b (R) [ink b3 šw ntr] ħpr ds-f I am the spirit of Shu, the god who came into being (by) himself.
1,315,c (X) -
1,317,a (N) ħpr.n=i m ħr'.w n(.w) ntr ħpr ds-f I have come into being from the body of the god who came into being (by) himself.
1,317,b (E) ink b3 n ntr I am the spirit of the god,
1,317,c (K) ħpr.n=i [m ħr'.w] ħpr.n=i m ħr'.w [n(.w)] ntr after I came to be from the body, after I came to be from the body of the god,
1,319,a (M) ħpr ds-f <sf>g irw who came into being (by) himself, the invisible
1,319,b (N) ţs.n=i m ħr'.w n(.w) ntr [ḥpr ds-f] after I was knitted together from the body of the god who came into being (by) himself.
1,319,c (H) ink imy r dr ntr n ntr ḥpr ds-f I am the one who is in the mouth of the side of the god, for the god who came into being (by) himself,
1,321,a (R) ħpr.n=i im=f after I came into being with him.
1,321,b (C) ink sgr n=f [p.t in]k sidd n=f I am the one who silences the sky for him, I am the one who reduces the lands to order for him.
1,321,c (X) -
1,321-323,d-a (R) ink sr sw pr=f m šl.t I am the one who foretells him when he goes forth from the horizon,
1,323,b (C) di=i nrw[=f n] ġ[r].w rm=f while I place the fear of him to whom searches for his name.
1,323,c (R) ink imy ĥl.w sdm mdw ĥl.w I am the one who is among the chaos gods, who hears the words of the chaos gods.
1,325,a (C) ink sbb mdw ntr ḥpr ds=f n ʿš2.wt=f I am the one who dispatches the words of the god who came into being (by) himself to his multitudes.
1,325,b (N) ink sr ān pr.w wiz=f I am the one who commands the crew of his bark.
1,325-327,c-a (R) wsr.kwi ḡnd.kwi r pdš.t nb.t I am more powerful and raging than any ennead.
1,327,b (G) iw wḥm[n].i mdw ntr.w m-[bšš] ntr.w ḥpr.w r-sz=f I have repeated the words of the gods in front of the gods who will come to be after me.
1,327-329,c-a (R) nd=sn ḥpr.w=i m-[ı nww They ask about my creation from Noun, while they see my power in the bark, which I navigate with the one who came into being (by) himself.
1,329,b (R) m2s=sn wsr=ı m wiz škdd=ı m ḥpr ds=f I have sat, which is given to me,
I say to you: my creation is my own.

I did not see my coming to be with his sight.

I came to be from the body of the great god who came into being (by) himself.

He created me with his wish, he made me with his power.

I am the one who is in the midst of his circle, for the lord of the green fields in the Netherworld.

I am the one who caused the provisions to be plentiful, who causes the food of Osiris to be fresh.

Those who are in their caverns will fear him.

Because I come to be from the flesh of this noble god who came to be (by) himself, who illuminated the sky with his beauty, who assembles the shapes of every god,
I am the lord of truth who locks the house because of the robber,

who caused that my shape is assembled for him.

I am exhaled of shapes.

He did not conceive me with his grasp, he did not birth me with his mouth.

He has exhaled me from his nose,

He made me in the centre of his beauty.

I acclaim those who are in mysteries,

while he, he illuminates the sky with his beauty,

He is illuminated by the guardians of the rooms of Osiris,

I beget, my soul begets,

My royal head-cloth is raised even for me upon me.

It is the one who is in his cave who raises my royal head-cloth for me.

It is the one who is in his shape who raises my honours.

I have taken the honours of those who are in their caverns away.

I do not listen to magic,

The breath of life are my clothes, after it has gone forth behind me from the mouth of Atoum.

I came to be even from the god who came into being before.
being (by) himself,
alone and older than the gods.
I am the one who unites the heights of the sky
for him.
I am the one who brings his power for him,
after he united his multitudes of ka which were
placed in the protection of his associates.
I have extinguished the fire,
I have cooled she who burns,
I have silenced she who is in her wrath,
the fiery one who separates the hair lock of the
gods.
I am the flame which the fire burns,
the heat of the blast of its mouth is not against
me.
I am the one who conveys the soul of she who
burns,
which made the pain of the flame of she who is
in her rage,
the fiery one who separates the hair lock of the
gods.
Your hearts have spoken to me, gods, without
anything going forth from your mouth,
because I have truly come to be through doing
likewise to me,
who came to be by himself,
who did not turn it back upon that which he
said,
because I am truly Osiris to his limits, in
accordance with that which he commands.
The lions will depart me, the jackals will show
respect for me,
those who are around the shrine fear me,
in the presence of the one who came into being
(by) himself.
I have taken my crown of LE upon me.
The red crown rejoices when it sees the crown
of LE.
My crown of LE is upon me,
I,388,b (R)  iw dšr.t m š.t n ntr ḫpr ḍš=f  The red crown is on the head of the god who came to be by himself.

I,388,c (R)  ḫr n.t mr₃ sn dšr.t  ‘The crown of LE rejoices when it sees the red crown.’

I,389,a (R)  ḫrw sn ntr ḡdm.w  So say they, the gods who hear.
I,389,b (R)  sns ntr ḫr ḫpr m ḡr₃.w=f  The god is friendly to the god who came to be from his flesh.

I,389,c (N)  n mr₃.sn sn sw  They do not see him,

I,390,a (R)  ki.n n=ti š.t  the n₃w snakes cried out for me in acclaim.
I,390,b (X)  -  They will make a road for me,
I,390,c (R)  ir=sn n=ti wA.t  after I judged the courtiers who are around the shrine,

I,391,a (N)  n mA.n=sn sw  They do not see him,
I,391,b (X)  -  They will make a road for me,
I,391,c (R)  wH₃=n=t š.t ḡz.t k₃r  after I judged the courtiers who are around the shrine.

I,392,a (R)  wh₃=i wh₃.y=i  I release who I should release,
I,392,b (R)  s₃nh₃=i s₃nh₃.y=i  I nourished who I should nourish,
I,392,c (H)  ḫ=ti sdb ḫ=ti sdb  I placed the restraint, I remove the restraint,
I,392,c (R)  wh₃=i sdb  I release the restraint.
I,392-393.d-a (R)  bw.t=š iw dšr.w  Blood is my detestation.
I,393,a (R)  wmn=š ḫ=.y nb ḫ₃h  I will be together with the lord of life.
I,393,b (R)  wh=š=i iw dšr.w  I am the one who unites the multitudes for him,
I,393,c (R)  s₃nh₃=i s₃nh₃.y=i  who ties the courtiers together for him,
I,393-394.e-a (D)  sm₃.w n=š₃(y).w k₃r=f ḫ₃f  who makes those who are around his shrine firm in accordance with that which he commands to me.

I,394,d-e (X)  -  He has created an authoritative utterance for me behind me,

I,394-395,c-a (R)  r ḫ=t r₃.i t ḫ=t  in order to cause that he knows that which I learn,
I,394-395,c-a (R)  r ḫ=t r₃.i t ḫ=t  in order to cause that he knows that which I learn,
I,395,a (R)  ḫr ḫ=ti  while I am throughout all the skies,
I,395,b (R)  ḫ=t  after I travelled all the lands.
I,395,c (N)  ḫ=k₃r i ḫ₃w nb.₄(w)₄  I will do that which he had commanded to me.
I,395,d (R)  ḫ₃=i ḫ₃w nb.₄(w)₄  The eye of my soul did not burn,
I,395,e (D)  ḫ₃w nb.₄(w)₄  because of my foulness.
I,396,a (N)  ḫr ḫ₃t  My soul will not be guarded.
I,396,b (I)  nn s₃w.(w) b₃=ti  My soul will not be guarded.
I,396-405,c-c (X)  -  End of lid

Amino-acid code
-R-NEKKNHRC-RRCNRRGRGIRIRNNRRRNN-NRRR-NRRRNDNLRRRNRNDRDGRGRRIRI----DNDR----
CRNMCNFR-------NCRDKND-N-DDRRNRRHRRNRDRRRGLR---NDDNRRRRRNNRRRRHRRR--------RRD--
DRRNRRDN--------------------------
Appendix 3.33.17. M6C

1,315,a  (X)  -  I am the spirit of Shu, the god who came into being (by) himself.
1,315,b  (R)  ink [bs šw nṯr ḫpr ḏs=f] I am the spirit of Shu, the god who came into being (by) himself.
1,315,c  (X)  -  I have come into being from the body of the god who came into being (by) himself.
1,317,a  (N)  [ḥp[r.n-i m] ḫr.w n(.w) nṯr ḫpr[ ḏs=f] I am the one who silences the sky for him, I am the one who reduces the lands to order for him.
1,317,b  (D)  [ink bz] I am the spirit, who came into being (by) himself.
1,317-319,c-a  (X)  -  I am the one who is in the side of the god who came into being (by) himself, after I came into being with him.
1,319,a  (M)  ḫpr[ ḏs=f] I am the one who is among the chaos gods, who hears the words of the chaos gods.
1,319,b  (Q)  [ink imy Dr n nTr xpr] ḫp[r ḏs=f] I am the one that is in the side of the god who came into being (by) himself.
1,321,a  (R)  ḫpr[.n-i im=f] I am the one who commands the crew of his bark.
1,321,b  (C)  [ink sgr n-f p.t ink] sdd [n-f ts.w] I am the one who foretells him when he goes forth from the horizon,
1,321,c  (X)  -  while I place the fear of him to whom searches for his name.
1,321-323,d-a  (R)  [ink sr sw pr-f m zẖ.t] I am the one who forsees him when he goes forth from the horizon,
1,323,b  (C)  [di-i nrw]-f n d[ts.r nw=f] I am the one who is among the chaos gods, who hears the words of the chaos gods.
1,323,c  (R)  [ink imy hh.w sḏm mdw hh.w] I am the one who is among the chaos gods, who hears the words of the chaos gods.
1,325,a  (C)  [ink] sbb [m]dw [nṯr ḫpr ḏs=f n ṣḥṣ. wšt=f] I am the one who dispatches the words of the god who came into being (by) himself to his multitudes.
1,325,b  (N)  [ink srr] ṣpr.w wi=f I am the one who gives up the words of the god who came into being (by) himself to his multitudes.
1,325-327,c-a  (R)  [wsr.kwi ḏnd.kwi r psḏ.t nb.t] I am the one who forsees him when he goes forth from the horizon,
1,327,b  (R)  [iw whm.n-i] mdw ṣḏr[.w īmy.w-bṣḥ ḫpr.w r-sš-i] I am the one who forsees him when he comes to be after me.
1,327-329,c-a  (R)  [nḏ-sn ḫpr.w=ỉ m-q mnw] They ask about my creation from Noun,
1,329,b  (N)  [mṣ-sn wsr.w=ỉ m ṣḏk/dd ḫpr ḏs=f] they saw my power in the bark which the one who came to be (by) himself navigates.
1,331,a  (C)  hms.n-i [didi.n-i] I have sat, I have given,
1,331,b  (R)  [di-i fsw=ỉ ṭḥt ḫpr.w=ỉ] while I give my splendour in accordance with my nature.
1,331,c  (C)  [dd-i] ṣr n psḏ.t I speak after the ennead is silent,
1,333,a  (R)  [idy nṯr.w] the gods are censed.
1,333,b  (N)  [dd-i n-ṭn ḫpr.w=ỉ ḏs=ỉ] I say to you: my creation is my own.
1,333,c  (D)  [m] nd (w)t [ḥpr.w=ỉ m-q mnw] Do not question me (or) my creation from Noun.
1,335,a  (R)  [m.ṣ n wi mnw ḫpr.ki] Noun saw me while I came into being.
1,335,b  (C)  ṭḥ[t. n-f bw ḫpr.n-i im] He knew the place in which I came to be.
1,335,c  (R)  [n mṣ-f ḫpr=ỉ m ḥr=f] He did not see my coming to be with his sight.
I came to be from the body of the god who came into being (by) himself.

He created me with his wish, he made me with his power.

which the noble god who came into being (by) himself created,

I am the god who is exhaled of shape,

I have grown at his two feet, I came to be in his two arms.

I have ascended from his limbs.

I was not born, it is she who was born.

A herbage was made for me in the field of Asia.

I am the one who makes the provisions to be plentiful,

Those who are in their caverns will fear him.

I have made the provisions plentiful, I have caused the food of Osiris to be fresh,

because I come to be from the flesh of this noble god who came to be (by) himself,

who illuminated the sky with his beauty, who assembles the shapes of all the gods,

the lord of truth who locks the house of the robber,

who caused that my shape is assembled for him.

I am exhaled of shapes.

He did not birth me with his mouth, he did not conceive me with his grasp.

He has exhaled me from his nose, he made me in the centre of his beauty, which those who are in mysteries acclaim, while he, he illuminates the sky with his beauty,

I am exhaled of shapes.

I am the one who makes the thin flat cakes of the gods.

I am the one who causes the provisions to be plentiful,

who causes the food of Osiris to be fresh.

Those who are in their caverns will fear him.

I have made the provisions plentiful, I have caused the food of Osiris to be fresh,

because I come to be from the flesh of this noble god who came to be (by) himself,

who illuminated the sky with his beauty, who assembles the shapes of all the gods,

the lord of truth who locks the house of the robber,

who caused that my shape is assembled for him.

I am exhaled of shapes.

He did not birth me with his mouth, he did not conceive me with his grasp.

He has exhaled me from his nose, he made me in the centre of his beauty, which those who are in mysteries acclaim, while he, he illuminates the sky with his beauty,
I,359,b
(R) [s’t p.wt nb.(w).t n ngt.w
imy.w snš.w=sn]
who causes all the skies to come near for the

gods who are in their gates,

I,357,e-g
(X) -

I,359,c
(Q) [ms] z n sn wi
after they saw me.

I,359-361,d-a
(C) [ink ngt nfd irw ln št.wt.f]
I am the god who is exhaled of shape in front of
his fields,

I,361,b
(D) [wfd-mdw] m ħ.wt [inn.(w)t
im.(w)t ħw.t sš.w]
who judges the hidden matters which are in the

house of the six.

I,361-363,c-a
(R) [iw kms.n-i bzi-i hzi-i]
I created my soul

behind me,

I,363,b-g
(X) -

I,363,c
(C) [ns.n-i] hr šš.t+i]
it does not burn upon my corpse.

I,363,d
(N) [n šswt bzi-i]
My soul has not yet been guarded,

I,365,a
(R) [in ir.yw c.wt wsir]
by the guardians of the limbs of Osiris.

I,365,b
(C) [iw-i st-i iw bzi-i st-f]
I beget, my soul begets,

I,365-367,c-a
(C) [stt bzi-i m rmjt.w] imy.w iw
my soul begets even with the people who are in

the island of fire.

I,367,b
(D) [stt-i ds-i ml] ngt.wt
I myself beget with the goddesses.

I,367-369,c-a
(D) [msš.t(w) nns-i]
My royal head-cloth is seen.

I,369,b
(N) [ip.n-i nms-i i iny t[per.t]-f]
I have allotted my royal head-cloth even to the

one who is in his cavern,

I,369-371,c-a
(Q) [fsz [n-i nms-i]]
who raises my royal head-cloth for me.

I,371,d-i
(X) -

I,371,b
(D) [in imy irw-f fsz] n-i šš[w-i]
It is the one who is in his shape who raises my

honours for me.

I,371-373,c-a
(C) [nhm.n-i šš.w n.ym.w
tp[per.wt=sn]
I have taken the honours of those who are in

their caverns away,

I,373,b
(R) [n šdm.n-i n kšš.w]
I do not listen to magic,

I,373,c
(N) [hpr.n-i tp(y)-š.wy-f]
I came to be before it.

I,373-375,d-b
(X) -

I,375,c
(D) [hpr.n-i] ššt ngt ntr [hpr ds-f]
I came to be even in front of the god who came

into being (by) himself,

I,375,e
(X) -

I,375,d
(R) [hpr wš.ym īš.t n tr.w]
who came to be alone, older than the gods.

I,377,d
(X) -

I,377,a
(R) [ink] dm n[sf kšš.w p.t]
I am the one who pierces the heights of the sky

for him.

I,377,b
(C) [ink inn.w n-f šlw-f]
I am the one who brings his power for him,

I,377,c
(R) šb.n-f [hš-f n kšš.dš.w m šš
wnd.wt-f]
after he united his multitudes of ka which were

placed in the protection of his associates.

I,379,a
(R) [ššm.n-i śd.t]
I have extinguished the fire,

I,379,b
(N) s[k]bb.n-i [wps.t]
I have cooled she who burns,

I,379,c
(R) [sgr.n-i hr.w-lb dwš.w-f]
I have silenced she who is in her wrath,

I,379-381,d-a
(N) wšš.t wqš.t smš t ntr.w
the fiery one who separates the hair lock of the
gods.

I,381,b
(R) [ink nbi ns.n śd.t]
I am the flame which the fire burned,
the heat of the blast of its mouth is not against me.

I am the one who conveys the soul of she who burns,

which made the pain of the flame of she who is in her rage,

the fiery one who separates the hair lock of the gods.

Your hearts have spoken to me, gods, without (anything) going forth from your mouth.

who did not turn it back upon that which he says.

I am truly the one who has done its entirety in accordance with that which he commands.

I entered into the shrine, I go forth from the shrine in the presence of the one who came into being (by) himself.

I have stood among the courtesans [...] of the evil-doers.

I have no power [...] overseer of the guardians, snbi, true of voice.

Appendix 3.33.18. M23C

The gods are censed.

I say to you: my creation is my own.

Do not question my creation from Noun.

I saw me while I came into being.

He knew the place in which I came to be.

He did not see my coming to be with his sight.

I came to be from the body of the great god.
came into being (by) himself.

He created me with his wish, he made me with his power.

I am the god who is exhaled of shape,

which the noble god who came into being (by) himself created,

who illuminated the sky with his beauty,

whose names the gods do not know,

whom the folk serve.

I am the god who is exhaled of shape,

which the noble god who came into being (by) himself created,

who illuminated the sky with his beauty,

whose name the gods do not know,

who assembles the shapes of every god,

the lord of truth who locks the house of the robber,

while my shapes are assembled for him.

while he, he illuminates the sky with his beauty,

who acclaims all the skies of the gods who are in their gates,

while they, who are in mysteries have rejoiced,

while he, he illuminates the sky with his beauty,

who claims all the skies of the gods who are in their gates.
after they saw me.

I,359-c (Q) $(nfs. n=s) n[f]s$ irw $\hnt s=h$. $wts-f$

I am the god, exhaled of shape in front of his fields,

I,361-b (D) $[wdf-mdw m h.wt imm.(w)t im.(w)t \hw.t \sis.w]$ who judges the hidden matters which are in the house of the six.

I,361-363,c-a (R) $[iw kms.n- i b3= i] h3= i$

I created my soul behind me,

I,363,b-g (X) $^n n s.n= f$ $[\hr h3.t= i]$

it does not burn upon my corpse.

I,363,d (N) $[n ss.w.t b3= i]$ My soul has not yet been guarded,

I,365,a (R) $[iw qa.n= i bA=i] HA= i$

I created my soul behind me,

I,365,d-g (X) $^n n s.wt=f$

My royal head-cloth is seen.

I,365,b (C) $n ns.n= f$ $[Hr XA.t= i]$

it does not burn upon my corpse.

I,365,c (C) $n ns.n= f$ $[Hr XA.t= i]$

it does not burn upon my corpse.

I,365,d (N) $[n sAw.t bA=i] M$

My soul has not yet been guarded,

I,367,a (R) $[stt bA=i m] rmT.w imy.w$ my soul begets

my soul begets even with the people who are in the island of burning.

I,367,b (C) $[stt= i Ds=i m] nTr.w nTr.wt$

I myself beget with the gods and goddesses.

I,367-369,c-a (D) $[mA]A.t(w) nms= i$

My royal head-cloth is seen.

I,367,c (N) $xpr.n= i tp(y)=-f$

I came to be before it.

I,369,a (R) $ink dm n= f$ $[qAw.w p.t]$

I am the one who pierces the heights of the sky for him.

I,369,b-g (X) $^n n sDm.n= i$

I do not listen to magic,

I,369,c (R) $[iab.n]= f HH= f n kA[di.w] m$

after he united his multitudes of $\ka$ which were placed in the protection of his associates.

I,371,a (R) $ink dm n= f$ $[ks.w.] w p.t$

I am the one who pierces the heights of the sky for him.

I,371,b (R) $hp[wr] w[ f\s] y iSw.w$ r $ntr.w$

who came to be alone, older than the gods.

I,371-c (R) $ink dm n= f$ $[ks.w.] w p.t$

I am the one who pierces the heights of the sky for him.

I,371-373,c-a (C) $nth= i [s=h.w n w] imy.w$ $tp= w[s]=sn$

I have taken the honours of those who are in their caverns away,

I,373,b (R) $[n sd.m.n= i] n hks,(w)$

I do not listen to magic,

I,373,c (N) $[n sd.m.n= i] n hks,(w)$

I do not listen to magic,

I,373-375,d-b (X) $^n n sDm.n= i$

I have allotted my royal head-cloth even to the one who is in his cavern.

I,373,c (R) $[iab.n]= f HH= f n kA[di.w] m$

after he united his multitudes of $\ka$ which were placed in the protection of his associates.

I,375,a (R) $ink dm n= f$ $[ks.w.] w p.t$

I am the one who pierces the heights of the sky for him.

I,375,b (C) $ink dm n= f$ $[ks.w.] w p.t$

I am the one who pierces the heights of the sky for him.

I,375,c (C) $ink dm n= f$ $[ks.w.] w p.t$

I am the one who pierces the heights of the sky for him.

I,375-e (X) $^n n sDm.n= i$

I have extinguished the fire,

I,375,d (R) $hp[wr] w[ f\s] y iSw.w$ r $ntr.w$

who came to be alone, older than the gods.

I,377,a (R) $ink dm n= f$ $[ks.w.] w p.t$

I am the one who pierces the heights of the sky for him.

I,377,b (C) $ink dm n= f$ $[ks.w.] w p.t$

I am the one who brings his power for him,

I,377,c (R) $[r\s b.n]= f h\s f n k3 [di.w] m$

after he united his multitudes of $ka$ which were placed in the protection of his associates.

I,379,a (R) $\hnt n= i sd.t$

I have extinguished the fire,

I,379,b (N) $sk[bb.n=i wps.t]$

I have cooled she who burns,

I,379,c (R) $sgr.[n= i hr.t]= ib$ $d\s[r.w]= i$

I have silenced she who is in her wrath,

I,379-381,d-a (N) $wD=r .t wD=f .t$ $sm.m t ntr.w$

the fiery one who separates the hair lock of the gods.

I,381,b (G) $[ink n] si.n= i$ $[sd.t]$

I have burned the fire,

I,381,c (D) $[n] t3 [hh n r= s r]= i$

the heat of the blast of its mouth is not against
I am the one who conveys the soul of she who burns, which made the pain of the flame of she who is in her rage, the fiery one who separates the hair lock of the gods.

Your hearts have spoken to me, gods, without (anything) going forth from your mouth, because I have truly come to be through me doing everything likewise.

in accordance with the words of this noble god, who came to be by himself, who has not gone back upon that which he says, because I am truly the one who has done its entirety in accordance with that which he commands.

The lions will depart for me, the lions will show respect for me, those who are around his shrine fear me, after the entourage who are around the shrine stood up for me.

I entered into the shrine, I go forth from the shrine in the presence of the one who came into being (by) himself.

I have taken my crown of LE upon me. The red crown rejoices when it sees it. The crown of LE is on my head. ‘The crown of LE rejoices when it sees the red crown.’

So say they, the gods who hear them. The god is friendly to the god who came to be by himself. ‘The crown of LE rejoices when it sees the red crown.’

The god is friendly to the god who came to be from his flesh. They do not see him, the n²w snakes cried out for me in acclaim.

They will make a road for me, while they see that I go forth from the shrine, after I judged the courtiers who are around the shrine.

I release who I should release, I have nourished who I should nourish,
I remove my restraint.

Blood is my detestation.

I am the one who unites the multitudes for him, who ties the courtiers together for him,

This someone makes those who are around his shrine firm in accordance with that which he had commanded to me.

He has created an authoritative utterance for me behind me, in order to cause that he knows that which I have learned,

while I am throughout all the skies,

while I travel all the lands.

I will do that which he commands to me.

My soul is not guarded by the guardians of the limbs of Osiris.

‘You possess your soul, you possess your power.’

which is said by the one who came to be by himself to me.

My soul will not be seized by falcons, my soul is not grasped by pigs.

My soul is not guarded by magic.

May my soul pass in astonishment upon them, until it enters into the shrine.

That which it has taken are my possessions,

because I came to be in front of it,

while it places my power with my enemies.

I have driven them from their tombs,

I have destroyed their honours,

while I destroyed their essences,

while I cut of their power.

I allot them even to an eternity of suffering,

I have destroyed their honours,
I,402-403,e-a (R) \[mi \, wd.t.n \, hpr \, dsf] \, ir.t \, r \, hft.yw[+i] \] according to that which the one who came to be by himself commanded which should be done to my enemies,

I,403,b (X) -

I,403-404,c-a (R) \[si3]tw.t[+i] \, n \, sm.w+i \, m \, sh.wt+i\] they who damaged my plants in my fields,

I,44,b (R) \[im.t-sn \, sk]\, w \, [wi]\] they who will not exalt me,

I,404-405,c-a (I) \[iw.ty \, sr]\, sn \, ws[+i] \, t \, r \, hny\] they who do not show the road for me, to the bark of acclamation.

I,405,b (G) \[ink \, ntr \, sfg \, irw]\] I am the god who is hidden of shape

I,405,c (X) -

A rubric follows

Amino-acid code

------------------------
RNRRCRN- R-NRR-RRRRDQRKRRRRDRNDERRHND---QCDR---CNRCCCDNR------
RCRN--D-R-RCRRNNGDRRNNRINRHQIDI--DDLRRRDRNR-RGNRRR-RU------RRG--DRRRRRRRRRRRNNRRR-RRR-KRRR-RR-RRIG--

Appendix 3.33.19. M28C

I,315,a (X) -

I,315,b (R) \[ink \, b3 \, sw \, ntr \, hpr \, dsf\] I am the spirit of Shu, the god who came into being (by) himself.

I,315,c (X) -

I,317,a (N) \[hpr.n+i \, m \, h.c.w \, n.(w) \, ntr \, hpr \, dsf\] I have come into being from the body of the god who came into being (by) himself.

I,317,b (D) \[ink \, b3\] I am the spirit,

I,317,c (D) \[hpr.n+i \, m \, h.c.w \, n.(w) \, ntr\] after I came to be from the body of the god,

I,319,a (R) \[sfg \, irw.w\] invisible of shapes,

I,319,b (K) \[ts.n \, sf\] after yesterday was knitted together.

I,319,c (Q) \[ink \, imy \, dr \, n \, ntr \, hpr \, dsf\] I am the one who is in the side of the god who came into being (by) himself,

I,321,a (R) \[hpr.n+i \, im=f\] after I came into being with him.

I,321,b (D) \[ink \, sgr \, n-f \, p.t \, sdd \, [n-f] \, t\] I am the one who silences the sky for him, who reduces the land to order for him.

I,321,c (X) -

I,321-323,d-a (R) \[ink \, sr \, sw \, pr-f \, m \, sh.t\] I am the one who foretells him when he goes forth from the horizon,

I,323,b (C) \[di=i \, nrw-f \, r \, df\, r.w \, rn-f\] while I place the fear of him to whom searches for his name.

I,323,c (R) \[ink \, imy \, hh.w \, sdm \, mdw \, hh.w\] I am the one who is among the chaos gods, who hears the words of the chaos gods.

I,325,a (C) \[ink \, sbb \, mdw \, ntr \, hpr \, dsf \, n \, sss.wt-f\] I am the one who dispatches the words of the god who came into being (by) himself to his multitudes.

I,325,b (N) \[ink \, srr \, pr.w \, wiz-f\] I am the one who commands the crew of his bark.

I,325-327,c-a (R) \[wsr <.kwi> \, qnd.kwi \, r \, psd.t\] I am more powerful and raging than any
I have repeated my words to the gods in front of the gods. My creation is from Noun, they saw my power in the bark which the one who came to be (by) himself navigates. I have sat, I have given, while I give my splendour in accordance with my nature. He did not know the place in which I came to be. He did not see my coming to be with his sight, which the noble god who came into being (by) himself created, whose name the gods who navigate it do not know, A herbage was made for me in the field of Asia. I am the one who causes the provisions to be plentiful, who causes the food of Osiris to be fresh. Those who are in their caverns will fear him. I have made the provisions plentiful, I have caused the food of Osiris to be fresh,
because I come to be from the flesh of this noble god who came to be (by) himself, who illuminated the sky with his beauty, while my shapes are assembled for him. He did not birth me with his mouth, he did not conceive me with his grasp. He has exhaled me from his nose, he made me in the centre of his beauty, which those who are in mysteries acclaim, while he, he illuminates the sky with his beauty, who causes all the skies to come near for the gods who are in their gates, I am the god who is exhaled of shape in front of the green fields in the Netherworld, who judges the hidden matters which are in the house of the six. I created my soul behind me, I have raised my royal head-cloth even upon me. I have allotted my royal head-cloth even to the one who is in his cavern. I have taken the honours of those who are in their caverns away, I do not listen to magic, after it has gone forth behind me from the mouth of Atoum.

I come to be even from the god who came into
being (by) himself,
alone and older than the gods.
I am the one who unites the heights of the sky
for him.
I am the one who brings his power for him,
who cools she who burns,
the fiery one who separates and gathers the
gods together.
I am the flame which the fire burned,
the heat of the blast of its mouth is not against
me.
I am the one who conveys the soul of she who
burns,
which made the pain of the flame of she who is
in her rage,
the fiery one who separates the hair lock of the
gods.
Your amulets speak to me, gods, without
anything going forth from your mouth,
because I have come to be through doing
likewise to me,
because I am truly Osiris to his limits, in
accordance with that which he commands to
me.
Departing, the lions show respect to me,
the one who is around the shrine fears me,
in the presence of the one who came into being
(by) himself.
I have taken my crown of LE upon me.
The red crown rejoices when it sees the crown
of LE.
I am upon me.
The red crown is on the head of the god who
came to be by himself.
I,388,c  (K)  \((h)^c\) n.t msn dšr.t  'The crown of LE rejoices when the red crown sees.'
I,389,a  (D)  ĥrw.sn ngr.w sdq.w [sn]  So say they, the gods who hear them.
I,389,b  (I)  snsn ngr hpr m ḫ. w=f  The god who came to be from his body is friendly.
I,389,c  (M)  n mzd.sn sw  They did not see him,
I,390,a  (I)  kī.n n=ī nʳ.w. w=f m hny  his nʳ.w snakes cried out for me in acclaim.
I,390,b  (X)  -
I,390,c  (R)  īr.sn n=ī ws.t  They will make a road for me,
I,391,a  (N)  r prr=ī m kṣr  until I go forth from the shrine,
I,391,b  (L)  wḏ̱.n snw.t hst kṣr  after the courtiers who are around the shrine are judged.
I,391,c  (R)  wḥ̱=ī wḥ̱.y=ī  I release who I should release,
I,392,a  (R)  sⁿḥ̱=ī sⁿḥ̱.y=ī  I nourished who I should nourish,
I,392,b  (G)  dṛ=ī  I remove,
I,392,c  (N)  wḥ̱=ī sḏb=ī  I release my restraints.
I,392-393,d-a  (R)  bw.t=ī pw dšr.w  Blood is my detestation.
I,393,b  (R)  wmn=ī ḫn=ī nb ḫ̱ḥ  I will be together with the lord of life.
I,393-394,f-h  (X)  -
I,393,c  (R)  ink ḫ=ī n=ī ḫḥ.w  I am the one who unites the multitudes for him,
I,393,d  (H)  ṭṣ=ī šnw.t  while he collects the courtiers,
I,393-394,e-a  (D)  ssn n=ī ḫṣ(y).w kṣr=ī ḫt  who makes those who are around his shrine firm in accordance with that which he commands to me.
I,398,d-e  (X)  -
I,394,b  (D)  iw kṁ3.n=ī n=ī ḫḥ ḫ=ī  He has created an authoritative utterance for me behind me,
I,394-395,c-a  (K)  r ṭri.t rḥ=ī rḥ.n=ī  in order to cause that I know that which he has learned,
I,395,b  (R)  sk ḫt p.wt nb.(w)t  while I am throughout all the skies,
I,395,c  (H)  ḫns=ī mw nb  while I travel all the water.
I,395,d  (R)  īr=ī wḏ.t=ī <n> =ī  I will do that which he commands to me.
I,395,e  (D)  n ns ir.t bs=ī  The eye of my soul did not burn,
I,396,a  (N)  ḫr ḫṣ. t=ī  because of my foulness.
I,396,b  (R)  n ss(w).n. t(w) bs=ī i[n i]r.y  My soul is not guarded by the guardians of the limbs of Osiris.
I,396,c  (E)  bs=k n=k  ‘You possess your soul.’
I,397,a  (R)  i in hpr ds=ī r=ī  which is said by the one who came to be by himself to me.
I,397,b  (H)  n ngr.tw bs=ī  My soul will not be seized.
I,398-405,a-c  (X)  -
End of lid
Appendix 3.33.20. M-Ann

1,315,a  (X)  -  I am the spirit of Shu, the god who came into being (by) himself.
1,315,b  (R)  ink b3 5w ntr [hpr ds]=f  I am the spirit of Shu, the god who came into being (by) himself.
1,315,c  (X)  -  I am the spirit of Shu, the god who came into being (by) himself.
1,315,d  (N)  hpr.n=i m h'.w n(w) ntr hpr ds=f  I have come into being from the body of the god who came into being (by) himself.
1,315,e  (Q)  ink h'  I am Horus,
1,315,f  (L)  hpr[n]=i <m> ŋ.w n(w) [ntr] after I came to be from the limbs of the god,
1,315,g  (K)  sfq.w htp.w  I am Horus,
1,315,h  (N)  ts=i m h'.w n(w) ntr hpr [ds=f] while I am knitted together from the body of the god who came into being (by) himself.
1,315,i  (Q)  ink imy 6r n ntr hpr ds=f  I am the one who is in the side of the god who came into being (by) himself.
1,315,j  (R)  hpr.n=i im=f  after I came into being with him.
1,315,k  (F)  ink m [..] =f p.t [dwA] n=f tA I am as his [..] of the sky, who worships the land for him.
1,315,l  (X)  -  I am the one who foretells the those who are in the going forth from the horizon, because
1,315,m  (I)  ink sr imy.w pr m 6y.t n I am the one who foretells the those who are in the going forth from the horizon, because
1,315,n  (C)  di=i nrw=f r 6fr.w rn=f while I place the fear of him to whom searches for his name.
1,315,o  (K)  ntr imy hh.w sdmt mdw hh.w the god who is among the chaos gods, who hears the words of the chaos gods.
1,315,p  (C)  ink s[bb] mdw ntr hpr ds=f <n> ŋš.z.wt=f I am the one who dispatches the words of the god who came into being (by) himself to his multitudes.
1,315,q  (N)  ink srr [pr.w wis]=f I am the one who commands the crew of his bark.
1,315,r  (I)  wsr<.kwI> ŋš.z.kwi r ntr.w nb.w I am more powerful and fighting than all the gods.
1,315,s  (Q)  iw 63.n mdw m-bšh ntr.w hpr.w mlp(w) The words have been constricted in front of the gods who come to be young,
1,315,t  (I)  n ŋš.snh hpr.w=i m-Š nnwbecause their greatness is my creation from Noun.
1,315,u  (E)  mšn=sn wsr.w=i m wis skd d hpr ds=f May they see my power in the bark which the one who came into being (by) himself navigates.
1,315,v  (H)  hms.n ntr didi.n=i The god has sat, I have given,
1,315,w  (R)  di=i f[z]w=i hft [hpr.w=i] while I give my splendour in accordance with my nature.
I, 331, c  (H)  ḏḏ-i  ḫgr  [imy.w]  p.t  n.(t)  h.t  When I speak, those who are in the sky of Khet are silent,
I, 333, a  (R)  idy  ntr. w  the gods are censed.
I, 333, b  (G)  ḏḏ-i  ḫpr. w.i  [ḏs=i]  I say: my creation is my own.
I, 333, c  (Q)  mḏ ḫpr. w.i  m-c  nw  Sharp is my creation from Noun.
I, 335, a  (R)  ṭm [.n]  [w]  nw  ḫpr. [k]wi  Noun saw me while I came into being.
I, 335, b  (L)  n  ṭbw  ḫpr. n= tit  There is no knowledge of the place in which I came to be.
I, 335, c  (G)  Dd=i  xpr.w=i  [Ds=i]  Sharp is my creation from Noun.
I, 337, a  (R)  mA[n]  [w]  nw  xpr.[k]wi  Noun saw me while I came into being.
I, 337, b  (L)  n  ṭbw  xpr.n=i  im  There is no knowledge of the place in which I came to be.
I, 337, c  (G)  mA  xpr=i  m  Hr  n  without seeing my coming to be in the sight, because
I, 337-339, c-a  (L)  kṁs.n=t  wi  m  ib=f  iri.n[zf]  seeing for me is as the god who came into being (by) himself.
I, 339, b  (X)  -  I am the god which his shape exhales,
I, 339, c  (L)  ink  ntr  nfš  irw=f  which the noble god who came into being (by) himself created,
I, 339-341, d-a  (R)  ḏḏs.[n  ntr  pn]  ṣps  ḫpr  ḏs=f  who illuminated the sky with his beauty,
I, 341, b  (R)  wpš  p.t  m  nfr=f  whom the gods who navigate those who are in his name do not know,
I, 341, c  (X)  -  whom the sun-folk serve.
I, 341, d  (L)  [iwty]  ṭbw  skfd[d]  imyw  rnf=f  whom the gods who navigate those who are in
his name do not know,
I, 343, a  (R)  Šms.w  ḫnm.m.t  He created me with his wish, He made [...] with his power.
I, 343, b  (H)  rd.n=f  m  rd.w=f  ḫpr  m  ṣ.wy=f(y)  He grew even at his feet, the one who came to be in his arms.
I, 343, c  (R)  Šw.n=i  m  ṣ.wt=f  I have ascended from his limbs.
I, 345, a-b  (N)  kṁs.n=f  wi  m  ib-f  ḏs-f  ir.n-f  wi  m  ṣhw=f  He created me with his wish himself, he made me with his power.
I, 345, c  (G)  n  ms.t=i  is  ms.yt  Before I was even born, (or) was born.
I, 345-347, d-a  (D)  īr.(w)  n=ī  swm  m  š.t  [ṣṭf]  a herbage is made for me in the field of Asia.
I, 347, b  (H)  ink  iri  [ḏf]sw  n.(w)  ntr.w  I am the one who made the sustenance of the gods
I, 347-349, c-a  (R)  ḫrk(y)-ib  dbn=f  nb  šḥ.wt  wṣḏ.wt  m  dwz.t  I am the one in the midst of his circle, the lord of the green fields in the Netherworld.
I, 349, b  (L)  i  nw  i  ṭrm. w  O Noun, O Ra-Atoum.
I, 349, c  (L)  [...]w  [ṣḥtp]  dṣw...  causes the provisions to be plentiful,
I, 349, d  (K)  sḏq  ḏd  n  wsir  who causes the sayings of Osiris to be fresh.
I, 349-351, e-a  (D)  [sṇq]  n=f  ỉry  [kr]rr.t[=sn]  Those who belong to their cavern will fear him.
I, 351, b  (N)  sḥtp.n=f  mr.w(i)  sḏq  ḏd  hw  n  wsir  He has made the love plentiful, which makes the speech of the food of Osiris green,
I, 351-353, c-a  (N)  ḫr  ḫpr-i  m  ḫc.w  n.(w)  ntr  pn  ṣps  ḫpr  ḏs=f  because I come to be from the flesh of this noble god who came to be (by) himself,
I, 353, b  (R)  wpš  p.t  m  nfr=f  who illuminated the sky with his beauty,
I, 353, c  (L)  dmḏ-f  irw.w  ntr  nb  while he assembles the shapes of every god,
I, 353, d  (L)  ḫr.y  [mṣ.t]  ḫtm  [ḥt]wʒ  the chief of truth, who locks up the robber,
I,355,a (F) \( dmd.n=f n+i [irw.]w=i \) after he has assembled my shapes for me.
I,355,b (I) \( ink n[f]s, w \) I am the exhalers.
I,355,c (R) \( n m s=f wi m r(s)-f n iwr-f wi m h[f]z-f \) He did not birth me with his mouth, he did not conceive me with his grasp.
I,357,a (R) \( n[f]3.n-f wi m šr.t-f \) He has exhaled me from his nose,
I,357,b (R) \( [irn=f] wi m-[hr.(y)-ib nf]-f \) he made me in the centre of his beauty,
I,357,c (R) \( sh-c w my.w šts.w \) which those who are in mysteries acclaim,
I,357-359,d-a (N) \( sk sw wpš p.t m nfr-f \) while he, who illuminates the sky with his beauty,
I,359,b (R) \( sfr p.wt nb(.wt) n ntr.w imy.w snš.w=sn \) who causes all the skies to come near for the gods who are in their gates,
I,359,c (N) \( sk sw wpš p.t m nfr-f \) with you are they who see his light.
I,361,a (F) \( ink nTr nfA irw.w sxw.t[f=j] m \) I am the god who is exhaled of shapes of his fields in the Netherworld,
I,361,b (H) \( wgr m h.wt imn.(w)t im \) who judges in the hidden matters there.
I,361-363,c-a (R) \( iw kms.n-i bzi-i hzi-i \) I created my soul behind me,
I,363,b-g (X) -
I,363,c (C) \( n ns.n-f hr hzi.[t]-i \) it does not burn upon my corpse.
I,363,d (D) \( mn [sšw.t] bzi=i \) There is no guarding of my soul,
I,365,a (D) \( in ir.yw ^t wsr \) by the guardians of the room of Osiris.
I,365,b (C) \( iw=i st-i iw bzi=i st-f \) I beget, my soul begets,
I,365-367,c-a (C) \( stt [bzi]-i m rmšt.w [imy.w iw] nrsr \) my soul begets even with the people who are in the island of fire.
I,366-367-369,c-a (N) \( [fs]z[.tw] n-i nms[=i] tp=i \) My royal head-cloth is raised even for me upon me.
I,369,b (N) \( ip.n-i nms-i n imy tpf.t-[f] \) I have allotted my royal head-cloth even to the one who is in his cavern.
I,369-371,c-a (P) \( fšš n-i \) who raises for me,
I,371,d-i (X) -
I,371,b (I) \( s[y]h[.w]=i \) my honours.
I,371-373,c-a (D) \( [n]hm.n-i s[y]h-i [n.w] imy(.w) tpf.wt=sn \) I have taken my honours of those who are in their caverns away.
I,373,b (L) \( [n] sdm.n-i ḫkš.w \) I do not hear magic,
I,373,c (G) \( ḫpr.w tp(y)-c wy=uf imšš.w hw.t-[hr]-m-ẖš.t \) coming to be before it. The honoured dead, ḫwt-[hr]-m-ẖš.t.
I,373-405,d-c (X) -

**Amino-acid code**

-R-NQLKNQRF-ICKCNIQJEHRHRGQRLGL-L-LRR-LRHRNGDHRLLLKDNNRLFIRRRRNR---LFHR----CCDCDNNP-----DLG-------------------------

**Appendix 3.33.21.**  Sq5C

I,315-359,a-c (X) -
I,359-361,d-a (C) \( [ink ntr nfš] irw [hnt sh.wt=f] \) I am the god who is exhaled of shape in front of
his fields,

who judges the hidden matters which are in the house of the six.

This kA-rnn created his soul behind this kA-rnn, kA-rnn

in order to cause that he learns the knowledge for this kA-rnn.

While this kA-rnn is throughout all the skies,

This kA-rnn will embrace all the lands,

this kA-rnn will perform the decree for this kA-rnn.

the soul of this kA-rnn does not burn upon his corpse.

The soul of this kA-rnn is not guarded,

by the guardians of the rooms of Osiris.

This kA-rnn begets, the soul of this kA-rnn begins,

the soul of this kA-rnn begets with the people who are in the island of fire.

this kA-rnn himself begets with the goddess.

The royal head-cloth of this kA-rnn is seen.

This kA-rnn allots the royal head-cloth to he who is in his cavern.

It is the one who is in his cavern who brings the crown of this kA-rnn and who raises the royal head-cloth of this kA-rnn.

who are in the island of fire.

This kA-rnn does not listen to magic.

the one who is in his shape will ennoble this kA-rnn, (it is) who raises the honours of this kA-rnn.

The honours of this kA-rnn are taken away because of those who are in their caverns,

this kA-rnni does not burn upon his corpse.

The honours of this kA-rnn are taken away because of those who are in their caverns,

This kA-rnni does not listen to magic,

This kA-rnn has come into being before it.

This kA-rnn came to be even in front of the god who came into being (by) himself,

who came to be alone, older than the gods.

This kA-rnn is the one who pierces the heights of the sky for him.

The remainder of the back is totally illegible
### Appendix 3.33.22. G1T

<table>
<thead>
<tr>
<th>Line</th>
<th>Version</th>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,315,a</td>
<td>(X)</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>1,315,b</td>
<td>(N)</td>
<td><em>ink b3 šw hpr ḍs=f</em></td>
<td>I am the spirit of Shu, who came into being (by) himself,</td>
</tr>
<tr>
<td>1,315-317,c-a</td>
<td>(X)</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>1,317,b</td>
<td>(C)</td>
<td><em>sfg irw</em></td>
<td>invisible of shape,</td>
</tr>
<tr>
<td>1,317-321,c-a</td>
<td>(X)</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>1,321,b</td>
<td>(P)</td>
<td><em>sidd n=f tš.wy</em></td>
<td>who reduces the two lands to order for him.</td>
</tr>
<tr>
<td>1,321,c</td>
<td>(X)</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>1,321-323,d-a</td>
<td>(R)</td>
<td><em>ink sr sw pr=f m šš.t</em></td>
<td>I am the one who foretells him when he goes forth from the horizon,</td>
</tr>
<tr>
<td>1,323,b</td>
<td>(R)</td>
<td><em>di nระหว=f n ḏr.r.w rn=f</em></td>
<td>who places the fear of him to whom searches for his name.</td>
</tr>
<tr>
<td>1,323,c</td>
<td>(Q)</td>
<td><em>ink imy ṣḏm mdw ḥḥ.w</em></td>
<td>I am the one who is among those who hear the words of the chaos gods.</td>
</tr>
<tr>
<td>1,325,a</td>
<td>(N)</td>
<td><em>ink šbb mdw hpr ḍs=f n ṣš.wt=f</em></td>
<td>I am the one who dispatches the words of the one who came into being (by) himself to his multitudes.</td>
</tr>
<tr>
<td>1,325,b</td>
<td>(C)</td>
<td><em>ink srr ṯp.yw Ṣw=f</em></td>
<td>I am the one that commands those who are upon his bark.</td>
</tr>
<tr>
<td>1,325-327,c-a</td>
<td>(R)</td>
<td><em>wš &lt;.kwI &gt; ḡnd.kwI r psd.t nb.t</em></td>
<td>I am more powerful and raging than any ennead,</td>
</tr>
<tr>
<td>1,327,b</td>
<td>(F)</td>
<td><em>ṣḏm.n mdw nṯr.w hpr.w r-sz=f</em></td>
<td>after the words of the gods who will come to be after me are heard.</td>
</tr>
<tr>
<td>1,327-329,c-a</td>
<td>(C)</td>
<td><em>wšsn hpr.w=i mŠ nww</em></td>
<td>They lift my creation up from Noun.</td>
</tr>
<tr>
<td>1,329,b</td>
<td>(C)</td>
<td><em>mšn-sn ṣḏr=i mw škdd hpr ḍs=f</em></td>
<td>May they see my power in the bark which the one who came into being (by) himself navigates.</td>
</tr>
<tr>
<td>1,331,a</td>
<td>(D)</td>
<td>ḫ.n=i ḡns.n=i m-m=sn</td>
<td>I have stood and I have sat among them,</td>
</tr>
<tr>
<td>1,331,b</td>
<td>(G)</td>
<td><em>di fsw=i hft hpr.w=i</em></td>
<td>while my splendour is given in accordance with my nature.</td>
</tr>
<tr>
<td>1,331,c</td>
<td>(D)</td>
<td>ḡd=i gr psd.t</td>
<td>When I speak, the ennead is silent,</td>
</tr>
<tr>
<td>1,333,a</td>
<td>(R)</td>
<td>idy nṯr.w</td>
<td>the gods are censed.</td>
</tr>
<tr>
<td>1,333,b</td>
<td>(N)</td>
<td>ḡd=i n-ṭn hpr.w=i ḍs=f</td>
<td>I say to you: my creation is my own,</td>
</tr>
<tr>
<td>1,333,c</td>
<td>(X)</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>1,335,a</td>
<td>(C)</td>
<td><em>mš wi hpr.kwI</em></td>
<td>seeing me while I come into being.</td>
</tr>
<tr>
<td>1,335,b</td>
<td>(C)</td>
<td><em>n ṭh=i bw hpr.n=i im</em></td>
<td>I did not know the place in which I came to be.</td>
</tr>
<tr>
<td>1,335,c</td>
<td>(D)</td>
<td><em>n ṭš=f hpr.w=i m ḍr.f</em></td>
<td>He did not see my creation with his sight.</td>
</tr>
<tr>
<td>1,337,a</td>
<td>(E)</td>
<td><em>ṭš.n=i hpr.n=i m ḫ.n.w n.(w) nṯr hpr ḍs=f</em></td>
<td>I was knitted together, I came to be from the body of the god who came to be (by) himself.</td>
</tr>
<tr>
<td>1,337,b</td>
<td>(X)</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>1,337-339,c-a</td>
<td>(R)</td>
<td><em>kmš.n=f wi m iš=f iri.n=f wi</em></td>
<td>He created me with his wish, he made me with</td>
</tr>
</tbody>
</table>
I,339,b (L)  
\( m \, s\, h\, w\, \text{-f} \)
his power.

I,339-345,c-b (X)  
\( n\, f\z\, f\, w\, i\, m\, \dot{s}\, r\, t\, \text{-f} \)
He exhales me even from his nose.

I,345,c (C)  
\( n\, m\, s\, .\, y\, \text{-}l\, i\, \text{is}\, \, m\, s\, .\, y\, t \)
I did not even give birth, it is she who was born.

I,345-347,d-a (I)  
\( i\, r\, .n\, (t\, w)\, n\, i\, \, s\, m\, w\, m\, s\, h\, .\, t\, \, d\, b\, z\, .\, t \)
A herbage was made for me in \( d\, b\, z\, .\, t \) terrain.

I,347,b (E)  
\( i\, n\, k\, i\, r\, i\, p\, s\, k\, .\, w\, n\, \text{-f}\)  
I am the one who made the thin flat cakes for you.

I,347-349,c-a (C)  
\( i\, n\, k\, h\, r(\, y\, )\, -\, i\, b\, \, m\, h\, n\, f\, \text{-f}\, n\, b\, s\, h\, .\, w\)  
I am the one in the midst of his coil. The lord of the green fields in the Netherworld.

I,349,b (N)  
\( i\, t\, m\, w\, m\, n\, n\)  
O Atoum and Noun.

I,349,c (R)  
\( i\, n\, k\, s\, h\, p\, d\, f\, s\, w\)  
I am the one who causes the provisions to be plentiful.

I,349,d (R)  
\( s\, w\, d\, h\, w\, n\, \text{wsir} \)
who causes the food of Osiris to be fresh.

I,349-351,e-a (R)  
\( s\, n\, d\, .\, w\, n\, \text{-f}\, i\, m\, y\, .\, w\, k\, r\, .\, w\, t\, \text{-sn} \)
Those who are in their caverns will fear him.

I,351,b (D)  
\( s\, h\, t\, p\, i\, n\, d\, i\, f\, s\, w\, s\, w\, d\, .\, n\, i\, h\, w \)
I have made the provisions plentiful, I have caused the food to be fresh,

I,351-353,c-a (C)  
\( h\, r\, h\, p\, r\, i\, m\, \, h\, ^{c}\, \, w\, n\, \, (\, w\, )\, n\, \text{tr}\, p\, n\, s\, p\)  
because I come to be from the flesh of this noble god,

I,353,b (R)  
\( w\, p\, s\, p\, .\, t\, m\, n\, f\, r\, -f \)
who illuminated the sky with his beauty,

I,353,c (N)  
\( d\, m\, d\, i\, r\, w\, n\, \text{tr} \)
who assembles the shape of the god,

I,353,d (R)  
\( n\, b\, m\, s\, ^{z}\, .\, t\, \, h\, t\, m\, p\, r\, \, \text{ws} \)
the lord of truth who locks the house of the robber.

I,355,a (D)  
\( n\, d\, m\, n\, -f\, d\, m\, d\, -f\, i\, r\, w\, =\, i\, n\, d\, m\, n\, -f \)
He does not proclaim that he assembles my shape, he does not proclaim.

I,355,b (R)  
\( i\, n\, k\, n\, f\, s\, i\, r\, w \)
I am exhaled of shape.

I,355,c (R)  
\( n\, m\, s\, f\, w\, i\, m\, \, r\, (s\, )\, -f\, n\, i\, w\, r\, -f\, w\, i\, m\, \, h\, f\, s\, f \)
He did not birth me with his mouth, he did not conceive me with his grasp.

I,357,a (R)  
\( n\, f\z\, n\, -f\, w\, i\, m\, \, s\, r\, t\, -f \)
He has exhaled me from his nose,

I,357,b (D)  
\( i\, r\, .n\, f\, w\, i\, m\, n\, f\, r\, -f \)
he made me with his beauty.

I,357,c (D)  
\( s\, h\, ^{c}\, =\, i\, m\, \, h\, h\, .\, w\, n\, \text{tr}\, i\, m\, y\, \, s\, t\, s\, .\, w \)
I acclaim even as the chaos gods, the god who is in mysteries,

I,357-359,d-a (N)  
\( s\, k\, s\, w\, w\, p\, s\, s\, f\, p\, .\, t\, m\, n\, f\, r\, -f \)
while he, he illuminates the sky with his beauty,

I,359,b (D)  
\( s\, h\, ^{c}\, p\, .\, w\, t\, n\, b\, (\, w\, t\, )\, n\, \text{tr}\, w\, i\, m\, y\, w\, s\, n\, s\, h\, .\, w\, \text{-sn} \)
who acclaims all the skies of the gods who are in their gates,

I,357-359,e-g (X)  
-  

I,359,c (E)  
\( s\, t\, m\, z\, .\, w\, s\, s\, p\, -f \)
while his light is seen.

I,359-361,d-a (R)  
\( i\, n\, k\, n\, f\, s\, i\, r\, w\, h\, t\, s\, h\, .\, w\, t\, -f \)
I am one who is exhaled of shape in front of his fields,

I,361,b (W)  
\( w\, q^{c}\, -\, m\, d\, w\, m\, \, h\, .\, t\, i\, m\, m\, t\, i\, m\, t\, \, l\, h\, w\, .\, t\, s\, i\, s\, w \)
who judges in the hidden matter which is in the house of the six.

I,361-363,c-a (K)  
\( i\, w\, k\, m\, s\, .\, n\, n\, i\, b\, z\, =\, i \)
My soul was created for me,

I,363,b-g (X)  
-  

I,363,c (Q)  
\( n\, s\, f\, h\, r\, h\, z\, .\, t\, -i \)
it will burn upon my corpse.

I,363,d (R)  
\( n\, s\, s\, w\, n\, .\, t\, w\, b\, z\, =\, i \)
My soul is not guarded,

I,365,a (R)  
\( i\, n\, r\, .y\, w\, h\, ^{c}\, .\, w\, t\, w\, s\, w\)  
by the guardians of the limbs of Osiris.
I,365,b (I) snT=im b3=im snT=f I beget even there my soul, he begets,
I,365-367,c-a (K) n snT b3=im n rmg.w imy.w iw
my soul did not begat with the people who are
nsrsr in the island of fire.
I,367,b (Q) snT b3=i ds=i im ngr.w My soul begets myself with the goddesses.
I,367-369,c-a (I) mss=sn s'H.w=i They see my honours.
I,369,c-a (D) ip.n=i nms.w=i n imy tpf.t=sf
I have allotted my crowns to the one who is in
his cavern.
I,369-371,c-a (N) in imy tpf.t=sf ini n=i nms.w=i It is the one who is in his cavern who brought
my royal head-cloths for me.
I,371,d-i (X) -
I,371,b (G) in imy irw=f s'H.w fi fs3=i
It is the one who is in his shape who ennobles
s'H.w=i me, I raise my honours.
I,371-373,c-a (R) nhm=i s'H.w imy.w tpf.wt=sn
I take the honours of those who are in their
caverns,
I,373,b (R) n sdm.n=i n hks.w I do not listen to magic,
I,373,c (N) hpr.n=i tpy(.)=wy=f I came to be before it.
I,373-375,d-b (X) -
I,375,c (R) pr.n=i hnt ntr hpr ds=sf
I have gone forth in front of the god who came
into being (by) himself,
I,375,e (X) -
I,375,d (N) wty i3w.w r ntr.w alone and older than the gods.
I,377,d (X) -
I,377,a (E) ink dm n=f i3w.w m p.t I am the one who pierces the heights in the sky
for him.
I,377,b (R) ink ini n=f sly=sf I am the one who brought his power for him,
I,377,c (H) i'b.n=f hhs=f n k3 di.y n=f after he united his multitudes of ka which were
m-drr wmd.wt=sf placed for him with his associates.
I,379,a (R) c'm.n=i s'd.t I have extinguished the fire,
I,379,b (N) skbb.n=i wps.t I have cooled she who burns,
I,379,c (X) -
I,379-381,d-a (L) wsw.t wdf-mdw m ntr.w the fiery one who judges with the gods.
I,381-383,b-c (X) -
I,383-384,d-a (I) iw dd.n h3.tyw=t'n ntr.w n Your hearts speak, gods, without (anything)
pr.t m r=t'n going forth from your mouth,
I,384,b (H) hpr.n is m-ry'i ir.t m(y) m dt(.t) which came to be through me doing likewise in
m-ry'i ir.t r-d's r ntr giving, through doing everything for the god,
I,384,c (I) hpr pr.t m r n ntr pw spsi because of that which came forth from the
mouth of this noble god,
I,385,a (R) hpr ds=sf who came to be by himself,
I,385,b (E) iwty nwd dd.t.n=sf who does not go back (on) that what he has
said,
I,385,c (P) n-ntt ink is ir r-d's h'tf wdf=sf because I am truly the one who has done
everything in accordance with that which he
commands.
The lions will depart and show respect to me, those who are around the shrine fear me, after I judged those who are around the shrine.

They made a road for me, until I enter, until I go forth from the shrine in the presence of the one who came into being (by) himself.

I have taken the crown of LE upon me. The red crown is rejoiced while it sees it.

My crown of LE is upon me. While my red crown is on the head of the one who came to be by himself.

'The crown of LE rejoices when it sees the red crown.'

So say they, the gods who will hear. The god is friendly to the god who came to be from his flesh.

They do not see him, while the n^w snakes cry out for me in acclaim, while the n^w snakes cry out for me in acclaim, in accordance with that which he has commanded to me.

I will be together with the lord of life. I am the one who unites the multitudes for him, I am the one who ties his courtiers together for him.

I am the one who makes those who are around the shrine firm for him, in accordance with that which he has commanded to me.

My soul does not burn,
I,396,a (N) hr h3.t-i because of my foulness.
I,396,b (R) n ssw.n.tw b3+i in ir.yw c.wt wsir My soul is not guarded by the guardians of the limbs of Osiris.
I,396,c (R) b3+k n+k shym-k n+k ‘You possess your soul, you possess your power.’
I,397,a (K) i in hpr ds=f n-i which is said by the one who came to be by himself for me.
I,397-405,b-c (X) -
Spell 551 follows

Amino-acid code
-N--C-----P-RRQNCRFCCDGDRN-CCDE-RL--------CIECNRRRDCRNNDRRDDND---ERWK-----QRRIKQIDN------
GRRN--R-N-ERHRN-L-----IHIREPDRHR-ERRNLIRNH--EIH-E--R--------RGE--RRHNRRNRRK-----------------

Appendix 3.33.23. A1C
I,315,a (X) -
I,315,b (N) ink b3 šw hpr ds=f I am the spirit of Shu, who came into being (by) himself,
I,315-317,c-a (X) -
I,317,b (C) sfg irw invisible of shape,
I,317-321,c-a (X) -
I,321,b (O) škdd n tš.wy who travelled to the two lands.
I,321,c (X) -
I,321-323,d-a (R) ink sr šw pr=f m šš.t I am the one who foretells him when he goes forth from the horizon,
I,323,b (R) didi nrw=f n dšr.w mn=f who places the fear of him to whom searches for his name.
I,323,c (Q) ink imy šdm mdw hš.w I am the one who is among those who hear the words of the chaos gods.
I,325,a (N) ink šbb mdw hpr ds=f n cšš.wtšf I am the one who dispatches the words of the one who came into being (by) himself to his multitudes.
I,325,b (C) ink srr tp.yw wiz=f I am the one that commands those who are upon his bark.
I,325-327,c-a (R) wsr<.kwi > dnd.kwi r psḏ.t nb.t I am more powerful and raging than any ennead, after the words of the gods who will come to be after me had power.
I,327-329,c-a (C) wšš-sn hpr.w=i m-m sn They lift my creation up from Noun.
I,327-329,c-a (C) msn=sn wsr=i m wiz škdd hpr ds=f May they see my power in the bark which the one who came into being (by) himself navigates.
I,331,a (D) šš.n-i hms.n=i m-m=sn I have stood and I have sat among them,
I,331,b (E) dš fšw hft hpr.w=i while splendour is given in accordance with my nature.
I,331,c (D) ḥḏ-i gr psḏ.t When I speak, the ennead is silent,
I,333,a (R) ṭḏy Ṯr.w the gods are censed.
I,333,b (N) ḥḏ-i n-ṯn ḥpr.w-i ḏs-i I say to you: my creation is my own,
I,333,c (X) -
I,335,a (C) mš wi ḥpr.kwi seeing me while I come into being.
I,335,b (C) n ṭḥ-i bw ḥpr.n-i ḫm I did not know the place in which I came to be.
I,337,a (E) ḥḏ-s ḥḏ-txpr.i ḥḏ ḥḏ-d=t n œ I was knitted together, I came to be from my body of the god who came to be (by) himself.
I,337-b (X) -
I,337-339,c-a (R) ḥḏ-s ḥḏ-txpr.i ḥḏ-wi m ṭḏw-f ḥḏ-s ḥḏ-txpr.i ḥḏ ḥḏ-wi m ṭḏw-f He created me with his wish, he made me with his power.
I,339,b (I) ṭḏs.n-f wi m ṭr.t-f He exhaled me even from his nose.
I,339-345,c-b (X) -
I,345,c (C) n ms.y-i is ms.yt I did not even give birth, it is she who was born.
I,345-347,d-a (H) ir.t(w) n i ṭmwi ṭm.w ṭḏs.t ṭḏs.t A herbage is made for me in ṭḏs.t terrain.
I,347,b (E) ṭḥ ṭm.w ṭḏs.t ṭḏ ṭm.w ṭḏs.t I am the one who made the thin flat cakes for you.
I,347-349,c-a (C) ṭḥ ṭm.w ṭḏs.t ṭḏ ṭm.w ṭḏs.t I am the one in the midst of his coil. The lord of the green fields in the Netherworld. O Atoum and Noun.
I,349,b (R) ṭḥ ṭm.w ṭḏs.t ṭḏ ṭm.w ṭḏs.t who causes the food of Osiris to be fresh.
I,349,c (R) ṭḥ ṭm.w ṭḏs.t ṭḏ ṭm.w ṭḏs.t who causes the food of Osiris to be fresh.
I,349-351,e-a (D) ṭḥ ṭm.w ṭḏs.t ṭḏ ṭm.w ṭḏs.t Those who are in their caverns will fear him.
I,351,b (D) ṭḥ ṭm.w ṭḏs.t ṭḏ ṭm.w ṭḏs.t I have made the provisions plentiful, I have caused the food to be fresh,
I,351-353,c-a (C) ṭḥ ṭm.w ṭḏs.t ṭḏ ṭm.w ṭḏs.t because I come to be from the flesh of this noble god,
I,353,b (R) ṭḥ ṭm.w ṭḏs.t ṭḏ ṭm.w ṭḏs.t who illuminated the sky with his beauty,
I,353,c (N) ṭḥ ṭm.w ṭḏs.t ṭḏ ṭm.w ṭḏs.t who assembles the shape of the god,
I,353,d (I) ṭḥ ṭm.w ṭḏs.t ṭḏ ṭm.w ṭḏs.t the lord of truth who is locked in the house of the robber.
I,355,a (D) ṭḥ ṭm.w ṭḏs.t ṭḏ ṭm.w ṭḏs.t He does not proclaim that he assembles my shape, he does not proclaim.
I,355,b (D) ṭḥ ṭm.w ṭḏs.t ṭḏ ṭm.w ṭḏs.t He does not proclaim that he assembles my shape, he does not proclaim.
I,355,c (R) ṭḥ ṭm.w ṭḏs.t ṭḏ ṭm.w ṭḏs.t He does not proclaim that he assembles my shape, he does not proclaim.
I,357,a (H) ṭḥ ṭm.w ṭḏs.t ṭḏ ṭm.w ṭḏs.t He has exhaled me,
I,357,b (D) ṭḥ ṭm.w ṭḏs.t ṭḏ ṭm.w ṭḏs.t he made me with his beauty.
I,357,c (D) ṭḥ ṭm.w ṭḏs.t ṭḏ ṭm.w ṭḏs.t I acclaim even as the chaos gods, the god who is in mysteries.
I,357-359,d-a (R) ṭḥ ṭm.w ṭḏs.t ṭḏ ṭm.w ṭḏs.t while he, he illuminates the sky with his beauty,
I,359,b (D) ṭḥ ṭm.w ṭḏs.t ṭḏ ṭm.w ṭḏs.t who acclaims all the skies of the gods who are in their gates,
The text is not legible and contains errors. It appears to be a page from a book or a document, but the content is not clearly readable due to the quality of the image. The text seems to be a collection of sentences or phrases, possibly from a religious or philosophical text. The content includes references to gods, spirits, and natural phenomena, along with some technical terms and possibly a list or a table.

A section labeled "Amino-acid code" follows, but it is not clear how this relates to the rest of the text.

Appendix 3.33.24. BH2C

Several lines of text follow, each labeled with a number and letter combination, suggesting a structured format, possibly related to a transcription or translation of ancient texts. The text includes references to spiritual and natural elements, possibly from a religious or philosophical context.
<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
</table>
| 1,325,a | (X)  

| 1,325,b | (G)  

| 1,325-327,c-a | (H)  

| 1,327,b | (O)  

| 1,327-329,c-a | (R)  

| 1,335,a | (D)  

| 1,335,b | (R)  

| 1,335,c | (D)  

| 1,337,a | (Q)  

| 1,337,b | (X)  

| 1,337-339,c-a | (N)  

| 1,339,b | (X)  

| 1,339,c | (R)  

| 1,339-341,d-a | (E)  

| 1,341,b-c | (X)  

| 1,341,d | (R)  

| 1,343,a | (R)  

| 1,343,b | (R)  

| 1,343,c | (R)  

| 1,345,a-b | (H)  

| 1,345,c | (E)  

| 1,345-347,d-a | (G)  

| 1,347,b | (G)  

| 1,347-349,c-a | (I)  

| 1,349,b | (R)  

| 1,349,c | (R)  

| 1,349,d | (R)  

| 1,349-351,e-a | (X)  

| 1,351,b | (E)  

| 1,351-405,c-c | (X)  

---

*End of front*
Appendix 3.33.25.  M1Be

I,315,a  (X)  -  I am the spirit of Shu, the god who came into being (by) himself.
I,315,b  (R)  ink b3 šw ntr hpr ḏs-f
I,315,c  (X)  -  I am the spirit,
I,317,a  (N)  hpr.n-i m ḡ. w n.(w) ntr hpr ḏs-f
I,317,b  (D)  ink b3
I,317,c  (D)  hpr.n-i m ḡ. w n.(w) ntr ḏs-f
I,319,a  (R)  sfg irw.w
I,319,b  (L)  ṭs.n-i m ḡ. w hpr ḏs-f
I,319,c  (Q)  ink imy dr n ntr hpr ḏs-f
I,321,a  (R)  hpr.n-i im-ե
I,321,b  (D)  ink sgr n-ե p.t sdd n-ե t3
I,321,c  (X)  -  I am the one who silences the sky for him, who reduces the land to order for him.
I,321-323,d-a  (R)  ink sr sw pr-f m šh.t
I,323,b  (I)  di nrw-f r 店加盟 rn-f
I,323,c  (R)  ink imy ḡh.w sḏm mdw ḡh.w
I,325,a  (C)  ink sbb mdw ntr hpr ḏs-f n ḡs₂.wṭ-f
I,325,b  (N)  ink sṛ ḍpr.w wiz-ե
I,325-327,c-a  (R)  wsř <.kwI > ḡnd.kwi r psḏ.t nb.t
I,327,b  (S)  ṭhm.n-i mdw ntr.w ḡm,yw-bṣḥ ntr.w hpr.w r-s3=ỉ
I,327-329,c-a  (R)  nd-sn hpr.w=ỉ m-ե nw
I,329,b  (G)  m33=sn wsṛ.w=ỉ m wiz ḡs skdd hpr ḏs-f
I,331,a  (C)  ḡms.n-i didi.n=ỉ
I,331,b  (Q)  di.n=ỉ fsw=ỉ ḡft hpr.w=ỉ
I,331,c  (C)  ḡd=ỉ gr.n psḏ.t
I,333,a  (R)  idy ntr.w

I have sat, I have given.
I have given my splendour in accordance with my nature.
I speak after the ennead is silent,
the gods are censed.
I say to you: my creation is my own.

Do not question my creation from Noun.

Noun saw me while I came into being.

He did not know the place in which I came to be.

He did not see after I came to be in his sight.

I came to be from the body of the god,

who is exhaled of shapes,

which this noble god who came into being (by) himself created,

who illuminated the sky with beauty,

whose name the gods who navigate it do not know,

whom the sun-folk serve.

I have grown at his two feet, I came to be in his two arms.

I have ascended from his body.

He created me with his wish, he made me with his power,

before I am even born, (or) was born.

A herbage was made for me in the field of Asia.

I am the one who made the thin flat cakes of the gods.

I am the one in the midst of his circle, the lord of the green fields in the Netherworld.

I am the one who causes the provisions to be plentiful,

who causes the food of Osiris to be fresh.

Those who are in their caverns will fear him.

Because I come to be from the body of the god.

The honoured dead, this snbi, possessor of reverence, true of voice.

End of back

Amino-acid code
-R-NDDRRLQRD-RIRCNRSRGCCQCRNRRRNI----IRK-NRRLRDRQKRRDNH---------------------------------------------------------
Appendix 3.34. Spell 89

Appendix 3.34.1. S1C

II,55, a (X) -
II,55,b (R) iy(i)n=i h(r=s)k ibw wrapper ir.y (r.i)n=n [h]t. t ntr.w
II,55,c (R) ss3.t=t f nbd.w
II,56,a (R) ink mds pr m hrw
II,56,b (N) shm=i m hft.yw=i
II,56-57,c-a (X) -
II,57,a (R) iy(i)n=i min m d3d3.t
II,57,c (R) qnm mdw=i hmnzf
II,57-58,d-a (R) iw rdi n=i w3.t r=f in sfg irw
II,58,b (M) iw {iw} nhmzn=f lsw m fnq
II,58,c (R) n iy.yt hrw.w=i
II,59,a (R) iw lns w(i)r s.t t
II,59,b (R) sk sbw=i tp t3
II,59,c (R) hsb s b3zf

Spell 98 follows

Amino-acid code
RRRN---RRRMRRRR

Appendix 3.34.2. G2T

II,55,a (X) -
II,55,b (R) iy(i)n=i h(r=s)k ibw w.r.t ir.y (r.i)n=n h3.t ntr.w
II,55,c (R) ss3.t=t f nbd.w
II,56,a (R) ink mds pr m hrw
II,56,b (M) shm=i m hft.y=i
II,56,c (X) -
II,56,d (M) i+3.n=i w3.t shm=i m rd=i
II,57,a (R) pr=i r h[ft.y pf]
II,57,b (R) iy(i)n=i min m d3d3.t
II,57,c (M) qnm mdw=i hmnzf
II,57-58,d-a (R) iw rdi n=i w3.t r=f in sfg irw
II,58,b (K) iw nhmzn.w n-f lsw m fnq=i
II,58,c (R) n iy.(y)t hrw.w=i
II,59,a (M) iw lns w(i)r s.t t
II,59,b (R) is3 sbw=i tp t3
II,59,c (R) hsb s b3zf

Spell 98 follows
Amino-acid code
-RRRM-MRRMRKRMRR

Appendix 3.34.3.  S2C

II,55,a  (M) r n hsb s [bṣṣ-f]  A spell for sending a man and his soul.
II,55,b  (R) iy[i, n-i ḫr-k ibw-wr.t] (r) y /cs  I have come even to you, calf of the great one,
 [n ḫṣ].t ntr[. w] the gatekeeper of the battleground of the gods,
II,55,c  (N) [sṣṣ nbḏ].w who guards against the evil ones.
II,56,a  (R) ink m[ds] pr m hrw I am the sharp one, who went forth in the day,
II,56,b  (N) šhm[-i m ḫft.yw=-i] while I have power with my enemies.
II,56,c  (X) -
II,56,d  (K) [r[di.n-i] wzd.t [sḥm=-i m rdi-i] I have placed the road, while I have power in
 my foot,
II,57,a  (R) pr.y=i [r] ḫft.y pf] so that I go forth against this enemy.
II,57,b  (R) [iy[i, n-i min m ḏṣḏ. t] I came today in the tribunal,
II,57,c  (R) [sdm mwd=-i ḥn^i=r] who hear my word together with him.
II,57-58,d-a  (R) [i[w r[di n-i] wzd.t r-f in sfg irw A road against him is given to me by the one
 invisible of shape,
II,58,b  (R) iw [n]ḥm[. n-f ]  ṯzw m [fnd=-i] he has taken away the breath from my nose,
II,58,c  (K) n iw[. y)] r hrw[=i] before my days had come.
II,59,a  (R) iw ir[n-f wi r s.t [tn] He brought me to this place,
II,59,b  (R) [sk ṣbw=i tp ts] while my food is on the land.
II,59,c  (X) -

Spell 98 follows

Amino-acid code
MRNRN-KRRRRKRRKRR-

Appendix 3.34.4.  Pap.Berl

II,55,a  (K) r hsb s bṣṣ-f [... ] r ḫft.y=-f A spell of sending a man and his soul [... ] against
his enemy.
II,55,b  (R) iy[i, n-i ḫr-k ibw-wr.t] ir.y /cs  n the gatekeeper of the battleground of the gods,
 ḫṣ].t ntr[. w] who eliminates the evil ones.
II,56,a  (R) ink m[ds] pr m hrw I am the sharp one, who went forth in the day,
II,56,b  (N) šhm[-i m ḫft.yw=-i] while I have power with my enemies.
II,56,c  (X) -
II,56,d  (L) [(r)di.n-i wzd.t sḥm m rdi-i I have placed the road, power is in my foot,
II,57,a  (R) pr.y=i r ḫft.y pf so that I go forth against this enemy.
II,57,b  (R) iy[i, n-i min m ḏṣḏ. t I came today in the tribunal,
II,57,c  (R) sḏm mwd=-i ḥn^i=r who hear my word together with him.
II,57-58,d-a  (M) iw r[di n wzd.t r-f in sfg irw A road has been placed against him by the one
 invisible of shape,
II,58,b  (R) iw nḥm[. n-f ]  ṯzw m fnd=-i he has taken away the breath from my nose,
II,58,c  (R) n iy[. y)] r hrw[=i] before my days had come.

905
Il,59,a  (K)  iw {iw} ini=f wi r s.t tn  He brings me to this place,
Il,59,b  (R)  sk šbw-i tp t3  while my food is on the land.
Il,59,c  (X)  -

Spell 149 follows

Amino-acid code
KRMRN-LRRMRRKR-

Appendix 3.34.5.  B1Bo

Il,55,a  (X)  -
Il,55,b  (N)  iyi.n ðhwty-nht pn ḫr-s k  This ðhwty-nht has come even to you, calf of
ibw-wr.t ir.y ṣṣ ḫ3.t nṯr.w  the great one, the gatekeeper of the
Il,55,c  (N)  sns nbḏ.w  who guards against the evil ones.
Il,56,a-b  (X)  -
Il,56,c  (R)  iyi.n ðhwty-nht pn  This ðhwty-nht has come
Il,56,d  (I)  rdi.n=f w3.t śḥm=f m rd=f  and he has placed the road, while he has power
Il,57,a  (M)  pr.y=f r ḫt.yw=f ipf  so that he goes forth against these enemies of
Il,57,b  (N)  iyi.n ðhwty-nht pn min m ṣḏḏ.t  his.
Il,57,c  (K)  sdm.t mdw ðhwty-nht pn ḫn= ṣf  who hear the word of this ðhwty-nht together
Il,57-58,d-a  (K)  iw rdi w3.t r= f in ðhwty-nht pn  A road is placed against him by this ðhwty-nht
in sḏg irw  and by the one invisible of shape,
Il,58,b  (L)  iwj nḥm.n=f ṭsw m fnḏ n  he has taken away the breath from the nose of
ðhwty-nht pn  this ðhwty-nht,
Il,58,c  (N)  n iy.yt ḫrw.w= f  before his days had come.
Il,59,a  (L)  iwj in.n=f ðhwty-nht pn r s.t= f tn  He brought this ðhwty-nht to this place of his,
Il,59,b  (N)  ist šbw=f tp t3  while his food is on the land.
Il,59,c  (X)  -

Amino-acid code
-NN–RIMNKLNLN-

Appendix 3.34.6.  B2Bo

Il,55,a  (X)  -
Il,55,b  (R)  iyi.n= ḫr-s k ibw-wr.t ir.y ṣṣ ḫ3.t nṯr.w  I have come even to you, calf of the great one,
Il,55,c  (N)  [s]sns nbḏ.w  the gatekeeper of the battleground of the gods,
Il,56,a-b  (X)  -  who guards against the evil ones.
Il,56,c  (M)  iyi.n= i  I have come
Il,56,d  (H)  rdi.n= i w3.t śḥm=i rd.wy=i  and I have placed the road while I have power
II, 57, a (R) \( pr.y=i \ r \ hft.y \ pf \) so that I go forth against this enemy.

II, 57, b (R) \( iyi.n-i \ min \ m \ d\ddot{s}\dddot{d}.t \) I came today in the tribunal,

II, 57, c (L) \( sqm.t \ m\ddot{d}w=i \ hn^r\ddot{f} \) who hear my word together with him.

II, 57-58, d-a (R) \( iw \ rdi \ n-i \ w3.t \ r=f \ in \ sfg \ irw \) A road against him is given to me by the one invisible of shape,

II, 58, b (R) \( iwm hnm.n-f \ ts.w \ m \ fn\ddot{d}-i \) he has taken away the breath from my nose,

II, 58, c (R) \( n \ iy.yt \ hrw.w\ddot{i} \) before my days had come.

II, 59, a (I) \( iw \ in.n-f \ wi \ r \ s.t-i \ tn \) He brought me to this place of mine,

II, 59, b (M) \( ist \ \$w \ tp \ t3 \) while the food is on the land.

II, 59, c (X) -

\textbf{Spell 91 follows}

\textit{Amino-acid code}
-\textit{RN--MHRRRRRIM-}

\textbf{Appendix 3.34.7. T1L}

II, 55, a (X) -

II, 55, b (N) \( [iyi.n] \ im\ddot{s}w \ pn \ hr[-k \ ib]w \ wr.t \) This \textit{im}\ddot{s}w has come even to you, calf of the great one, the gatekeeper of the battleground of the gods,

II, 55, c (N) \( [s]z[s \ nbq].w \) who guards against the evil ones.

II, 56, a-b (X) -

II, 56, c (R) \( iyi.n \ im\ddot{s}w \ [pn] \) This \textit{im}\ddot{s}w has come

II, 56, d (G) \( [rdi.n] \ im\ddot{s}w \ [pn \ w3.t \ shm-f] \ m \ [rd.\dot{w}y\ddot{f}] \) and this \textit{im}\ddot{s}w has placed the road, while he has power in his two feet,

II, 57, a (K) \( pr.y \ im\ddot{s}w \ pn \ r \ hft.y \ pf \) so that this \textit{im}\ddot{s}w goes forth against this enemy.

II, 57, b (N) \( iyi.n \ im\ddot{s}w \ pn \ m\ddot{l}n \ m \ d\ddot{s}\ddot{d}.t \) This \textit{im}\ddot{s}w came today in the tribunal,

II, 57, c (I) \( iw \ sd\ddot{m}.n-f \ m\ddot{d}w \ im\ddot{s}w \ [pn] \) He has heard the word of this \textit{im}\ddot{s}w together with him.

II, 57-58, d-a (N) \( iw \ di \ w3.t \ n \ im\ddot{s}w \ pn \ r=f \ [in] \ sfg[\ddot{f}] \ irw \) A road is given for this \textit{im}\ddot{s}w, against him, by the one invisible of shape,

II, 58, b (R) \( iwm hnm.n-f \ ts.w \ [m \ fn\ddot{d}-i] \) he has taken away the breath from my nose,

II, 58, c (M) \( [r] \ iy.(y)t \ hrw.\ddot{w} \ n.w \ im\ddot{s}w \ pn \) before the days of this \textit{im}\ddot{s}w had come.

II, 59, a (H) \( iw \ in.[-n-f \ im\ddot{s}w] \ pn \ m \ s.t \ tn \) He brought this \textit{im}\ddot{s}w from this place,

II, 59, b (K) \( st \ \$w \ im\ddot{s}w \ pn \ tp \ t3 \) while the food of this \textit{im}\ddot{s}w is on the land.

II, 59, c (X) -

\textbf{Spell 91 follows}

\textit{Amino-acid code}
-\textit{NN--RGKNINRMHK-}

\textbf{Appendix 3.34.8. B4C}

II, 55, a (L) \( [s]\ddot{m}m \ m \ hft.y \) Having power over an enemy.

II, 55, b (M) \( iyi.n \ ss.t-hd-\ddot{h}tp \ tn \ hr-k \ ibw \) This \textit{ss.t-hd-\ddot{h}tp} has come even to you, calf of
the great one, the gatekeeper of the battleground of the gods, which guards against the evil ones.

This $s\dot{3}.t\text{-}h\dot{d}-htp$ has come and she has placed the road, while she has power in the foot, so that she goes forth against this enemy.

This $s\dot{3}.t\text{-}h\dot{d}-htp$ came today in the tribunal, The word of this $s\dot{3}.t\text{-}h\dot{d}-htp$ is heard together with him.

A road is given for this $s\dot{3}.t\text{-}h\dot{d}-htp$, against him, by the one invisible of shape, she has taken away the breath from his nose, before her days had come.

He has brought her even from this place, while her food is on the land.

Spell 91 follows

Amino-acid code
LMK--RELNHNINGN--
Appendix 3.35. Spell 94

Appendix 3.35.1. B3L

II,67,a-b  (X)  -
II,67,c     (R)  $n k b z p w c s n w s i r$
II,67,d     (R)  $w k l n n t r . w n k f i m f$
II,68,a     (R)  $s n h h r k z m h r w$
II,68,b     (R)  $i r i n w s i r m r d w i m y i w f f$
II,68,c     (R)  $m t w . t p r . t m h n n - f$
II,68,d     (R)  $r p r . t m h r w n k f i m f$
II,68,2*    (X)  -
II,69,a     (R)  $i n k s s w s i r i w f . w f m - h n w$
II,69,b     (R)  $s n h . w f$
II,69-70,c-a (R)  $i n k k f b i . t t w s . t n . t w s i r$
II,70,b     (R)  $s n d . t n t r . w k f . t s$
II,70,c     (R)  $n - n t t i n k i s b z p w c s n w s i r$
II,70,d     (R)  $w k l n n t r . w n k f i m f$
II,71,a     (M)  $s n h h r i s m h r w$
II,71,b     (R)  $i r i n w s i r m r d w \{n\} n i w f f$
II,71,c     (R)  $m t w . t p r . t m h n n - f$
II,72,a     (R)  $r p r . t m h r w n k f i m f$
II,72,b-c   (R)  $i n k w n h b . w t s p d h s . w t$

I am this great soul of Osiris,
who the gods commanded that he copulates with him,
who lives upon the one who was high on the day,
who was made for Osiris from the efflux which is in his flesh,
in order to go forth on the day so that he will copulate with him.
I am the son of Osiris, his heir within his honours.
I am the soul within his blood.
I am the one who uncovered this great crown of Lower Egypt of Osiris,
which the gods fear, its uncovering,
because I am truly this great soul of Osiris,
who the gods commanded that he copulates with him,
who lives upon striding on the day,
who was made for Osiris from the efflux of his flesh,
the semen which went forth from his phallus,
in order to go forth on the day so that he will copulate with him.
I am the one who opens the places of execution, who is skilled of foreparts.

Spell 95 follows

Amino-acid code
--RRRRRR-RRRRRRRRRRRR

Appendix 3.35.2. B1C

II,67,a     (M)  $s h r b z r h s . t$
II,67,b     (M)  $k . t m d s . t n . t p r . t m h r w$
II,67,c     (M)  $s p i b z p w c s n w s i r$
II,67,d     (M)  $w k l n n t r . w n k f i m$
II,68,a     (R)  $s n h h r k z m h r w$
II,68,b     (R)  $i r i n w s i r m r d w i m y i w f f$

Causing a soul to escape from the corpse, another book of going forth in the day.
spi is this great soul of Osiris,
who the gods commanded that he copulates there,
who lives upon the one who was high on the day,
who was made for Osiris from the efflux which is in his flesh,
Il,68,c  (R)  mtw.t pr.t m hnn-f  
Il,68,d  (R)  r pr.t m hrw nk-f im-f  
Il,68,2* (X)  -  
Il,69,a  (M)  spi ss wsir iw-wf m-hnw s-h.wf  
Il,69,b  (M)  spi bs m-hnw dšr.w-f  
Il,69-70,c-a (M)  spi kH bi.t tw ū³.t n.t wsir  
Il,70,b  (R)  snd.t nfr.w kf.t-s  
Il,70,c  (M)  n-ntt spi is bs pw ū³ n wsir  
Il,70,d  (R)  wḏ.n nfr.w nk-f im-f  
Il,71,a  (R)  snē hr kš m hrw  
Il,71,b  (R)  iri n wsir m rḏw n iw-f-f 
Il,71,c  (R)  mtw.t pr.t m hnn-f  
Il,72,a  (R)  r pr.t m hrw nk-f im-f  
Il,72,b-c  (M)  spi wn ḫb.wt spd ḫš.wt  

Spell 95 follows

Amino-acid code
MMMMRRRR-MMRRRRRRRM

Appendix 3.35.3.  B1L

Il,67,a  (X)  -  
Il,67,b  (K)  pr.t m hrw  
Il,67,c  (R)  ink bs pw ū³ n wsir  
Il,67,d  (K)  wḏ.n nfr nk-f im-f  
Il,68,a  (M)  snē ḫr kš irw  
Il,68,b  (M)  iri n wsir rḏw imy iw-f-f  
Il,68,c  (R)  mtw.t pr.t m hnn-f  
Il,68,d  (R)  r pr.t m hrw nk-f im-f  
Il,68,2* (X)  -  
Il,69,a (R)  ink ss wsir iw-wf m-hnw s-h.w-f 
Il,69,b  (R)  ink bs m-hnw dšr.w-f  
Il,69-70,c-a (R)  ink kH bi.t tw ū³.t n.t wsir  
Il,70,b  (R)  snd.t nfr.w kf.t-s  
Il,70,c  (R)  n-ntt ink is bs pw ū³ n wsir  

I am the son of Osiris, his heir within his 
honours.
I am the soul within his blood.
I am the one who uncovered this great crown of Lower Egypt of Osiris,
which the gods fear, its uncovering,
because I am truly this great soul of Osiris,
911

II,70,d  (R)  wDL.n nrw nk-f im-f  who the gods commanded that he copulates with him,
II,71,a  (K)  cnh hw k3 m irw m hrrw  who lives upon the one who was high in shape on the day,
II,71,b  (R)  iri n wsir m rdw n iwv-f  who was made for Osiris from the efflux of his flesh,
II,71,c  (R)  mtw.t pt.t m hnn-f  the semen which went forth from his phallus,
II,72,a  (R)  r pt.t m hrrw nk-f im-f  in order to go forth on the day so that he will copulate with him.
II,72,b-c  (R)  ink wn hbr.wt spd h3.wt  I am the one who opens the gates, who is skilled of foreparts.

Spell 95 follows

Amino-acid code
- KRKMMRR-RRRRRRR

Appendix 3.35.4.  M3C

II,67,a-b  (X)  -
II,67,c  (R)  ink b3 pw c n wsir  I am this great soul of Osiris,
II,67,d  (R)  wDL.n nrw nk-f im-f  who the gods commanded that he copulates with him,
II,68,a  (R)  cnh hw k3 m hrrw  who lives upon the one who was high on the day,
II,68,b  (N)  iri n wsir m dw iwv-f  who was made for Osiris from the efflux of his flesh,
II,68,c  (R)  mtw.t pt.t <m> hnn-f  the semen which went forth from his phallus,
II,68,d  (R)  r pt.t m hrrw nk-f im-f  in order to go forth on the day so that he will copulate with him.
II,68,2*  (X)  -
II,69,a  (R)  ink ss wsir iw-c.m hnw s'hw.f  I am the son of Osiris, his heir within his honours.
II,69,b  (N)  ink ss+f m-hnw dshr.w.f  I am his son within his blood.
II,69-70,c-a  (N)  ink kf bi.1(y) tw n wsir  I am the one who uncovered this king of Lower Egypt for Osiris,
II,70,b  (R)  snq nrw kf.t+s  which the gods fear, its uncovering,
II,70,c  (N)  n-ntt ink b3 pw c n wsir  because I am this great soul of Osiris,
II,70,d  (R)  wDL.n nrw nk-f im-f  who the gods commanded that he copulates with him,
II,71,a  (R)  cnh hw k3 m hrrw  who lives upon the one who was high on the day,
II,71,b  (N)  iri n wsir m dw iwv-f  who was made for Osiris from the efflux of his flesh,
II,71,c  (R)  mtw.[i] pr.[i] t m hnn-f  the semen which went forth from his phallus,
II,72,a  (R)  r pt.t m hrrw n[k-f] im[f]  in order to go forth on the day so that he will copulate with him.
II,72,b-c  (N)  ink wn sbh.wt spd h3.wt  I am the one who opens the gates, who is skilled of foreparts.
### Appendix 3.35.5.  M28C

<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>II,67,a-b</td>
<td>(X)  -</td>
</tr>
<tr>
<td>II,67,c</td>
<td>(R)  <code>ink bš pw ʿz n wsir</code></td>
</tr>
<tr>
<td>II,67,d</td>
<td>(R)  <code>wd.n nṯr.w nk-f im-f</code></td>
</tr>
<tr>
<td>II,68,a</td>
<td>(R)  <code>nh ḫr kbd m hrw</code></td>
</tr>
<tr>
<td>II,68,b</td>
<td>(N)  <code>iri n wsir dw ḫr-f</code></td>
</tr>
<tr>
<td>II,68,c</td>
<td>(R)  <code>mtw.t pr.t m hnn-f</code></td>
</tr>
<tr>
<td>II,68,d</td>
<td>(R)  <code>&lt;r p&gt;r t m hrw nk-f im-f</code></td>
</tr>
<tr>
<td>II,68,2*</td>
<td>(X)  -</td>
</tr>
<tr>
<td>II,69,a</td>
<td>(R)  <code>ink ss wsir ḫw-f m-hnw sḥ.w-f</code></td>
</tr>
<tr>
<td>II,69,b</td>
<td>(N)  <code>ink ss-f m-hnw ḫr.w-f</code></td>
</tr>
<tr>
<td>II,69-70,c-a</td>
<td>(N)  <code>ink kꜣ h.t(y) tw {t} n wsir</code></td>
</tr>
<tr>
<td>II,70,b</td>
<td>(M)  <code>snḏ n-f nṯw ḫr.t-s</code></td>
</tr>
<tr>
<td>II,70,c</td>
<td>(N)  <code>n-ntt ink bš pw ʿz n wsir</code></td>
</tr>
<tr>
<td>II,70,d</td>
<td>(R)  <code>wd.n nṯr.w nk-f im-f</code></td>
</tr>
<tr>
<td>II,71,a</td>
<td>(R)  <code>nh ḫr kbd m hrw</code></td>
</tr>
<tr>
<td>II,71,b</td>
<td>(N)  <code>iri n wsir dw ḫr-f</code></td>
</tr>
<tr>
<td>II,71,c</td>
<td>(R)  <code>mtw.t pr.t m hnn-f</code></td>
</tr>
<tr>
<td>II,72,a</td>
<td>(R)  <code>&lt;r p&gt;r t m hrw nk-f im-f</code></td>
</tr>
<tr>
<td>II,72,b-c</td>
<td>(N)  <code>[ink wn sbḥ.wt ṣḥ ḫs/wt]</code></td>
</tr>
</tbody>
</table>

I am this great soul of Osiris, who the gods commanded that he copulates with him, who lives upon the one who was high on the day, who was made for Osiris from the efflux of his flesh, the semen which went forth from his phallus, in order to go forth on the day so that he will copulate with him.

### Spell 95 follows

Amino-acid code

---RRRNRR-RNNMNRRNNRN

### Appendix 3.35.6.  M31C

<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>II,67,a-b</td>
<td>(X)  -</td>
</tr>
<tr>
<td>II,67,c</td>
<td>(R)  <code>[ink bš] pw ʿz n [wsir]</code></td>
</tr>
<tr>
<td>II,67,d</td>
<td>(R)  <code>[wd.n nṯr.w nk-f] im-f</code></td>
</tr>
<tr>
<td>II,68,a</td>
<td>(R)  <code>nh ḫr [kbd m hrw]</code></td>
</tr>
</tbody>
</table>

I am this great soul of Osiris, who the gods commanded that he copulates with him, who lives upon the one who was high on the day.
day.
who was made for Osiris from the efflux of his flesh.

Appendix 3.35.7.  S2C,a

II,67,a-b  (X)  -
II,67,c  (K)  ink [bz] pw  I am this soul,
II,67,d  (R)  wdl.n ntr.w nk-f im=f  who the gods commanded that he copulates with him,
II,68,a  (N)  nnh hr is m hrw  who lives upon striding on the day,
II,68,b  (K)  [iri n] wsir m rdw imy  who was made for Osiris from the efflux which is in
II,68,c  (R)  mtwt pr.t m hnn-f  the semen which went forth from his phallus,
II,68,d  (R)  r pr.t m hrw nk-f im=f  in order to go forth on the day so that he will copulate with him.
II,68,2*  (M)  nnh hr is m hrw <iri> n wsir  who lives upon striding on the day, who is made for Osiris from the efflux which is in his flesh, the semen which went forth from his phallus, in order to go forth on the day, so that he will copulate with him.
II,69,a  (N)  ink [sr] wsir [iw-w]-f m-hnw  I am the son of Osiris, his heir within his dignity.
II,69,b  (D)  ink bz nnh m hnow dsw.w-f  I am the living soul within his blood.
II,69-70,c-a  (R)  ink kf [bi.t] tw r.s.t n.t wsir  I am the one who uncovered this great crown of Lower Egypt of Osiris,
II,70,b  (N)  snw.t n kf[t+s]  which is feared because of its uncovering,
II,70,c  (R)  [n-nt] ink is bz pw r n wsir  because I am truly this great soul of Osiris, who the gods commanded that he copulates with him,
II,71,a  (N)  nnh hr is hrw  who lives upon the striding of the day,
II,71,b  (D)  [iri] n wsir m rdw-imy l[w-f]  who was made for Osiris from his efflux which is in his flesh,
II,71,c  (R)  [m]tw.t pr.t m h[nn-f]  the semen which went forth from his phallus,
II,72,a  (R)  r pr.t m hrw nk-f im[z-f]  in order to go forth on the day so that he will copulate with him.
II,72,b-c  (N)  ink wn sbhw.wt spd h3.wt  I am the one who opens the gates, who is skilled of foreparts.

Spell 95 (S2C,a) follows

Amino-acid code
--RRRN----------
Appendix 3.35.8.  S2C,b

II,67,a-b  (X)  -
II,67,c  (N)  ink pw [bz pw]
II,67,d  (R)  wd.n nṯr.w nk[f] im[f]  It is me, this soul,
II,68,a  (N)  [nh]ḥ ḫr [is] m ḫrw  who lives upon striding on the day,
II,68,b  (R)  ir[i n wsir m rdw] imy [wfs]  who was made for Osiris from the efflux which is in his flesh,
II,68,c  (R)  mtw.t pr.t m [ḥnn-f]  the semen which went forth from his phallus,
II,68,d  (R)  r pr.t m ḫrw nk[f] im[f]  in order to go forth on the day so that he will copulate with him.
II,68,2*  (X)  -
II,69,a  (K)  ink [ss] wsir [iw.w-f] m-hnw  I am the son of Osiris, his heir within dignity.
II,69,b  (D)  ink bs nh m-hnw ḫsr. [w-f]  I am the living soul within his blood.
II,69-70,c-a  (R)  ink k[t bi.t tw ṭ-s.t [n.t ws]tr  I am the one who uncovered this great crown of Lower Egypt of Osiris,
II,70,b  (N)  sn[t n k[t s]  which is feared because of its uncovering,
II,70,c  (R)  [n-n]tt ink is bs pw [ś n wsir]  because I am truly this great soul of Osiris,
II,70,d  (R)  wd[n n tr w nk-f im-f]  who the gods commanded that he copulates with him,
II,71,a  (N)  nh ḫr is ḫrw  who lives upon the striding of the day,
II,71,b  (D)  iri n wsir m rdw[f] imy [w-f]  who was made for Osiris from his efflux which is in his flesh,
II,71,c  (R)  mtw.t pr.t m ḫnn-f  the semen which went forth from his phallus,
II,72,a  (R)  r pr.t m ḫrw nk[f] im[f]  in order to go forth on the day so that he will copulate with him.
II,72,b-c  (N)  ink [wn sbh.wt spd ḫz.wt]  I am the one who opens the gates, who is skilled of foreparts.

Spell 95 (S2C,b) follows

Amino-acid code
--NRNRRR-KDRNRRNDRRN

Appendix 3.35.9.  S1C,b

II,67,a-b  (X)  -
II,67,c  (N)  ink [p]w [bz pw]
II,67,d  (R)  wd.n [nṯr.w nk]-f im-f  It is me, this soul,
II,68,a  (N)  nh ḫr is m ḫrw  who lives upon striding on the day,
II,68,b  (L)  iri n wsir m rdw[f] imy iw[f]  who was made for Osiris from his efflux which is in his flesh,
II,68,c  (R)  mt[w.t] pr.t m ḫnn-f  the semen which went forth from his phallus,
II,68,d  (R)  r pr.t m ḫrw nk[f] im[f]  in order to go forth on the day so that he will copulate with him.
II,68,2*  (X)  -
II,69,a  (N)  ink [ss] wsir iw[w-f] m-hnw  I am the son of Osiris, his heir within his dignity.
I am the living soul within his dignity.

I am the one who uncovered this great crown of Lower Egypt of Osiris, which is feared because of its uncovering.

Amino-acid code
--NRNLRR-NKRN------

Appendix 3.35.10. S1C,a

The one who was made for Osiris from the efflux of his flesh, going forth from his phallus, in order to go forth on

Amino-acid code
-----IMM----------
Appendix 3.36.   Spell 95

Appendix 3.36.1.     B3L

II,72,d  (R)  irt $s$.w  Guardian of the gates,
II,73,a  (M)  st$z$ id.wt stkn hr.w r-gs pr  the wombs will be inflamed, the faces will
m hwt=f  be caused to approach beside the one who went
forth from his fire.

II,73,b  (R)  pr=i m hrw  I will go forth in the day,
II,73,c  (X)  -  
II,74,a  (R)  m b$z$i m irw=i m hrw  with my soul as my shape in the day,
II,74,b  (M)  r s.t=i wnm.t sh(w)=s  to my place which consumes its power,
II,74,c  (M)  hr.t-ib $h$k$n m wp.t  which is in the middle of praise in the vertex.

Spell 96 follows

Amino-acid code
RMR-RMM

Appendix 3.36.2.     B1C,a

II,72,d  (R)  irt $s$.w  Guardian of the gates,
II,73,a  (R)  st$z$ id.wt stkn hr.w r-gs pr  the wombs will be inflamed, the faces will
m hwt=f  be damaged beside the one who went forth from
his fire.

II,73,b  (R)  pr.y=i m hrw  I will go forth in the day,
II,73,c  (X)  -  
II,74,a  (R)  m b$z$i m irw=i m hrw  with my soul as my shape in the day,
II,74,b  (R)  r s.t=i wnm.t sh=s  to my place which consumes its fire,
II,74,c  (R)  [hr.t-ib $h$k$n m wp.t  which is in the middle of that which is praised in
the vertex.

Spell 96 (B1C,a) follows

Amino-acid code
RRR-RRR

Appendix 3.36.3.     B1C,b

II,72,d  (R)  [irt $s$.w]  Guardian of the gates,
II,73,a  (R)  [st$z$ id.wt stkn hr.w r-gs pr  the wombs will be inflamed, the faces will
m hwt=f]  be damaged beside the one who went forth from
his fire.

II,73,b  (R)  [pr.y=i] m hrw  I will go forth in the day,
II,73,c  (X)  -  
II,74,a  (R)  m [b$z$i m irw=i m hrw]  with my soul as my shape in the day,
II,74,b  (R)  [r s.t=i wnm.t sh=s]  to my place which consumes its fire,
II,74,c  (R)  [hr.t-ib $h$k$n m wp.t  which is in the middle of that which is praised in
the vertex.

Spell 96 (B1C,b) follows

916
Amino-acid code
RRR-RRR

Appendix 3.36.4. B1L

II,72,d  (R)  inya šš.w  Guardian of the gates,
II,73,a  (R)  stis id.wt snkn ḥr.w r-gs pr m  the wombs will be inflamed, the faces will be
hwt=f  damaged beside the one who went forth from
II,73,b  (R)  pr.y-i m ḥrw  his fire.
II,73,c  (X)  -
II,74,a  (M)  m ḥrw +i m ḥrwr  with his shape as my soul in the day,
II,74,b  (K)  r st-i b-i wnml.t ṣḥ.t-s  to the seat of my heart, which consumes its fire,
II,74,c  (K)  ḥṛ.t-ib ḥknw m ḥpt  which is in the middle of praise in the vertex.

Spell 96 follows

Amino-acid code
RRR-MKK

Appendix 3.36.5. M3C

II,72,d  (N)  inya snš  Guardian of the gate,
II,73,a  (R)  stis id.wt snkn ḥr.w r-gs pr m  the wombs will be inflamed, the faces will be
hwt=f  damaged beside the one who went forth from
II,73,b  (N)  pr.n-i m ḥrw pn  his fire.
II,73,c  (X)  -
II,74,a  (K)  m bš+f m ḥrw[f ] m ḥrw pn  with his soul as his shape in this day,
II,74,b  (N)  r s.t-f wnml.t ṣḥ=s  to his place which consumes its papyrus thicket,
II,74,c  (L)  ḥṛ.t-ib ḥnk.t m ḥpt  which is in the middle of that which is offered
from the horns.

Spell 96 follows

Amino-acid code
NRN-KNL

Appendix 3.36.6. M28C

II,72,d  (N)  inya snš  Guardian of the gate,
II,73,a  (K)  stis id.wt snkn [ḥr].w r-gs pr  the wombs will be inflamed, the faces will be
[m] hwt=f  damaged beside the one who went forth from
II,73,b  (N)  pr[n]-i m ḥrw pn  his fire.
II,73,c  (X)  -
II,74,a  (L)  m ḥrw+f [m bš]-f m ḥrw pn  with his shape as his soul in this day,
II,74,b  (N)  r s.t-f wnml.t ṣḥ=s  to his place which consumes its papyrus thicket,
II,74,c  (L)  ḥnk.t [ḥpt]  which the horns present.

Spell 96 follows
Amino-acid code
NKN-LNI

Appendix 3.36.7.  S2C,a

II,72,d  (M)   verty.w snš.w
II,73,a  (L)   stš[s] tp.w snkn ḥr.w r-gs pr
             m hwt[=f]
II,73,b  (D)   pr.n-i m ḫrw
II,73,c  (R)   m ṭn=i pw n […]
II,74,a  (N)   m [ḥrw bs=ti Ṯḥh
II,74,b  (L)   ĭr s.t-i [wnm].t Ṯḥ
II,74,c  (N)   ḫr.t-ib ḥn.(t) ḫkn wp.t

Guardians of the gates,
the heads will be inflamed, the faces will be
damaged beside the one who went forth from
his fire.
I have gone forth in the day,
with this name of mine of […]
in the shape of my living soul,
to my place which consumes the fire,
which is in the middle of the praise of the
vertex.

Spell 96 (S2C,a) follows

Amino-acid code
MLDRNLN

Appendix 3.36.8.  S2C,b

II,72,d  (K)   verty [sn]š.w
II,73,a  (I)   stš[s] tp.w s[nkn] ḥr.w r-gs
             pr [m ḫh]wt[=f]
II,73,b  (D)   [pr.n-i m ḫrw]
II,73,c  (R)   [m ṭn=i pw n […]
II,74,a  (N)   [m ḫrw bs=ti Ṯḥh
II,74,b  (I)   ĭr s.t-i [wnm].t [ṣḥ] Ṯḥ=ṣ
II,74,c  (N)   [ḥr.t-ib ḥn.(t) ḫkn wp.t]

Guardian of the gates,
the heads will be made secret, the faces will be
damaged beside the one who went forth from
his fire.
I have gone forth in the day,
with this name of mine of […]
in the shape of my living soul,
to my place which consumes the spirit of its
flame,
which is in the middle of the praise of the
vertex.

Spell 96 (S2C,b) follows

Amino-acid code
KIDRNIN
## Appendix 3.37. Spell 96

### Appendix 3.37.1. B3L

| II,75,a | (R) | $iw \\ wdg'\\ n \ n-i \ gbb \ sb\ p_r \ y-i \ \ im-f$ | Geb has separated the doorway for me, so that I will go forth from it, |
| II,75,b-c | (X) | - | |
| II,76,a | (R) | $r \ sbh. t [n.t \ r-q$-t] $w t \ mk.t \ idb \ lw$ | to the portal of $r-q-t$, north of the riverbank of the authoritative utterance, |
| II,76,b | (R) | $\dd i-t \ sh.t \ lw \ m-hnt \ s.t \ hrw \ n \ ʰr.t$ | while I place the field of the authoritative utterance in front of the seat of the day of ascending the sky, |
| II,77,a | (R) | $n-ntt \ ink \ b\ ps \ ʰs \ n \ wsir$ | Because I am this great soul of Osiris, |
| II,77,b | (R) | $wd.n \ ntr.w \ nk-f \ im-f$ | who the gods commanded that he copulates with him, |
| II,77,c | (M) | $\sum \ im-f \ ʰr \ is \ m \ hrw$ | while he lives with him, upon striding on the day, |
| II,77-78,d-a | (R) | $iri \ n \ [wsir] \ m \ rdw \ imy \ iwf-f$ | who was made for Osiris from the efflux which is in his flesh, |
| II,78,b | (R) | $ntw.t \ pr.t \ m \ ln[n-f]$ | the semen which went forth from his phallic, |
| II,78,c | (R) | $r \ pr.t \ m \ hrw \ nk-f \ im-f$ | in order to go forth in the day, so that he will copulate with him, |
| II,78,d | (M) | $pr \ nk-k \ m \ bz-k$ | ‘Go forth so that you will copulate with your soul’, |
| II,79,a | (R) | $[i.n-sn] \ ntr.w \ nb(.w)$ | they have said, all the gods. |
| II,79,b | (M) | $pr.t \ m \ hrw \ i-tn \ ʰs-tn \ ntr.w \ wsir$ | ‘May you go forth in the day’, you say yourself, |
| II,79,c | (R) | $ir.n \ w[i] \ ws[i] \ m \ b\ s-f \ ʰn\ y$ | gods of Osiris. |
| II,80,a | (M) | $hft \ mrd \ wsir$ | Osiris has made me as his living soul, |
| II,80,b | (M) | $pr \ m \ hrw \ n[k-i] \ im-f$ | in accordance with the words of Osiris, |
| II,80,c | (R) | $pr-i \ b\ z-i \ m \ irw-i$ | which went forth in the day, so that I will copulate with him. |
| II,80,d | (X) | - | |
| II,81,a | (R) | $r \ s.t \ sh-s \ ʰr.t-ib \ hkn \ m \ wp.t$ | I will go forth, my soul as my shape, |
| II,81,b | (R) | $iw \ i-r. \ wsir \ r-i \ m \ irt.t \ n.t \ id.t \ dšr.t$ | to the seat of its papyrus thicket, which is in the middle of praise in the vertex. |
| II,81-82,c-a | (R) | $pr.t \ m \ sh.w$ | Osiris has washed my mouth with the milk of the red cow, |
| II,82,b | (M) | $mss.t \ r^c \ nb$ | which came forth from the sunshine, |
| II,82,c | (X) | - | which gives birth every day. |
| II,82-83,d-a | (R) | $iw \ qz. \ n-i \ p.t \ iw \ nmi.n-i \ ʰsh.w$ | I have crossed the sky, I have traversed the sunshine, |
| II,83,1* | (M) | $iw \ qz. \ n-i \ p.t \ iw \ nmi.n-i \ ʰsh.w$ | I have crossed the sky, I have traversed the sunshine, |
| II,83,b | (M) | $iw \ qz. \ n-i \ imn.t \ p.t \ iw \ nmi.n-i \ ʰsb.t \ p.t$ | I have crossed the west of the sky, I have traversed the east of the sky, |
| II,83,c | (M) | $in \ r^c \ iri \ m-i \ ink \ iri \ b\ z \ n \ r^c$ | it is Re who made my name, I am the one who made the soul of Re. |
I have come even to you, calf of the great one, the gatekeeper of the battleground of the gods, who guard the evil ones.

I am the sharp one, I am the sharp one, who went forth in the day,

I have come today in the tribunal,

He has brought me to this place,

Because spi is this great soul of Osiris,
who the gods commanded that he copulates with him,

who lives upon the one who was high on the day,

who was made for Osiris from the efflux which is in his flesh,

the semen which went forth from his phallus, in order to go forth in the day, so that he will copulate with him.

‘Go forth and copulate with your living soul’, they have said, all the gods,

Osiris has made me as his living soul,

in accordance with the words of the gods.

I will go forth in the day, so that I will copulate with him.

I will go forth, my soul as my shape,

on the day that I will copulate with him,

to my seat, which consumes its flame, which is in the middle of that which is praised in the vertex.

Osiris has washed my mouth with the milk of the red cow,

which came forth from the sunshine, which brings Re forth every day.

I have crossed to the west of the sky, I have traversed to the east of the sky,

it is Re who made my soul, spi made the soul of Re.

I have come even to you, calf of the great one, the gatekeeper of the battleground of the gods, which guards the evil ones.

spi is the sharp one, who went forth in the day, who has power with his enemies, after I placed a road,

while I have power in my two feet.

End of column and lid
Appendix 3.37.3.  B1C,b

II,75,a  (R)  [iw wd[n n-i gbb sbz]  Geb has separated the doorway for me, so that
pr.y=i [im=f]  I will go forth from it,

II,75,b-c  (X)  -

II,76,a  (R)  [r sbh.t n.t r-[dl=m]t mht tt idb hw]  to the portal of r-[dl=m]t, north of the riverbank
II,76,b  (R)  [dl-i sh.t hw m-hnt s.t hrw n 'r hr.t]  of the authoritative utterance,

II,77,a  (N)  [n-ntt spi] b3 pw ['3 n wsir]  Because spi is this great soul of Osiris,
II,77,b  (R)  [wd.n ntr.w nk=f im=f]  who the gods commanded that he copulates
II,77,c  (R)  ['nh hr k3 m hrw]  with him,

II,77-78,d-a  (R)  [iri n wsir m rdw imy iwf=f]  who lives upon the one who was high on the
day,
II,78,b  (R)  [mtw.t pr.t m hm=ntf]  who was made for Osiris from the efflux which
II,78,c  (R)  [r pr.t m hrw nk=f im=f]  is in his flesh,

II,78,d  (R)  [pr nk m bz=k 'nh ir=k]  the semen which went forth from his phallus,
II,79,a  (R)  [i.n=sn ntr.w nb.w]  in order to go forth in the day, so that he will
II,79,b  (R)  [r pr.t m hrw m hrw=tn dz=tn ntr.w wsir]  copulate with him.

II,79,c  (R)  [ir.n wi wsir m bz=f 'nh]  ‘Go forth and copulate with your living soul’,
II,80,a  (R)  [hft mdw ntr.w]  they have said, all the gods,
II,80,b  (R)  [pr.y=i m hrw nk=f im=f]  Osiris has made me as his living soul,

II,80,c  (R)  [pr.y=i bz=i m irw=i]  in accordance with the words of the gods,
II,80,d  (R)  [m hrw nk=f im=f]  I will go forth in the day, so that I will copulate
II,81,a  (N)  [r s.t-i wm[m.t sh=s hr.t-iH ntr.w rp.t]  with him.
II,81,b  (R)  [iw i.n=sn ntr.w nb(.w)]  I will go forth, my soul as my shape
II,81-82,c-a  (R)  [pr.t m izh.w]  on the day that I will copulate with him,
II,82,b  (R)  [mss.t r r nb]  to my seat, which consumes its flame, which is
II,82,c  (X)  -  in the middle of that which is praised in the
vertex.
II,82-83,d-a  (R)  [iw dz=tn=i p.t] iw nm[i.n=i izh.w]  Osiris has washed my mouth with the milk of
II,83,1*  (X)  -  the red cow,
II,83,b  (R)  [iw dz=tn=i r imm.t p.t iw nmi.n=i r isb.t p.t]  which came forth from the sunshine,
II,83,c  (R)  [in r' iri] bzi[i] [spi iri] b3 n r'  which brings Re forth every day.
II,84,a  (R)  iyi.n=i hRk [ibw-wr.t iry '3 n 'H3.t ntr.w]  I have crossed to the west of the sky, I have
traversed to the east of the sky,
II,84,b  (R)  [ssz.t nbg.w]  it is Re who made my soul, spi made the soul of
Re.

I have come even to you, calf of the great one,
the gatekeeper of the battleground of the gods,
which guards the evil ones,
II,84,c (M) [...] df3w
II,85,a (X) -
II,85,b (L) spi md3 nh[s pr m hrw] spi is the sharp one, the wakeful one, who went forth in the day,
II,85,c (R) [s]hm m hft.yw=f who has power with his enemies,
II,85,d (R) [di.n=i w3.t] after I placed a road,
II,85-86,e-a (N) [s]hm-i m rd.wy-i while I have power in my two feet,
II,86,b (K) pr-i m hrw r hft.yw-i so that I will go forth in the day, against my enemies,
II,86,c (R) sxm[m xft.yw=f] who has power over him,
II,86,d (R) [di.n=i wA.t] after I placed a road,
II,86-87,e-a (N) [sxm=i m rd.wy=i] while I have power in my two feet,
II,87,b (K) pr=i m hrw r xft.yw=i so that I will go forth in the day, against my enemies,
II,87,c (R) sxm[=i im=f] while I have power over him,
II,87,d (R) [iy.n=i min m DADA.t] I have come today in the tribunal,
II,87,e (X) -
II,88,a (X) -
II,88,b (R) [iw nHm.n=f TAw m fnD=i] he has taken the breath from my nose,
II,88,c (R) [ni y3t hrw.w=i] before my days had come.
II,88-89,d-a (R) [iw in.n=f wi r s.t tn] He has brought me to this place,
II,89,b (M) šbw-i wn tp tß my food is opened upon the land,
II,89,c-d (M) [hkn=i im=f] my magic is in my recitations, while I am joyful
II,89,e (R) [in.t=f n=i xft.y=f] May he bring my enemy to me,
II,90,a (R) [s]hm-i im=f so that I have power with him,
II,90,b (R) [mi wD.t.]n sfg irw like that which the one hidden of shape had commanded.
II,90,c (R) in τ$ς [hr.w hsb wi n=f] It is the one numerous of faces who sends me to him,
II,90,d (R) [swt ir(=f) wD-f sdm sw] he will judge him, the one who hears him.
II,90,e (X) -
Spell 576 follows

Amino-acid code
R-RRNRRRRRRRRRRRRRRRRRRRRRRRRRRR-Appendix 3.37.4. B1L
II,75,a (M) iw wn n-i gbb sb3 Geb opens the doorway for me,
II,75,b-c (X) -
II,76,a (M) r sbh.wt n.(w)t r-d$i wt mh.tt to the portals of r-d$i wt, north of the riverbank of the authoritative utterance,
II,76,b (M) idb lw while I place the field of Re of the authoritative utterance in front of the seat of the day of ascending the sky.
II,77,a (M) ntt ink bs pw τ$ς n wsir Because I am this great soul of Osiris,
II,77,b (R) wd.n ntr.w nk=f im=f who the gods commanded that he copulates with him,
who lives upon the one who was high on the day,

who was made for Osiris from the efflux which is in his flesh,

the semen which went forth from his phallus,

in order to go forth in the day, so that he will copulate with him.

‘Go forth so that you will copulate with your living soul’,

they have said, all the gods,

May you go forth in your day yourself, gods.

Osiris has made me as his living soul,

in accordance with the words of the gods,

I will go forth in the day, so that I will copulate with him.

I will go forth, my soul and my shape,

Osiris has washed my mouth with the milk of the cow,

which came forth from the sunshine,

which brings Re forth every day.

I have crossed the sky, I have traversed the sunshine,

I have crossed the west of the sky, I have traversed the west of the sky,

it is Re who made my soul, I am the soul of Re.

I have come even to you, calf of the great one, the gatekeeper of the battleground of the gods, which guards the evil ones.

I am the sharp one, who went forth in the day, who has power with his enemies,

after I placed a road, while I have power in my foot, while I have power over him.

I have come today in the tribunal,

my words are heard,

so that I will be justified against him.

A road is given to me by the one hidden of shape,

I have crossed the sky, I have traversed the sunshine,

I have crossed the west of the sky, I have traversed the west of the sky,

it is Re who made my soul, I am the soul of Re.

I have come even to you, calf of the great one, the gatekeeper of the battleground of the gods, which guards the evil ones.

I am the sharp one, who went forth in the day, who has power with his enemies,

after I placed a road, while I have power in my foot, while I have power over him.

I have come today in the tribunal,

my words are heard,

so that I will be justified against him.

A road is given to me by the one hidden of shape,
he has taken the breath from my nose, without coming from my days.

He has brought me to this place, my food exists on the land, my magic is in my recitations.

May he bring my enemy to me, so that I have power with him, like that which the one hidden of shape had commanded.

It is the one numerous of faces who sends me to him, so that I have power with him, the one who acts for Osiris as his living soul, who was made for Osiris from the efflux of his flesh.

Geb has separated the doorway of the one who went forth from it, in order to cross to the north of the riverbank of the authoritative utterance, while he places the field of twenty in front of the seat of the day of uniting the sky.

Because I am even this great soul of Osiris, who the gods commanded that he copulates with him, who lives upon the one who was high on the day, who was made for Osiris from the efflux of his flesh, the semen which went forth from his phallus, in order to go forth in the day, so that he will copulate with him.

‘Your soul will copulate’, which is said by them, the gods, to Osiris. ‘Go forth from your mouth’, they have said, the gods, who acted for Osiris as his living soul, in accordance with the words of the gods, I went forth, with his soul as his shape, so that he will copulate with him, to his seat which consumes its papyrus thicket, which is in the middle of that which is offered.

Amino-acid code
M-MMMRRRRRRRKRKRRRMNRMRRR-R-KKRR--RRRRRLR-RRMRRRRRRRRR-

Appendix 3.37.5. M3C

II,75,a (K)  iw wd£.n gbb sbz pr im=f Geb has separated the doorway of the one who went forth from it,

II,75,b-c (X)  -

II,76,a (K)  r dz.t mh.tt idb hw in order to cross to the north of the riverbank of the authoritative utterance,

II,76,b (K)  [di=f] sh.t gwt m-hnt s.t hrw i'b hr.t while he places the field of twenty in front of the seat of the day of uniting the sky.

II,77,a (K)  [ntt ink] is b3 pw çs wsir Because I am even this great soul of Osiris, who the gods commanded that he copulates with him,

II,77,b (R)  wd£t.n ntr.w nk=f im=f who lives upon the one who was high on the day,

II,77,c (R)  çnh hr kž.w m hrw

II,77-78,d-a (M)  iri n wsir m gš iw hf-f who was made for Osiris from the efflux of his flesh,

II,78,b (R)  mtw.t pr.(t) m šn[m]£f the semen which went forth from his phallus,

II,78,c (R)  r pr.t m hrw nk=f im=f in order to go forth in the day, so that he will copulate with him.

II,78,d (L)  [nk] bž-k ‘Your soul will copulate’,

II,79,a (N)  i in-sn ntr.w [r] wsir which is said by them, the gods, to Osiris.

II,79,b (L)  pr m r=tšn (.r)š=tšn i=ssn ntr.w ‘Go forth from your mouth’, they have said, the gods,

II,79,c (N)  ir.w n wsir m bž-f çnh who acted for Osiris as his living soul,

II,80,a (R)  lft mdw ntr.w in accordance with the words of the gods,

II,80,b (X)  -

II,80,c (K)  pr.n=i m bž-f m irw-f I went forth, with his soul as his shape,

II,80,d (M)  nk[z]f im=f so that he will copulate with him,

II,81,a (D)  r s.t=tšn sššš hr.t-š nb ntk.t m wp.wt to his seat which consumes its papyrus thicket, which is in the middle of that which is offered
from the horns.

II,81,b (K) iw ī.t n wsir r=i pn [m irt.t] id.t dšr.t Osiris has washed this mouth of mine with the milk of the red cow,

II,81-82,c-a (R) pr.t m isḥ.w which came forth from the sunshine,

II,82,b (R) mss.t r r nb which brings Re forth every day.

II,82,c (X) -

II,82-83,d-a (R) iw ǧ3.n-i p.t iw nmi.n-i isḥ.w I have crossed the sky, I have traversed the sunshine,

II,83,1* (X) -

II,83,b (N) iw ǧ3.n-i imm.tt nmi.n-i isḥ.ṭt p.t I have crossed the west after I traversed the east of the sky,

II,83,c (N) n ṭ b3-i n-i ṭs pḥr because Re is my soul for me, and vice-versa.

II,84,a (R) iy.n=i hr=k ibw-wr.t iry c3 n ṭḥ3.t nṯr.ṭ when I have come even to you, calf of the great one, the gatekeeper of the battleground of the gods, 

II,84,b (N) s33.ṭ nbḏ which guards the evil one,

II,84,c (R) ssn nb ṭt for who the guardian of the fields opens.

II,85,a (R) ink nḥs I am the wakeful one,

II,85,b (R) ink mds pr m ḫrw I am the sharp one, who went forth in the day,

II,85,c (N) sḥm=i m ḫft.yw=i while I have power with my enemies,

II,85,d (R) ḫ.t n-i ṭṣ.t after I placed a road,

II,85-86,e-a (N) sḥm=i m rd.wy=i while I have power in my two feet,

II,86,b (R) pr=i m ḫrw so that I will go forth in the day,

II,86,c (N) sḥm=i ḫft.yw=i while I have power (over) my enemies.

II,86,d (X) -

II,86-87,e-a (R) iy.n=i m i ḫd3.t I have come today in the tribunal,

II,87,b (R) iw sdm ṭḏw=i ḥn=c f my words are heard together with him,

II,87,c (R) mṣ=c-ḥrw=i r=f so that I will be justified against him.

II,87,d (M) iw ṭd.y n-i in sfg ḫrw that which was given to me by the one hidden of shape,

II,88,a (X) -

II,88,b (N) iw nhṃ.n-i ṭṣw m fnd=f I have taken the breath from his nose,

II,88,c (N) n iy.yt ḫrw=f before his day had come.

II,88-89,d-a (M) iw ini=f wi r s.t ṭn He brings me to this place,

II,89,b (R) šbw=î wn ṭp [tš] my food exists on the land,

II,89,c-d (N) ḫkš.w=î m ssḥ=î ḫkn=i im=f tp tš my magic is in my recitation, while I am joyful with him upon the land.

II,89,e (K) in.t=f n-i ḫft.y=î im=f May he bring my enemy to me through it,

II,90,a (X) -

II,90,b (N) mi ṭd.t.n n-i sfg ḫrw ḥn=c ẓš rn.w like that which the one hidden of shape had commanded to me, together with the one numerous of names,

II,90,c (N) ḥṣb r mn pn who sent for this someone.

II,90,d (X) -

II,90,e (R) b3=f ḥn=c f m-ḥt=f His soul is together with him and behind him.

Spell 97 follows

Amino-acid code
K-KKKRMRRLNLNR-KMDKRR-R-NNRNRRRNRRN-RRRM-NNMRNK-NN-R
Appendix 3.37.6.  M28C

II,75,a  (L)  iw [wq]n [gbb]  Geb has separated
II,75,b-c  (X)  -
II,76,a  (L)  hw  the authoritative utterance,
II,76,b  (L)  [di-f] šš.t qwt m hnt tš [hrw] while he places the field of twenty in front of
   [wq] [hr.t] the land of the day of commanding the sky.
II,77,a  (L)  ntt ink [is ū p]w  wsir  Because I am even this great soul of Osiris,
II,77,b  (R)  [wq.n ntr.w nk-f im-f] who the gods commanded that he copulates
   with him,
II,77,c  (R)  'nh ħr kš m hrw  who lives upon the one who was high on the
day,
II,77-78,d-a  (K)  m qw n with the efflux of
II,78,b  (R)  mw.t pr[.t] m hnn-f the semen which went forth from his phallus,
II,78,c  (M)  pr[.n=i] bA=f m which went forth in the day, so that he will
   copulate with him.
II,78,d  (I)  pr nk m bs[k] ‘Go forth and copulate with your soul’,
II,79,a  (N)  i in-sm ntr.w [r] ws[ir] which is said by them, the gods, to Osiris,
II,79,b  (X)  -
II,79,c  (M)  m [bs]=f 'nh as his living soul,
II,80,a  (R)  hft mdw [ntr.w] in accordance with the words of the gods,
II,80,b  (X)  -
II,80,c  (L)  pr[.n-i] bš=f m iw[=f] I went forth, his soul as his shape,
II,80,d  (N)  [m hrw] on the day,
II,81,a  (C)  r s.t-f wmn.(t) m hrw [hr].t-ib to his seat which eats in the day, which is in the
   hnk.t m wp.wt middle of that which is offered from the horns.
II,81,b  (R)  iw  i'.n wsir r=i m ir[t.t] n(t.t) Osiris has washed my mouth with the milk of
   id.t dšr.t the red cow,
II,81-82,c-a  (R)  pr t m ish.w which came forth from the sunshine,
II,82-83,b-1*  (X)  -
II,83,b  (N)  iw qš.n-i imm.t nm.n=i ish.t p.t I have crossed the west after I traversed the
   east of the sky,
II,83,c  (L)  n ū bš-i n=š n rm because Re is my soul for me, for a name.
II,84,a  (R)  iy.n=i ħr-k ibw-wr.t  iry  ṣš n I have come even to you, calf of the great one,
   ṣš.t ntr.w the gatekeeper of the battleground of the gods,
II,84,b  (N)  sšš.t nbd which guards the evil one,
II,84,c  (R)  sn n=f sšw.t šš.wt for who the guardian of the fields opens.
II,85,a  (X)  -
II,85,b  (N)  ink mds nhs pr m hrw I am the sharp one, the wakeful one, who went
   forth in the day,
II,85,c  (D)  ššm-f m hft.yw=f while he has power with his enemies,
II,85,d  (N)  di.n ws.t after a road was placed,
II,85-86,e-a  (K)  ššm-i m rd.w while I have power in feet,
II,86,b  (R)  pr-i m hrw so that I will go forth in the day,
II,86,c  (N)  ššm-i hft.yw=i while I have power (over) my enemies.
II,86,d  (X)  -
II,86-87,e-a  (M)  iy.n=i min m wq.št the words are heard together with him,
II,87,b  (K)  iw  sšm mdw hnt=šf I have come today with the judges,
so that I will be justified against him.

A road is given to me by the one hidden of shape,

he has taken from his nose,

my food exists on the land,

my magic is in my recitation, while I am joyful

May he bring to me my enemies there,

like that which the one hidden of shape had commanded to me, together with the one numerous of names,

His soul is together with him and behind him.

Appendix 3.37.7. M30C

M30C

to his seat which consumes its papyrus thicket, which is in the middle of that which is offered from the horns.

Osiris has washed my mouth with the milk of the red cow,

which came forth from the sunshine,

which brings Re forth every day.

I have crossed the sky, I have traversed the sunshine,

I have crossed the west after I traversed the east of the sky,

because Re is my soul for me, and vice-versa.

I have come even to you, calf of the great one, the gatekeeper of the battleground of the gods, which guards the evil one,

for who the guardian of the fields opens.

I am the sharp one, the wakeful one, who went forth in the day,

while he has power with his enemies,
after a road was placed, while I have power in my two feet, so that I will go forth in the day, while I have power (over) my enemies. A road is given to me by the one hidden of Shape, I have come today in the tribunal, my words are heard together with him, so that I will be justified against him. A road is given to me by the one hidden of Shape, I have taken the breath from his nose, before his day had come. He has brought me to this place.
I have taken the breath from his nose, before his day had come.

He has brought me to this place, my food exists with him on the land, my magic is in my recitation, while I am joyful with him.

May he bring my enemies through it, like that which the one hidden of shape had commanded, together with the one numerous of names, who sent for this someone.

His soul is together with him and behind him.

Spell 97 follows

Amino-acid code
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CRR
NNRNRRN
RRRR
RRRR
NNRKKI
MM

Appendix 3.37.9. S2C,a

II,75,a  (N)  wdf.n n-i gbb sb[s]=s pr.y=im=f m hrw
Geb has separated its gateway so that I will go forth from it on the day,

II,75,b-c  (R)  r s.t-i wnm.t s[hr].t-[i]b h[kn] wp.t

to my place which consumes its fire, which is in the middle of the praise of the vertex,

II,76,a  (R)  [r sbh.t n.t r-d3.wt mh.tt] idb hbw

to the portal of r-d3.wt, north of the riverbank of the authoritative utterance,

II,76,b  (N)  d3[i] s[hr]t [hbw] m[-h]nt s.t-i hrw l.r hr.t

while I place the field of the authoritative utterance in front of my seat of the day which ascends the sky.

II,77,a  (R)  n-ntt ink b2 pw r3 n ws[ir]

Because I am this great soul of Osiris,

II,77,b  (M)  wdf.n nTr.w nk-f im

who the gods commanded that he copulates there,

II,77,c  (N)  rnh hr is m hrw

who lives upon striding on the day,

II,77-78,d-a  (N)  [ir]i n ws[ir] m rgw=f imy ivw=f

who was made for Osiris from his efflux which is in his flesh,

II,78,b  (R)  mttw.t pr.t m hnn=sf

the semen which went forth from his phallus,

II,78,c  (K)  r pr.t hrw nk-f im=f

in order to go forth in the day, so that he will copulate with him.

II,78,d  (N)  n[k] m [bs]=k ['rnh wsir

‘Copulate with your living soul of Osiris’,

II,79,a  (D)  i.n-sn nTr.w [r] wsir

they have said, the gods, to Osiris.

II,79,b  (N)  pr {n} m r-t[n] (i)r-t[n] d[s]=tn i in wsir r nTr.w

‘Go forth from your mouth yourself’, which is said by Osiris to the gods,

II,79,c  (N)  ir.w n wsir m [bs]=f rnh

who acted for Osiris as his living soul,

II,80,a  (R)  hft mwd nTr.[w]

in accordance with the words of the gods,

II,80,b  (N)  r pr.t m hrw n[k]=f im-f

in order to go forth in the day, so that he will

930
copulate with him.

to the place which consumes its flame, which is in the middle of praise in the vertex.

Osiris has washed my mouth even with the milk of the red cow,

which came forth from the sunshine,

which brings Re forth every day,

after you brought me forth like Re, every day.

I have crossed the west, I have traversed the sky,

it is Re who made my soul, and vice-versa.

Continuation differs from the other witnesses. Spell 875 follows

Amino-acid code
NRRNMNNRKNDNNRN--QNRRMN--D------------------

Appendix 3.37.10. S2C,b

Geb has separated its gateway so that I will go forth from it on the day,

to my place which consumes its fire, which is in the middle of praise of the vertex,

to the portal of r- qs. wt, north of the riverbank of the authoritative utterance,

while I place the field of the authoritative utterance in front of my seat of the day which ascends the sky.

Because I am even this great soul of Osiris,

who the gods commanded that he copulates with him,

who lives upon striding on the day,

who was made for Osiris from his efflux which is in his flesh,

the semen which went forth from his phallus,

in order to go forth in the day, so that he will copulate with him.

‘Copulate with your living soul of Osiris’, they have said, the gods, to Osiris.

‘Go forth from your mouth yourself’, which is said by Osiris to the gods,

who acted for Osiris as his living soul,

in accordance with the words of the gods,

in order to go forth in the day, so that he will copulate with him.

931
II,81,a (Q) \([r\,s.t\,wnm.t\,s]\)hɔ-s [hr.t-ib ḫkn m] wp.t to the place which consumes its flame, which is in the middle of praise in the vertex.

II,81,b (N) \(i\[r_\cdot\,n\,wsr\] r-i m \[i\[r_\cdot\,t\,n.t\,id.t\]\] dšr.t Osiris has washed my mouth even with the milk of the red cow,

II,81-82,c-a (R) \(pr.t\,m\,is\h.w\) which came forth from the sunshine,

II,82,b (R) \([mss.t\,r\cdot\,r\cdot\,nb\] which brings Re forth every day,

II,82,c (K) \([ms.n-t\,wi]\,mi\,[ms.t]\,r\cdot\,r\cdot\,nb\) after you brought me forth like she who brought forth Re every day.

II,82-83,d-a (N) \(dš[n\cdot\,i]\,imn.t\,[nm.n\cdot\,i]\,p.t\) I have crossed the west, I have traversed the sky,

II,83,1*-b (X) -

II,83,c (D) \(i\,r\cdot\,[iri\,bs]\cdot\,i\,[ts\,phr]\) it is Re who made my soul, and vice-versa.

II,84-90,a-e (X) -

*Continuation differs from the other versions. Spell 875 follows*

*Amino-acid code*

NRRNRRNRRNDNRRN--QNRRKN--D--

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932
Appendix 3.38.  Spell 97

Appendix 3.38.1.  B3L

II,91,a  (X)  -
II,91,b  (M)  wn wn.wt ḫtm ḫtm.wt tp=i
II,91,c  (R)  ink ḫḥwty ikṛ
II,91,d  (R)  ir.t-hṛ šdḥ ḫn[=]t
II,92,a  (M)  dī=i ptr ḫkr-t m wp.t rʾ
II,92,b-c  (R)  i ṭm.w mi r-k [imi] m=i ir.t ḫr
II,92,d  (R)  šd.y=i sw
II,92,e  (R)  sʾk=i sw
Spell 515 follows

Amino-acid code
-MRRMRRR

Appendix 3.38.2.  B1L

II,91,a  (X)  -
II,91,b  (K)  wn wn.wt ḫtm ḫtm.wt tp.(y)w=i
II,91,c  (R)  ink ḫḥwty ikṛ
II,91,d  (R)  ir.t-hṛ šdḥ ḫn[=]t
II,92,a  (K)  dī=i ptr ḫkr.w-t m wp.t rʾ
II,92,b-c  (R)  i ṭm.w mi r-k imi m=i ir.t ḫr
II,92,d  (R)  šd=i sw
II,92,e  (R)  sʾk=i sw
Spell 515 follows

Amino-acid code
-KRRKRRR

Appendix 3.38.3.  M3C

II,91,a  (X)  -
II,91,b  (R)  wn wn.wt ḫtm ḫtm.t ḫr tp=i
II,91,c  (R)  ink ḫḥwty ikṛ
II,91,d  (R)  ir.t-hṛ šdḥ ḫn[=]t
II,92,a  (L)  ptr=i bšš-i šw.t=i m wp.t rʾ
II,92,b-e  (X)  -
Spell 534 follows
Amino-acid code
-RRRL---

Appendix 3.38.4. M28C

II,91,a  (X) -
II,91,b  (L) wn wn.ty ḫtm ḫtm.t ḫr-tp=i Open the two ropes, seal the treasure on behalf of me,
II,91,c  (R) ink ḫḥwty ikṛ I am Thot, the excellent one.
II,91,d  (R) ir.t ḫr ṣḏ wi ḫnɾ {r} <ṣt> Eye of Horus, take me with you,
II,92,a  (R) di=t ptr bṣ=i ṣw.t[i] m wp.t ṟtrasound that you will cause that my soul sees my shadow on the brow of Re.
II,92,b-c (N) i ṟ-ṭm.w mi ḫt.n ṟt ir.t ḫr O, Re-Atoum, come, the road of the eye of Horus was placed,
II,92,d  (N) ṣḏ-s wi so that it will take me.
II,92,e  (X) -

Spell 572 follows

Amino-acid code
-LRRRNN-

Appendix 3.38.5. M37C

II,91,a  (X) -
II,91,b  (R) [wn] wn.wt ḫtm ḫt.m.[t ḫr-tp=i] Open the ropes, seal the treasure on behalf of me,
II,91,c  (R) [ink ḫḥwty ikṛ] I am Thot, the excellent one.
II,91,d  (R) [ir.t] ḫr ṣḏ wi [ḥnɾ-ṣt] Eye of Horus, take me with you,
II,92,a  (R) di=t ptr bṣ=i ṣw.t[i] m wp.t ṟ strange that you will cause that my soul sees my shadow on the brow of Re.
II,92,b-c (N) [i ṟ-ṭm.w mi ḫt.n ṟt ir.t ḫr] O, Re-Atoum, come, the road of the eye of Horus was placed,
II,92,d  (N) ṣḏ-s wi so that it will take me.
II,92,e  (X) -

Spell 440 follows

Amino-acid code
-RRRRNN-
Appendix 3.38.6.

| II,91,a | (M) | pr.t m hrw | Going forth in the day. |
| II,91,b | (I) | wn tz wn.w ḥtm.wt wsir | Open the land and the gates of the treasures of |
| II,91,c | (N) | ḏḥwy ṭkr | the Osiris, this ss.t-ḥdq-ḥtp tn tp-s, upon her, |
| II,91,d | (M) | [i.r.t ḥr šd s(y)] ḫn+t | Thoth, the excellent one. |
| II,92,a | (I) | di=t ptr=s ḥkr+t m wp.t r capitalists | Eye of Horus, take her with you, |
| II,92,b-e | (X) | Spell 243 follows | so that you will cause that she sees your |

Amino-acid code
MINMI---

Appendix 3.38.7.

| II,91,a | (X) | - | |
| II,91,b | (H) | wn wn.wt ḥtm ḥtm.w tp ḫns ṭkr pn | Open the gates, seal the seals upon this ḫns, |
| II,91,c | (N) | ḏḥwy ṭkr[i]r | Thoth, the excellent one. |
| II,91,d | (K) | [i.r.t ḥr šd s(y)] ḫns ṭkr pn ḫns[rt]r | Eye of Horus, take this ḫns with the eye of |
| II,92,a | (H) | [di=t] ptr škr+t m wp.t r capitalists | Horus, |
| II,92,b-e | (X) | Spell 811 follows | so that you will cause that your adornment is |

Amino-acid code
-HNKH---

Appendix 3.38.8.

| II,91,a | (X) | - | |
| II,91,b | (G) | wn [wn.wt ḥtm] ḥtm.t r capitalists nb | Open the ropes, seal the treasure every day, |
| II,91,c | (D) | n ḏḥwy ṭkr im[ns]r | because Thoth, the excellent one, is in it. |
| II,91,d | (L) | i.r.t ḥr im[ns]r šd n+t ḏḥwy-nht pn | Eye of Horus, cause that this ḏḥwy-nht is taken |
| II,92,a | (G) | smn=f škr+t m wp.t r capitalists | to you, |
| II,92,b-e | (X) | Spell 570 follows | so that he will establish your adornment on the |

Amino-acid code
-GDLG---
Appendix 3.38.9.  

S10C

| II,91,a | (X) | wn.n-f pr ʰtm wn.t(w) | He has opened the sealed house, while the treasure is opened every day, |
| II,91,b | (E) | ḫtm.t rº nb | |
| II,91,c | (D) | n ḥḥwty iḥ(r) im=s | because Thot, the excellent one, is in it. |
| II,91,d | (I) | ir.t ḫr mỉ šd n=t wi | Eye of Horus, come and take me, |
| II,92,a | (E) | smn=i škr.t=t Šw.t=t m wp.t rº | so that I will establish your adornment and your feather on the brow of Re. |
| II,92,b-e | (X) | - | |

Spell 570 follows

Amino-acid code

-EDIE---
Appendix 3.39. Spell 151

Appendix 3.39.1. S14C

II,255.a (M) \( pr.t \ m \ h₃.t \ m \ ḭₜₚₜ-nṯr \) Going forth from the tomb in the necropolis.
II,255.b (X) -
II,255,c (M) \( wₚḥₜ \ n(.t) \ n₃.w \ iₙ.w \) The cavern of the lords of Inu is opened,
II,255-256,d-a (M) \( pⁿ \ mₙₜ.w \ iₘy \ iṣḥ.w \) the movements of the one who is in the sunshine are spread out,
II,256,b (X) -
II,256,c (R) \( wₚ \ h₃.t \ n(.t) \ wⁿ \) the tomb of the sole one is opened,
II,256,d (R) \( \text{pr-f} \) while he goes forth.
II,256,e (M) \( \text{pr.}_n-i \ <ₘ> \ h₃.t \) I have gone forth from the tomb,
II,257,a (R) \( \text{pr.}_n-i \ m \ wᵦ.w \) I went forth from the great lake,
II,257,b (M) \( h₃.n-i \ h₃ₚ.w \) I have descended the basins,
II,257,c (M) \( rᵈ-i \ ḥₘ \ ṣḥₚₜ \ s^{=i} \ s^{s.y} \) my foot is upon the ṣḥₚₜ, my arm is caused to be raised,
II,257,d (X) -
II,258,a (M) \( nᵍᵦᵦ-i \ m \ ḥᵗᵦ-f \ n \) while I hold fast with his lashing, of the one who presides over his thigh.
II,258,b (M) \( ḥⁿ.(y)-mᵦᵦ-wⁿ \) I will row in my seat, which is in the bark of the god,
II,258-259,c-a (M) \( h₃.y-i \ m \ nₛ.t-i \ iₘ.t \ wᵦᵦ \ nṯᵦ \) I will descend into my seat, which is in the bark of the god.
II,259,b (M) \( ḥᵦᵦ-nᵦᵦ-i \ m \ nₛ.t-i \ iₘ.t \ wᵦᵦ \ nṯᵦ \) Controller, I was not neglectful of my seat which is in the bark of the controller,
II,259,c (R) \( n \ wᵦ \ m nₛ.t-i \ iₘ.t \ wᵦᵦ \ nṯᵦ \) my seat which is in the bark of the god did not leave me stranded.

Spell 625 follows

Amino-acid code
M-MM-RRMRMM-MMMMR

Appendix 3.39.2. B3Bo

II,255,a (K) \( wᵦ \ n \ h₃.t \ pᵦ.t \ s.t \ r \ mᵦᵦ-rⁿ \) Opening the gate of the tomb, so that a woman may go forth according to that which she wishes.
II,255-256,b-e (X) -
II,257,a (N) \( \text{pr.}_n \ ḥᵦᵦᵦ-wⁿ \ tᵦ \ m \ wᵦ \ w \) This ḥᵦᵦᵦ-wⁿ went forth from the great lake,
II,257,b (R) \( h₃.n-s \ m \ h₃ₚ.w \) she has descended in the basins,
II,257,c (K) \( tₛ \ s(y) \) who raised her up,
II,257,d (X) -
II,258,a (K) \( nᵦᵦ-rⁿ \ m \ ḥᵦᵦ-wᵦ \ pᵦ \ ḥⁿ \ iᵦ-s \) after she held fast with the lashings, which went forth in front of her father.
II,258,b (X) -
II,258-259,c-a (K) \( h₃.w \ ḥᵦᵦᵦ-wⁿ \ tᵦ \ m \ nₛ.t-s \) This ḥᵦᵦᵦ-wⁿ will descend into her seat,
im.t wi₃ which is in the bark.

\( \text{hrp} n \text{mhw}=s ns.t=s \text{im.t wi₃ hrp} \)
Controller, she was not forgetful of her seat which is in the bark of the controller,

\( n \text{iw s(y)} ns.t=s \text{im.t wi₃ ntr} \)
her seat which is in the bark of the god did not leave her stranded.

Spell 726 follows

Amino-acid code
K--------NRK-KKM

Appendix 3.39.3. L1Li

II,255,a (X) -
II,255,b (M) \( \text{gd-mdw ssnb-n-f gd-f} \)
Recitation of N, he says: Recitation of ssnb-n-f, he says:

II,255,c (K) \( \text{wn} <t> \text{ph.t n(t) im.yw} \)
The cavern of those who are within is opened,

II,255-256,d-a (K) \( \text{pd nmt.wt im.yw ish.w} \)
the movements of those who are in the sunshine are spread out,

II,256,b (X) -
II,256,c (R) \( \text{wn} \text{h3.t n(t) w} \)
the tomb of the sole one is opened,

II,256,d (R) \( \text{pr-f} \)
while he goes forth.

II,256,e (K) \( \text{wn.n-i h3.t} \)
I have opened the tomb,

II,257,a (R) \( \text{pr.n(i) m wr.w} \)
I went forth from the great lake,

II,257,b (N) \( \text{hs.n-i m h(s)w} \)
I have descended in the basins,

II,257,c (L) \( \text{rd-i h3 sprtyw i ts.y} \)
my foot is upon the sprtyw, my arm is raised,

II,257,d (X) -
II,258,a (L) \( \text{ngr-i m htr-f n qr.t hnt.(y)} \)
while I hold fast with his lashing, of the hand of the one who presides over his thigh.

II,258,b (K) \( \text{hn.n-i m ns.t-i im.t wi₃ ntr} \)
I have rowed in my seat, which is in the bark of the god,

II,258-259,c-a (L) \( \text{hs.n-i m ns.t-i im.t wi₃} \)
I have descended into the seat which is in the bark.

II,259,b (L) \( \text{hsr n h3b.w nsi-i hsr.t} \)
One who drives away, my seat which was driven away was not send,

II,259,c (R) \( n \text{iw wi ns.t-i im.t wi₃ ntr} \)
my seat which is in the bark of the god did not leave me stranded.

Spell 625 follows

Amino-acid code
-MKK-RRKRNL-LKLLR

Appendix 3.39.4. Sq6C

II,255,a-b (X) -
II,255,c (R) \( \text{wn tph.t n(t) im.yw mw} \)
The cavern of those who are in Noun is opened,

II,255-256,d-a (R) \( \text{pd nmt.wt n.(wt) im.yw ish.w} \)
the movements of those who are in the sunshine are spread out,
II,256,b (X) -  
II,256,c (N) $wn\ h3.t\ w^c$  
II,256,d (R) $pr\ f$  
II,256,e (X) -  
II,257,a (M) $pr\ k3-rnni\ pn\ m\ wr.w$  
II,257,b (K) $h3.n\ wsir\ k3-rnni\ pn\ m\ h3s.w$  
II,257,c (X) -  
II,257,d (R) $ssp.n\ k3-rnni\ pn\ sts$  
II,258,a (I) $ngr[n\ k3-rnni\ pn]$  
II,258-259,b-c (X) -  

Spell 849 follows

Amino-acid code  
--RR-NR-MK-RI----

Appendix 3.39.5.  

Sq3Sq  

II,255,a-b (X) -  
II,255,c (L) $wn.n\ snni\ [p]\ n\ gph.t\ n(\ t)\ im.yw\ nww$  
II,255-256,d-a (R) $pd\ nmt.wt\ n(\ .wt)\ im.yw\ ish.w$  
II,256,b (X) -  
II,256,c (N) $wn\ h3[.t\ w^c]$  
II,256,d (R) $pr\ f$  
II,256,e (X) -  
II,257,a (N) $pr.n\ snni\ pn\ m\ wr.w$  
II,257,b (L) $h3.n\ snni\ pn\ m\ h3s.w$  
II,257,c (X) -  
II,257,d (R) $ssp.n\ snni\ pn\ [fs.w]$  
II,258,a (H) $n[d]\ n[\ snni\ p[\ n\ htr]\ m\ pr\ hnt(y)\ mn.t-f$  
II,258,b (X) -  
II,258-259,c-a (I) $h3.n\ snni\ pn\ [r]\ ns.t-f\ im.t\ dp.t\ r^c$  
II,259,b (I) $[b]rs\ n\ mh\ snni\ pn\ ns.t-f\ im.t\ dp.t\ r^c\ hrs$  
II,259,c (K) $n\ wn\ snni\ p[n]\ ns.t-f\ im.t\ wiz\ ^c$  

Spell 143 follows

Amino-acid code  
--LR-NR-NL-RH-IIK

II,255,a-b (X) -
II,255,c (I) wn n-i ṭpḥ.t n(t) im.yw nw.t The cavern of those who are in Nut is opened for me,
II,255-256,d-a (R) pd nmt.wt n(.wt) im.yw isḥ.w the movements of those who are in the sunshine are spread out,
II,256,b (X) -
II,256,c (M) wn who are opened
II,256-257,d-d (X) -
II,258,a (G) მ ḥtr m pr ḫnt(y) mni.t-f with the lashing in the house of the one who presides over his thigh.
II,258,b (X) -
II,258-259,c-a (H) ḥs.y=i [r] ns.t im.t w ḥs r c I will descend to the seat which is in the bark of Re.
II,259,b (H) ḥsr [n] mhw=i <ns.t> im.t w ḥs One who drives away, I was not forgetful of the seat which is in the bark of Re, the one who drives away,
II,259,c (L) n iw wi ns.t im.t w ḥs c s the seat which is in the great bark did not leave me stranded.

Spell 152 follows

Amino-acid code
--IR-M-----G-HHL

Appendix 3.39.7. B1Bo

II,255,a-b (X) -
II,255,c (R) wn ṭpḥ.t n(t) im.yw nw The cavern of those who are in Noun is opened,
II,255-256,d-a (L) pd nmt.wt isḥ.w the movements of the sunshine are spread out,
II,256,b (M) wn ṭpḥ.t n(t) im.yw nw.t the cavern of those who are in Nut is opened,
II,256,c (K) wn ḥs.t rw the tomb of the lion is opened.
II,256,d-e (X) -
II,257,a (N) pr.n ḥwty-nḥt pn m w ḥw This ḥwty-nḥt went forth from the great lake,
II,257,b (R) ḥs.n=f m ḥs.w he has descended in the basins,
II,257,c (X) -
II,257,d (M) šsp.n=f st.w after he received the st.wt,
II,258,a (E) nṛ d.n=f ḥtr n pr ḫnt(y) mni.t-f after he held fast with the lashing of the house of the one who presides over his thigh.
II,258,b (X) -
II,258-259,c-a (G) ḥs.y=f r ns.t im.t He will descend to the seat which is in
II,259,b (G) ḥsr the one who drives away,
II,259,c (I) n iw sw ns.t=f im.t iwnw his seat which is in Heliopolis did not leave him stranded.

Spell 671 follows

Amino-acid code
--RLMK--NR-ME-GGI

940
Appendix 3.39.8.  B1C

II,255.a  (L)  wn ë. t m grh  Opening the tomb in the night.
II,255.b  (X)  -
II,255.c  (R)  wn tp[h.t] n.(t) im.yw nnw  The cavern of those who are in Noun is opened,
II,255-256,d-a  (R)  pd nmt.wt n.(wt) im.yw ë.sh.w  the movements of those who are in the sunshine are spread out,
II,256.b  (X)  -
II,256.c  (L)  wn ë. t n.(t) šw  the tomb of Shu is opened,
II,256.d  (R)  pr-f  while he goes forth.
II,256.e  (X)  -
II,257.a  (R)  pr.n=i m wr.w  I went forth from the great lake,
II,257.b  (N)  h[s.n]=i m ë.sh.wt  I have descended in the basins,
II,257.c  (X)  -
II,257.d  (K)  ë.sp.n=i [s.t]  after I received the s.t,
II,258,a  (Q)  ngr.n=i htr lnt(.y) mn.wt=f  after I held the lashing of the one who presides over his thighs fast.
II,258.b  (X)  -
II,258-259,c-a  (E)  ë.s.y=i r ns.t=i im.t ë.sh.t wi3 r r  I will descend to the seat which is in the forepart of the bark of Re.
II,259,b  (E)  m mh wi  Do not be forgetful of me,
II,259,c  (H)  m iw wi s.t=i im.t ë.sh.t wi3 r r  Do not leave me stranded, my seat which is in the forepart of the great bark of Re.

Spell 93 follows

Amino-acid code
L-RR-LR-RN-KQ-EEH
Appendix 3.40. Spell 154

Appendix 3.40.1. S2P

II,266,a (X) - Knowing that which Thot knew in protective spells,
II,266,b (R) 'rh r.h.t.n dhwty m sdj.w
II,266,c (R) 'rh r-pr nb knowing every temple,
II,266,d (R) sh m hr.t-mtr and being potent in the necropolis.
II,266-268,e-c (X) -
II,268,d (R) 'rh b3.w iwnw Knowing the souls of Heliopolis.
II,268,e (R) 'h.r t m sn.wt I was great among the great ones,
II,270,d (R) wn.n-i k'di nkk.t I have opened so that I may build the injured eye.
II,270,e (R) ink w< im-set I am the one with them.
II,272,a (R) iw=i 'rh.ki p'sd.t iwnw tmn.t bs wr m3.w hr-s I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,
II,272,b (R) ḥb.t r m sn.wt the hushing of the mouth in the Senout festival,
II,272-274,c-a (R) ḍs.t c in ḫm r iw< iwnw the extending of the arm by the destroyer against the heir of Heliopolis.
II,275,d (X) - I know upon which it was made, the braided lock of hair of a man.
II,274-276,c-a (M) r< pw hr md.t ḫn< imy whm-f It is the case that Re speaks with the one who is in his burning,
II,276,b (R) 'ḥ.r n (i)r-f r-f ist then even his mouth was injured,
II,276,c (R) ḫpr ḫb.t pw m ḥbd what came to be, it is the reduction in the monthly festival.
II,276-278,d-a (R) 'ḥ.r n ḥd.n imy whm-f Then the one who is in his burning spoke:
II,278,b (R) šsp-i m'b3.w i iw< i niw.t t sn 'I will take my harpoons, I will inherit this city.'
II,278,c (R) ḫpr m'bs.w pw That which came to be, it are the harpoons.
II,278,d (R) 'ḥ.r n ḥd.n r< Then Re said:
II,278-280,e-b (R) š'ḥ< i sn.w=i r-f nš< i sw 'I will erect my brethren against him, I will expel him.'
II,280,c (R) ḫpr sn.wt pw That which came to be, it is the Senout festival.
II,280,d (R) r< pw ḫnp.n sw imy ins-f It is Re, the one who is in his red linen has snatched him,
II,280,e (R) n ḥn.tf c< f r-f before he directed his arm against him.
II,282,a (R) 'ḥ.r n ir.n-f sḥt.w=f r=f m s.t-hm.t ḫnsk.tt That which came to be, it is the one with the hair lock of Heliopolis.
II,282,b (R) ḫpr ḫnsk pw n iwnw The shorn one has power against the two temples.
II,282-284,c-a (R) f'sk ṣḥm r r-pr.wy That which came to be, it is the shorn one,
II,284,b (R) ḫpr f'sk pw until the heir comes to be,
the great one who sees the father.

The shorn one comes to be even as the greatest of the seers, as a son who acted for the father.

I know Heliopolis,

They are Re, Shu and Tefnout.

Enduring on the land, being potent in the necropolis,

entering upon the lords of Heliopolis,

going forth to the sky,

and opening the netherworld.

Knowing that which Thot knew in protective spells,

knowing every temple,

and being potent in the necropolis.

Knowing the souls of Heliopolis.

I was great among the great ones,

I came to be among those who came to be that

open the sight upon his sole eye,

I have opened so that I may build the injured eye.

I am the one with them.

I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,

the hushing of the mouth in the Senout festival,

the extending of the arm by the destroyer against the heir of Heliopolis.

I know upon which it was made, the braided lock of hair of a man.

I know upon which it was made, the braided lock of hair of a man.

It is the case that Re speaks with the one who is in his burning concerning the division,

then even his mouth was injured,

what came to be, it is the reduction in the monthly festival.

Then the one who is in his burning spoke:

‘I will take my harpoon, I will inherit this city.’
II,278,c (R) \( hpr [m^t b s. w \ p w] \) That which came to be, it are the harpoons.
II,278,d (R) \( ['h^t.n \ d g. n \ r^t] \) Then Re said:
II,278-280,e-b (R) \( [s^t h^t i \ s n.w=i \ r s f \ n s=i \ s w] \) ‘I will erect my brethren against him, I will expel him.’
II,280,c (R) \( hpr \ s n.wt \ p[w] \) That which came to be, it is the Senout festival.
II,280,d (R) \( [r^t p w \ h n p.n \ s]w \ [i m y] \ i n s=f \) It is Re, the one who is in his red linen has snatched him,
II,282,b (R) \( [H n s k \ p w \ n \ i w n w] \) That which came to be, it is the one with the hair lock of Heliopolis.
II,282-284,c-a (R) \( [f s k] \ s h m \ r \ r-p r.w y] \) The shorn one has power against the two temples.
II,284,b (R) \( h p r \ f s k \ p[w] \) That which came to be, it is the shorn one,
II,284,c (R) \( [r^t h p r.t \ i w^t. w] \) until the heir comes to be,
II,284,d (R) \( [w r] \ m s s \ i t \) the great one who sees the father.
II,284-286,e-a (R) \( h p r \ f s k \ m \ w r \ [m z.s]w \ m s s \ i r i \) The shorn one comes to be even as the greatest of the seers, as a son who acted for the father.
II,285,f (X) -
II,286,b (R) \( i w \ r h . k i \ b s.w \ i w n w \) I know the souls of Heliopolis,
II,286,c (R) \( r^t [s w t f] n t \ p[w] \) They are Re, Shu and Tefnout.
II,288,a (R) \( [w] s h \ t p \ [t s s h m] \ h r.t-n t r \) Enduring on the land, being potent in the necropolis,
II,288,b (R) \( \z k \ h r \ n b[w]. w \ i w n w \) entering upon the lords of Heliopolis,
II,288,c (R) \( [p r.t] \ r [p.t] \) going forth to the sky,
II,288,d (R) \( [w b s \ d w s.t] \) and opening the netherworld.
II,288,e (X) -

*Spell 155 follows*

**Amino-acid code**
-RRR---RRRRRRRR-RRRRRRRRRRRRRRRRRRRRRRRRRRRR-

**Appendix 3.40.3. S1Tü**

II,266,a (X) -
II,266,b (R) \( r h \ r h.t.n \ d h w t y \ m s d z.w \) Knowing that which Thot knew in protective spells,
II,266,c (R) \( r h \ r-p r \ n b \) knowing every temple,
II,266,d (R) \( s h \ m [h r.t-n t r] \) and being potent in the necropolis.
II,266-268,e-c (X) -
II,268,d (R) \( r h \ b s.w \ i w n w \) Knowing the souls of Heliopolis.
II,268,e (R) \( z s n=i \ m-m \ w r.w \) I was great among the great ones,
II,268-270,f-c (R) \( h p r.n=i \ m-m \ h p r[w].w \ w n.w \ h r \ h r \ i r.t-f \ w^t . t \) I came to be among those who came to be that open the sight upon his sole eye,
II,270,d (R) \( w n.n=i \ k d l i \ n k k . t \) I have opened so that I may build the injured eye.
I am the one with them.

I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced, the hushing of the mouth in the Senout festival, the extending of the arm by the destroyer against the heir of Heliopolis.

I know upon which it was made, the braided lock of hair of a man.

Then the one who is in his burning spoke:

‘I will take my harpoons, I will inherit this city.’

‘I know the soul of Heliopolis,

They are Re, Shu and Tefnout.

Enduring on the land, being potent in the necropolis,

entering upon the lords of Heliopolis,

going forth to the sky,

and opening the netherworld.

Spell 155 follows
Appendix 3.40.4. S2C

II,266,a (X) - Knowing that which Thot knew in protective spells,
II,266,b (R) ṛḥ ṛḥ.t.n ḏḥwty m ṣḏ.w
II,266,c (R) [ṛḥ ṛ]-pr nb knowing every temple,
II,266,d (R) st ḥr t-ntr and being potent in the necropolis.
II,266-268,e-c (X) -
II,268,d (R) ṛḥ ḥṣ.w ḫwnw
II,268,267-270,f-c (R) ḫpr[n-i] m-m ḫpr.w ṭn.w ḥr [ḥr ṯr], t[ṣ-f w] t ṭ ṭn.w[.w]
II,268,d (R) ṭn.w[.n-i] ḳd-i ḫnk.t I have opened so that I may build the injured eye.
II,270,e (R) [ink w"] im-sn I am the one with them.
II,272,a (D) iw ṛḥ. ki ṣps.[t] ḫwnw ṭm[w].t bs wr m.] ḥr-s
II,272,b (R) ḫb.t r[m] sn.wt the hushing of the mouth in the Senout festival,
II,272-274,c-a (R) ḫs.t ["] in ḫtm r iw] ḫwnw the extending of the arm by the destroyer against the heir of Heliopolis.
II,275,d (X) -
II,274,b (N) iw=ḥ ṛḥ. ki ir[.yt ḫnsk.t n.(t)] I know upon which it was made, the braided lock of hair of a man.
II,274-276,c-a (N) ṭṣ. ḥr-s t "pw [ḥr md.t ṭn] imy [w.] h[m-[s] ḥr [ps] s.t i[ww]
II,276,b (N) [ḥr.n ṭ-s f ḥst] Then his mouth was injured,
II,276,c (R) ḫpr ḫb.t pw m ṣḥbd what came to be, it is the reduction in the monthly festival.
II,276-278,d-a (R) ḫr.n dd.n imy ṭhm-[f] ‘Then the one who is in his burning spoke:
II,278,b (N) ṣṣp-i mkr[b-s] i ṭw-[i] ntw.t tn ‘I will take my harpoon, I will inherit this city.’
II,278,c (R) ḫpr mkr[b-s].w pw That which came to be, it are the harpoons.
II,278,d (R) ḫr.n ṭ-s ṭ-e Then Re said:
II,278-280,e-b (M) ṣḥr.sn.wt r-f n[iw] sn[w] ‘The Senout festival will be erected against him, I will expel him.’
II,280,c (R) ḫpr sn.wt pw That which came to be, it is the Senout festival.
II,280,d (R) ṭ-s pw ḫḥn[.n] sw imy [ins-[f] It is Re, the one who is in his red linen has snatched him,
II,280,e (R) [n] ḫ[n].t-[s] ṭ-[f r-s] before he directed his arm against him.
II,282,a (M) ḫ-[h].n ir.[y.] ṭ-[s-f] sḥt.w-[s] r-[f] m s.[t].ḥm.t ḫnsk tt Then he made his traps against him, as the woman 'she with the braided lock of hair'.
II,282,b (R) ḫpr ḫnsk pw n ḫwnw That which came to be, it is the one with the hair lock of Heliopolis.
II,282-284,c-a (R) ṣḥm r ṭ-pr.[w] The shorn one has power against the two temples.
That which came to be, it is the shorn one, until the heir comes to be, the great one who sees the father. The shorn one comes to be even as the greatest of the seers, as a son who acted for the father.

I know the souls of Heliopolis, They are Re, Shu and Tefnout. Entering upon the lords of Heliopolis, and opening the netherworld.

Enduring on the land, being potent in the necropolis, knowing the soul of Heliopolis. I was great among the great ones, I came to be among those who came to be that Hr ir.t=f [wa.t] open the sight upon his sole eye, who build the injured eye. It is the case that Re speaks with the one who is in his burning concerning the division, then even his mouth was injured, what came to be, it is the reduction in the monthly festival. Then the one who is in his burning spoke:
I will take my harpoon, I will inherit this city.

That which came to be, it are the harpoons.

Then Re said:

I will erect my brethren against him, I will expel him.

That which came to be, it is the Senout festival.

That which came to be, it is the one with the hair lock of Heliopolis.

The shorn one comes to be as the greatest it of the seers, as a son who acted for the father.

I know the souls of Heliopolis,

Knowing that which Thot knew as a protective spell of eternity,

Knowing that which came to be, it is the Senout festival.

Being potent upon the land and in the necropolis,

I came to be among those who came to be that open the sight upon his sole eye,
II,270.d (K) wn kd-i nk.t while that which I build opens the injured eye.
II,270.e (R) ink wr im-sn I am the one with them.
II,272.a (M) iw-i rh.ki ir.t iw mw ttm.m bs wr ms.w hr ss I know the eye of Heliopolis, upon which the great one of the seers was not introduced, the hushing of the mouth in the Senout festival, the extending of the arm by the destroyer against Heliopolis.
II,272.b (R) hbt r m sn.wt
II,272-274,c-a (N) gi t in htm r iw
II,275.d (X) -
II,274,b (N) iw-i [r]h.k ir.yt hnsk [.t] n(.t) t3.y [.t]r ss I know upon which it was made, the braided lock of hair of a man.
II,274-276,c-a (N) r pw hr md.t hn c imy whm-f hr ps.s.t iw
II,276,b-c (X) -
II,276-278,d-a (R) h c n dd.n imy whm-f
II,278-288,b-e (X) -
Then the one who is in his burning spoke:

Spell 155 follows

Amino-acid code
-NRNR---MRKMRN--NN--R---------------------------

Appendix 3.40.7. S9C,b
II,266,a (R) rh Bz.w iw
II,266,b (N) rh rh.t[.n] dhwty m sd s nharing the souls of Heliopolis.
II,266,c (M) [m]i rh r-pr [nb] Knowing that which Thot knew as protective spell, like knowing every temple,
II,266,d (N) sh tp t3 sh m hr.t-ntr being potent upon the land and being potent in the necropolis.
II,266-288,e-e (X) - End of column and front

Amino-acid code
RNMN---------------------------------

Appendix 3.40.8. B2Bo
II,266,a (X) - Knowing that which Thot knew as protective spell,
II,266,b (D) rh rh.t.n dhwty m st3
II,266,c (X) -
II,266,d (M) wsht tp t3 sh m hr.t-ntr enduring upon the land, being potent in the necropolis,
II,266,e (R) k hr nb.w iw Knowing that which Thot knew as protective spell,
II,268,a-b (M) pr.t r p.t wb3 sb2.t going forth to the sky and opening the doorway, by the living soul of the dead one.
II,268,c (R) in b3 nh [mwt]
II,268,d (M) iw-i rh.kwi Bz.w iw Knowing the souls of Heliopolis.
II,268,e (N) wr.n N m-sf m-m wr.w N was great yesterday among the great ones,
II,268-270,f-c (M) hpr.n-f m-m hpr.w wn.w hr he came to be among those who came to be
II,270,d (R)  hr ir.t=f w¢.t
II,270,e (R)  wn.n=i kdl=i nkk.t
II,272,a (R)  ink w¢ im-sn
II,272,b (R)  iws=i rkh kps.t iwnw tmm.t bs
II,272-274,c-a (R)  wr ms.w hr=s
II,272-274,b (R)  hbt r m sn.wt
II,272-274,c-a (R)  js.t c in him r iw¢ iwnw
II,275,d (X)  -
II,274,b (N)  iws=i rkh kwi ir.yt hnsk.t n(t)
II,274-276,c-a (N)  ms.y hr=s
II,276,b (N)  ¢h¢.n r-f ist
II,276,c (R)  hpr hbt t pw m sdb
II,276-278,d-a (R)  ¢h¢.n dd.n imy whm-f
II,278,b (M)  ¢sp=i rh’bs.w iw¢ i niw.t tn
II,278,c (R)  hpr m’bs.w pw
II,278,d (R)  ¢h¢.n gd.n r¢
II,278-280,e-b (K)  s¢h¢=i sn.w r-f n¢ sw
II,280,c (R)  hpr sn.n pw
II,280,d (N)  r¢ pw hpr.n sw imy ins-f
II,280,e (R)  n hntf¢=f r=f
II,282,a (N)  ¢h¢.n ir.n-f sht-f r-f m
II,282,b (R)  hpr hnsk pw n iwnw
II,282-284,c-a (M)  fsk shm r r-pr pn
II,284,b (X)  -
II,284,c (N)  r hpr.t iw¢.w=i iw¢-f wi
II,284,d (R)  wr ms3 it
II,284-286,e-a (N)  hpr fsk m wr ms.w m ss iri n
II,285,f (X)  -
II,286,b (L)  rh bs.w iwnw
II,286,c (M)  r¢-itm.w pw ¢sw pw tfn.t pw
II,287-288,d-e (X)  -
Spell 155 follows

Amino-acid code
-D-MRMRMNRMRRRR-NNNRRMRKKRNRRM-NRN-LM------

950
Knowing the souls of Heliopolis.

This $\text{dh\textit{wty}-n\textit{ht}}$ came to be among those who came to be that open the sight upon his sole eye,

This $\text{dh\textit{wty}-n\textit{ht}}$ has opened the injured eye.

This $\text{dh\textit{wty}-n\textit{ht}}$ is the one with her.

upon which the great one of the seers was not introduced,

the hushing of the mouth in the Senout festival,

the extending of the arm by the destroyer against the heir of Heliopolis.

what came to be, it is the reduction in the monthly festival.

Then the one who is in his burning spoke:

Then Re said:

Then Re said:

That which came to be, it is the one with the hair lock of Heliopolis.

That which came to be, it is the shorn one of Heliopolis,

until the heir of $\text{dh\textit{wty}-n\textit{ht}}$ comes to be. May he inherit (from) me,

the great one who sees the father.
II,284-286,e-a (N)  hpr fsk m wr ms.w m ss iri n
it-f  The shorn one comes to be even as the greatest of the seers, as a son who acted for his father.

II,285,f (X)  -  This dhwty-nht knows you, souls of Heliopolis,

II,286,b (I)  iw dhwty-nht tn rh tn
dhwty-nht tn bs.w iwww
itm.w pw św pw tfn.t pw
Itm.w pw Sw pw tfn.t pw

II,286,c (K)  -  It is Atoum, it is Shu, it is Tefnout.

II,286,e (X)  -  Spell 155 follows

Amino-acid code
-------RNKLMKRR-LNNRRKNRLNRRNKMRN-IK-------

Appendix 3.40.10.  B9C

II,266-268,a-d (X)  -  I was great yesterday among the great ones,

II,268,e (D)  wr.n+i m-sf m-m wr.w  I came to be among those who came to be that open the sight upon his sole eye,

II,268-270,f-c (R)  hpr.n+i m-m hpr.w wn(.w) hřr
hř ir.t-f wř.t

II,270,d (R)  wn.n+i kdi nkk.t  I have opened so that I may build the injured eye.

II,270,e (K)  ink wř im  I am the one there.

II,272,a (L)  iw r[h,k]w[psd.t] [iw]nw tmm.t bs hř-s wr ms.w=s  I know the Ennead of Heliopolis, which was not introduced upon it, its great one of seers,

II,272,b (R)  hbb.t r m sn.wt  the hushing of the mouth in the Senout festival,

II,272-274,c-a (R)  ġš.t ʿ in ġtm r iwř iwww
the extending of the arm by the destroyer against the heir of Heliopolis.

II,275,d (X)  -  I know upon which it was made, the braided lock of hair of a man.

II,274,b (N)  iw+i rḥ.ki ir.yt hḥṣk.t n.(t) tš.y hř=s  It is the case that Re speaks with the one who is in his burning concerning the division of Heliopolis,

II,274-276,c-a (N)  rš pw hř md.t hḥn ʿ imy whm-f hř psš.t iwww
then his mouth was injured,

II,276,b (N)  ʿḥ.n rř f ʿṣt  that which came to be, it is the reduction in the monthly festival.

II,276,c (R)  hpr ḫḥ.b.t pw m sbd  Then the one who is in his burning spoke:

II,276-278,d-a (R)  ʿḥ.n ʿ dd.n imy whm-f  ‘I will take my harpoons, I will inherit this city.’

II,276,b (R)  šṣp-[i] [mšb.w=i] iwwř+i [niw.t tn]

II,278,c (N)  hpr mšb.z pw  That which came to be, it is the harpoon.

II,278,d (R)  ʿḥ.n ʿ dd.n rš  Then Re said:

II,278-280,e-b (R)  ʿḥ.Š Šḥ-i sn.w=i r-f nš-i sw
‘I will erect my brethren against him, I will expel him.’

II,280,c (R)  hpr sn.wt pw  That which came to be, it is the Senout festival.

II,280,d (N)  rš pw hpr.n sw imy ins-f  It is Re, the one who is in his red linen has met him,

II,280,e (R)  n ḫn.tř Š Šḥ-f rš  before he directed his arm against him.

II,282,a (R)  ʿḥ.n ir.n-f [šḥw.w] Š Šḥ-f rš m s[.t]-ḥm[.t] hḥṣk [.t] ṭ  Then he made his trap against him, as the woman ‘she with the braided lock of hair’.
II,282,b (R) $hpr \ hnsk \ pw \ n \ iwnw$

That which came to be, it is the one with the hair lock of Heliopolis.

II,282-284,c-a (L) $f$sk

The one who is shaved,

II,284,b (X) $r$ $hpr.t \ iw^\circ.w \ iw^\circ-sf$

until the heir comes to be. May he inherit, the great one who sees the father.

II,284,d (R) $wr \ ms$ $i t$

The greatest of seers comes to be even as the shorn one, as a son who acted for his father.

II,284-286,e-a (M) $hpr \ wr \ mz.w \ m \ f$sk $m \ s$ $i r \ n \ n\ ir\ t-f$

II,284,b (L) $fAk$

I know the souls of Heliopolis,

II,284,c (R) $rA.w \ iwnw$

They are Re, Shu and Tefnout.

II,286,a (R) $iw \ [x.k][i \ [bA.w \ iw][n\ w]$

I know the souls of Heliopolis,

II,286,c (R) $[r'] \ s\ w \ [r\ fn.t \ pw$

I know the souls of Heliopolis,

II,287 (L) $imy \ -r \ pr \ spi \ pn \ w^\circ \ im=sn$

The overseer of the domain, this $spi$, is the one with them.

II,266-268,a-c (X) $-n-i \ m \ iwnw$

Knowing the souls of Heliopolis.

II,267,1 (R) $266-d \ hr \ bz. \ w \ iwnw$

I was great yesterday among the great one,

II,268,a (R) $bz.w \ iwnw \ m \ hr \ hr \ ir.t-f \ w^\circ.t$

I came to be among those who came to be that open the sight upon his sole eye,

II,268,b (R) $wn.n-i \ k\ d=i \ nk.t$

I have opened so that I may build the injured eye.

II,270,a (R) $bmA.w \ iwnw$

I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,

II,270,b (R) $xb.t \ r \ m \ sn.wt$

the hushing of the mouth in the Senout festival,

II,271 (R) $iw=i \ rx.ki \ psD.t \ iwnw \ tmm.t \ bs$

the extending of the arm by the destroyer against the heir of Heliopolis.

II,272,a (R) $iw=i \ rh.ki \ ps\ d.t \ iwnw \ tmm.t \ bs$

I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,

II,272,b (R) $hb.t \ r \ m \ sn.wt$

the hushing of the mouth in the Senout festival,

II,272-274,c-a (R) $ds.t \ c \ in \ htm \ r \ iw^\circ \ iwnw$

the extending of the arm by the destroyer against the heir of Heliopolis.

II,275,a (X) $-n-i \ m \ iwnw$

Knowing the souls of Heliopolis.

II,276-276,a (N) $iw=i \ rh.ki \ ir.t \ hnsk.t \ n.(t) \ tz.y \ hr=s$

I know upon which it was made, the braided lock of hair of a man.

II,276-276,c-a (N) $r^\circ \ pw \ hr \ md.t \ hr^\circ \ imy \ whm=f$

It is the case that Re speaks with the one who is in his burning concerning the division of Heliopolis,

II,277,1 (N) $\tH^\circ.n \ r-f \ ist$

then his mouth was injured,

II,277,2 (R) $hpr \ hb.t \ pw \ m \ zbd$

what came to be, it is the reduction in the monthly festival.

II,278 (R) $[H^\circ.n \ d]d.n \ imy \ whm=f$

Then the one who is in his burning spoke:

II,278,1 (R) $\tSsp=i \ mabA.w=i \ iwn=i \ niw.t \ tn$

‘I will take my harpoons, I will inherit this city.’

II,278,2 (R) $hpr \ m^\circ bs[.w \ pw]$

That which came to be, it are the harpoons.

II,278,3 (R) $[H^\circ.n \ d][d.n \ r^\circ$

Then Re said:

II,278-280,e-b (N) $t\H^\circ.i \ hm \ sn.wt=i \ r-f \ n\ s=i \ sw$

‘I will indeed erect my flagpoles against him, I will expel him.’
II,280,c  (R)  hpr [sn.wt p]w  That which came to be, it is the Senout festival.
II,280,d  (N)  r² pw hpr.n sw imy ins-f  It is Re, the one who is in his red linen has met him,
II,280,e  (R)  n hntf r-f  to before he directed his arm against him.
II,282,a  (R)  ṣḥ. n ir.n-f sḥt.w-f r-f m  Then he made his traps against him, as the
II,282,b  (R)  hpr ḫnk sp n iwnw  woman 'she with the braided lock of hair'.
II,282-284,c-a  (N)  fšk=i sḥm-i r r-pr pn  That which came to be, it is the one with the
II,284,b  (N)  hpr fšk pw n iwnw  hair lock of Heliopolis.
II,284,c  (D)  r hpr.t iw². w iw²-f wi  until the heir comes to be. May he inherit
II,284-286,e-a  (D)  hpr.k3-f m wr m3. m m3 iri n  (from) me,
II,285,f  (X)  -  greatest of the sons of the father.
II,286,b  (N)  iw²-i rḥ. ki b3. w iwnw  Then he will come to be as the greatest of
II,286,c  (N)  r² pw šw pw ṭfnw.t pw  seers, as the son who acted for his father.
II,287-288,d-e  (X)  -  I know the souls of Heliopolis,

Amino-acid code
--------RKRRRRRRNRRRNNRNDND-NN------

Appendix 3.40.12.  B3C

II,266-268,a-c  (X)  -
II,268,d  (R)  rḥ b3. w iwnw  Knowing the souls of Heliopolis.
II,268,e  (L)  wr.n s3.t-hḍ-hṭp tn m-m wr.w  This s3.t-hḍ-hṭp was great among the great
II,268-270,f-c  (L)  hpr.n s3.t-hḍ-hṭp tn m-m  ones,
II,268-270,f-c  (L)  hpr.w wn.(w) ḥr ir.t-f w².t  this s3.t-hḍ-hṭp came to be among those who
II,270,d  (I)  wn.n s3.t-hḍ-hṭp tn kdf=s nkk.t  came to be that open the sight of his sole eye,
II,270,e  (I)  s3.t-hḍ-hṭp tn w² im-sn  This s3.t-hḍ-hṭp has opened so that she may
II,272-288,a-e  (X)  -  build the injured eye.

Amino-acid code
--------RLLII--------------------------

Appendix 3.40.13.  B4L,a

II,266-288,a-c  (X)  -
II,268,d  (R)  rḥ b3. w iwnw  Knowing the souls of Heliopolis.
II,268,e  (D)  wr.n-i m-sf m-m wr.w  I was great yesterday among the great ones,
II,268-270, f-c (N) hpr. n- i m- m hpr. w wn. w h r ir. t I came to be among those who came to be that {h r} = f w r. t open the sight of his sole eye.

II,270, d (H) wn. n- i k d n k k. t I have opened that which the injured eye build.

II,270, e (R) ink w r im- sn I am the one with them.

II,272, a (R) i w- i r h. kwi psq. t iwnw tm n t b s w r m s w h r s I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced, the hushing of the mouth in the Senout festival, the extending of the arm by the destroyer against Heliopolis.

II,272, b (R) h b. t r m [sn. w t] I have opened that which the injured eye build.

II,272-274, c-a (N) d s. t c in hj n r iwnw I came to be among those who came to be that {h r} = f wa t I have opened that which the injured eye build.

II,272-274, d-a (R) h r s s i w- i r h. kwi iwnw Hr p s s. t iwnw I know upon which it was made, the braided lock of hair of a man.

II,272-274, c-a (N) r s p w h r m d. t h n s t t n n y wh m- f h r p s s. t iwnw It is the case that Re speaks with the one who is in his burning concerning the division of Heliopolis,

II,272-274, b (N) h r s h r p s s. t iwnw Then his mouth was injured.

II,272-276, c-a (R) r s p w h r m d. t h n s t t n n y wh m- f h r p s s. t iwnw I am the one with them.

II,272-276, d-a (R) h r s s i w- i r h. kwi iwnw Hr p s s. t iwnw It is the case that Re speaks with the one who is in his burning concerning the division of Heliopolis,

II,272-276, e (R) r s p w h r m d. t h n s t t n n y wh m- f h r p s s. t iwnw Then Re said:

II,272-278, a-b (R) r s p w h r m d. t h n s t t n n y wh m- f h r p s s. t iwnw Then the one who is in his burning spoke:

II,272-278, b (R) r s p w h r m d. t h n s t t n n y wh m- f h r p s s. t iwnw ‘I will take my harpoons, I will inherit this city.’

II,272-278, c-a (N) h r s s i w- i r h. kwi iwnw That which came to be, it is the harpoon.

II,272-278, c-b (N) h r s s i w- i r h. kwi iwnw Then Re said:

II,272-278, d-a (R) h r s s i w- i r h. kwi iwnw ‘I will indeed erect my shrines against him, I will expel him.’

II,272-278, e (R) h r s s i w- i r h. kwi iwnw That which came to be, it is the shrine.

II,278-280, e-b (I) s h r s s i w- i r h. kwi iwnw ‘I will indeed erect my shrines against him, I will expel him.’

II,278, c (N) h r s s i w- i r h. kwi iwnw That which came to be, it is the harpoon.

II,278, d (R) h r s s i w- i r h. kwi iwnw Then Re said:

II,278-280, a (R) h r s s i w- i r h. kwi iwnw ‘I will indeed erect my shrines against him, I will expel him.’

II,278, b (R) h r s s i w- i r h. kwi iwnw That which came to be, it is the harpoon.

II,278, c-a (N) h r s s i w- i r h. kwi iwnw Then Re said:

II,278-280, b-d (R) h r s s i w- i r h. kwi iwnw ‘I will indeed erect my shrines against him, I will expel him.’

II,280, c (M) h r s s i w- i r h. kwi iwnw That which came to be, it is the harpoon.

II,280, d (N) r s p w h r s s i w- i r h. kwi iwnw It is Re, the one who is in his red linen has met him,

II,280, e (R) h r s s i w- i r h. kwi iwnw before he directed his arm against him.

II,282, a (R) h r s s i w- i r h. kwi iwnw That which came to be, it is the one with the hair lock of Heliopolis.

II,282-284, c-a (N) f s k- i s h m- i r r- r- p n I am shaved while I have power against this temple.

II,282, b (N) h r s s i w- i r h. kwi iwnw That which came to be, it is the shorn one of Heliopolis,

II,282, c (L) r h r s s i w- i r h. kwi iwnw until the heir comes to be. May he inherit (from) me,

II,282, d (R) h r s s i w- i r h. kwi iwnw the great one who sees the father.

II,282-284, d-a (D) h r s s i w- i r h. kwi iwnw Then he will come to be as the greatest of seers, as the son who acted for his father.

II,285, f (X) -

II,286, b (N) i w- i r h. kwi b 3. w iwnw I know the souls of Heliopolis,

II,286, c (N) r s p w s h w f n t w p w It is Re, it is Shu, it is Tefnout.

II,287-288, d-e (X) -

Spell 155 (B4L, a) follows
### Appendix 3.40.14. B4L,b

<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Il.266-268,a-c</td>
<td>(X) -</td>
</tr>
<tr>
<td>Il.266-268,d</td>
<td>(R) rḥ bs.w iwnw</td>
</tr>
<tr>
<td>Il.266-268,e</td>
<td>(D) wr.n-i m-sf m-m wr.w</td>
</tr>
<tr>
<td>Il.266-270,f-c</td>
<td>(N) ḫpr.n-i m-m ḫpr.w wn.w ḫr ir.t-f w.r.t</td>
</tr>
<tr>
<td>Il.270,d</td>
<td>(R) wn.n-i ḫd-i nknkn.t</td>
</tr>
<tr>
<td>Il.270,e</td>
<td>(R) ink w.r im-sn</td>
</tr>
<tr>
<td>Il.272,a</td>
<td>(R) iw-i rḥ.k psḏ.t iwnw tmm.t bs wr ms.w ḫr.s</td>
</tr>
<tr>
<td>Il.272,b</td>
<td>(R) ḫb.t r m sn.wt</td>
</tr>
<tr>
<td>Il.272-274,c-a</td>
<td>(R) ḡs.t c in ḫtn r iw.c iwnw</td>
</tr>
<tr>
<td>Il.275,d</td>
<td>(X) -</td>
</tr>
<tr>
<td>Il.274,b</td>
<td>(N) iw-i rḥ.kw.t ir.yt ḫnsk.t n(t) ḫ.t y ḫr.s</td>
</tr>
<tr>
<td>Il.274-276,c-a</td>
<td>(N) r.w pw ḫr md.t ḫn.c imy whm-f ḫr psš.t iwnw</td>
</tr>
<tr>
<td>Il.276,b</td>
<td>(N) ḫ.r. n r-f iṣ</td>
</tr>
<tr>
<td>Il.276,c</td>
<td>(R) ḫpr ḫb.t pw m ṣbd</td>
</tr>
<tr>
<td>Il.276-278,d-a</td>
<td>(R) ḫ.r. n dd.n imy whm-f</td>
</tr>
<tr>
<td>Il.278,b</td>
<td>(R) šsp-i mbrz.w-i iw-r-s niw.t tn</td>
</tr>
<tr>
<td>Il.278,c</td>
<td>(R) ḫpr mbrz.w pw</td>
</tr>
<tr>
<td>Il.278,d</td>
<td>(R) ḫ.r. n dd.n r.w</td>
</tr>
<tr>
<td>Il.278-280,e-b</td>
<td>(N) stḥ.f-i ḫm sn.wt-i r-f nš-s i sw</td>
</tr>
<tr>
<td>Il.280,c</td>
<td>(R) ḫpr sn.wt pw</td>
</tr>
<tr>
<td>Il.280,d</td>
<td>(R) r.w pw ḫn.n sw imy ins-f</td>
</tr>
<tr>
<td>Il.280,e</td>
<td>(R) n ḫn.t ef c-f r.w</td>
</tr>
<tr>
<td>Il.282,a</td>
<td>(R) ḫ.r. n ir.n-f sḥt.w-f r-f m s.t-hm.t ḫnsk.tt</td>
</tr>
<tr>
<td>Il.282,b</td>
<td>(M) ḫpr-f {sk} ḫnsk pw n iwnw</td>
</tr>
<tr>
<td>Il.282-284,c-a</td>
<td>(I) ṣfr ṣḥm-i r r-pr pn</td>
</tr>
<tr>
<td>Il.284,b</td>
<td>(N) ḫpr ṣfr pw n iwnw</td>
</tr>
<tr>
<td>Il.284,c</td>
<td>(D) r ḫpr.t iw.c.w iw-r-f wi</td>
</tr>
<tr>
<td>Il.284,d</td>
<td>(R) wr mṣṣ it</td>
</tr>
</tbody>
</table>

Knowing the souls of Heliopolis.
I was great yesterday among the great ones,
I came to be among those who came to be that open the sight of his sole eye,
I have opened so that I may build the injured eye.
I am the one with the mouth.
I know upon which it was made, the braided lock of hair of a man.
It is the case that Re speaks with the one who is in his burning concerning the division of Heliopolis,
Then the one who is in his burning spoke:
May he come to be, this one with the hair lock of Heliopolis.
That which came to be, it is the reduction in the monthly festival.
‘I will indeed erect my flagpoles against him, I will expel him.’
That which came to be, it is the Senout festival.
It is Re, the one who is in his red linen has met him,
before he directed his arm against him.
Then he made his traps against him, as the woman ‘she with the braided lock of hair’.
May he come to be, this one with the hair lock of Heliopolis.
Shorn one, I will have power against this temple.
That which came to be, it is the shorn one of Heliopolis,
until the heir comes to be. May he inherit (from) me,
the great one who sees the father.
Then he will come to be as the greatest of seers, as the son who acted for his father.

I know the souls of Heliopolis.

It is Re, it is Shu, it is Tefnout.

Spell 155 (B4L,b) follows

Amino-acid code

-----RDNRRRR-NNNRRRNNRRRNRRMINDRD-NN-----

Appendix 3.40.15. B1Y

Knowing the souls of Heliopolis.

I know upon which it was made, the braided lock of hair of a man.

It is the case that Re speaks with the one who is in his burning concerning the division of Heliopolis,

then his mouth was injured, what came to be, it is the reduction of the monthly festival.

Then the one who is in his burning spoke:

‘I will indeed erect my flagpoles against him, I will expel him.’

Then Re said:

‘I will indeed erect my flagpoles against him, I will expel him.’

That which came to be, it is the Senout festival.

It is Re, the one who is in his red linen has met him,

before he directed his arm against him.

That which came to be, is the one with the 'she with the braided lock of hair'.

That which came to be, is the one with the
II,283-285,c-a (N) \([f]s[k^+i] \text{shm-i r r-pr pn}\) hair lock of Heliopolis.

II,285,b (N) \(hpr fs[k p]w n il[wnw]\) I am shaved while I have power against this temple.

II,285,c (D) \([r hpr.t iw^c. w iw^c-sf] wi\) That which came to be, it is the shorn one of Heliopolis,

II,285,d (R) \(wr ms[z it]\) until the heir comes to be. May he inherit (from) me,

II,285-287,e-a (D) \([hpr].ks[-sf m] \text{wr ms.w} m s3 [iri] n il[sf]\) the great one who sees the father.

II,285,e (D) \(xpr.t iwa.w iwa=f wi\) That which came to be, it is the shorn one of Heliopolis,

II,285-287,f \(xpr.kA[-f m] \text{wr mA.w} m sA\) That which came to be, it is the shorn one of Heliopolis,

II,285-287, g (M) \(rx rx.t.n DHwty \text{m sDA}.w rx\) Then he will come to be as the greatest of seers, as the son who acted for his father.

II,287,a (N) \(Ax tp tA m Xr.t\) Being potent upon the land and in the necropolis,

II,287,b (R) \(iw=i \text{tx.kwi psD.t iwnw}\) I know the souls of Heliopolis,

II,287,c (D) \([r^c p]w \text{sw [r]hn[t.i] pw}\) It is Re, they are Shu and Tefnout.

II,287,d-g (M) \(rx r-pr nb \text{sh ti}t t3 m \text{hr.t-n}tr\) Knowing that which Thot knows in protective spells, knowing every temple and being potent upon the land and in the necropolis, by the living soul of the dead one.

II,289,a (N) \([sh ti}t t3 m] \text{hr.t-n}tr\) Being potent upon the land and in the necropolis,

II,289,b (R) \([k hr nb].w iwnw\) I know the souls of Heliopolis,

II,289,c (R) \(pr.t r p.t\) entering upon the lords of Heliopolis,

II,289,d (N) \(wb3 dw[i.t]\) going forth to the sky,

II,289,e (M) \(in b3 \text{tn}h in b3 mwt\) and opening the netherworld,

Spell 155 follows

Amino-acid code

-------RDNRRIRR-RNRRRRRRRNRRRRNNDRD-RDMNRRNM

Appendix 3.40.16. B1L

II,267,a (R) \([rh] b3.w iwnw\) Knowing the souls of Heliopolis.

II,267,b (D) \(rh [rh].t.n dhwy t m sds\) Knowing that which Thot knew as a protective spell, knowing every temple, being potent upon the land and in the necropolis,

II,267,c (R) \(sh r-pr nb\) by the living soul of the dead one.

II,267,d (K) \(sh ti}t t3 m \text{hr.t-n}tr\) I was great yesterday among the great ones,

II,267-269,e-b (X) \(-\) I came to be among those who came to be that open the sight of his sole eye,

II,269,c (R) \(in b3 \text{tn}h mwt\) I have opened so that I may build the injured eye.

II,269,d (X) \(-\) I am the one with them.

II,269,e (D) \(wr.n-i m-sf m-m wr.w\) I am the one with them.

II,269-271,f-c (N) \(hpr.n-i m-m \text{[hpr].w} \text{wn.w} h\text{r ir.t-f w^s.t}\) I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced, the hushing in the mouth of the Senout festival,
II,273-275, c-a (M) ḏs.t in ḫm r iwMJ iwnw the crossing by the destroyer to the heir of Heliopolis.

II,275, d (X) -

II,275, b (N) iw=kī kwī ḫr ṭ lnsk.t n.t ṭȝ y hr=t I know upon which it was made, the braided lock of hair of a man.

II,275-277, c-a (N) rMJ pw ḫr [md.t] ḫr MJ imy mh=t ḫr pss.t iwnw It is the case that Re speaks with the one who is in his burning concerning the division of Heliopolis, then his mouth was injured,

II,277, b (N) ṭȝ. n r=f ỉṣ then his mouth was injured,

II,277, c (R) ḫpṛ ḫb.t pw m sbd what came to be, it is the reduction in the monthly festival.

II,277-279, d-a (R) ṭȝ. n ḥd.n imy ṭhm=t ‘I will take my harpoons, I will inherit this city.’

II,279, b (R) šws=i mbrz.w=i [iwMJ] i niw.t tm That which came to be, it is the harpoon.

II,279, c (N) ḫpṛ mbrz pw Then Re said:

II,279, d (R) ṭȝ. n ḥd.n rMJ Then Re said:

II,279-281, e-b (N) s[tMJ-i ḫm sn.wt=i r=f nš=i sw ‘I will indeed erect my flagpoles against him, I will expel him.’

II,281, c (R) ḫpṛ sn.wt pw That which came to be, it is the Senout festival.

II,281, d (N) rMJ pw [p.n s]w imy ins.t-jf It is Re, the one who is in his red linen has met him,

II,281, e (R) n ḥn.tf MJ=s f r=s before he directed his arm against it.

II,283, a (K) ṭȝ. n ir.nf ḫpṛ.wf r=f m MJ=s.t-ḥm.t lnsk.t It is Re, they are Shu and Tefnout.

II,285, b (X) -

II,285, c (N) ḫpṛ fsk pw n iwnw That which came to be, it is the shorn one of Heliopolis,

II,285, d (D) r ḫpṛ.t iwjMJ w [iwMJf w]i until the heir comes to be. May he inherit (from) me,

II,285-287, e-a (D) ḫpṛ.kšMJ f m wr mš.w m sš iri n it=t-f the great one who sees the father.

II,285, f (X) -

II,287, b (N) iw=t ḫr.kwī bš2 w iwnw I know the souls of Heliopolis,

II,287, c (D) rMJ pw šw tfn.t pw It is Re, they are Shu and Tefnout.

II,287, d-g (X) -

II,289, a (M) [ṣš tp ṭȝ] ḫr. t-nṯr Being potent upon the land of the necropolis,

II,289, b (R) ḫ ḫr nb.w iwnw entering upon the lords of Heliopolis,

II,289, c (R) pr.t r p.t going forth to the sky,

II,289, d (N) wšz dwš3.t and opening the netherworld,

II,289, e (K) in bš ṭẖl mwt by the living soul of the dead one.

Spell 155 follows

**Amino-acid code**

RDRK--R-DNRRRM-NNNRRRNNRRNK--NDRD-ND-MRRNK
Knowing the souls of Heliopolis.

I was great yesterday among the great ones,

I came to be among those who came to be that open the face of who will place the sole one, I have opened so that I may build the injured eye.

I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced, the hushing of the mouth in the Senout festival, the extending of the arm by the destroyer against the heir of Heliopolis.

I know upon which it was made, the orgasm of men.

It is the case that Re speaks with the one who is in his burning concerning the divisions of Heliopolis,

then his mouth was injured,

what came to be, it is the reduction in the monthly festival.

Then the one who is in his burning spoke:

‘I will take my harpoons, I will inherit this city.

That which came to be, it are the harpoons.

Then Re said:

‘I will indeed erect my flagpoles against him, I will expel him.’

That which came to be, it is the Senout festival.

It is Re, the one who is in his red linen has met him,

before he directed his arm against him.

Then he made his traps against him, as the woman ‘she with the braided lock of hair’.

That which came to be, it is the one with the hair lock of Heliopolis.

I am shaved while I have power against this temple.

That which came to be, it is the shorn one of Heliopolis,

until my heir comes to be. May he inherit (from) me,

the great one who sees the father.

Then he will come to be as the greatest of seers, as the son who acted for his father.
I know the souls of Heliopolis,

It is Re, it is Shu, it is Tefnout.

Appendix 3.40.18. B1C

Knowing the souls of Heliopolis.

That which is great for me yesterday is among the great ones.

I came to be among those who came to be that open the face of who will place the sole one,

I have opened so that I may build the injured eye.

I am the one with them.

I know upon which it was made, the orgasm of men.

It is the case that Re speaks with the one who is in his burning concerning the divisions of Heliopolis,

Then the one who is in his burning spoke:

Then Re said:

That which came to be, it are the harpoons.

Then he made his traps against him, as the woman 'she with the braided lock of hair'.

That which came to be, it is the Senout festival.

That which came to be, it is the one with the hair lock of Heliopolis.
II,285.b  (N)  \( hpr \ fsk \ pw \ n \ iwnw \)  temple.
II,285.c  (N)  \( r \ hpr.t \ iw^\circ \.w=i \ iw^\circ-f \ wi \)  That which came to be, it is the shorn one of Heliopolis,
II,285.d  (N)  \( wr \ ss.w \ it \)  until my heir comes to be. May he inherit (from) me,
II,285-287,e-a  (D)  \( hpr.kssf \ m \ wr \ m3.w \ m \ ss \ iri \ n \ it^f \)  greatest of the sons of the father.
II,285.f  (X)  -
II,287.b  (N)  \( iw=i \ rh.kwi \ b3.w \ iwnw \)  Then he will come to be as the greatest of seers, as the son who acted for his father.
II,287.c  (N)  \( r^\circ \ pw \ šw \ pw \ tfn.t \ pw \)  I know the souls of Heliopolis,
II,287-289,d-e  (X)  -

Spell 155 follows

Amino-acid code
--------RCDRRRRK-DNNRRRRRRNRRRNNND-NN------

Appendix 3.40.19. M38C

II,267-269,a-d  (X)  -
II,269.e  (C)  \( wr[=i \ m] \)-sf m-m wr[.w]  That which is great for me yesterday is among the great ones.
II,269-271,f-c  (R)  \[xp\].r.n=i \ m-m \ xpr[.w] \ wn.w \ Hr \ Hr \ ir.t=f \ \ w[a.t] \ I came to be among those who came to be that open the sight upon his sole eye,
II,271,d  (R)  \( wn[.n]=i \ qa=i \ nkk.t \)  I have opened so that I may build the injured eye.
II,271,e  (R)  \( \text{[in]}k \ wa \ im=s[n] \)  I am the one with them.
II,273.a  (H)  \( iw=i \ \text{rx.kwi} \ [psD.t \ iwnw] \)  I know the Ennead of Heliopolis.
II,273-289,b-e  (X)  -

End of column and side.

Amino-acid code
--------CRRRH-----------------------

Appendix 3.40.20. S1C,a

II,267,a  (X)  -
II,267,b  (C)  \( rh \ rh.t.n \ qhwty \)  Knowing that which Thot knew,
II,267,c  (R)  \( rh \ r-pr \ nb \)  knowing every temple,
II,267,d  (D)  \( tp \ m \ hr.t-ntr \)  upon the land, in the necropolis.
II,267-269,e-c  (X)  -
II,269.a  (R)  \( rh \ b3.w \ iwnw \)  Knowing the souls of Heliopolis.
II,269.e  (D)  \( wr.n=i \ m-sf \ m-m \ wr.w \)  I was great yesterday among the great ones,
II,269-271,f-c  (I)  \( hpr.n=i \ m-m \ hpr.w \ \text{wšh}.(w) \ tp \ ts \ wn.(w) \ hr \ hr \ ir.t=f \ w^\circ.t \)  I came to be among those who came to be, who endure on the land, who open the sight upon his sole eye,
II,271.d  (R)  \( wn.n=i \ \text{kd-i nknk.t} \)  I have opened so that I may build the injured eye.
II,271,e  (N)  \( ink \ w^\circ \ im=t\)n \)  I am the one with you.
I know the souls of Heliopolis, upon who the great one of the seers was not introduced, this being potent in the necropolis, this entering upon the lord of Heliopolis, this going forth to the sky, the opening of the underworld by Horus himself, who knows him as the one who buries his father Osiris for him.

Knowing that which Thot knew, knowing every temple,
11,267,d (D) $tp\: tz\: m\: hr.t\:-nfr$ upon the land, in the necropolis.

11,267-269,e-c (X) -

11,269,d (R) $rh\: bs.w\: [iwnw]$ Knowing the souls of Heliopolis.

11,269,e (D) $wr.n=1\: m-sf\: m-m\: wr\: w$ I was great yesterday among the great ones,

11,269-271,f-c (H) $hrpr.n=1\: m-m\: hrpr.w\: ws\: w\: tp\: ts\: wn=1\: hr\: hr\: ir.t=f\: w^r\: t$ I came to be among those who came to be, who endure on the land, while I open the sight upon his enduring eye,

11,271,d (R) $wn.n=i\: knk.t$ I have opened so that I may build the injured eye.

11,271,e (N) $ink\: w^r\: im-tn$ I am the one with you.

11,273,a (Q) $iw\: [rh.\: ki\: bs.w\: iwnw]\: tmm\: bs\: wr\: ms.w\: hr^s$ I know the souls of Heliopolis, upon who the great one of the seers was not introduced,

11,273,b-d (N) $sb\: p(w)\: m\: hr.t-nfr\: \&\: pw\: hr\: nb.w\: iwnw\: pr.t\: pw\: r\: p.t$ this being potent in the necropolis, this entering upon the lord of Heliopolis, this going forth to the sky,

11,273,g-h (I) $wbs\: dwm.t\: in\: hr\: in\: hr\: ds-f\: rh\: sw\: m\: krs\: n=f\: it=f\: wsir$ the opening of the underworld by Horus, by Horus himself, who knows him as the one who buries his father Osiris for him.

11,273,i-j (E) $iw=i\: rh.\: ki\: ir.t\: hnsk.t\: hr^s\: n\: t\: y$ I know the making of a braided lock of hair upon it for a man.

11,275-277,c-a (K) $r^p\: pw\: mdw.n=f\: hr^r\: imy\: hmd-f$ It is Re, he has spoken with the one who is in his burning concerning the division of Heliopolis,

11,277,b (N) "$hr^r.n\: r-f\: ist$ then his mouth was injured,

11,277,c (R) $hrpr\: hb.wt\: pw\: m\: sbd$ what came to be, it are the reductions in the monthly festival.

11,277-279,d-a (M) "$hr^r.n\: dd.n\: imy\: nhm-f$ Then the one who is in his shout spoke:

11,279,b (R) $\&sp\: i\: m^s.b\: w=i\: iw^r=i\: niw.t\: tn$ ‘I will take my harpoons, I will inherit this city.’

11,279,c (R) $hrpr\: m^s.bz.w\: pw$ That which came to be, it are the harpoons.

11,279,d (R) "$hr^r.n\: dd.n\: r^c$ Then Re said:

11,279-281,e-b (D) $s^\&r^r-i\: sw.\: wt-i\: r-f\: n\&s^i\: sw$ ‘I will erect my flagpoles against him, I will expel him.’

11,281,c (R) $hrpr\: sn.wt\: pw$ That which came to be, it is the Senout festival.

11,281,d (M) $r^p\: pw\: hpr.n\: sw\: ins-f$ It is Re, his red linen has met him,

11,281,e (M) $n\: h[f] <n>\: .t\: \&.wy-f\: r-f$ before his two arms were directed against him.

11,283,a (L) $n\{dd.n\}\: ir.n.t(w)\: sht.w-f$ Then his traps were made against him, as the woman ‘she with the braided lock of hair’,

11,283,b (K) $hrpr$ which came to be.

11,283-285,c-a (D) $fsk\: pw\: shm=i\: r\: r-pr\: pn$ This shorn one, I will have power against this temple.

11,285-287,b-a (X) -

11,285,f (R) $ink\: ms.w\: m\: <iwnw>$ I am the greatest of seers in Heliopolis.

11,287,b (R) $iw\: rh.\: ki\: bs.w\: iwnw$ I know the souls of Heliopolis,

11,287,c (I) $itm.w\: sw\: pw\: tfm\: pw$ They are Atoum and Shu, it is Tefnout.

Spell 155 follows

Amino-acid code
- CRD---RDHRNQNI-EKNRMRDRMMLKD----RRI-----
Appendix 3.41. Spell 162

Appendix 3.41.1. B1Bo

II,389,a (X) -

II,389,b (R) rdi.n.t(w) mm 𓊱w.w n

These winds were given to this 𓊱wty-nht, by this maiden.

II,389-390,c-a (R) dhwty-nht pn ḫr nn ḫwn.t

It is the north wind, which goes around the islands of the Aegean.

II,390,b (M) pgs.t 𓊱s r ḫrw ḫs

which opens up its arm to the limit of the land,

II,391,a (R) dhwty-nht pn xmr ḫw n

which rests after it has brought the requirements of its beloved one, every day.

II,391,b (R) ḫwty-nht pn ḫmr.y=s ḫrw nb

The north wind is the breath of life,

II,391-c (M) ḫwty-nht pn xmr ḫw n

It is the north wind, which goes around the islands of the Aegean.

II,392,a (R) ḫwty-nht pn xmr ḫw n

which opens up its arm to the limit of the land,

II,392,b (R) ḫwty-nht pn xmr ḫw n

which rests after it has brought the requirements of its beloved one, every day.

II,393,a (R) ḫwty-nht pn xmr ḫw n

These winds were given to this 𓊱wty-nht, by this maiden.

II,393,c (M) ḫwty-nht pn xmr ḫw n

It is the east wind which opens the celestial window;

II,394,a (M) ḫwty-nht pn xmr ḫw n

so that he may eat and flourish in it like his condition of Apis and Seth.

II,394,b (R) ḫwty-nht pn xmr ḫw n

The east wind is opened,

II,394,c (R) ḫwty-nht pn xmr ḫw n

it was given to this 𓊱wty-nht, so that he may live through it.

II,395,a (R) ḫwty-nht pn xmr ḫw n

These winds have been given to him by this maiden.

II,395,b (R) ḫwty-nht pn xmr ḫw n

It is the wind, the south wind, the native of the south,

II,395,c (M) ḫwty-nht pn xmr ḫw n

which brought water, which makes life grow.

II,396,a (M) ḫwty-nht pn xmr ḫw n

which lived in one body, the second in this land,

II,396,c (M) ḫwty-nht pn xmr ḫw n

the south wind, the north wind, the south wind, the west wind, the east wind,

II,397,a (R) ḫwty-nht pn xmr ḫw n

It has been given to this 𓊱wty-nht, so that he may live through it.

II,397,b (M) ḫwty-nht pn xmr ḫw n

These winds have been given to him by this maiden.

II,397,c-a (M) ḫwty-nht pn xmr ḫw n

It is the wind, the south wind, the native of the south,

II,398,a (R) ḫwty-nht pn xmr ḫw n

which brought water, which makes life grow.

II,398,b (R) ḫwty-nht pn xmr ḫw n

The south wind is the breath of life,

II,398,c (R) ḫwty-nht pn xmr ḫw n

it has been given to this 𓊱wty-nht, so that he may live through it.
Living on air in the necropolis, coming to be as the equipped spirit.

Greetings to you, the four of these winds of the sky, the bulls of the sky.

I say your name to you, the name of which you have given them. I know that which you delivered,

you came to be, before mankind was born, before the gods came to be,

before birds were trapped,

before the two jaws of Matjeret, daughter of the morning star were bound up,

before the need for the ancient one, the lord of the sky and the land was made.

dlhwty-nht has asked for it from the lord of powers,

it is he who has given it to this dlhwty-nht.

Come! May you cross and

may I cause that you see the bark,

may you descend and sail in it,

It is this dlhwty-nht, who made the bark himself,

he will cross in it to the lotus room,

then he will hew a bark out there, of 1000 cubits to its two heads,

he will sail there to the stairway of fire,

in accordance with Re, while he sails to the stairway of fire,

while bread and beer are for him outside Tjenet.

Spell 525 follows

Amino-acid code
--RRMRRMRRRRRRMMRRRMRRMRRRMMMRR-MMRRMRR-MMRRMRRM--

Appendix 3.4.1.2. S2C

Having power over the four winds of the sky.

These winds were given to me by this maiden.

It is the north wind, which goes around the islanders of the Aegean.

which pulls its two arms tight to the limit of the two lands,

which rests after it has brought the
requirements of its beloved one, every day.

The north wind is the breath of life,

it was given to me, so that I may live through it.

These winds have been given to me by this maiden.

It is the east wind which opens the celestial window;

the east wind is opened,

These winds have been given to me, these winds have been given to me by this maiden.

It is the west wind, the brother of Ha, the offspring of i33w,

which lived in one body, the second in this land, the winds: the south wind, the north wind, the west wind, the east wind,

these winds have been given to me, these winds have been given to me by this maiden.

It is the south wind, the south wind as the native of the south, which brought water, which makes life grow.

The south wind is the winds of life,

it has been given to me so that I may live through it.

It is the east wind which opens the celestial window;

the east wind is opened,

These winds have been given to me, these winds have been given to me by this maiden.

It is the west wind, the brother of Ha, the offspring of i33w,

which lived in one body, the second in this land, the winds: the south wind, the north wind, the west wind, the east wind,

these winds have been given to me, these winds have been given to me by this maiden.

Greetings to you, these four winds of the sky, the bulls of the sky.

I say your name to you, the name of which you have given them. I know that which you delivered,

while your name comes to be, before mankind was born, before the gods came to be, before birds were trapped,

before the bulls were lassoed, before the two jaws of Matjeret, daughter of the great god were bound up,
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II,401,b (N) \([n] ir.y.t ssz r ikw [nb p.t nb ts]\) before the need for the ancient one, the lord of the sky, the lord of the land was made.

II,401-402,c-a (K) \(db.h.n(w).sn m-\text{\(<\)}}\text{\(n\)} f\) They have been asked for from the powerful ones,

II,402,b (R) \(swt pw rdi n-i\) it is he who gave to me.

II,402,c (R) \(imi (i)r-k (i)r-k sq\(s\text{\(<\)}}k hnt\) Cause that you travel with me,

II,402,d (R) \(di-i ms[k wi\(s\)\]} so that I cause that you see the bark,

II,403,a (R) \(h3+k im[f]\) may you descend into it,

II,403,b (N) \(ny \text{\(<\)}}wi\rangle\) without me.

II,403,c (K) \(ink [ir]-i q\(s\)-i\} I will make (it) myself,

II,403,d (R) \(q\(s\)-i im[f] r [s\(s\)\(sn\).t] I will cross on it to the lotus room,

II,403-404,e-a (R) \([\text{\(s\)d}.kz[i wi\(s\) imf n mh h\(s\)]\} then I will hew a bark out in it, of 1000 cubits to its two heads,

II,404,b (R) \(sk\(d\)-i imf [r rwd n hnt\(t\)\]} I will sail in it to the stairway of fire,

II,404,c (M) \(hft r\text{\(<\)}} skd-f r rwd h\(t\) in accordance with Re, while he sails to the stairway of fire,

II,405,a-b (R) \(iw t r\text{\(<\)}}(w),t(y) [t]nt\} while bread is outside Tjenet.

Amino-acid code
-RMRKRRNRRRMRNRKNNKRRKMRKRNN-RRNMRNKRKRNNKRRRRMR

Appendix 3.41.3. B6C

II,389,a (X) -

II,389,b (R) \(rdi.n.t(w) nn tz\(w\).w n \text{\(\text{\(h\)}3-nht}\) pn hr nn h\(mw.t\) These winds were given to this \(\text{\(\text{\(h\)}3-nht}\) by this maiden.

II,389-390,c-a (R) \(m\(hy.t pw phr.t h\(z\).w-nb.wt\) It is the north wind, which goes around the islanders of the Aegean.

II,390,b (R) \(pgz.t i,wy=8(y) r \text{\(d\)rw tz\(z\).wy}\) which opens up its two arms to the limit of the two lands,

II,390,c (N) \(s\(d\)r.t in.n=\text{\(s\)} hr mr.y-s h\(rw nb\) which rests after it has brought that which is under its beloved one, every day.

II,391,a (R) \(tz\(w\) pw n \text{\(\text{\(n\)}h\text{\(n\)}} m\(hy.t\) The north wind is the breath of life,

II,391,b (R) \(rdi.n.t(w)=s n \text{\(\text{\(h\)}3-nht}\) pn \text{\(\text{\(n\)}h\text{\(f\)}} im-s\} It was given to this \(\text{\(\text{\(h\)}3-nht}\), so that he may live through it.

II,391-392,c-a (K) \(rdi.n.t(w) nn tz\(w\).w n \text{\(\text{\(h\)}3-nht}\) pn hr nn h\(wn.t\) These winds are given to this \(\text{\(\text{\(h\)}3-nht}\) by this maiden.

II,392,b (R) \(isb.t pw wn.t ptr\) It is the east wind which opens the celestial window;

II,392,c (R) \(sn.t(w) isb.wt\) the east winds are opened,

II,392,d (R) \(ir.t(w) wzd nfr.t n r\text{\(<\)}}\text{\(a\)}}\text{\(d\)}}\text{\(g\}}}\text{\(a\)}}\text{\(d\)}}\text{\(g\)}} a good road is made for Re,

II,393,a (R) \(pr-f im-s\) so that he may go forth on it.

II,393,b (R) \(n\text{\(fr\)} r\text{\(<\)}} n \text{\(\text{\(h\)}3-nht\) pn\} Re grasps the arm of this \(\text{\(\text{\(h\)}3-nht}\),

II,393,c (K) \(di\text{\(<\)}} r\text{\(<\)}} n \text{\(\text{\(h\)}3-nht\) pn m sh.t tw hr.t-t p\} while he places this \(\text{\(\text{\(h\)}3-nht}\) in this field, which is upon the rushes,

II,394,a (L) \(wnm zf \text{\(\text{\(h\)}3-nht}\) pn im-s \text{\(<\)}} is\} so that this \(\text{\(\text{\(h\)}3-nht}\) may eat and gorge in it like
the condition of Apis and Seth, he who is judged.

The east wind is the breath of life, it was given to this "h3-nht, so that he may live through it.

These winds have been given to this "h3-nht by this maiden.

It is the west wind, the brother of Ha, the offspring of i3w, which lived in one body, the second in this land, so that he may live through it.

It has been given to this "h3-nht, these winds by this maiden.

The south wind, the south wind as the southerner of the south wind, it has been given to this "h3-nht, so that he may live through it.

Greetings to you, these four winds of the sky, the bulls of the sky.

This "h3-nht says your name to you, which was given to them by this "h3-nht which you delivered,

while your name comes to be, before mankind was born, before the gods came to be,

before birds were trapped,

before the long horned cattle was lassoed,

the daughter of the great god were bound up,

They have been asked for from the lord of powers,

it is he who gave to them.

Cause that your travel with this "h3-nht, so that you cause that this "h3-nht sees his bark,

may this "h3-nht descend into it, may you sail in it,

without this "h3-nht,

who made his bark himself,

this "h3-nht will cross in it to the lotus room,
II,403-404,e-a (N) \( \text{shd.kt} \ \text{'hs-nht} \ \text{pn} \ \text{w} \ \text{m} \ \text{mn} \ \text{h} \ \text{t} \ \text{tp.y} \ \text{sf(y)} \) then this 'hs-nht will hew a bark out in it, of 1000 cubits to its two heads,

II,404,b (N) \( \text{skd} \ \text{'hs-nht} \ \text{pn} \ \text{im-f} \ \text{r} \ \text{wd} \ \text{n} \ \text{hn} \ \text{t} \) this 'hs-nht will sail in it to the stairway of fire,

II,404,c (X) -

II,405,a-b (R) \( \text{iw} <t> \ \text{r} \ \text{rw ty} \ \text{tnt} \) while bread is outside Tjenet.

*Spell 385 follows*

**Amino-acid code**

--RRRNRKRRRRRLRLRRKLRNR-RMDRRNMRKMKDLNNNN-R

**Appendix 3.41.4. B2Bo**

II,389,a (M) \( \text{shm} \ \text{m} \ \text{t} \ \text{sw.w} \ \text{fd.w} \ \text{n} \ \text{w} \ \text{p} \ \text{t} \ \text{in} \ \text{s} \ \text{m} \ \text{hr} \ \text{t} \ \text{ntr} \) Having power over the four winds of the sky by a man in the necropolis.

II,389,a (R) \( \text{shm} \ \text{m} \ \text{t} \ \text{sw.w} \ \text{fd.w} \ \text{n} \ \text{w} \ \text{p} \ \text{t} \) Having power over the four winds of the sky.

II,389,b (K) \( \text{rdi.n.t(w)} \ \text{n} \ \text{i} \ \text{nn} \ \text{t} \ \text{sw.w} \ \text{fd.w} \ \text{hr} \ \text{nn} \ \text{hwn.t} \) These four winds were given to me by this maiden.

II,389-390,c-a (N) \( \text{mhw.t} \ \text{pw} \ \text{phr.t} \ \text{h3.w-nb.wt} \) It is the north wind, which goes around the islanders of the Aegean.

II,390,b (R) \( \text{pgz.t} ^{c,wy-s(y)} \ \text{r} \ \text{drw} \ \text{t} \ \text{sw} \ \text{wy} \) which opens up its two arms to the limit of the two lands,

II,390,c (N) \( \text{sdr.t} \ \text{i} \ \text{n} \ \text{n} \ \text{hr} \ \text{mr.y} \ \text{s} \ \text{hrw} \ \text{nb} \) which rests after it has brought that which is under its beloved one, every day.

II,391,a (N) \( \text{tsw} \ \text{pw} \ \text{tn} \ \text{mhw.t} \) Life is the breath of the north wind,

II,391,b (M) \( \text{rdi.t.n} \ \text{sn} \ \text{nn} \ \text{i} \ \text{tn} \ \text{im} \ \text{sn} \) which they gave to me, so that I may live through it.

II,391-392,c-a (R) \( \text{rdi.n.t(w)} \ \text{n} \ \text{i} \ \text{nn} \ \text{t} \ \text{sw.w} \ \text{hr} \ \text{nn} \ \text{hwn.t} \) These winds have been given to me by this maiden.

II,392,b (N) \( \text{isb.t} \ \text{pw} \ \text{wn} \ \text{ptr} \) It is the east wind which opens the celestial window;

II,392,c (R) \( \text{sn.t(w)} \ \text{isb.wt} \) the east winds are opened,

II,392,d (R) \( \text{ir.t(w)} \ \text{w} \ \text{t} \ \text{nfr.t} \ \text{n} \ \text{r} \) a good road is made for Re,

II,393,a (R) \( \text{pr-f} \ \text{im-s} \) so that he may go forth on it.

II,393,b (N) \( \text{ngt} \ \text{r} ^{c} \ \text{=} \ \text{t} \) Re grasps my arm,

II,393,c (R) \( \text{di-f} \ \text{wi} \ \text{sh.t-f} \ \text{tw} \ \text{hr.(t)-t} \ \text{tp} \ \text{isr.w} \) while he places me in this field of his, which is upon the rushes,

II,394,a (I) \( \text{wnm} ^{<i>} \ \text{sf-i} \ \text{im-s} \ \text{c} \ \text{is} \ \text{hpw} \ \text{s3t} \ \text{wd} \ \text{c} \) so that I may eat and gorge in it like the condition of Apis and Seth, he who is judged.

II,394,b (R) \( \text{tsw} \ \text{pw} \ \text{n} \ \text{tn} \ \text{isb.t} \) The east wind is the breath of life,

II,394-395,c-a (M) \( \text{rdi.t.n} \ \text{sn} \ \text{n} \ \text{i} \ \text{tn} \ \text{im} \ \text{sn} \) which they have given to me, so that I may live through them.

II,395,b (I) \( \text{rdi.t(w)} \ \text{n} \ \text{i} \ \text{nn} \ \text{t} \ \text{sw.w} \ \text{in} \ \text{nn} \ \text{hwn.t} \) These winds are given to me by this maiden.

II,395-396,c-a (R) \( \text{inn.t} \ \text{pw} \ \text{sn} \ \text{h3} \ \text{msr.wt} \ \text{i33w} \) It is the west wind, the brother of Hs, the offspring of i33w,

II,396,b (N) \( \text{tn} \ \text{m} \ \text{t} \ \text{w} ^{c} \ \text{t} \ \text{sn} \ \text{y} \ \text{m} \ \text{t} \ \text{sn} \) which lived in one body, the second in this land,
II,396,c  (R)  ḫsw.w mhₜw ṛsw ʾmn.ti ʾṣb.t  the winds: the north wind, the south wind, the west wind, the east wind,
II,397,a  (N)  ṛd.i.[n].t(w)-f n-i ʾnh-i ʾiₜₜ  it has been given to me, so that I may live through it.
II,397,b  (L)  ṛd.i.n.t(w) n-i ʾn n ḫsw.w in nn ḫwₜn.t  These winds have been given to me by this maiden.
II,397-398,c-a  (R)  ṛsw pw ṛsw m ḫₜs ṛsw.t  It is the south wind, the south wind as a native of the south,
II,398,b  (R)  iₜₜ mw srd ʾnh  which brought water, which makes life grow.
II,398,c  (R)  ḫsw pw n ʾnh ṛsw  The south wind is the breath of life,
II,398,d  (N)  ṛd.i.n.t(w)-f n-i ʾnh-i ʾiₜₜ  it has been given to me so that I may live through it.
II,398,e  -f  -  -  -  -
II,399,a  (R)  iₜₜ Hₜ=Tn ḫwₜw ʾ)iₜₜ  Greetings to you, these four winds of the sky, the bulls of the sky.
II,400,a  (D)  ḥpr ṛn=k n ms.y.t ṛmjₜw ṛḥr.t nṭṛ.w  while your name comes to be, before mankind was born, before the gods came to be,
II,400,b  (R)  n sḥt.t ṣḥd.w  before birds were trapped,
II,400,c  (R)  n spḥ.t ṡḥₜ.s.w  before the long horned cattle was lassoed,
II,401,a  (R)  n ʾnn.t ʾr.ty ṣṭṛ.t ṡḥₜ.t nṭṛ ʾr  before the two jaws of Matjeret, the daughter of the great god were bound up,
II,401,b  (D)  ssr r ikₜ ṡḥₜ nb p.t ṣh  the need for the ancient one, the lord of the sky and the land.
II,401-402,c-a  (R)  ḏḥₜ.(n,)=ṣn mₜ nb ṣḥₜ.m.w  They have been asked for from the lord of powers,
II,402,b  (N)  swt pw ṛd.i n-i sn  it is he who gave them to me.
II,402,c  (R)  ḳiₜ di-k ṣḥd-k ḫ[n]ʾiₜₜ Cause that you travel with me,
II,402,d  (R)  ḥₜs=k ʾiₜₜ ṡḥd-k ʾiₜₜ so that I cause that you see the bark,
II,403,a  (L)  ḡz=k ʾiₜₜ ṡḥd-k ʾiₜₜ may you descend into it, may you sail in it, without me.
II,403,b  (R)  ṭmy ṣḥₜ I will make my bark myself,
II,403,c  (R)  ḡz.y-i ʾiₜₜ ṣḥd ʾiₜₜ I will cross in it to the lotus room,
II,403,d  (R)  ḡz.y-i ʾiₜₜ ṡḥd ʾiₜₜ ṭy f(y) then I will hew a bark out in it, of 1000 cubits to its two heads,
II,404,b  (R)  ṣḥd.y-i ʾiₜₜ ṡḥd r ṭy f(y) ṣḥd ʾiₜₜ ṭy f(y) ṡḥd ʾiₜₜ ṭy f(y)  I will sail in it to the stairway of fire,
II,404,c  (R)  ḫṭ r˚ ṡḥd.f r ṭy f(y) ṭy f(y) ṡḥd ṭy f(y) in accordance with Re, while he sails to the stairway of fire,
II,45,a-b  (R)  ḫw t r-t(w).t(y) ṣḥₜ while bread is outside Tjenet.

Spell 385 follows

Amino-acid code
MRKNRNMRRRNRRMRINRMRNLRRRN-RKDDRRDRNRRRLRRRRRR

971
which opens its arms to the limits of the sky, to the limits of Nut, which rests, after it knew the requirements of its beloved one every day.

The northern wind, it is the breath of life, which you gave to this śḥwty-ḥnḥ, so that she may live there.

Life is the breath of the north wind, which they gave to this śḥwty-ḥnḥ, so that this śḥwty-ḥnḥ may live through it.

These winds are given to this śḥwty-ḥnḥ by this maiden.

The east wind which opens the celestial window;

the east winds are opened.

a good road is made for Re,

so that he may go forth on it.

Re grasps the arm of this śḥwty-ḥnḥ, while he placed this śḥwty-ḥnḥ in this field of his, which is upon the rushes,

so that N-dem may eat and gorge in it like the condition of Apis and Seth, he who is judged.

The east wind is the breath of life,

which they gave to this śḥwty-ḥnḥ, so that this śḥwty-ḥnḥ may live through them.

These winds are given to this śḥwty-ḥnḥ by this maiden.
It is the south wind, the south wind as a native of the south,

which brought water, which makes life grow.

The winds: the north wind, the south wind, the west wind, the east wind,

These winds have been given to this dhwyty-nht by this maiden.

It is the south wind, the south wind that may live through it.

Greetings to you, these four winds of the sky, the bulls of the sky.

This dhwyty-nht says your name to you, the name of that which was given to it by this dhwyty-nht, which this dhwyty-nht delivered, while the name of this dhwyty-nht comes to be, before mankind was born, before the gods came to be,

before birds were trapped,

before the long horned cattle was lassoed, before the two jaws of Matjeret, the daughter of the great god were bound up,

before the need for the ancient one, the lord of the sky and the land.

They have been asked for from the lord of powers,

It is he, in it, without this dhwyty-nht.

This dhwyty-nht will make the bark of this dhwyty-nht by this dhwyty-nht (her)self.

This dhwyty-nht will cross in it to the lotus room, then this dhwyty-nht will hew a bark out in it, of 1000 cubits to its two heads.

This dhwyty-nht will sail in it to the stairway of fire, in accordance with Re, while he sails to the stairway of fire,

while bread is outside Tjenet.
Amino-acid code
--LNINNLLNRRMLHRKHNRNLRRRM-RLMRRRDRL---RINRNRR

Appendix 3.41.7.  Y1C

II,389.a  (X)  -  Having power over the four winds of the sky.
II,389.a  (R)  shm m 3w.w fd.w n.w p.t
II,389.b  (L)  rdi.t.n n-i 3w.w hr nn hwn.wt  That which the winds have given to me by the maidens.
II,389-390,c-a  (M)  mhy.t phr.t 3z.w-nb.w(t)  The north wind is that which goes around the islands of the Aegean.
II,390.b  (R)  <p> g3.t w-yw=(y) r drw tz.wy  which opens up its two arms to the limit of the two lands,
II,390.c  (R)  sdr.t in.n-s hr.t mr.y-s hrw nb  which rests after it has brought the requirements of its beloved one, every day.
II,391.a  (K)  3w pw n 3n=3 nh-i mhy.t  The north wind is the breath of my life,
II,391.b  (N)  rdi.n(t)(w)=s n-i 3n=3 nh-i im-s  it was given to me, so that I may live through it.
II,391-392,c-a  (N)  rdi.n(t)(w) n<3-i> nn 3w.hr.nn hwn.t  This wind was given to me by this maiden.
II,392,b  (M)  isb.wt pw ptr  The celestial window is the east winds;
II,392,c  (M)  sn isb.t  the east wind is opened,
II,392.d  (N)  ir ws.t nfr.t n r  a good road is made for Re,
II,393,a  (M)  sw3-f im-s  so that he may pass on it.
II,393,b  (N)  ngr r 3=3i  Re grasps my arm,
II,393,c  (R)  di=3f wi m sh.t=x tw hr.t=3p is3.r.w  while he places me in this field of his, which is upon the rushes,
II,394,a  (G)  wnm-i im-s f3-i im-s 3= is hpw  so that I may eat in it, so that I may gorge in it like the condition of Apis and he who is judged.
II,394,395,b  (M)  3w=3 wy w 3n=3 nh isb.t  The breath of the two arms of life is the east wind,
II,394-395,c-a  (N)  rdi.n(t)(w)=s n-i 3n=3 nh-i im-s  it was given to me so that I may live through it.
II,395,b  (R)  rdi.n(t)(w) n<3-i> nn 3w.w in nn hwn.wt  These winds have been given to me by these maidens.
II,395-396,c-a  (R)  inn.ti pw sn h=3 msq.wt is3w  It is the west wind, the brother of Ha, the offspring of is3w,
II,396,b  (R)  3n=3 nh h.t w 3= sn.ty m iz pn  which lived in one body, the second in this land,
II,396,c  (L)  3w=3 m rs=3 m mhy.t isb.t m inn.ti  the wind is as the south wind, as the north wind, the east wind, as the west wind,
II,397,a  (I)  rdi.n(t)(w) n-i nn 3w.w 3n=3 nh-i im  These winds have been given to me, so that I may live there.
II,397,b  (H)  rdi.n(t)(w) n-i nn 3w.w in nn hwn.wt  These winds have been given to me by these maidens.
II,397-398,c-a  (I)  rs=3 pw rs-i m nh=s rs=3  South of me is the south wind, as the native of the south,
II,398,b  (N)  inn mw srd 3n=3  which brings water, which makes life grow.
The breath of life is the east wind,
it has been given to my life through it.

Greetings to you, these four winds of the sky,
the bulls of the sky.

I say your name, the name of that which you give
to them by me, which is delivered,

Greetings to you, these four winds of the sky,
the bulls of the sky.

Before the long horned cattle was lassoed,
there are no two jaws of Matjeret, the daughter of the god,

They have been asked for from the lord of powers,
it is he who gave to me.

I am my bark myself,
I will travel in it to the lotus room,

Amino-acid code
-RIMRRKNNMMNMRGMRNRRRRLHINMRY-MIRMRRKKRLKINHKK---

Appendix 3.41.8.  M22C

Having power over wind in the necropolis.
This wind was given to me by this maiden.

It is the north wind, which goes around the islands of the Aegean.
which opens up its two arms to the limit of the two lands,

which rests after it has brought the requirements of its beloved one, every day.
The north wind is the breath of life,
it was given to me, so that I may live through it.

This wind was given to me by this maiden.
It is the east wind which opens the celestial window; the east winds are opened, a good road is made for Re, so that he may go forth there, while he places me in this field of his, which is upon the rushes, who grasped my arm, who ate and gorged in it like the condition of Apis and Seth. The east wind is the breath of life, the west wind is the breath of life, it has been given to me so that I may live through it. This wind has been given to me by this maiden.

Greetings to you, these four of the winds of the sky, the bulls of the sky. I say your name to you, the name of which you have given them, while I cause that I know that which you delivered, you came to be, before mankind was born, before the gods came to be, before the bird was trapped, before the long horned cattle was lassoed, before the two jaws of Matjeret, the goddess of the great god were bound up, before the need for the ancient one, the lord of the sky, the lord of the land, was made.

I have asked for them from the powerful ones, it is he who gave them to me. Cause that you travel with me, so that I cause that you see the bark,
may you descend into it,
without me.

I will make my bark myself,
then I will hew a bark out in it, of 1000 cubits to
its two heads,

I will sail in it to the stairway of fire,
while bread is outside Tjenet.

Spell 164 follows

Amino-acid code
-MHRRRNRRNKKKERERNGRDNNRHR-NHRRRLNLRRRRRRR-R

Appendix 3.41.9. BH10x

These winds were given to you by these male and female youths.

It is the north wind, which goes around the islands of the Aegean.

which opens up its two arms to the limit of the two lands,
which rests after it has brought the requirements of its beloved one, every day.

it was given to this ntr-nht, so that she may live through it.

These winds have been given to you by these male and female youths.

It is the east wind which opens the two celestial windows.

A good road is made for Re,
so that he may go forth on it.

Re holds fast with the arm of this ntr-nht, in this green field which is upon the rushes,

so that she may eat in it like the condition of Apis, like the condition of he who is judged.

The east wind is the breath of life,
it was given to this ntr-nht so that she may live through it.

These winds have been given to you by these male and female youth.

It is the west wind, the brother of Ha, the offspring of i3w,
which lived in one body, before the two parts came to be in this land.

The west wind is the breath of life, it has been given to this ntr-nht, so that she may live through it.

These winds have been given to you by these male and female youths.

It is the south wind, the south wind as the native of the south,

This ntr-nht, she knew you, she knew your names, she knew the name of which he has given you, which caused that she knows that which you brought forth, after you came to be.

Greetings to you, these four of the winds of the sky, the bulls of the sky.

which opens up its two arms to the limit of the two lands,

which rests after it has brought the requirements of its beloved one, every day.

which was given to this tsawi by these male and female youths.

It is the north wind, which goes around the islands of the Aegean.

which opens the celestial window.

A good road is made for Re,
II,393,a (R)  pr=f im=s so that he may go forth on it.
II,393,b (D)  nd[f] r' m r tzw pn Re holds fast with the arm of N-dem,
II,393,c (H)  m sh.t wd.t hr.t tp it[r].w in the green field which is upon the rushes,
II,394,a (C)  wnn tzw pn im=s sf r wy hprw is r wy wd=f is so that this tzw may eat in it, who gorged like the condition of Apis, like the condition of he who is judged.
II,394-395,b-a (X)  -
II,395,b (Q)  rdi.n(t)(w) nn tzw.w n tzw pn These winds have been given to this tzw by
in nn hwnt these male and female youth.
II,395-396,c-a (N)  imm.ti pw sn n hs mst.ywti It is the west wind, the brother of Ha, the
iSzw offspring of iSzw, which lived in one body, before the two parts
m tzw came to be in this land.
II,396,b (D)  'nhy m hy.t w'.t n hpr.t iS.ty sn.ty The breath of life is the west wind,
'nh w which came to be in this land.
II,396,c (I)  tzw n 'nh imm.ti The The breath of life is the west wind,
II,397,a (H)  rdi.n(t)(w) fn i im=s It has been given to me through it.
II,397,b (E)  rdi.n(t)(w) nn tzw.w n tzw pn These winds have been given to this tzw by
in nn hwnt[.wrf] these male and female youth.
II,397-398,c-a (N)  rsw pw rsw m nhst rs.ti It is the south wind, the south wind as the
native of the south,
II,398,b (N)  inn m[.w srd] 'nh which brings water, which makes life grow.
II,398,c (K)  tzw pw 'nh rsw Life is the breath of the south wind,
II,398,d (L)  rdi.n(t)(w)fn n tzw [p]n 'nh=k it has been given to this tzw, so that you may
im=f live through it.
II,398,e-f (X)  -
II,399,a (N)  i.nd hy=fn fd.w ipw tzw.w n.w Greetings to you, these four of the winds of the
p.t ky w n.w p.t sky, the bulls of the sky.
II,399,b (E)  rh.n-i tn rh.n-i rn.w=ttn rh.n-si I knew you, I knew your names, I knew the
rn n rdi.n-f tn rh ms=k name of which he has given you, which knows
that which you brought forth,
II,400,a (L)  hpr.n=i <n> hpr.t rm[t].w n I came to be, before mankind came to be,
ms.t ntr.w before the gods were born.
II,400,b (X)  -
II,400,c (R)  n sph.t ng3.w before the long horned cattle was lassoed,
II,401,a (N)  nm.t cr.ty mst.t ss.t ntr=s before the two jaws of the calatropis procera,
II,401,b (L)  ir.y.t ssr r ikw nb p.t nb t3 the daughter of the great god were bound up,
II,401-402,c-a (I)  dbh.n st tzw pn m=s nb slm.w that which was made is the need of the ancient
II,402,b (I)  swt ir=f st n tzw Powers, This tzw has asked for it from the lord of
II,402-405,c-b (X)  -
powers, he will make it for tzw.
The rest of the column is empty, end of back

Amino-acid code
--ERRRRRHR-RRDHC--QNDIHENNKL-NEL-RNLII--------
Appendix 3.41.11.  T3C

II,389,a  (X)  -
II,389,b  (Q)  rdi.t.n nn ðsw.w ūr nn hwn.t

That which these winds gave is through this maiden.

II,389-390,c-a  (R)  mhy.t pw phr.t hõ.w-nb.wt
It is the north wind, which goes around the islands of the Aegan.

II,390,b  (R)  pgz.t *.wy=*s(y) {r} r ṍr(w)
which opens up its two arms to the limit of the two lands,

II,390,c  (R)  sqdr.t in.n=s ḫr.t mr.y=s ḫrw nb
which rests after it has brought the requirements of its beloved one, every day.

II,391,a  (R)  ḫsw pw ḫnh mhy.t
The north wind is the breath of life,

II,391-b  (I)  rdi.n.t(w)ĝ n<ś > ḫnh-i im-s
it was given to me, so that I may live through it.

II,391-392,c-a  (G)  rdi.t.n nn ðsw.w ūr nn hwn.t
That which these winds gave is through this maiden.

II,392,b  (N)  isb.t pw wn ptr
It is the east wind which opens the celestial window.

II,392,c  (X)  -
II,392-d  (N)  ir w3.t Ṽfr.t n r
A good road is made for Re,

II,393,a  (R)  pr-f im-s
so that he may go forth on it.

II,393,b  (N)  Ṽdr r<ś > ī
Re grasps my arm,

II,393,c  (G)  di-f wi m Ṽh.t tw ḫr.t-tp Ṽzr.w
while he places me in this field which is upon the rushes,

II,394,a  (D)  wmn=ī im-s m Ṽhpw zfšf=ī im-s
<ś > śš
so that I may eat in it like Apis, so that I may gorge in it <like> Seth.

II,394,b  (K)  ðsw.w pw
It is the winds,

II,394-395,c-a  (I)  rdi.t.n=s ḫnh-i im-s
which it has given, so that I may live through it.

II,395,b  (C)  rdi.t.n nn ðsw.w ūr mn hwn.t
That which these winds gave is by this maiden.

II,395-396,c-a  (M)  inm.ti sn Ṽh.m stš t.wi Ṽzšw
The west wind is the brother of Ha, the offspring of Ṽzšw,

II,396,b  (K)  ḫnh m Ṽh.t w<>(t) n ḫpr.t iš.ty
which lived in one body, before the two parts came to be in the land.

II,396,c  (H)  ðsw n ḫnh inm.t
The breath of life is the west,

II,397,a  (N)  rdi.n.t(w)=f n<ś > ḫnh-i (i)m-f
it has been given to me, so that I may live through it.

II,397,b  (R)  rdi.n.t(w) n<ś > nn ðsw.w ūr
nn hwn.t
These winds have been given to me by this maiden.

II,397-398,c-a  (H)  rsw pw n ḫnh ðsw pw ðsw m
nḥš rs.ti
It is the south wind for life, it is the wind, the wind as the native of the south,

II,398,b  (N)  inn mw srd ḫnh
which brings water, which makes life grow.

II,398,c  (R)  ðsw pw n ḫnh rsw
The south wind is the breath of life,

II,398,d  (N)  rdi.n.t(w)=f n<ś > ḫnh-i im-f
it has been given to me, so that I may live through it.

II,398,e-f  (X)  -
II,399,a  (R)  i.nd Ṽr=tn ðsw.w Ṽd.w ipw n.w
p.t Ṽk.w n.w p.t
Greetings to you, these four winds of the sky, the bulls of the sky.

II,399,b  (Q)  Ṽd.n=ī Ṽn-k Ṽn rdi.n=k sn di
I have said your name, the name which you
have given them, which caused that I know that which you delivered,

I came to be, before mankind was born, before the gods came to be,

before the bird was trapped,

the two jaws of Matjeret, the daughter of the god, are not bound up,

before the need for the ancient one, the lord of the sky and the land was made.

They have been asked for from the lord of the winds,

It is he who gave to me that which they give.

Amino-acid code
--QRRRIGN-NRNGDKICMKHNRN-RQCNRIRHH--------

Appendix 3.41.12.  G1T

Likewise having power over the winds.

These winds were given to me by these maidens.

It is the north wind, which goes around the islands of the Aegean.

which opens up its two arms to the limits of the two lands,

which rests after it has brought the requirements of its beloved one, every day.

It is the breath of life, it is the northern wind,

it was given to me, so that I may live through it.

These winds were given to me by these maidens.

It is the east wind which opens the celestial windows;

the east winds are opened,

a good road is made for Re,

so that he may go forth on it.

while he places me in this field of his, which is upon the rushes,

so that I may eat and gorge like Apis and Seth.

The east wind is the winds of life,

it was given to me so that I may live through it.

These winds have been given to me by these
It is the west wind, the brother of Ha, the offspring of $\text{iA}w$.

The west wind is the breath of life.

These winds have been given to me by these maidens.

It has been given to me, so that I may live through it.

These winds have been given to me by these maidens.

These winds have been given to me by these maidens.

Greetings to you, these four winds of the sky.

I say your name, the name of which you have given them, which caused that I know that which you delivered,

I have asked for them from the lord of the winds,

I have hew a bark out there, of 1000 cubits to its two heads,

I will sail in it to the stairway of fire,

while my bread is outside the boundaries.
Appendix 3.41.13. A1C

II,389, a (X) -
II,389, b (D) rdi.t(w) n-i nn ṭswagen w in mn hwnt
These winds are given to me by these maidens.
II,389-390, c-a (R) mḥy.t pw phṛ.t ḥž.w- nb.wt
It is the north wind, which goes around the islands of the Aegean.
II,390, b (R) ṭgw.t ṭy=stå(y) ṭ drw ṭs.wy
which opens up its two arms to the limit of the two lands,
II,390, c (K) sgré.t in. n-s ḥ[r.t] mr[.t]
which rests after it brought the beloved requirements.
II,391-405, a-b (X) -
End of the column and bottom

Appendix 3.41.14. M23C

II,389-392, a-c (X) -
II,392, d (R) ir.t(w) wʒ.t nfr.t n r'
A good road is made for Re,
II,393, a (R) pr̅f im=š
so that he may go forth on it.
II,393, b (N) [n̅dr r'T+š]
Re grasps my arm,
II,393, c (R) di̅f wi ō m sñ. t=stå tw ḥr(t)- tp
while he places me in this field of his, which is
[iṣr.w]
upon the rushes,
II,394, a (P) wmn=š im=š zʃl=št im=š ṭy=stå
so that I will eat in it, so that I will gorge in it like
[hpën stš]
the condition of Apis and Seth.
II,394, b (R) ṭgw pw n ṭn̅h iṣb.t
The east wind is the breath of life,
II,394-395, c-a (N) rdi.n.t(w) išš n-i ṭn̅h=št im=š
it was given to me so that I may live through it.
II,395, b (F) rdi.n.t(w) n-i ō mn ṭswagen w in mn
hwnt
These winds have been given to me by this maiden.
II,395-396, c-a (R) [imn.ti pw sn ḥž] mṣg[.wt
It is the west wind, the brother of Ha, the offspring of ỉṣšw,
[ỉṣšw]
II,396, b (R) [ṭn̅h m ḥ.t w'T sn. ty m ṭs] pn
which lived in one body, the second in this land,
II,396, c (R) [ṭswagen mḥy.t rsw imn.ti iṣb.t]
the winds: the north wind, the south wind, the west wind, the east wind.
II,397, a (G) rdi.n.t(w) ʃf n-i ṭn̅h=št im
It has been given to me, so that I may live there.
II,397, b (N) rdi.n.t(w) n-i ō mn ṭswagen w in mn
[hwnt]
This wind have been given to me by this maiden.
II,397-398, c-a (R) rsw pw rsw m ṭn̅h srs.w.t
It is the south wind, the south wind as a native of the south,
II,398, b (R) in mw [sr̅d ṭn̅h]
which brought water, which makes life grow.
II,398, c (R) [ṭswagen ṭn̅h rsw]
The south wind is the breath of life,
II,398, d (N) [rdi.n.t(w) ʃf n-i ṭn̅h=št] i im=št
it has been given to me so that I may live through it.
Greetings to you, these four winds of the sky, the bulls of the sky.

I say your name, the name of which you have given them, which caused that I know that which you delivered,

I came to be, before mankind was born, before the gods came to be,

before the long horned cattle was lassoed,

before the two jaws of Matjeret, the daughter of the great god were bound up,

before the need of the ancient one was made.

End of the fragment

Amino-acid code
-----------RRNPRNPFRGRGRRRN-RNC-RRH-----------
Appendix 3.42. Spell 165

Appendix 3.42.1. S2C

III,5,a (R)  

\[ r \, n \, wnm \, t \, hr(y) \, wdh.\, w \, n \, r^c \]

A spell of eating the bread which is upon the offering table of Re,

and placing the offerings of the mouths of the necropolis and the mouths in Heliopolis.

O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,

III,5,b (M)  

\[ rl\, t\, sw.\, wt \, r.\, w \, nw \, hr.\, t\, nfr \, r.\, w \, m \, [iwnw] \]

III,6,a (R)  

\[ i \, htp \, hr \, ir.\, t\, n-f \, sp \, fd.\, w \, sbb \, [ms^c.\, t] \, n \, r^c \]

so that the liver of Re will flourish because of Maat, every day,

III,6,b (R)  

\[ shl \, mis\, .\, t \, r^c \, hr \, ms^c.\, t \, r^c \, nb \]

while he partakes of the offering of the great one.

III,7,a (R)  

\[ smz-f \, n \, h.\, t \, wr.\, t \]

I am uninjured from any restraint,

III,7,b (R)  

\[ wd[l\, s.\, ki \, m^c \, sdb \, nb \]

which has gone forth from the mouth of any god, any spirit, any dead one,

III,8,a (M)  

\[ pr \, m \, r \, n \, nfr \, nb \, shl \, nb \, mwt \, nb \]

in this year, in this good day of the \( tnn.t \) shrine.

III,8,b (M)  

\[ m \, rnp.\, t \, tn \, m \, hrw \, pn \, nfr \, tnn.\, t \]

A good day will not be empty in the \( tnn.t \) shrine,

III,9,a (R)  

\[ n\, \sw\, hrw \, nfr \, m \, [t[nn].\, t \]

while my ka is bestowed on this good day in the \( tnn.t \) shrine.

III,9,b (R)  

\[ nthb \, [ks-i] \, m \, hrw \, pn \, nfr \, m \, tnn.\, t \]

One who is in his altar, four times,

III,9,c (R)  

\[ imy \, hpt-t-f \, sp \, fd.\, w \]

who will control the offerings in Heliopolis on the altars of Re, every day.

III,10,a (R)  

\[ ss[m.\, t \, sw.\, wt \, m \, iwnw \, hr \, h3w.\, wt \, r^c \, r^c \, nb \]

I am the sole one,

III,10,b (X)  

-  

I have gone forth even from the horizon,

III,11,a (R)  

\[ ink \, w^c \]

my offering in front of me, twice.

III,11,b (R)  

\[ pr.\, n=i \, m \, sh\, .\, t \]

I go forth, my offering is in front of me, twice.

III,11,c (R)  

\[ sw.\, t=i \, m\, h3.\, t=i \, sp \, sn.\, w \]

That which I have placed at the brow,

III,12,a (M)  

\[ prr=i \, sw.\, t=i \, m\, h3.\, t=i \, sp \, sn.\, w \]

I will eat at the brow.

III,12,b (R)  

\[ rdi.\, w\, n=i \, m \, h3.\, t \]

I am this one who went forth from the egg of the great god.

III,12,c (R)  

\[ wnm-i \, m \, h3.\, t \]

Spell 166 follows

Amino-acid code

RMRRRRMMRRRR-RRRMRRR

Appendix 3.42.2. S1C

III,5,a (R)  

\[ r \, n \, wnm \, t \, [hr(y) \, wdh].\, w \, n \, r^c \]

A spell of eating the bread which is upon the offering table of Re,

and placing the offerings of the mouths of the necropolis in Heliopolis.

O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,

III,5,b (K)  

\[ rdi.\, t \, sw.\, wt \, r.\, w \, nw \, hr.\, t\, nfr \, m \, iwnw \]

III,6,a (R)  

\[ i \, htp \, hr \, ir.\, t\, n-f \, sp \, fd.\, w \, sbb \, ms^c.\, t \, n \, r^c \]

O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,
III,6,b (R) \( s < \cdot \cdot > . w \) mis.t \( r^c \) hr m\( s^c \).t \( r^c \) nb  
done four times, who sends Maat to Re every day,

III,7,a (R) sm\( s^z \)-f n \( h^c \).t wr.t  
so that the liver of Re will flourish because of Maat, every day,

III,7,b (R) wq\( d \).k m\( c^c \) s\( d^b \) nb  
while he partakes of the offering of the great one.

III,8,a (R) pr m r n nfr \( s^h \) mwt nb  
I am uninjured from any restraint,

III,8,b (K) m rnp.t tn hrw pn nfr \( t^m \).n.t  
which has gone forth from the mouth of any god, spirit or dead one, in this year, this good day of the \( t^m \).n.t shrine.

III,9,a (R) n \( s^h \) hrw nfr m \( t^m \).n.t  
A good day will not be empty in the \( t^m \).n.t shrine,

III,9,b (R) n\( h^b \) k\( s^z \)-i m hrw pn nfr m \( t^m \).n.t  
while my ka is bestowed on this good day in the \( t^m \).n.t shrine.

III,9,c (R) imy h\( t^p^t-f \) sp fd.w  
One who is in his altar, four times,

III,10,a (R) s\( s^m \).t sw.t m iwnw \( h^r \) h\( z^c \).w.t \( r^c \) \( r^c \) nb  
who will control the offering in Heliopolis on the altars of Re, every day.

III,10,b (X) \(-\) I am the sole one,

III,11,a (R) ink w\( c^c \)  
I have gone forth even from the horizon,

III,11,b (R) pr\( n^z \)-i m \( s^h \).t  
my offering in front of me, twice.

III,11,c (R) sw.t-i m-h\( z^c \).t-i sp sn.w  
My offering goes forth in front of me, twice.

III,12,a (K) pr\( r \) sw.t-i m-h\( z^c \).t-i sp sn.w  
That which I have placed in front of me,

III,12,b (M) rdi.w.n-i m-h\( z^c \).t-i  
I will eat at the brow.

III,12,c (R) wnm-i m h\( z^c \).t  

III,13,a (R) ink nw pr m swh.t nfr \( c^3 \)  
I am this one who went forth from the egg of the great god.

Spell 166 follows

Amino-acid code  
RKRRRRKRRRR-RRRKMR

Appendix 3.42.3. B5C  
A spell of eating the bread which is upon the offering table of Re, and placing offerings in Heliopolis.

III,5,a (R) \( r \) n wnm t \( h^r(y) \) w\( h^r \).w n \( r^c \)  
O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,

III,5,b (R) rdi.t sw.wt m iwnw  
so that the liver of Re will overflow because of Maat, every day,

III,6,a (R) i h\( t^p \) hr \( i^r \).t.n-f sp fd.w sbb m\( s^c \).t \[n\] \( r^c \) \( r^c \) nb  
O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,

III,6,b (M) is\( h^c \).w mis.t \( r^c \) hr m\( s^c \).t \( r^c \) nb  
so that the liver of Re will overflow because of Maat, every day,

III,7,a (M) sm\( s^z \) n \( h^c \).w.t wr.t  
partaking of the offerings of the great one.

III,7,b (M) wq\( d \).k swq\( d \)-i m\( c^c \) s\( d^b \) nb  
I am uninjured, while I am healed from any restraint,

III,8,a (N) pr m r n nfr nb \( s^h \) nb mwt mwt.t nb  
which has gone forth from the mouth of any god, any spirit, any dead male or dead female, in this day, in this good year of the \( t^m \).n.t shrine.

III,8,b (L) m hrw pn m rnp.t tn nfr(.t) n(.t) \( t^m \).n.t  
A good day will not be empty in the \( t^m \).n.t

III,9,a (R) n \( s^h \) hrw nfr m \( t^m \).n.t  
in this day, in this good year of the \( t^m \).n.t shrine.
shrine, while my ka is bestowed on this good day in the Tnn.t shrine.

One who is in his papyrus book, four times, who controls the offerings in Heliopolis on the altars of Re, every day,

I am the sole one, I have gone forth even from the horizon,

That which I have placed at the brow, I will eat at the brow.

I am this, I am the egg of the god.

A spell of eating the bread which is upon the offering table of Re, and placing offerings in Heliopolis.

O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,

so that the liver of Re will flourish because of Maat, every day,

while he partakes of the offering of the great one.

I am uninjured and I am made whole from any restraint,

which has gone forth from the mouth of any god, spirit or dead one,

This good day will not be empty in the Tnn.t shrine,

while my ka is bestowed on this good day in the Tnn.t shrine.

One who is in his altar, four times,

who controls the offering in Heliopolis on the altars of Re, every day,

for those who love Re, every day.

I am the sole one,

I have gone forth even from the horizon,

my offering is at the brow, twice,

while my offering go forth at the brow, twice.
That which I have placed at the brow,
I will eat at the brow.
I am this one who went forth from the egg of the great god.

Spell 166 follows

Amino-acid code
RRRRKRRNRRDRRRMRRRR

Appendix 3.42.5. B2Bo

O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,
so that the liver of Re will flourish every day, because of his truth, every day,
while he partakes of the offering of the great one.

which has gone forth from the mouth of any god, any spirit, either of the two dead ones,
in this good year, in this good day in the ënn.t shrine.
A good day will not be empty in the ënn.t shrine,
while the ka of dhwty-nht is bestowed on this good day in the ënn.t shrine.
One who is in his altar, four times,
who controls the offerings in Heliopolis on the altars of Re, every day,
for those who love Re, every day.

dhwty-nht is the sole one,
who went forth from the horizon,
the offering of dhwty-nht is in front of him, twice,
while the offering of dhwty-nht go forth in front of him, twice.
That which he has placed in front of dhwty-nht,
dhwty-nht will eat in front of him.
dhwty-nht is this one who went forth from the egg of the great god.
Spell 166 follows

Amino-acid code
--RKRLKIRMNRNNKIKMN

988
Appendix 3.42.6. B4Bo

III,5,a-b (X) -
III,6,a (R) i htp hr ir.t.n=f sp fd.w sbb msₕ.t n rḥ rḥ nb O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,
III,6,b (R) śḥ.w mis.t rḥ mr msₕ.t rḥ nb so that the liver of Re will flourish because of Maat, every day,
III,7,a (K) sm3 ḏḥwty-nḥt tn n ḥ.t wr.t while this ḏḥwty-nḥt partakes of the offering of the great one.
III,7,b (I) wḏḥ ḏḥwty-nḥt tn swḏḥ.w ḏḥwty-nḥt This ḏḥwty-nḥt is uninjured and this ḏḥwty-nḥt is made whole from the restraint,
III,8,a (D) pr m r n nṯr nb śḥ nb mwṭ mwṭ.t nb.t ḥm.t-r which has gone forth from the mouth of any god, any spirit, any dead male or dead female, etcetera,
III,8,b (H) m ṣḥ ṣḥ nḥt <m> hrw p <n> nfr t tn t in this year, in this good day of the ṭn.t shrine.
III,9,a (R) n ṣḥ ṣḥ nfr m ṭn.t A good day will not be empty in the ṭn.t shrine,
III,9,b (K) nhb kṣ ḏḥwty-nḥt tn m hrw pn nfr m ṭn.t while the ka of this ḏḥwty-nḥt is bestowed on this good day in the ṭn.t shrine.
III,9,c (K) [ḏḥwty-nḥt] ḫḥ[tʃ] sp fd.w ḏḥwty-nḥt is his altar, four times,
III,10,a (N) sẖm sw.wt m [lwmt w ḥḥw.t rt ṭḥ nb who controls the offerings in Heliopolis on the altars of Re, every day,
III,10,b (R) n mḥr[w r ṭḥ nb] ḏḥwty-nḥt is the sole one,
III,11,a (N) ḏḥwty-nḥt w ṭḥ who went forth from the horizon,
III,11,b (N) pr m śḥ.t the offerings of ḏḥwty-nḥt are at the brow, the two times of ḏḥwty-nḥt,
III,11,c (L) sw.wt ḏḥwty-nḥt m ḥḥ.t sp sn.w ḏḥwty-nḥt
III,12,a (H) pr sw.wt ḏḥwty-nḥt m ḥḥ.t [sp] sn.w ḏḥwty-nḥt while the offerings of ḏḥwty-nḥt are at the brow, the two times of ḏḥwty-nḥt.
III,12,b (L) rdṭ.w nb ḏḥwty-nḥt m ḥḥ.t ḏḥwty-nḥt That which ḏḥwty-nḥt has placed at the brow, ḏḥwty-nḥt will eat at the brow.
III,12,c (K) wḥm ḏḥwty-nḥt m ḥḥ.t ḏḥwty-nḥt
III,13,a (N) ḏḥwty-nḥt nw pr m swḥ.t nṯr ṭḥ ḏḥwty-nḥt is this one who went forth from the egg of the great god.

Spell 166 follows

Amino-acid code
--RRKIDHRKKNRNLHKLK

Appendix 3.42.7. B3Bo

III,5,a (N) [wḥm t ḫḥ(.y) wḏḥ.w n rḥ] Eating the bread which is upon the offering table of Re,
III,5,b (L) [rdṭ.w nb] ḏḥwty-nḥt m ḥḥ.t and placing the offerings to the temple of every god.
III,6,a (R) i htp hr ir.t.n=f sp fd.w sbb msₕ.t n O, one who is pleased upon that which he has
done four times, who sends Maat to Re every day,
so that the liver of Re will flourish every day,
while he partakes of the great one.
This dhwty-nht is uninjured, dhwty-nht is healthy, she is caused to be healthy and she is made whole from any evil restraint,
which has gone forth from the mouth of all the humans, gods and spirits against this dhwty-nht, in this year, in this month, in this good day of the pnn.t shrine.

This day will not be empty in the pnn.t shrine, while the ka of this dhwty-nht is bestowed on the good day in the pnn.t shrine.
Oh, one who is in his altar, four times, who goes while he conducts the offering on the altars of Re, every day,
for those who love Re, every day.
This dhwty-nht is the sole one with them, this dhwty-nht went forth even from the horizon,
at the brow of the four times of this dhwty-nht, her offerings are at the brow, four times.
That which she has placed, her offering, is at the brow.

It is this dhwty-nht who went forth from the egg of the great god.

Spell 166 follows

Amino-acid code
NLRLLHIGDLLMRMMIGI-K

Appendix 3.42.8. M2C

A spell of eating the bread which is upon the offering table of Re,
and placing offerings in Heliopolis.
O, one who is pleased because he has acted four times, who sent Maat to Re every day,
the radiance of the two livers of Re is because of Maat, every day,
while he partakes of the offering of the great one.
I am uninjured and I am made whole from all restraints,
which has gone forth from the mouth of all the
III,8,b  (R)  
| $m[wt.w]$ | $nb.w$ |
|-----------------|
| gods, all the spirits, all the dead ones, |
| this good day of the $\tau\nu\nu.t$ shrine. |

III,9,a  (D)  
| $n\,\sw$ | $hrw\,\,pn\,\,m\,\,\tau\nu\nu.t$ |
| This day will not be empty in the $\tau\nu\nu.t$ shrine. |

III,9,b  (X)  
| $-$ |

III,9,c  (R)  
| $imy\,[\,h tp-f\,\,sp\,\,fd.w]$ |
| One who is in his altar, four times, |
| who controls the offering in Heliopolis on the |
| altars of Re, every day, |

III,10,a  (D)  
| $[\,s sm\,]\,sw.t\,m\,iwnw\,hr\,\,hsy.wt\,r^{c}\,r^{c}\,nb$ |
| for those who love Re, every day. |

III,10,b  (R)  
| $n\,mrr[.w\,r^{c}\,r^{c}\,nb]$ |

III,11,a  (R)  
| $[\,ink\,w^{c}\,]\,$ |
| I am the sole one, |

III,11,b  (K)  
| $prr\,m\,\,zh.wt$ |
| who goes forth from the horizons, |

III,11,c  (H)  
| $sw-i\,t\,m\,[\,h3.t\,sp\,sn.w\,]$ |
| while I extend bread at the brow, twice, |

III,12,a  (R)  
| $[\,pr\,\,sw.t-i\,]\,m\,\,h3.t\,sp\,sn.w$ |
| while my offerings go forth at the brow, twice. |

III,12,b  (X)  
| $-$ |

III,12,c  (L)  
| $wnm-i\,t\,m\,\,h3.t\,sp\,sn.w$ |
| I will eat the bread at the brow, twice. |

III,13,a  (R)  
| $ink\,\,nw\,\,pr\,\,m\,\,[\,s[w.t]\,\,nfr\,\,r^{c}\,]$ |
| I am this one who went forth from the egg of |
| the great god. |

Spell 166 follows

**Amino-acid code**

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RRMRGHRD-RDRRKHR-LR
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**Appendix 3.42.9.  Sq10C**

| III,5,a-b  (X)  | - |
| III,6,a  (R)  | $i\,[\,h tp\,]\,\,hr\,\,ir.t.n-f\,\,sp\,\,fd.w\,\,sb[b]\,\,ms^{c}\,\,t\,\,n$ |
| III,6,b  (R)  | $[\,s h\,].\,w\,\,[\,m l]\,s.t\,r^{c}\,\,[\,hr\,]\,\,ms^{c}\,\,t\,\,r^{c}\,\,nb$ |
| III,7,a  (I)  | $sm3-f\,\,r\,\,[\,h.t\,\,wr.t\,]$ |
| III,7,b  (E)  | $[\,w ds\,]\,\,inp(.w)-m$ |
| III,8,a  (G)  | $pr\,\,m\,\,r\,\,n\,[\,nfr\,\,s h\,\,mwt\,\,nb\,\,r\,]$ |
| III,8,b  (E)  | $[\,m\,]\,\,rnp.t\,\,[\,l\,n\,m\,\,hrw\,\,pn\,\,nfr\,\,n\,\,\tau\nu\nu.t\,\,niw.t\,]$ |
| III,9,a  (D)  | $n\,\sw\,\,hrw\,\,pn\,\,m\,\,\tau\nu\nu.t$ |
| III,9,b  (I)  | $n h b\,\,k3\,\,m\,\,\,hrw\,\,pn\,\,m\,\,\,hrw\,\,pn\,\,nfr\,\,n\,\,\tau\nu\nu.t$ |
| III,9,c  (I)  | $i\,\,h tp\,\,imy\,\,sp\,\,fd.w$ |
| III,10,a  (K)  | $s sm\,\,sw.wt\,\,hr\,\,\,hsy.wt\,\,r^{c}\,\,r^{c}\,\,nb$ |
| III,10,b  (X)  | - |
| III,11,a  (K)  | $inp(.w)-m$ |
| III,11,b  (L)  | $pr.n\,\,inp(.w)-m$ |
| III,11-13,c-a  (X)  | - |

O, one who is pleased upon that which he has done four times, who sends Maat to Re every day, so that the liver of Re will flourish because of Maat, every day, while he partakes of the offering of the great one. *inp(.w)-m* is uninjured from any restraint, which has gone forth from the mouth of any god, spirit or dead one against this *inp(.w)-m*.

In this year, in this good day of the $\tau\nu\nu.t$ shrine of the city. This day will not be empty in the $\tau\nu\nu.t$ shrine, while the ka is bestowed on this day, on this good day of the $\tau\nu\nu.t$ shrine. O, peaceful one, who is in the four times, who controls the offerings on the altar of Re, every day.

This *inp(.w)-m* is the image of the sole one with them, this *inp(.w)-m* has gone forth.
Appendix 3.42.10.  B3C

III,5,a  (N)  wnm t hr.(y) wdh.w n r°
Eating the bread which is upon the offering table of Re,

III,5,b  (R)  rdi.t sw.wt m iwnw
and placing offerings in Heliopolis.

III,6,a  (R)  i htp hr ir.t.n-f sp fd.w sbb ms¢.t n r°
O, one who is pleased upon that which he has
r° nb
done four times, who sends Maat to Re every
day,

III,6,b  (R)  s$h mis.t r° hr ms¢.t r° nb
so that the liver of Re will flourish because of

III,7,a  (N)  sm3-f n i$h.wt wr.t
Maat, every day,

III,7,b  (Q)  wd3 ss.t-hq-d-htp tn swdq=k ss.t-hq-d-htp
while he partakes of the offerings of the great
se nb dw.wy
one. This ss.t-hq-d-htp is uninjured while you make

III,8,a  (C)  pr m r n nfr nb s$h mwt mwt.t nb.t
this ss.t-hq-d-htp whole from any evil restraint,

III,8,b  (N)  m rnp.t tn m hrw pn nfr n ṯmn.t
which has gone forth from the mouth of any
god, any spirit, dead male or dead female,

III,9,a  (X)  -
in this year, in this good day of the

III,9,b  (H)  nhb k3 n ss.t-hq-d-htp tn m hrw pn nfr n ṯmn.t
Tnn.t shrine.

III,9,c  (R)  imy htp-f sp fd.w
The ka of this ss.t-hq-d-htp will be bestowed on

III,10,a  (N)  s$sm sw.wt m iwnw hr hsw.wt r° r° nb
this good day of the ṯmn.t shrine.

III,10,b  (R)  n mrr.w r° r° nb
One who is in his altar, four times,

III,11,a  (L)  ss.t-hq-d-htp tn w¢
who controls the offerings in Heliopolis on the

III,11,b  (N)  pr m sh.t
altars of Re, every day,

III,11,c  (G)  sw.wt n.(w)t ss.t-hq-d-htp tn m h$s.t sp
for those who love Re, every day.

III,12,a  (E)  pr sw.wt n.(w)t ss.t-hq-d-htp tn m h$s.t sp
This ss.t-hq-d-htp is the sole one,

III,12,b  (H)  rdi.n=s ss.t-hq-d-htp tn m h$s.t sp sn.w
who went forth from the horizon,

III,12,c  (I)  wnm=s m h$s.t
the offerings of this ss.t-hq-d-htp are at the

III,13,a  (L)  ss.t-hq-d-htp tn nw pr m hrs.t nfr c$s
brow, twice,

that which she has placed, this ss.t-hq-d-htp, is

On the brow, twice.

Spell 166 follows

Appendix 3.42.11.  B2L,b

III,5,a-b  (X)  -

Amino-acid code
NRRRNQCN-HRRRLNGEHIL
O, one who is pleased upon that which he has done four times, who sends Maat to Re every day.
III,5,b (R)  
rdi.t sw.wt m iwnw

and placing offerings in Heliopolis,

III,6,a (X) -

III,6,b (R)  
shy mis.t r< hr {hr} ms<.t r< nb

so that the liver of Re will flourish because of Maat, every day,

III,7,a (R)  
sm3>f n lhr.wt wr.t

while he partakes of the offering of the great one.

III,7,b (N)  
[wds].kwi swds wi m-c sdb nb

I am uninjured, which makes me whole from any restraint,

III,8,a (C)  
pr m r n nfr nb shy mwt.mwt.t nb.t

which has gone forth from the mouth of any god, any spirit, dead male or dead female,

III,8,b (N)  
m rnp.t tn m hrw pn nfr n tun.t

in this year, in this good day of the tun.t shrine.

III,9,a (R)  
n sw hrw nfr m tun.t

A good day will not be empty in the tun.t shrine,

III,9,b (N)  
nHb kA.wy=i m hrw pn nfr m tun.t

while my two ka's are bestowed on this good day in the tun.t shrine.

III,9,c (R)  
imy htp=f sp fd.w

One who is in his altar, four times,

III,10,a (N)  
ssm sw.wt m iwnw hr hsw.wt r< r< nb

who controls the offerings in Heliopolis on the altars of Re, every day,

III,10,b (R)  
n mrr.w r< r< nb

for those who love Re, every day.

III,11,a (R)  
ink c

I am the sole one,

III,11,b (R)  
pr.n=i m slh.t

I have gone forth even from the horizon,

III,11,c (N)  
sw.wt-i m hs.t sp sn.w

my offerings are at the brow, twice,

III,12,a (N)  
pr sw.wt m hs.t sp sn.w

while the offerings go forth at the brow, twice.

III,12,b (N)  
rdi.w.n-i m hs.t

That which I have placed at the brow,

III,12,c (R)  
wnm-i m hs.t

I will eat at the brow.

III,13,a (I)  
ink nw pr m hrs.t nfr c<s

I am this one who went forth from the carnelian of the great god.

Spell 166 follows

Amino-acid code
NR-RRNCNRNRNRRRNNNNR

Appendix 3.42.14. B1C

III,5,a (N)  
wmn t hr.(y) wdlh.w n r<

Eating the bread which is upon the offering table of Re,

III,5,b (R)  
rd[i].t sw.w[t] m iwnw

and placing offerings in Heliopolis,

III,6,a (X) -

III,6,b (R)  
shy mis.t r< hr mst<.t r< nb

so that the liver of Re will flourish because of Maat, every day,

III,7,a (N)  
sm3>f n lhr.wt wr.t

while he partakes of the offerings of the great one.

III,7,b (N)  
[wds].kwi swds wi m-c sdb nb

I am uninjured, which makes me whole from any restraint,

III,8,a (D)  
pr m r n nfr nb shy nb mwt.mwt.t nb hmr.t-r

which has gone forth from the mouth of any god, any spirit, any dead male or female, etcetera,
in this year, in this good day of the $\tau\nu\nu.t$ shrine.

A good day will not be empty in the $\tau\nu\nu.t$ shrine,

while my two ka's are bestowed on this good day in the $\tau\nu\nu.t$ shrine.

One who is in his altar, four times,

who controls the offerings in Heliopolis on the altars of Re, every day,

for those who love Re, every day.

spi is the sole one.

I have gone forth even from the horizon,

my offerings are at the brow, twice,

That which I have placed at the brow,

I will eat at the brow.

spi is this one who went forth from the carnelian of the great god.

Spell 166 follows

Amino-acid code
NR-RNNDNRRNRNRNRRNNND

Appendix 3.42.15. B1Be

The liver of Re will flourish because of Maat, every day,

while he partakes in the offering of the great one.

I am uninjured, which makes me whole from any evil restraint,

which has gone forth from the mouth of any goddess, any spirit or female dead one, etcetera,

in this year, in this good day of the $\tau\nu\nu.t$ shrine.

This good day will not be empty in the $\tau\nu\nu.t$ shrine,

while my ka's are bestowed on this good day in the $\tau\nu\nu.t$ shrine.

One who is in his altar, four times,

who controls the offerings in Heliopolis on the altars of Re, every day,

without those who love Re, every day.

spi is the sole one,

I have gone forth even from the horizon,

my offerings are at the brow, twice,

while the offerings go forth at the brow, twice.
III,12,b (N)  
rdi.w.n-i m h₃.t

III,12,c (N)  
wnm-i <m> h₃.t

III,13,a (D)  
sn nw pr m hrs.t nfr cz

That which I have placed at the brow,
I will eat at the brow.
sn is this one who went forth from the carnelian of the great god.

Spell 166 follows

Amino-acid code
---RHCENNGRNMRNNNND
Appendix 3.43. Spell 166

Appendix 3.43.1. S2C

III,13,b (R) \( \text{smt.t ssn.t} \) She who hears, she who unstops,

III,14,a (M) \( \text{in smt.t wi tš phr ssn.t wi tš phr} \) it is she who hears me and vice-versa, she who unstops me and vice-versa.

III,14,b (R) \( \text{sft ink is k₃ [kns.t]} \) As I am even the bull of Kenset,

III,15,a (R) \( \text{ir.y ḫ.t m iwnw} \) the warden of the offering in Heliopolis.

III,15,b (R) \( \text{t fd.w r tš ħr ħr} \) Four loaves of bread are at the land with Horus,

III,15,c (R) \( \text{t ḫmt ħr mnw} \) three loaves of bread are with Min.

III,16,a (R) \( \text{imi n-i nn sw.wt} \) Give me these offerings,

III,16,b (R) \( \text{šm-i r-i} \) so that I will go to me.

Spell 167 follows

Amino-acid code
RMRRRRRR

Appendix 3.43.2. S1C

III,13,b (R) \( \text{smt.t ssn.t} \) She who hears, she who unstops,

III,14,a (K) \( \text{in smt.t wi smn [wi] tš phr} \) it is she who hears me and makes me firm, and vice-versa.

III,14,b (E) \( \text{sft ink is k₃ n s.t} \) As I am even the bull of the desert,

III,15,a (R) \( \text{ir.y ḫ.t m iwnw} \) the warden of the offering in Heliopolis.

III,15,b (R) \( \text{t fd.w r tš ħr ħr} \) Four loaves of bread are at the land with Horus,

III,15,c (R) \( \text{t ḫmt ħr mnw} \) three loaves of bread are with Min.

III,16,a (R) \( \text{imi n-i nn sw.wt} \) Give me these offerings,

III,16,b (R) \( \text{šm-i r-i} \) so that I will go to me.

Spell 167 follows

Amino-acid code
RKERRRRRR

Appendix 3.43.3. B5C

III,13,b (M) \( \text{sdm.t mw.t ssn.t} \) She who hears the mother, she who unstops,

III,14,a (L) \( \text{in smt wi sdm.w tš phr} \) it is the one who hears me who is heard, and vice-versa.

III,14,b (R) \( \text{isft ink is k₃ kns.t} \) As I am even the bull of Kenset,

III,15,a (N) \( \text{ir.y ḫ.t m iwnw} \) the warden of the offerings in Heliopolis.

III,15,b (M) \( \text{t.w-i ħr ħr} \) My bread is with Horus,

III,15,c (N) \( \text{t.w-i r tš ħr mnw} \) my bread is at the land with Min.

III,16,a (M) \( \text{imi n-i mw sw.wt-i} \) Give water and my offerings to me,

III,16,b (R) \( \text{šm-i r-i} \) so that I will go to me.

Spell 167 follows
Appendix 3.43.4. M22C

III,13,b (R)  [smt.t] sšn.t  
III,14,a (I)  in smt.t {t} wi in sšn.t {t} wi šš pḥr  
III,14,b (R)  ỉst ḫnk is kš kns.t  
III,15,a (N)  [ir(.y) ḫ.t m ḫwnw]  
III,15,b (N)  t r ḫ[r ḫr]  
III,15,c (D)  t ḫr mwnw  
III,16,a (K)  [imi n=i nn sw].t  
III,16,b (R)  šm=i r=i  

She who hears, she who unstops,  
It is she who hears me, it is she who unstops me, and vice-versa.  
As I am even the bull of Kenset,  
the warden of the offerings in Heliopolis.  
Bread is at the land with Horus,  
bread is with Min.  
Give me this offering,  
so that I will go to me.

Spell 167 follows

Appendix 3.43.5. B2Bo

III,13,b (R)  smt.t sšn.t  
III,14,a (H)  in smst m smt ḫḥwy-tḥt sšn.tw msḏr ḫḥwy-tḥt tš pḥr  
III,14,b (N)  ỉst ḫḥwy-tḥt kš kns.t  
III,15,a (R)  ir(.y) ḫ.t m ḫwnw  
III,15,b (N)  t [r] ḫ[r ḫr]  
III,15,c (D)  t ḫr mwnw  
III,16,a (R)  imi n=i nn sw.wt  
III,16,b (R)  šm=i r=i  

She who hears, she who unstops,  
It is the one who hears as the one who hears ḫḥwy-tḥt, while the ear of ḫḥwy-tḥt is opened, and vice-versa.  
As ḫḥwy-tḥt is the bull of Kenset,  
the warden of the offerings in Heliopolis.  
Bread is at the land with Horus,  
bread is with Min.  
Give me these offerings,  
so that I will go to me.

Spell 167 follows

Appendix 3.43.6. B4Bo

III,13,b (R)  smt.t sšn.t  
III,14,a (G)  ḫ[n] smt.t  
III,14,b (N)  sk ḫḥwy-tḥt kš kns.t  
III,15,a (R)  ir.y ḫ.t m ḫwnw  
III,15,b (N)  t r ḫ[r ḫr]  
III,15,c (D)  t.w ḫr mwnw  
III,16,a (L)  imi n ḫḥwy-tḥt t.[w] ḫr mwnw imi n ḫḥwy-tḥt mn sw.wt  
III,16,b (M)  šm ḫḥwy-tḥt  

She who hears, she who unstops,  
it is the one who hears.  
As ḫḥwy-tḥt is the bull of Kenset,  
the warden of the offerings in Heliopolis.  
Bread is at the land with Horus,  
bread is with Min.  
Give to ḫḥwy-tḥt bread with Min, give these offerings to ḫḥwy-tḥt,  
so that ḫḥwy-tḥt will go.

Spell 167 follows
Amino-acid code
RGNRNDLM

Appendix 3.43.7. B3Bo

III,13,b (R) \( \text{smt}(t) \text{ ss}[n.t] \) She who hears, she who unstops,

III,14,a (E) \( \text{in smt}.w \text{ in smn smt.}[t] [s(y)] \text{ in ssmt}.w \text{ dhwy}-\text{nht tn} \) it is the one who hears, it is the one who feeds

III,14,b (M) \( \text{is}[t] \text{ dhwy}-\text{nht tn is ks kns}.t \) she who hears her, it is the one who is caused

III,15,a (M) \( \text{ir}.y \text{ h}.t \text{ sfh}.w \text{ m iwnw} \) to hear this \( \text{dhwy}-\text{nht} \).

III,15,b (K) \( \text{h}.t \text{ fd}.w \text{ r t s hr hr} \) As this \( \text{dhwy}-\text{nht} \) is even the bull of Kenset,

III,15,c (R) \( \text{t hmr hr mnw} \) the warden of the seven offerings in Heliopolis.

III,16,a (I) \( \text{imi n dhwy}-\text{nht tn nn sw}.wt=i \) Four offerings are at the land with Horus,

III,16,b (N) \( \text{sm}=s r=s \) three loaves of bread are with Min.

She who hears \( \text{dhwy}-\text{nht} \), it is the one who feeds

Appendix 3.43.8. M2C

III,13,b (K) \( \text{smt}.t \text{ ib snš} \) She who hears the unstopped heart,

III,14,a (Q) \( \text{in smt}.t \{t\} \text{ wi in s[nš]} \{t\} \text{ wi} \) it is she who hears me, it is the one who

III,14,b (X) - unstops me.

III,15,a (N) \( \text{ir}.(y) \text{ h}.w.t \text{ m iwnw} \) the warden of the offerings in Heliopolis.

III,15,b (L) \( \text{t}.w=i \text{ r t s hr hr} \) My bread is at the land with Horus,

III,15,c (M) \( \text{t}.w=i \text{ r p}.t \text{ hr r}^c \) my bread is at the sky with Re.

III,16,a-b (X) -

End of column and foot

Appendix 3.43.9. B3C

III,13,b (X) - She who hears \( ss.t\cdot\text{hd}-\text{htp} \), she who unstops

III,14,a (C) \( \text{smt}.t \text{ ss}[n.t] \text{ ss}.t\cdot\text{hd}-\text{htp tn ts phr} \) this \( ss.t\cdot\text{hd}-\text{htp} \), and vice-versa.

III,14,b (K) \( \text{is}[t] \text{ ss}.t\cdot\text{hd}-\text{htp tn ks kns}.t \) As this \( ss.t\cdot\text{hd}-\text{htp} \) is the bull of Kenset,

III,15,a (N) \( \text{ir}.y \text{ il}.h.w.t \text{ n iwnw} \) the warden of the offerings of Heliopolis.

III,15,b (D) \( \text{t}.w \text{ r t s hr hr} \) Bread is at the land with Horus,

III,15,c (C) \( \text{t}.w \text{ r t s mnw} \) bread is at the land with Min.

III,16,a (H) \( \text{imi sw}.w.t \text{ n ss}.t\cdot\text{hd}-\text{htp tn} \) Give the offerings to this \( ss.t\cdot\text{hd}-\text{htp} \),

III,16,b (N) \( \text{sm}=s r=s \) so that she goes to her.

Spell 407 follows

Amino-acid code
KQ-NLM--

Appendix 3.43.9. B3C

III,13,b (X) -

III,14,a (C) \( \text{smt}.t \text{ ss}[n.t] \text{ ss}.t\cdot\text{hd}-\text{htp tn ts phr} \) She who hears \( ss.t\cdot\text{hd}-\text{htp} \), she who unstops

III,14,b (K) \( \text{is}[t] \text{ ss}.t\cdot\text{hd}-\text{htp tn ks kns}.t \) this \( ss.t\cdot\text{hd}-\text{htp} \), and vice-versa.

III,15,a (N) \( \text{ir}.y \text{ il}.h.w.t \text{ n iwnw} \) As this \( ss.t\cdot\text{hd}-\text{htp} \) is the bull of Kenset,

III,15,b (D) \( \text{t}.w \text{ r t s hr hr} \) the warden of the offerings of Heliopolis.

III,15,c (C) \( \text{t}.w \text{ r t s mnw} \) Bread is at the land with Horus,

III,16,a (H) \( \text{imi sw}.w.t \text{ n ss}.t\cdot\text{hd}-\text{htp tn} \) bread is at the land with Min.

III,16,b (N) \( \text{sm}=s r=s \) Give the offerings to this \( ss.t\cdot\text{hd}-\text{htp} \),

Spell 167 follows
Appendix 3.43.10.  B17C

III,13,b (X)  
III,14,a (D)  sšm m sḏm.t imdi snš.w {t} wi  

Lead with that which is heard with me, who unstops me.

III,14,b (L)  nfrī kš k<n>s.t  
III,15,a (N)  ir(.y) ḫ.wt m iwnw  
III,15,b (D)  t.w r ḫr ḫr  
III,15,c (C)  t.w r ḫr mwnw  
III,16,a (G)  iw rdi.w n=i sw.wt  
III,16,b (R)  šm=i r=i  

Spell 167 follows

Appendix 3.43.11.  B2L

III,13,b (X)  
III,14,a (R)  sšmm.t imdi sšn.wt=i ṭš pḥr  

The guide with me is my unstopper, and vice-versa.

III,14,b (I)  st ink kš s.t  
III,15,a (N)  ir(.y) ḫ.wt m iwnw  
III,15,b (D)  t.w r ḫr ḫr  
III,15,c (N)  t.w=i r ḫr mwnw  
III,16,a (N)  imi n=i sw.wt  
III,16,b (R)  šm=i r=i  

Spell 167 follows

Appendix 3.43.12.  B1C

III,13,b (X)  
III,14,a (R)  sšmm imdi sšn.t=i ṭš pḥr  

The guide with me is my unstopper, and vice-versa.

III,14,b (H)  ḫš ṣpī is kš k<n>s[.t]  
III,15,a (R)  ir(.y) ḫ.t m iwnw  
III,15,b (D)  t.w r ḫr ḫr  
III,15,c (C)  t.w r ḫr mwnw  
III,16,a (N)  imi n=i sw.wt  
III,16,b (R)  šm=i r=i  

Spell 167 follows
Appendix 3.43.13. B1Be

III,13,b (X) -
III,14,a (R) ššmm.t im=i ššn.wt=i ṭs ḫr The guide with me is my unstopper, and vice-versa.
III,14,b (G) ḫṣ ṣn k3 s.t As sn is the bull of the desert,
III,15,a (N) ir.y ḫ.wt m iwnw the warden of the offerings in Heliopolis.
III,15,b (D) t.w r ṭs ḫr ḫr Bread is at the land with Horus,
III,15,c (C) t.w r ṭs ḫr mnw bread is at the land with Min.
III,16,a (N) imi n=ỉ ʒw.wt Give the offerings to me,
III,16,b (R) šm=ỉ r=ỉ so that I will go to me.

Spell 167 follows

Amino-acid code
-RHRDCNR

Amino-acid code
-RGNDCNR
Appendix 3.44. Spell 167

Appendix 3.44.1. S2C

III,16,c  (R)  hmS sp sn.w n wnm.t  Sit down, sit down for food,  
III,17,a  (R)  hm[s] r* n wnm.t  while Re sits down for food,  
III,17,b  (R)  rdi.n mw pśd.ty  after the water of the double Ennead was given.  
III,17,c  (R)  rʰ r-f ḟgb ḫr wḏḥw.w ḟgb  Stand, abundance, upon the altars of  
III,18,a  (R)  iy.n=i ḫr=k wdp.w n r* iy.n=i  I have come to you, butcher of Re, I have come to  
III,17,b  (R)  ḫt[n] k ḫr n r*  The face of Re is content because of you,  
III,19,a  (R)  ṭrdi.n mw psD.ty  the face of the Ennead is bright because of you,  
III,19,b  (R)  ṭiw=i ḫḥr.kr  after you gave bread and beer to me,  
III,19,c  (R)  ṭiw=i ib.ki  while I am hungry,  
III,20,a  (M)  ink [im.y-hmt-n-ir.ty] ḫr hnd.w  I am the one who is in front without two eyes,  
III,20,b  (R)  [sḥm] n k3-i  upon the seat of Cool water,  
III,20,c  (R)  wšb-i m-hmt sḥ.t  she who caused to forget, your face is at the  
III,21,a-b  (X)  -  wall.  
III,21,c  (R)  smz=i ṭ h.t m idb nṭr  I partake even from the offering in the  
III,22,a  (R)  [ḥz.w.t] ir n-i smz=t  riverbank of the god.  
III,22,b  (R)  smh.t ḫr=t r ṭn̂b  she who caused to forget, your face is at the  
III,22,c  (R)  in ḫḥm.t  It is Hematet,  
III,22,d  (R)  ṭrdi.t ḥd=i  who caused that I say:  
III,23,a  (R)  ḏsm nṭr.wy pw ḡz.w r ṭbw=sn  ‘ḥḥm these two gods who descended to their  
III,23,b  (R)  ṭr ḏn[.t]  I am the dam.’  
III,23,c  (X)  -  food,  
III,24,a  (R)  ḡz=sn m ḡfhw.w  They descend as snakes,  
III,24,b  (R)  ḡs.y=i ḫr kṣb.w=sn  I will descend upon their coils.  
III,24-25,c-a  (R)  ḫr=r sn r ṭp.t m bık.w  They go forth to the sky as falcons,  
III,25,b  (R)  ṭrr=i ḫr ḡnḥ.w=sn  I go forth at their wings.  
III,25,c  (R)  ḫmn-nt n ṭc.w=ṭi  The eighth day festival is for my breakfast,  
III,26,a  (R)  ṭiw ḏn.t n msw.t=ṭi  the seventh day festival is for my supper.  
III,26,b  (R)  ink ṭ r ṭim.w  I am Re-Atoum,  
III,26,c  (R)  ṭiw ṭrdi.n=ṭ ḫw ḫr wḏḥw.w n(.w) ṭr=ṭim.w  I have placed food upon the offering tables of  
III,27,a  (R)  ṭm ḫṭr.ty ḫr gs ḥṣb.t n p.t  Re-Atoum,  
III,27,b  (R)  ṭiw ṭim.w nb tm ṭp sn.w  in the two Heteret lakes on the eastern side of  
III,28,a  (R)  ṭr ṭim.w  the sky.  
III,28,b  (R)  ṭrn r ṭim.w  I am Re-Atoum, lord of all, twice.
Amino-acid code
RRRRRMRRR-RRMRR-RRRRRRRRRR

Appendix 3.44.2. S1C

III,16,c  (R)  ḫms sp sn.w n wnm.t  Sit down, sit down for food,
III,17,a  (R)  ḫms rḤ n wnm.t  while Re sits down for food,
III,17,b  (R)  rdi.n mw psd.ty  after the water of the double Ennead was given.
III,17,c  (R)  ḥḤ r=fr ḫg ḫr wdlḥw.w ḫg  Stand, abundance, upon the altars of
           abundance.
III,18,a  (R)  iy.n-i ḫr=k wdp.w n rḤ iy.n-i  I have come to you, butler of Re, I have come to
           ḫr=k  you.
III,18,b  (M)  ḫtp n-k  The face of the double Ennead is even content because of you,
III,19,a  (R)  iy.n=i xr=k wdp.w n ra iy.n=i  I have come to you, butler of Re, I have come to
           xr=k  you.
III,19,b  (M)  Htp n=k  The face of the double Ennead is even content
           because of you,
III,19,c  (K)  ḫr n psd.ty  (phrase is translated at III,18,b)
III,20,b  (R)  ṣḥm n kṣ-i  the powerful one of my ka,
III,20,c  (R)  ṯḥb=fr ḫṁ ṣḥ.t  while I answer in front of the horizon.
III,21,a-b  (X)  -
III,21,c  (R)  sm=t-i r ḫ.t m ḫb  I partake even from the offering in the
           riverbank of the god.
III,22,a  (R)  ḫsw.t ir n-i sm=t-i  Mourner, make your hair lock for me,
III,22,b  (M)  swḥ.t ḫr=t r ḫn  she who boasts, your face is at the wall.
III,22,c  (N)  in ḫz.t  It is the mourners,
III,22,d  (R)  rdi.t ḫd=t  who caused that I say:
III,23,a  (R)  ḫsm ṭr.wy pw ḫz.w r ṯḥw.sn  ‘ḥṃ these two gods who descended to their
           food,
III,23,b  (R)  ḫn  at the dam.’
III,23,c  (X)  -
III,24,a  (R)  ḫḥ=s.sn m ḫḥw.w  They descend as snakes,
III,24,b  (N)  ḫḥ.y=i m ḫḥw.w sn  I will descend in their coils.
III,24-25,c-a  (R)  prṛ=sn r p.t m bīk.w  They go forth to the sky as falcons,
III,25,b  (R)  prṛ=i r ḫḥw.w sn  I go forth at their wings.
III,25,c  (R)  ḫḥw=nt n i relat=wr  The eighth day festival is for my breakfast,
III,26,a  (M)  ḫw ḥn.t msw.t=i  the seventh day festival is my supper.
III,26,b  (R)  ḫt n ḫn.w  I am Re-Atoum,
III,26,c  (R)  ḫw rdi.n-i ḫḥ ḫw wdḥḥw.w n(,w) I have placed food upon the offering tables of
           rḤ rṇt ḫw ḫn.w  Re-Atoum,
III,27,a  (R)  ḫḥw ḫḥ ḫn.ṣ [iṣb.t] n p.t  in the two Heteret lakes on the eastern side of
           ḫḥ w p.t  the sky.
III,27,b  (R)  ḫt n ḫn.w nb tm sp [sn.w]  I am Re-Atoum, lord of all, twice.

Spell 168 follows
Appendix 3.44.3.  B5C

III, 16, c (N)  ḫms sp sn.w r wnm.t  Sit down, sit down at the food,
III, 17, a (N)  ḫms ṟ r wnm.t  while Re sits down at the food,
III, 17, b (M)  rdi.t.n mw psḏ.ty  which the water of the double Ennead gave.
III, 17, c (R)  ḫr ṟ=f zgb ḫr ḫḏw.w ṟ zgb.y  Stand, abundance, upon the altars of abundance.
III, 18, a (M)  iy.n-i ḫr-k ḫḏp.w n ṟ ḫr-k  I have come to you, butler of Re, to you.
III, 18, b (R)  ḫtp n-k ḫhr n ṟ  The face of Re is content because of you,
III, 19, a (M)  ḫḏ n-k psḏ.ty  the double Ennead is bright because of you,
III, 19, b (R)  iw-i ḫr.r.ki  after you gave bread to me,
III, 19, c (R)  ḫn.t  while I am hungry,
III, 19, d (R)  iw-i ib.ki  while I am thirsty.
III, 20, a (L)  n-i im.y-ḥnt-ir.ty ḫr ḫnd.w m ḫbḥ.w  because of me is the one who is in front of the two eyes upon the seat in Cool water,
III, 20, b (R)  śḥm n kṣ=i  the powerful one of my ka,
III, 20, c (R)  wšb=i m-ḥnt śḥ.t  while I answer in front of the horizon.
III, 21, a-b (X)  -
III, 21, c (N)  smz=i r ḫ.w.t m  idb nṯr  I partake even from the offerings in the riverbank of the god.
III, 22, a (M)  ḫs.t ir n-i smz  Mourner, make the hair lock for me,
III, 22, b (R)  smḥ.t ḫr-ṯ r ḫnb  she who caused to forget, your face is at the wall.
III, 22, c (R)  in ḫms.ttt  It is Hematet,
III, 22, d (R)  rdi.t ḫd-i  who caused that I say:
III, 23, a (M)  dsm nṯr.wy ḫpwy ḫ3.w ṟ ṣbw  ‘dsm these two gods who descended to the food,'
III, 23-25, b-c (X)  -
III, 26, a (R)  iw [ḏni.t n] msw.t-i  the seventh day festival is for my supper.'
III, 26, b (R)  ink ṟ rḫ ṣm.w  I am Re-Atoum,
III, 26, c (M)  iw rdi.n-i ḫw ḫr ḫḏw.w ṟ r ṣm.w  I have placed food upon the offering tables of Re-Atoum,
III, 27, a (R)  m ḫṭr.ty ḫr gs ṣḥb.ty n p.t  in the two Heteret lakes on the eastern side of the sky.
III, 27, b (N)  ink ṣm.w nb tm ṣp sn.w  I am Atoum, lord of all, twice.

Spell 168 follows

Appendix 3.44.4.  M22C

III, 16, c (R)  ḫms sp sn.w n wnm.t  Sit down, sit down for food,
III, 17, a (R)  ḫms [ṛ ṟ n wnm.t]  while Re sits down for food,
III, 17, b (R)  rdi[n mw psḏ.t]y  after the water of the double Ennead was given.
III,17,c (R) 'h [r=f] zgb [hr wdhw]w
s[gb] Stand, abundance, upon the altars of abundance.

III,18,a (R) iy.n-i hr-k wdp.w [n r iy.n-i hr]-k
I have come to you, butler of Re, I have come to you.

III,18,b (K) htp n-k r' Re is content because of you,

III,18,c (R) ḫḏ n-k hr n psḏ.ty
the face of the double Ennead is bright because of you,

III,19,a (R) rdl.n-k n-i [t ḫnk.t] after you gave bread and beer to me,

III,19,b (R) [iw-i ḫqr].ki while I am hungry.

III,20,a (I) ink [im.y-ḫnt-n-ir.ty hr ḫnd.w] I am the one who is in front without two eyes,

III,20,b (R) [šhm] n kš=i the powerful one of my ka,

III,21,a,b (X) -

III,21,c (R) smš=i r ḫ.t m ʿdb nṯr I partake even from the offering in the riverbank of the god.

III,22,a (K) kmš.wt [ir n-i smš=t] Mourner, make your hair lock for me,

III,22,b (R) [smḥ.t] ḫt r inb she who caused to forget, your face is at the wall.

III,22,c (R) [in ḫmš.t] It is Hematet,

III,22,d (R) [rḏ.t dd-i] who caused that I say:

III,23,a (R) [ḏšm nṯr.wy] (i)pwy ḫs [.w r šbw=sn] ‘ḏšm these two gods who descended to their food,

III,23,b (M) [r ḫn.t] at the seventh day festival.’

III,23,c (X) -

III,24,a (M) m ḫsw[.w] As snakes,

III,24,b (R) ḫs.y <i> hr kšb.w=sn I will descend upon their coils.

III,24-25,c (N) [pr-r sn r p.t m bik] They go forth to the sky as the falcon,

III,25,b (N) pr-i [hr ḫnh.w=sn] I will go forth upon their wings.

III,25,c (N) [iw ḫmm-nt n i'.w=š] The eighth day festival is for my breakfast,

III,26,a (R) [iw ḫnh][.t] n msw.t-i the seventh day festival is for my breakfast,

III,26,b (N) [ink itm.w] I am Atoum,

III,26,c (N) [iw rdi.n-i ḫw] hr wdhw[.w] I have placed food upon the offering tables of Atoum,

III,27,a (M) m [ḥtr.ty] in the two Heteret lakes.

III,27,b (N) ink [itm.w nb tm sp sn.w] I am Atoum, lord of all, twice.

Spell 441 follows

Amino-acid code
RRRRRKRRR--IRR--RKRRRM-MRNNNRRNNMN

Appendix 3.44.5. B2Bo

III,16,c (R) ḫms sp sn.w n wnm.t Sit down, sit down for food,

III,17,a (R) ḫms r' n wnm.t while Re sits down for food,

III,17,b (R) rdl.n mw psḏ.ty after the water of the double Ennead was given.

III,17,c (R) 'h r=f zgb hr wdhw.w zgb Stand, abundance, upon the altars of abundance.

1005
abundance.

III,18,a (R) iy.n=k hr=k wdp.w n r* iy.n=k hr=k
I have come to you, butler of Re, I have come to you.

III,18,b (R) htp n-k hr n r*
The face of Re is content because of you,

III,18,c (R) hgd n-k hr n psd.ty
the face of the double Ennead is bright because of you,

III,19,a (N) di-k n=i t
while you give bread to me,

III,19,b (K) h[k][r].kwi
while I am hungry,

III,19,c (R) Hnq.t
and beer,

III,19,d (M) ib.[k]i
while I am thirsty.

III,20,a (H) ink (i)m(.y)-htn-ir.ty hr
I am the one who is in front without two eyes,

III,20-21,b-a (X) -
upon the seat in Noun.

III,21,b (M) iw t=k r sn.wt
Your bread is at the Senout festival.

III,21-23,c-b (X) -

III,23,c (M) iw lnk.t-k r dnt.t
Your beer is at the seventh day festival.

III,24,a (N) hsz.sn r ts m hszw.w
They descend to the land as snakes,

III,24,b (N) hs.y=i m kzb.w=sn
I will descend in their coils.

III,24-25,c-a (R) prr-sn r p.t m bik.w
They go forth to the sky as falcons,

III,25,b (N) pr.i hr dnh.w=sn
I will go forth upon their wings.

III,25,c (M) iw sn.wt n i'r.w=i
The senout festival is for my breakfast,

III,26,a (R) iw dnt.t n ms.w.t=i
the seventh day festival is for my supper.

III,26,b (N) ink itm.w
I am Atoum,

III,26,c (N) iw dnt.k iw dnt.w
I have placed food upon the offering tables of Atoum,

III,27,a (R) m htr.[i]y hr gs isb.t n p.t
in the two Heteret lakes on the eastern side of the sky.

III,27,b (N) ink itm.w nb tm sp sn.w
I am Atoum, lord of all, twice.

Spell 168 follows

Amino-acid code
RRRRRRRRKRMH---M-------MNNRNMRRN

Appendix 3.44.6. B4Bo

III,16,c (R) hms sp sn.w n wnm.t
Sit down, sit down for food,

III,17,a (R) hms r* n wnm.t
while Re sits down for food,

III,17,b (R) rdl.n mw psd.ty
after the water of the double Ennead was given.

III,17,c (M) 'hr r-f sgb hr wdlhw.w n(.w) sgb
Stand, abundance, upon the altars of abundance.

III,18,a (N) iy.n dhwty-nht tn hr=k wdp.w
This dhwty-nht has come to you, butler of Re,

III,18,b (R) htp n-k hr n r*
this dhwty-nht has come to you.

III,18,c (I) hgd hr n <psd.t>y
The face of Re is content because of you,

III,19,a (K) di-k t [n] dhwty-nht
the face of the double Ennead is bright,

III,19,b (L) h[k][r][s]
while you give bread to dhwty-nht,

III,19,c (N) di-k lnk.t n dhwty-nht tn
while she is hungry,

III,19,d (K) ib=s
and while you give beer to this dhwty-nht,

while she is thirsty.
This dhwty-nht is the one who is in front without two eyes, upon the seat of Noun.

The bread of dhwty-nht is at the Senout festival.

dhwty-nht partakes even from the offering in the riverbank of the god.

The bread of dhwty-nht is at the seventh day festival,

It is Hemat.

The beer of dhwty-nht is at the seventh day festival,

Spell 168 follows

Amino-acid code

RRRMNRIRKLNK---KMLRM---K-----KDKRD

Appendix 3.44.7. B3C

Sit down, sit down for food,

while Re sits down for food,

after the water of the double Ennead was given.

Stand, abundance, upon the altars of abundance.

This ss.t-hqd-htp has come to you, butler of Re, this ss.t-hqd-htp has come to you.

The face of Re is content because of you, the face of the double Ennead is bright because of you,

while you give bread to this ss.t-hqd-htp,

while she is hungry,

and while you give beer to this ss.t-hqd-htp,

while she is thirsty.

This ss.t-hqd-htp is the one who is in front without two eyes, upon the seat of Noun,
### Appendix 3.44.8. B17C

<table>
<thead>
<tr>
<th>Spell</th>
<th>Line</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>III,16,c</td>
<td>(D)</td>
<td>हृम्स श्रण्व w n वनमें t</td>
</tr>
<tr>
<td>III,17,a</td>
<td>(D)</td>
<td>हृम्स rॆ n वनमें t</td>
</tr>
<tr>
<td>III,17,b</td>
<td>(K)</td>
<td>र्द्य. w म्व n प्स्द्य</td>
</tr>
<tr>
<td>III,17,c</td>
<td>(N)</td>
<td>हृॆ rॆ यूट्य ह्रॆ wडब्य यूट b</td>
</tr>
<tr>
<td>III,18,a</td>
<td>(R)</td>
<td>यान्यूण्यूणॆ wडन्यूणॆ n rॆ यान्यूणॆ हरॆ</td>
</tr>
<tr>
<td>III,18,b</td>
<td>(R)</td>
<td>हृप n-क ह्र n rॆ</td>
</tr>
<tr>
<td>III,18,c</td>
<td>(R)</td>
<td>हृ n-क ह्र n प्स्द्य</td>
</tr>
<tr>
<td>III,19,a</td>
<td>(N)</td>
<td>दियॆ n-आॆ t</td>
</tr>
<tr>
<td>III,19,b</td>
<td>(R)</td>
<td>यूवॆ ह्क्रॆ क्वी</td>
</tr>
<tr>
<td>III,19,c</td>
<td>(D)</td>
<td>दियॆ n-आॆ हन. t</td>
</tr>
<tr>
<td>III,19,d</td>
<td>(R)</td>
<td>यूवॆ इब. क्वी</td>
</tr>
<tr>
<td>III,20,a</td>
<td>(R)</td>
<td>न्फ्री (यम. ये)-हृन्य-नैर. यह हंड्य. w यूट b</td>
</tr>
<tr>
<td>III,20,b-c</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>III,21,a</td>
<td>(R)</td>
<td>वनमें i म श्र. यूट इम. (w)ट यूट b</td>
</tr>
<tr>
<td>III,21,b</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>III,21,c</td>
<td>(N)</td>
<td>स्मृशैल  r यूट म इद्ब न्फ्री</td>
</tr>
<tr>
<td>III,22,a</td>
<td>(N)</td>
<td>यूट. यूट n स्मृशैल</td>
</tr>
<tr>
<td>III,22,b</td>
<td>(R)</td>
<td>स्मृटह्रॆ t r इनभ</td>
</tr>
<tr>
<td>III,22,c</td>
<td>(N)</td>
<td>इन हृ. t</td>
</tr>
<tr>
<td>III,22-23,d-a</td>
<td>(X)</td>
<td>-</td>
</tr>
</tbody>
</table>

Amino-acid code
RRRRNNRLINLE--M-KIRN--R-K---------

While this श्र. यूट eats from the श्र. यूट plants, which are in the field.

This श्र. यूट even partakes from the offerings of the riverbank of the god.

Shade, make your hair lock for this श्र. यूट, she who caused to forget, your face is at the wall.

It is the mourner,
III,23 (R) \( r \text{ dni } t \) at the dam.

III,24 (N) \( hz\text{sn } r \text{ t} z \ m \text{ hfzw.w} \) They descend to the land as snakes,

III,24 (D) \( hs.y.i \ m \text{ ksb=sn} \) I will descend in their coil.

III,24-25, a (D) \( r \text{ pr.t-sn } r \text{ p.t } m \text{ bik.w} \) Until they go forth to the sky as falcons,

III,25, b (N) \( pr=i \text{ hr } \text{ dni}w=sn \) I will descend in their coil.

III,25, c (K) \( m \text{ sis-nt} \) in the sixth-day festival.

III,26, a (R) \( iw \text{ dni}t \ n \text{ msw.t-i} \) the seventh day festival is for my supper.

III,26, b (D) \( nfr\text{ itm}w \) \( nfr\) is Atoum,

III,26, c (L) \( iw \text{ rdi}.w \ n-i \text{ hw } \text{ hr } \text{ wdhw.w} \) Food is placed for me upon the offering tables of Atoum,

III,27, a (R) \( m \text{ hrty } \text{ hr } \text{ gs isb.t } n \text{ p.t} \) in the two Heteret lakes on the eastern side of the sky.

III,27, b (D) \( nfr\text{ itm}w \text{ nb tm sp sn.w} \) \( nfr\) is Atoum, lord of all, twice.

Spell 168 follows

Amino-acid code
DDKNRRRNDRR--R-NNRN--R-NDDNKRDLD

Appendix 3.44.9. B2L

III,16, c (N) \( hms \text{ sp sn.w } r \text{ wnm}t \) Sit down, sit down at the food,

III,17, a (N) \( hms \text{ r}r \text{ } r \text{ wnm}t \) while Re sits down at the food,

III,17, b (R) \( rd.i.n \text{ mw psd}t.y \) after the water of the double Ennead was given.

III,17, c (R) \( \text{ r}r \text{ sf } \text{ zgb } \text{ hr } \text{ wdhw.w} \text{ zgb} \) Stand, abundance, upon the altars of abundance.

III,18, a (R) \( iy.n-i \text{ hr}k \text{ wdp.w } n \text{ r}r \text{ iy.n-i } \text{ hr}k \) I have come to you, butler of Re, I have come to you.

III,18, b (R) \( htp n-k \text{ hr } n \text{ r}r \) The face of Re is content because of you,

III,18, c (R) \( h\text{g n-k } \text{ hr } n \text{ psd}t.y \) the face of the double Ennead is bright because of you,

III,19, a (N) \( di-k n-i t \) while you give bread to me,

III,19, b (R) \( iw=i \text{ hkr.kwi} \) while I am hungry,

III,19, c (D) \( di-k n-i \text{ hnk}t \) and while you give beer to me,

III,19, d (R) \( iw=i \text{ ib.kwi} \) while I am thirsty.

III,20, a (Q) \( ink \text{ hnt-n-ir.ty } \text{ hr } \text{ hnd}w.m \text{ m nww} \) I am the front of the two eyes, upon the seat in Noun,

III,20, b-c (X) -

III,21, a (R) \( wnm-i \text{ m } \text{ shr}wt \text{ im.(w)t sh}t \) while I eat from the \( \text{ shr}t \) plants, which are in the field.

III,21, b (X) -

III,21, c (N) \( smz=i \text{ r } \text{ h}w.t \text{ m idb nfr} \) I partake even from the offerings in the riverbank of the god.

III,22, a (N) \( \text{ wd.t }\text{ ir.n smz=t} \) \( \text{ wd.t} \), your hair lock has been made,

III,22, b (R) \( \text{ snh.t }\text{ hr=t }r \text{ imb} \) she who caused to forget, your face is at the wall.

III,22, c (K) \( \text{ in } \text{ hz}t.y \) It are the mourners,

III,22-23, d-a (X) -
They descend to the land as snakes,
I will descend in their coils.
I will go forth upon their wings,
I have placed food upon the offering tables of Atoum,
in the two Heteret lakes on the eastern side of the sky.
I am Atoum, lord of all, twice.
Sit down, sit down, for the eating of bread,
while Re sits down for the eating of bread,
while you give bread to me,
while you give beer to me,
I partake even from the offerings in the riverbank of the god.
while I eat from the šr.t plants, which are in the field.
I partake even from the offerings in the riverbank of the god.
wd.t ir.n sm3š.t wd.t, your hair lock has been made,
while you cause to forget your face at the wall.
It is the mourner,
at the dam.
They descend to the land as snakes.
I will descend in their coil.
If they go forth to the sky as falcons,
I will go forth upon their wings,
in the sixth day festival, which is in bread,
the seventh day festival is for my supper.
They descend to the land as snakes, I will descend in their coil. If they go forth to the sky as falcons, I will go forth upon their wings, in the sixth day festival, which is in bread, the seventh day festival is for my supper.

**Amino-acid code**

DDLNRNRNDRD--R-NNKN--R-NDKNDRDNRD

**Appendix 3.44.11.  B1Be**

Sit down, sit down, for the eating of bread, while Re sits down eating bread, after the water of the double Ennead was given. Stand, abundance, upon the riverbanks of the flood.

I have come to you, butler of Re, I have come to you. The face of Re is content because of you, the face of the double Ennead is bright because of you,

while you give bread to me, while I am hungry, and while you give beer to me, while I am thirsty.

sn is the one who is in front without two eyes, upon the seat of Nout,

while I eat from the šr.t plant, which is in the field.

I partake even from the offering in the riverbank of the god.

wg.t, your hair lock has been made, she who caused to forget, your face is at the wall.

It is Henat,
They descend to the land as snakes,

I will descend in their coil.

Until they go forth to the sky as falcons,

I will go forth upon their wings,

in the sixth day festival, which is in bread,

the seventh day festival is for my supper.

I am Atoum,

I am Atoum, lord of all, twice.

I am Atoum, lord of all, twice.

Amino-acid code
DMRNRRRNDRR--K-RNRL--R-NDDNDRDNRD

Appendix 3.44.12. M23C

They descend to the land as snakes,

I will descend upon their coils.

They go forth to the sky as the falcon,

I will go forth upon their wings.

The eighth day festival is for my breakfast,

the seventh day festival is for my supper.

I am Atoum,

I am Atoum, lord of all, twice.

Amino-acid code
------------------------NRNNNRNNRN
Appendix 3.45. Spell 215

Appendix 3.45.1. S1C

III,175-177,a-a (X) -

III,178,a (R) šb(w)=i pw šbw r* The food of Re is my food,

III,178,b (R) ḫkr r* ḫkr=i the hunger of Re is my hunger,

III,178,c (R) ōnh=i m ōnh.t=f im I live with that which he lives on.

III,179,a (R) i*i sw pth Ptah will wash him,

III,179,b (R) di=f t [im.y]w hd(w) and he will give the bread of those who are with Hedou.

III,179,c-e (X) -

III,180,a (R) iwd n-i t m-bšh Bread is given to me in front,

III,180,b (R) wp r=i while my mouth is opened.

III,180,c (M) iwd pth.w wp=sn r=i The Ptah gods, they open my mouth

III,181,a (M) ñd=f sp sn.w in the tribunal, after Horus opened the mouth of Osiris in it.

III,181,c (M) šE=f is pw He says, he says:

III,182,b-c (X) -

III,182-183,d-a (M) pth h'r.(y) bž=f im.y-lm t Ptah, the one who is under his soul, the one

III,183,b (R) di=sn n=i ōnh mì di.t ts.t mw n who is front, of the great one, the foremost of the

III,184,a (R) kš htp.w Horus,

III,184,b (M) wnm t r.t-i m t ḫnk.t dl.w the bull of offerings.

III,184,c (M) iwd h't lm t r.p.t h'r r' <iwd h't.t> Three offerings are at the sky with Re, two

III,185,a (X) - offerings are at the land with Geb.

III,185,b (R) ink itm.w I am Atoum.

III,185,c (M) ḫms=i r wnm-i t If I sit down as I eat bread,

III,186,a (M) ḫms.w r' r wnm t then Re will sit down in order to eat bread,

III,186,b (M) rdi.n n-f dhwty after Thot was given to him.

III,186,b (M) ōh r'=f sb gb wp.w n r' hr Stand, abundance, butler of Re, because I

III,186-187,c-a (M) ng[i-i] h'r n r' h'r wdhw.w=i protect the face of Re, upon my offering tables.

III,187,b (R) di=k n-i t iwd=i ḫkr.k(i) I have come even to you, abundance,

III,187,c (X) - so that you give bread to me while I am hungry.

III,187-188,d-a (M) r=k di=f n-i sp.ty=i ntn=i sn.y Your mouth, may it give my two lips to me, so that I will assign the two of them.

III,188,b (M) ng[i-i] h'r n r' I protect the face of Re,

III,188,c (M) shtp=k n-i psd.ty while you satisfy the double Ennead for me.

III,189,a (M) di=tn n-i di=tn ngr.w m t ḫnk.t May you cause for me that you give the gods

III,189,b (M) iwd=i r'=s with bread and beer,

III,189,c (M) - while I am at it.
Amino-acid code

| III,175,a-c  | (X) |  -  | Great one, |
| III,176,a    | (M) |  wr.t  | lady of the nine meals in front of the great Ennead. |
| III,176,b    | (M) |  nb.t iš.t psḏ m-hnt psḏ.t wr.t  | Three meals are in Busiris, three meals are in Heliopolis, three meals are in the house of the black ibises, in front of the field of rushes. |
| III,177,a    | (M) |  iš.t hnt m ḏḏw iš.t hnt m  | Three meals are in Busiris, three meals are in Heliopolis, three meals are in the house of the black ibises, in front of the field of rushes. |
| III,178,a    | (R) |  šbw-i pw šbw rć  | The food of Re is my food, |
| III,178,b    | (R) |  ḥkr rć ḥkr+i  | the hunger of Re is my hunger, |
| III,178,c    | (R) |  ‘nh-i m ‘nh.t-f im  | I live with that which he lives on. |
| III,179,a    | (R) |  ić sw pth  | Ptah will wash him, |
| III,179,b    | (N) |  di=f t n im.yw hdw  | and he will give bread to those who are with Hedou. |
| III,179,c-e  | (X) |  -  |  |
| III,180,a    | (R) |  iw rdi n-i t m-bzḥ  | Bread is given to me in front, |
| III,180,b    | (R) |  wp r-i  | while my mouth is opened. |
| III,180,c    | (R) |  iw pth ḏḏw wp[+sn r=i]  | The four Ptah gods, they open my mouth in the tribunal, in which Horus has opened the mouth of Osiris. |
| III,181,a    | (R) |  m ḏḏḏ.t [w]p[t.n ḥṛ r n] wsir im[+s]  | in the tribunal, in which Horus has opened the mouth of Osiris. |
| III,181,b    | (R) |  q(d)d=f  | He says: |
| III,181,c    | (M) |  ss is pw  | ‘It is truly the son, |
| III,181,d    | (X) |  -  |  |
| III,182,a    | (R) |  iw’-s=f is pw  | it is truly his heir.’ |
| III,182,b-c  | (X) |  -  |  |
| III,182-183,d-a | (R) |  p[t]ḥ ḥṛ(,y) bsk-f im.y-hnt wr ḥṛ(,y)-tnḥ.t  | Ptah, the one who is under his moringa tree, the one who is front of the great one, the foremost of the shrine of Memphis, they will give life to me, like Isis gave water to Horus, |
| III,183,b    | (R) |  di=sn n-i ‘nh m i di.t is.t mw n ḥṛ  | they will give life to me, like Isis gave water to Horus, |
| III,184,a    | (N) |  [ks] ḫtp  | the bull of offering. |
| III,184,b    | (K) |  ḥtp-i wnt ir.t iš.t tt  | I am indeed content, the duty of the meal. |
| III,184,c    | (K) |  hnt r p.t ḥṛ rć  | Three are at the sky with Re, |
| III,185,a    | (M) |  sn.w r ts ḥṛ gbb  | two are at the land with Geb. |
| III,185,b    | (N) |  ink rć-im.w  | I am Re-Atoum. |
| III,185,c    | (K) |  [lms] r wnt t  | Sit down in order to eat bread, |
| III,185,d    | (X) |  -  |  |
| III,186,a    | (K) |  rdi[.n n]ef [psḏ.ty]  | after the double Ennead was given to him. |
| III,186,b    | (R) |  ḥṛ rć-[f] sgby wdp.w n rć ḥṛ w[d]ḥ.w=ḥ  | Stand, abundance, butler of Re, upon my offering tables. |
| III,186-187,c-a | (R) |  iy.n-i ḥṛ=k szbi  | I have come even to you, abundance, |
| III,187,b    | (R) |  di=k n-i t iw=ḥ ḥkr.ki  | so that you give bread to me while I am hungry. |
Your mouth, may it place your two lips, assigning the two of them.

You have protected the face of Re, while you satisfy the face of the double Ennead.

May you give the gods with bread and with beer to me,

while my two arms are at it.

Appendix 3.45.3. B4Bo

Great one, lord of the nine meals in front of the great Ennead.

Three meals are in Busiris, three meals are in Heliopolis, three meals are in the house of the black ibises, in the field of rushes.

The food of this ḏḥwyty-nḥt is the food of Re, the hunger of this ḏḥwyty-nḥt is the hunger of Re, this ḏḥwyty-nḥt lives with that which he lives on.

Ptah will wash him, and he will give the bread of those who are with Hedou.

Bread is given to this ḏḥwyty-nḥt in front of Ptah, while the mouth of this ḏḥwyty-nḥt is opened.

The four Ptah gods, they open the mouth of this ḏḥwyty-nḥt in the tribunal, in which Horus has opened the mouth of Osiris.

He says, he says: ‘It is truly his son, it is truly his heir.’

Pth, the one who is under his moringa tree, the one who is front of the great one, the foremost of the shrine of Memphis, they will give life to this ḏḥwyty-nḥt like Osiris gave water to Horus,
III,184,a (D) $kš\ htp.t$ the bull of offering.
III,184,b (L) $ḥtp\ dhwyty-nḥt\ tn\ wnnn\ ir.y\ is.t$t $fd.w\ m\ hw.t-nṯr$ This $dhwyty-nḥt$ is indeed content, the warden of the four meals in the temple.
III,184,c (R) $is.t$t $ḥmt\ rp.t\ ḫr\ r$ Three meals are at the sky with Re,
III,185,a (R) $is.t$t $sn.w\ r\ ts\ ḫr\ gbb$ two meals are at the land with Geb.
III,185,b (M) $dhwyty-nḥt\ tn\ im.n.w$ This $dhwyty-nḥt$ is Atoum.
III,185,c (R) $ḥṃs\ sp\ sn.w\ r\ wnn\ t$ Sit down, sit down in order to eat bread,
III,185,d (R) $ḥṃs\ r^a\ r\ wnn\ t$ while Re sits down in order to eat bread,
III,186,a (R) $rdi\ mw\ n\ psḏ.ty$ while water is given to the double Ennead.
III,186,b (N) $ḥ$ $r-f\ sḫby\ wdp.w\ n\ r^a\ ḫr$ Stand, abundance, butler of Re, upon the
$wdḥw.w\ dhwyty-nḥt\ tn$ offering tables of this $dhwyty-nḥt$.
III,186-187,c-a (K) $iy.n\ dhwyty-nḥt\ tn\ ḫr\ dhwyty-nḥt$ $sgb$ This $dhwyty-nḥt$ has come even to $dhwyty-nḥt$, abundance,
III,187,b (M) $dī\ dhwyty-nḥt\ tn\ n\ dhwyty-nḥt\ tn$ so that this $dhwyty-nḥt$ give bread to this $t\ iw\ dhwyty-nḥt\ tn\ ḫk(r).t(i)$ $dhwyty-nḥt$ while this $dhwyty-nḥt$ is hungry, this $dhwyty-nḥt$.
III,187,c (X) -
III,187-188,d-a (K) $r\ dhwyty-nḥt\ tn\ di-s\ [s.t\ mw]$ $dhwyty-nḥt\ tn\ mṯn\ sn.y$ The mouth of this $dhwyty-nḥt$, may she place the
place of water of this $dhwyty-nḥt$, assigning the two of them.
III,188,b (R) $nḏ.\ n$k $hr\ n\ r^a$ You have protected the face of Re,
III,188,c (R) $ṣẖp.\ n$k $hr\ n\ psḏ.ty$ you have satisfied the face of the double Ennead.
III,189,a (K) $dī.t(w)-tn\ n\ dhwyty-nḥt\ tn\ nṯr.w$ $m\ t\ m\ ḫnk.t$ May you be given to this $dhwyty-nḥt$, gods, with $b$ $dhwyty-nḥt$ bread and with beer,
III,189,b (N) $iw\ c.wy\ dhwyty-nḥt\ tn\ r^a$s while the two arms of this $dhwyty-nḥt$ are at it.

Spell 388 (B4Bo,b) follows

Amino-acid code
---RRKMMNRR---MMKRNR-R-RMDLRRMRRRNKM-KRRKN

Appendix 3.45.4.  B2Bo

III,175,a (X) -
III,175,b (M) $r\ n\ tm\ wnn\ ḫs\ [m]\ ḫr.t-nṯr$ A spell of not eating excrement in the necropolis,
III,175,c (R) $tm\ swr\ wsš.t$ and not drinking urine.
III,176,a (R) $wr$ Great one,
III,176,b (R) $nb\ iš.tt\ psḏ\ m-ḥnt\ psḏ.t\ wr[.t]$ lord of the nine meals in front of the great Ennead.
III,177,a (L) $iš.tt\ ḫmt\ m\ ḏd\ iš.tt\ ḫmt\ m$ Three meals are in Busiris, three meals are in $iwnn\ iš.tt\ ḫmt\ m\ hw.t\ gm.w\ m$ Heliopolis, three meals are in the house of the $sh.t\ isr.w$ ibises, in the field of rushes.
III,177,b (K) $šbw\ dhwyty-nḥt\ pw\ šbw\ r^a$ The food of Re is the food of $dhwyty-nḥt$,
III,178,a (K) $ḥk\ r^a\ ḫkr\ dhwyty-nḥt$ the hunger of Re is the hunger of $dhwyty-nḥt$,
III,178,b (K) $ʿnh\ dhwyty-nḥt\ ʿnh\ r^a\ im$ $dhwyty-nḥt$ lives while Re lives there.
III,179,a (R) $i^a\ sw\ pṯḥ$ Ptah will wash him,
III,179,a (N)  
\[ \text{di-f t n im.yw hdw} \]  
and he will give bread to those who are with Hedou.

III,179,c-e (X)  

III,180,a (K)  
\[ \text{iw rdi t n dhwty-nht m-bsh r'} m-bsh ph} \]  
Bread is given to \( \text{dhwty-nht} \) in front of Re, in front of Ptah,

III,180,b (R)  
\[ \text{wp r.i} \]  
while my mouth is opened.

III,180,c (L)  
\[ \text{iw pth fd.w wp=sn r n dhwty-nht} \]  
The four Ptah gods, they open the mouth of \( \text{dhwty-nht} \)

III,181,a (R)  
\[ \text{m dsd.t wp.t.n hr r n wsir im-s} \]  
in the tribunal, in which Horus has opened the mouth of Osiris.

III,181,b (R)  
\[ \text{qd=f} \]  
He says:

III,181,c (R)  
\[ \text{s2=f is pw} \]  
‘It is truly his son,'

III,181,d (X)  

III,182,a (R)  
\[ \text{iw'-f is pw} \]  
it is truly his heir.’

III,182,b-c (X)  

III,182-183,d-a (R)  
\[ \text{pth hr(y) bsk=f im.y-lyn wr} \]  
Ptah, the one who is under his moringa tree, the one who is front of the great one, the foremost of the shrine of Memphis,

III,183,b (K)  
\[ \text{di=sn n-i n'h mi r' mi rdi.t wsir [mw n] hr} \]  
they will give life like Re to me like Osiris gave water to Horus,

III,184,a (D)  
\[ \text{k3 htp.t} \]  
the bull of offering.

III,184,b (I)  
\[ \text{htp-i wnnt i[r].y iš.tt fd.w m} \]  
I am indeed content, the warden of the four meals when Re sits down for the eating of bread of the temple.

III,184,c (R)  
\[ \text{iš.tt hmt r p.t hr r'} \]  
Three meals are at the sky with Re,

III,185,a (R)  
\[ \text{iš.tt sn.w r ts hr gbb} \]  
two meals are at the land with Geb.

III,185,b (N)  
\[ \text{ink r'-itm.w} \]  
I am Re-Atoum.

III,185,c (R)  
\[ \text{hms sp sn.w r wnm t} \]  
Sit down, sit down in order to eat bread,

III,185,d (X)  

III,186,a (R)  
\[ \text{rdi mw n psD.ty} \]  
while water is given to the double Ennead.

III,186,b (R)  
\[ \text{'h' r-f sgby wdp.w n r' hr} \]  
Stand, abundance, butler of Re, upon my offering tables.

III,186-187,c-a (R)  
\[ \text{iy.n-i hr-k sgb} \]  
I have come even to you, abundance,

III,187,b (R)  
\[ \text{di=k n-i t iw=i hkr.ki} \]  
so that you give bread to me while I am hungry.

III,187,c (X)  

III,187-188,d-a (L)  
\[ \text{r=k di=f s.t [mw]=i mn.n-sn.y} \]  
Your mouth, may it place the place of my water, after the two of them were assigned.

III,188,b (R)  
\[ \text{ng.n=k hr n r'} \]  
You have protected the face of Re,

III,188,c (R)  
\[ \text{shp.n=k hr n psD.ty} \]  
you have satisfied the face of the double Ennead.

III,189,a (L)  
\[ \text{di.t(w)=tn n-i ntr.w m t m hnk.t} \]  
May you be given to me, gods, with bread and beer,

III,189,b (R)  
\[ \text{iw r' wy=i r's} \]  
while my two arms are at it.

Spell 388 follows

Amino-acid code
-MRRRLKKMRN---KRLRRR-R-RKDIRRNR-RRRR-LRRLR
Not eating excrement, and not drinking urine.

Lord of the nine meals in front of the great Ennead.

Three meals are in Busiris, in Heliopolis and in the house of the ibises, in the field of rushes.

The food of Re is my food, my hunger is the hunger of Re, I live with that which he lives on.

Ptah will wash him, and he will give bread to those who are with Hedou.

My bread is given to me in front of Ptah, while my mouth is opened.

The four Ptah gods, they open my mouth.

Ptah, the one who is under his moringa tree, the one who is front of the great one, the foremost of the shrine of Memphis.

Ptah, the one who is front of the great one, the foremost of the shrine of Memphis, they will give life to me, like your life, like Isis gave the water of Horus,

I am content, I am indeed the warden of the four meals in the temple,

At the sky with Re,

I am Atoum.

I sit down, as I eat bread, then Re will sit down at the food and bread,

Stand, abundance, butler of Re, upon my offering tables.

I have come even to you, abundance, so that you give bread to me while I am hungry.

Me, may he place the place of your water, assigning the two of them.
You protect the face of Re,
you satisfy the face of the double Ennead.
May you give the gods with bread and with beer to me,
while my two arms are it.

Amino-acid code
-RRRRIRNRRN---LRRKRR-R-RLRHLRLRLKRRAIKLRK

Appendix 3.45.6. B3C

Bread is given to this ss.t-hd-htp in front of Ptah,
while the mouth of this ss.t-hd-htp is opened.
The four Ptah gods, they open the mouth of this ss.t-hd-htp
in the tribunal, in which Horus has opened the mouth of Osiris.

He says, he says:
‘It is truly his son,’
it is truly his heir.’

Pth, the one who is under his moringa tree,
the one who is front of the great one, the foremost of the shrine of Memphis,
they will give life to this ss.t-hd-htp, like Isis gave water to Horus,
III,184,a (C)  $k3\ htp\ wt$
III,184,b (G)  $htp\ s3.\ t-hd-htp\ tn\ wmn\ tt\ ir.\ y$
                $i\sh.\ tl\ d\ m\ h\w.\ t-ntr$
the bull of offerings.
III,184,c (R)  $i\sh.\ tl\ hm\ t\ r\ t\ h\r\ r^c$
This $s3.\ t-hd-htp$ is indeed content, the warden
III,185,a (R)  $i\sh.\ tl\ sn.\ w\ r\ ti\ h\r\ g\b$ of the five meals in the temple.
III,185,b (K)  $s3.\ t-hd-htp\ tn\ r^c-im.\ w$
This $s3.\ t-hd-htp$ is Re-Atoum.
III,185,c (R)  $hm\ s\ sp\ sn.\ w\ r\ wmn\ t$
III,185,d (R)  $hm\ r^c\ r\ wmn\ t$
III,186,a (R)  $rdi\ mw\ n\ psd.\ ty$
III,186,b (N)  $\rr^c.\ [r-f\ s]gb\ wp\ .w\ n\ r^c\ h\r$
III,186-187,c-a (L)  $iy[.n]\ s3.\ t-hd-htp\ tn\ h\r^c.\ sgb$
III,187,b (N)  $di-k\ t\ n\ s3.\ t-hd-htp\ tn\ iw-s$
III,187,c (X)  -
III,187-188,d-a (N)  $r-k\ di-f\ sp.\ ty-k\ m\n\ sn$
III,188,b (R)  $ng.\ n-k\ h\r\ n\ r^c$
III,188,c (R)  $sh\h\p.\ n-k\ h\r\ n\ psd.\ ty$
III,189,a (I)  $di-t\n\ ntr.\ w\ n\ s3.\ t-hd-htp\ tn$
Appendix 3.45.7.  M22C
III,189,b (N)  $iw\ r^c.\ wy\ s3.\ t-hd-htp\ tn\ r-s$
May you give the gods to this $s3.\ t-hd-htp,$
while the two arms of this $s3.\ t-hd-htp$ are at it.

Amino-acid code
-RNKKHLINRN---NNIRNR-R-RICGRKRRRLNL-NRRIN

Not eating excrement,
and not drinking urine in the necropolis.
I am the smoked grain, the lord of great
offerings,
and the nine meals in front of the great Ennead.
Three meals are in Busiris and Heliopolis, three
meals are in the house of the black ibises, in
front of the field of rushes.
The food of Re is my food,
my hunger is the hunger of Re,
I live with that which he lives on.
Ptah will wash him,
and he will give bread to those who are with
Hedou.
Bread is given to me in front of Ptah,
III,180, b  (R)  [w]p r=i  while my mouth is opened.
III,180, c  (H)  i pth f.d.w wp sn r=i  Oh, the four Ptah gods, they will open my mouth
III,181, a  (L)  m dsds.t w[p.t.n ḥr n it]-f  in the tribunal, in which Horus has opened the
[wṣīr im]-s  mouth of his father, Osiris.
III,181, b  (N)  ḏḏ-f ḏḏ-f  He says, he says:
III,181, c  (R)  s[ṣ-f] is pw  ‘It is truly his son,
III,181, d  (X)  -
III,182, a  (R)  [iwas]-f is pw  it is truly his heir.’
III,182, b-c  (R)  [ḥr is pw] ink is pw
III,182-183, d-a  (R)  pth ḫr(y) bsk-f im-y-hmt wr hmt(y)-ṯmn.t  Ptah, the one who is under his moringa tree,
the one who is front of the great one, the
foremost of the shrine of Memphis,
III,183, b  (H)  [di-sn ʿnh] mi di.t ss.t [mw n ḥr]  they will give life, like Isis gave water to Horus,
III,184, a  (C)  [ks] ḫtp.wt  the bull of offerings.
III,184, b  (R)  ink [wnn ir.y iṣ.ṭt di.w m ḥw.t-nṯr]  I am indeed the warden of the five meals in the
III,184, c  (I)  iṣ.ṭt hmt [r p.t] ḥr r’ <iṣ.ṭt> sn.w <r> [ṭs] <ḥr> gbb  Tree meals are at the sky with Re, two meals
are at the land with Geb.
III,185, a  (X)  -
III,185, b  (R)  ink ṭmn.w  I am Atoum.
III,185, c  (R)  ḫms sp sn.w ṭ wnmt t  Sit down, sit down in order to eat bread,
III,185, d  (R)  ḫms r’ ṭ wnmt [r]  while Re sits down in order to eat bread,
III,186, a  (R)  [rdi mw n psd.ty]  while water is given to the double Ennead.
III,186, b  (R)  [ḥr r’y ṣgb] wdp.w ṭ ṭ n ḥr  Stand, abundance, butler of Re, upon my
[wdḥw.w]-i  offering tables.
III,186-187, c-a  (I)  [ly.n= ṭ] r’k ṣgb wdp.w n ṭ r’  I have come even to you, abundance, the butler
of Re,
III,187, b  (L)  ḫk t ṭw=i ḫkʾy.ki  so that you give bread while I am hungry,
III,187, c  (M)  ḫnk.t ṭw=i ḫb.ki  and beer while I am thirsty.
III,187-188, d-a  (N)  [r’k di-f sp.ty=k m]tn sn  Your mouth, may it place your two lips,
assigning them.
III,188, b  (R)  nd.n=k ḥr n ṭ r’  You have protected the face of Re,
III,188, c  (R)  šḥp [.n=k ḥr n psd.ty]  you have satisfied the face of the double
Ennead.
III,189, a  (R)  [di-tn n= ṭ] nṯr.w ṭ ṭ m ḫnk.t  May you give the gods with bread and with beer
to me,
III,189, b  (R)  iṣ. ṭ ṭw y=i ṭ r’ ṭ s  while my two arms are at it.

Spell 361 follows

Amino-acid code
-RNLLGRHRRH-DRHLNR-RRRHCRI-RRRRRLMNRRRR

Appendix 3.45.8.  B2L
III,175, a  (X)  -
III,175, b  (R)  tm wnmt ḫs  Not eating excrement,
III,175,c  (N)  \( tm\swr\ ws\.t\ m\ hr\.t\-nt\r \)  and not drinking urine in the necropolis.

III,176,a  (I)  \( ink\ wr\ np\ hty\ nb\ \sbt\ wr\.t \)  I am the great one, the smoked grain, the lord of great offerings,

III,176,b  (R)  \( nb\ is\.tt\ psd\ m\-\lt\nt\ psd\.t\ wr\.t \)  lord of the nine meals in front of the great Ennead.

III,177,a  (E)  \( is\.tt\ fld\.w\ <m>\ sbdw\ is\.tt\ fdl\.w \)  Four meals are in Abydos, four meals are in Heliopolis, four meals are in the house of the black ibises, in front of the field of rushes.

III,178,a  (I)  \( sbw\ sbw\ n\ r\c \)  Food is the food of Re,

III,178,b  (G)  \( Hqr\ ra\ pw\ Hqr\ c \)  hunger is the hunger of Re,

III,178,c  (R)  \( \m\ anx\.i=\ m\ anx\.t=\ \im\ s\t \)  I live with that which he lives on.

III,179,a  (R)  \( ia\ sw\ ptH\ )  Ptah will wash him,

III,179,b  (N)  \( rd\im=i\ t\ n\ im\.yw\ hdw\ )  and he will give bread to those who are with Hedou.

III,179,c-e  (X)  -

III,180,a  (D)  \( iw\ rdi\ n-i\ t\ m\-bs\.h\ pth\ )  Bread is given to me in front of Ptah,

III,180,b  (K)  \( wp\ r\ )  while the mouth is opened.

III,180,c  (G)  \( iw\ pth\ fdl\.w\ wp\.n\ r\-i \)  The four Ptah gods, my mouth was opened in the tribunal, in which Horus has opened the mouth of Osiris.

III,181,a  (R)  \( m\ d\s\z\.t\ [wp\.t]\\.n\ hr\ r\ n\ wsmr\ \im\=s \)  ‘It is truly his son,

III,181,b  (N)  \( dd\=f\ dd\=f \)  He says, he says:

III,181,c  (R)  \( ss\=f\ is\ pw \)  it is truly his heir.’

III,181,d  (X)  -

III,182,a  (R)  \( iw\=f\ is\ pw \)  Bread is given to me in front of Ptah,

III,182,b-c  (X)  -

III,182-183,d-a  (R)  \( pth\ hr\.y\ bsk\=f\ im\.y\-\lt\nt\ wr\ \lmnt\.y\-tm\n t \)  Ptah, the one who is under his moringa tree, the one who is front of the great one, the foremost of the shrine of Memphis, they will give life to me, like Isis gave water to Horus,

III,183,b  (R)  \( d\im=sn\ n-i\ t\ \zm\ m\ r\ n\ hr \)  the bull of offerings.

III,184,a  (C)  \( k\ s\ htp\.w[t] \)  I am indeed content, the warden of the four meals in the divine domain.

III,184,b  (E)  \( htp=\im\ wnmnt\ ir\.y\ is\.tt\ fdl\.w\ m\ pr\ nmr\.y\ )  Three meals are at the sky with Re,

III,184,c  (R)  \( is\.tt\ [lt\ \lt\nt\ p\.t\ hr\ r\c \)  Two meals are at the land with Geb.

III,185,a  (R)  \( is\.tt\ sn\.w\ r\ ts\ hr\ gbb \)  I am Atoum.

III,185,b  (R)  \( ink\ im\.w \)  Sit down, sit down in order to eat bread,

III,185,c  (R)  \( \{nb\}\ hms\ sp\ sn\.w\ r\ wnm\ t \)  while Re sits down in order to eat bread more than Re eats bread,

III,185,d  (L)  \( hms\ r\c\ \ r\ wnm\ t\ t\ r\=w\ wnm\ t \)  while water is given to the double Ennead.

III,186,a  (R)  \( rdi\ mw\ n\ psd\.ty \)  I have come even to you, abundance,

III,186,b  (R)  \( \hr\ c\=f\ gbb\ wdp\.w\ n\ r\c\ hr\ w[dmw\.w]\=i \)  so that you give bread to me, bread to me, while I am hungry.

III,186,c-a  (R)  \( iy\.n=\i\ hr=\k\ gbb \)  Your mouth, may it place your two lips, assigning the two of them.
May you protect the face of Re, after you have satisfied the face of the double Ennead.

May you give the god with bread and with beer to me, while my two arms are at it.

Appendix 3.45.9.  P.Gard.2,a

I am the great one, the son of the smoked grain, the lord of the great offerings,

Three bread and beer are in Busiris, three bread and beer are in Heliopolis, three bread and beer are in the house of the black ibises, which is in front of the field of rushes.

The food of Re is my food,

I live with that which he lives on.

Ptah has washed him, and he has given bread to those who are with Hedou for me.

Bread is given to me in front of Ptah, while he opens my mouth.

The four Ptah gods, they will open my mouth in the tribunal, in which Horus has opened the mouth of Osiris.

He says, he says:

‘It is truly his son,’

‘It is truly his heir.

It is truly Horus, it is truly me.

Pth, the one who is under his moringa tree, the one who is front of the great one, the foremost of the shrine of Memphis, they will give the bread of my life there for me, like Isis gave water to Horus, the bull of offerings.

I am indeed the warden of the five meals in the temple.

Three meals are at the sky with Re,
Two meals are at the land with Geb. I am Re-Atoum. Sit down, sit down in order to eat of bread and beer, while Re sits down in order to eat of bread and beer, while water is given to the double Ennead. Stand, abundance, butler of Re, upon my offering table. So that you give bread and beer to me, while I am hungry. Your mouth, may it place your two lips, assigning them.

You have protected the face of Re, you have satisfied the face of the double Ennead. May you be given to me, gods, with bread and beer, while my two arms are at it.

Amino-acid code
---HRQHRRMM---DLERKRMRRRGRRRHRIKRE-NRRGR

Appendix 3.45.10. P.Gard.2,b

Receiving the offering. Not eating excrement, or drinking urine.

I am the great one, the son of grain, the lord of offerings, nine in front of the great Ennead.

Three bread and beer are there in Busiris, three bread and beer are there in Heliopolis, three bread and beer are there in the house of the black ibises, which is in front of the field of rushes.

My answer is as the answer of Re, my hunger is the hunger of Re, I live with that which he lives on.

while bread is given to me with their bread. while he gives bread to those who are with the double Hened.

Ptah, he will open his mouth, the one who is south of his wall, he will open his mouth.
III,175,a-c (M) \( pth.w \, wp=sn \, r \, n \, qtr. \, t \, im \, qtr. \, t \, im \, m \, sm \, d.t=f \) Ptaḥ-gods, they will open the mouth of the
hand there. The hand there is as the one who
helps his body.

III,180,a-b (X) -

III,180,c (Q) \( pth \, hr.(y) \, bsk=f \, im.y-\lnt \, wr \lnt(y)-\t\mn. \, t \, wp=sn \, r=i \) Ptaḥ, the one who is under his moringa tree,
the one who is front of the great one, the
foremost of the shrine of Memphis, they will
open my mouth

III,181,a (R) \( m \, d^zds.t \, wp.t.n \, hr \, r \, n \, wsir \, im=s \) in the tribunal, in which Horus has opened the
mouth of Osiris.

III,181,b (R) \( gd=f \) He says:

III,181,c (K) \( s2=f \, is \, pw \, hr \) ‘Horus is truly his son,’

III,181,d (K) \( gd=f \) he says:

III,182,a (N) \( iw^s=f \, is \, pw \, hr \) ‘Horus is truly his heir.

III,182-183,b-a (X) -

III,183,b (E) \( \sssp=t \, n-i \, t \, 'nh-i \, im \, mi \, rdi.t \, wsir \, mw \, n \, hr \) ‘You will receive the bread of my life there for
me, like Osiris gave water to Horus.’

III,184-189,a-b (X) -

Spell 587 follows

\textbf{Amino-acid code}
\begin{verbatim}
MRMGICGNKMMM--QRRKKN--E-----------------
\end{verbatim}

\textbf{Appendix 3.45.11. B1Bo}

III,175,a-c (X) -

III,176,a (E) \( wr \, pw \, \dhwyty-nht \, pn \, npr \, hty \, nb \, s^b.t \, wr.t \) This \( \dhwyty-nht \) is the great one, the smoked
grain, the lord of the great offerings,
lord of the nine meals in front of the great
Ennead.

III,176,b (R) \( nb \, i^s.t \, psd \, m-\lnt \, psd.t \, wr.t \) The seven meals are in Busiris and in Heliopolis,
the lord is in the house of the black ibises, in
front of the field of rushes.

III,177,a (D) \( i^s.t \, sfh.w \, m \, d^w \, m \, iwnw \, nb \, m \, hw.t \, gm.wt \, m-\lnt \, sh.t \, isr.w \) The food of Re is food,

III,178,a (E) \( sbw \, pw \, sbw \, r^c \) Ptaḥ will wash him,

III,178,b (X) -

III,178,c (K) \( 'nh^s=f \, pw \, 'nh \) life is his life.

III,179,a (R) \( i^c \, sw \, pth \) and he will give bread to those who are with the
ones that are rejoiced.

III,179,b (L) \( di=f \, t \, n \, im.yw \, hn.yw \) Bread is given to this \( \dhwyty-nht \) in front of
Ptah,

III,180,a (N) \( iw \, rdi \, t \, n \, \dhwyty-nht \, pn \, m-b^z\h \, pth \) while the mouth of this \( \dhwyty-nht \) is opened.

III,180,b (N) \( wp \, r \, n \, \dhwyty-nht \, pn \) The four Ptaḥ gods, they open his mouth

III,180,c (C) \( iw \, pth \, fd.w \, wp=sn \, r=f \) in the tribunal, in which Horus has opened the
mouth of Osiris.

III,181,a (R) \( m \, d^zds.t \, wp.t.n \, hr \, r \, n \, wsir \, im=s \) He says:

III,181,b (R) \( gd=f \) ‘It is truly his son,’

III,181,c (R) \( s2=f \, is \, pw \)
III,181,d (X) -

III,182,a (N) ivṣ-f is pw ḫr

III,182,b-c (X) -

III,182-183,d-a (K) pḥw pwḏḥwy-nḥt ḫr(.y) bsk-f ḫḥwy-nḥt is Ptah, the one who is under his moringa tree, ḫḥwy-nḥt is the one who is in front of the great one, the foremost of the shrine of Memphis,

III,183,b (Q) di=sn ňḥ n ḫḥwy-nḥt pn m ṭppi t s.t n ḫr they will give life to this ḫḥwy-nḥt, like Isis gave to Horus,

III,184,a (C) ks ḫḥp.wt the bull of offerings.

III,184,b (Q) ḫḥwy-nḥt pn wnnt ir.y iṣ.t This ḫḥwy-nḥt is indeed the warden of the nine meals in the temple.

III,184,c (G) h.t{t} ḫnt r p.t ḫr rē Three offerings are at the sky with Re,

III,185,a (R) iṣ.t t sn.w r ṭs ḫr gbb two meals are at the land with Geb.

III,185,b (L) rē-im.t.w pwḏḥwy-nḥt pn ḫḥwy-nḥt is Atoum.

III,185,c (R) ḫms sp sn.w r ḫḥwy-nḥt pn m t ḫḥwy-nḥt is the one who is in front of the great one, the foremost of the shrine of Memphis,

III,185,d (H) ḫms ṭp ṭ pn m ṭ p ṭ ḫḥwy-nḥt while the Ennead sits down in order to eat bread,

III,186,a (L) ṭppi ṭ s.n ṭ ḫḥwy-nḥt while water is given to the Enneads.

III,186,b (L) ḫw.t-nṯr Stand, abundance.

III,186-187,c-a (X) -

III,187,b (N) di=k t n ḫḥwy-nḥt pn iw=f ḫkr(.w) so that you give bread to this ḫḥwy-nḥt, while he is hungry.

III,187,c (X) -

III,187-188,d-a (R) r=f ḫḥwy-nḥt pn m ṭ s.n.y Your mouth, may it place your two lips, assigning the two of them.

III,188,b (R) nd.n-k ḫr n rē You have protected the face of Re,

III,188,c (R) sḥtp.n-k ḫr n ṭp.t You have satisfied the face of the double Ennead.

III,189,a (E) di.t(w)=ṭpn n ḫḥwy-nḥt pn nṯr.w May you be given to this ḫḥwy-nḥt, gods, with bread and beer,

III,189,b (L) ṭw ḫḥwy-nḥt pn r-s while the arms of this ḫḥwy-nḥt are at it.

Spell 569 (B1Bo,a) follows

Amino-acid code

---ERDE-KRL---NNCRRR-N-KQCQGRLHLL-N-RRREL
Appendix 3.46. Spell 225

Appendix 3.46.1. S2C,b

III,212,a (M) $\dd-mdw \ smsf^-\hrw \ s \ r \ hft(.y)\ sf$ Recitation: Causing a man to be justified against his enemy.

III,214,a (R) $h3 \ msht$ Ho, $msht$.

III,214,b (M) $wn-k \ p.t \ ts$ May you open the sky and the land,

III,215,c (M) $wn \ n-k \ k33. \ wt \ gbb \ tp(.y)\ -\lw.t \ pr\{.wy\}$ while the door bolts of Geb and the shutters of the two celestial windows are opened for you.

III,217,c (X) -

III,216,a (R) $in \ s33 \ tw \ sfh \ tw$ Does one guard you and release you?

III,216,b (R) $in \ mr \ \simf \ im-i \ stt \ \simf \ im[k \ r \ ts]$ Does one bind his arm with me and thrust his hand in you at the land?

III,215,f-g (X) -

III,219,e (X) -

III,220,a (R) $r \ bw \ mrr.w \ ib-k \ im$ to the place where your heart loves.

III,220,b (R) $h3 \ msht$ Ho $msht$,

III,220,c (M) $slm\ast-k \ m \ ib$ may you have power in the $ib$-heart,

III,222,a (R) $slm\ast-k \ m \ h\_tyn-k$ may you have power in your $h\_tyn$-heart,

III,222,b (X) -

III,222,c (R) $slm\ast-k \ m \ \simf-k$ may you have power in your arm,

III,222,d (R) $slm\ast-k \ m \ rd.wy-k$ may you have power in your two feet,

III,224,a-b (X) -

III,224,c (M) $slm\ast-k \ m \ pr.wt-\hrw-k \ n-k \ im.yt$ may you have power over your invocation offerings, which belong to you,

III,224,d (X) -

III,226,a (R) $slm\ast-k \ m \ mw$ may you have power over water,

III,226,b (M) $slm \ tw\_w$ may the winds have power,

III,226,c (X) -

III,226,d (M) $[sh]m[k] \ m \ n.w[t]$ may you have power over the $n.w$-waters,

III,228,a (R) $slm\ast-k \ m \ wdb.w$ may you have power over the riverbanks,

III,228-230,b-b (X) -

III,230,c (R) $slm\ast-k \ m \ ir\_r.w \ [r]k \ m \ hr.t-n\_t$ may you have power over those who act against you in the necropolis,

III,231,d (X) -

III,232,a (R) $slm\ast-k \ m \ wd \ ir.t \ r[k] \ m \ hr.t-n\_t$ may you have power over the one who commanded that which was done against you in the necropolis.

III,232,b (R) $iw \ ms \ \simf \ mi \ \dd-k \ msht$ Indeed, it is like you say, $msht$.
May you live even from the bread of Geb.

This abomination of yours,

you do not eat it.

May you live from bread of red emmer wheat,

may you swallow with beer of white emmer wheat at the pure place.

May you sit under the branches of the trees of myrrh,

even while she travels to Heliopolis, under the writing of the word of the god, the book of Thoth.

Ho, msḥt,

may you have power in your ib-heart,

may you have power in your ḫȝ.ḥ(y)-heart,

may you have power in your two arms,

may you have power over the invocation offerings, which belong to you,

may you have power over water,

may you have power over the winds,

may you have power over the river,

may you have power over n.t-waters,

may you have power over the riverbanks,

may you have power over your male and female enemies.

Raise yourself upon your right side,

place yourself,

sitting and standing,

may you throw off your dust,

your tongue is against it as a wise one.

Spell 226 follows
Amino-acid code

Appendix 3.46.2.  T1L

III,212,b-d  (K)  shm m mw pr.t m hrw m grh in  Having power in water, going forth in the day
sh r bw nb mrr.w ib-f im  and in the night by the spirit to every place
where his heart loves.

III,214,a  (N)  hs imsw pn  Ho, this imsw.

III,214,b  (R)  wn n-k p.t wn n-k t3  The sky is opened for you, the land is opened
for you,

III,215,d-e  (X)  -  the door bolts of Geb are opened for you, the
III,214,c  (N)  wn n-k k33.wt gbb wn n-k  shutters of the two celestial windows are
tp(.y)-hw.t ptr.wy  opened for you.

III,217,c  (X)  -  does one guard you and release you?

III,216,a  (R)  in s33 tw sfh tw  Does one bind his arm with you and thrust his
III,216,b  (N)  in mr *f im=k stt *f im=k r t3  arm in you at the land?

III,215,f-g  (X)  -  does one guard you and release you?

III,218,a  (M)  hs imsw pn  Ho, this imsw.

III,218,b  (R)  wn n-k r n ln.t  The mouth of the pelican is opened for you,
III,218,c  (R)  sn [n]-k r [n] ln.t  the mouth of the pelican is opened for you,
III,218,d  (M)  rd[i].n ln.t pr=k m hrw m grh  after the pelican caused that you go forth in the
day and in the night,

III,219,e  (X)  -  does one guard you and release you?

III,220,a  (N)  r bw nb mrr.w ib=k im  to every place where your heart loves.
III,220,b  (N)  hs imsw pn  Ho, this imsw,
III,220,c  (R)  shm=k m ib[k]  may you have power in your ib-heart,
III,222,a  (R)  shm=k m hs.ty=k  may you have power in your hs.ty-heart,
III,222,b  (X)  -  does one guard you and release you?
III,222,c  (N)  shm=k m c.wy=k  may you have power in your two arms,
III,222,d  (R)  shm=k m rd.wy=k  may you have power in your two feet,
III,224,a-d  (X)  -  does one guard you and release you?
III,226,a  (R)  shm=k m mw  may you have power over water,
III,226,b  (R)  shm=k m tz.w  may you have power over wind,
III,226,c  (X)  -  does one guard you and release you?
III,226,d  (R)  shm=k m mw.wt  may you have power over the nw.yt-waters,
III,228,a  (R)  shm=k m wgb.w  may you have power over the riverbanks,
III,228,b  (R)  shm=k m itr.w  may you have power over the river,
III,228,c  (M)  shm=k m pr.wt-hrw n-k im.y(t)  may you have power over the invocation
offerings, which belong to you,
III,230,a  (M)  shm=k m hft.yw <sk> hft.ywt=k  may you have power over your male enemies
and your female enemies,
III,230,b  (X)  -  does one guard you and release you?
III,230,c  (R)  shm=k m irr.w r-k m hr.t-ntr  may you have power over those who act against
you in the necropolis,

may you have power over those who commanded that which was done against you upon the land.

Indeed, it is like you say.

May this imsw live even from the bread of Geb.

This abomination of his,

he does not eat it.

May this imsw eat from the bread of red emmer wheat,

may this imsw swallow with beer of red emmer wheat of the pure place.

May you sit under the branches of the trees of myrrh,

near,

may you sit under the branches of the trees of myrrh, near Hathor,

even while she travels to Heliopolis, under the writing of the word of the god, the book of Thot.

Ho, this imsw,

may you have power in your ib-heart,

may you have power in your hsz.ty-heart,

may you have power in your two arms,

may you have power in your two feet,

may you have power over water,

may you have power over wind,

may you have power over the riverbanks,

may you have power over the river, may you have power over the invocation offering which belongs to you,

may you have power over your male enemies and your female enemies,

may you have power over those who act against you in the necropolis,

may you have power over those who commanded that which was done against you
upon the land in the necropolis.

Ho, this imsw,
raise yourself upon your left,
place yourself upon your right,
raise yourself upon your right,
place yourself,
sitting and standing,
may you throw off your dust from yourself,
your tongue is against it with sharp wisdom.

Spell 226 follows

Amino-acid code

Appendix 3.46.3. MC105

The Osiris, this šdl.
The sky is opened for you, the land is opened for you,
the door bolts of Geb are opened for you, the shutters of the two celestial windows are opened for you.
Does one guard you and release you?
Does one bind his arm with you and beget his arm with you at the land?
The Osiris, this šdl.
The pelican opens its mouth for you,
the pelican opens its mouth for you,
after the pelican caused that you go forth at the time,
to every place where your heart loves.
Osiris, this šdl,
may you have power in your ib-heart,
may you have power in your hs.ty-heart,
may you have power over your invocation
III,224-226,d-a (X) - offering, which belongs to you,
III,226,b (N) [slm-t m] 3w.w may you have power over the winds,
III,226,c (X) - may you have power over water, may you have power over the nw.yt-waters,
III,226,d (K) slm-t m [nw slm-t m nw.wr] may you have power over the riverbanks,
III,228,a (R) [s]hm-t m wdb[.w] may you have power over the river,
III,228,b (R) [slm-t m itr.w] may you have power over those who act against you,
III,231,c (K) iwm ms is [r-f mÌ qd-t wsir śdi tn] Indeed, it is like you say, the Osiris, this śdi.
III,234,a (N) [n nh-t m] t n gbb May you live from the bread of Geb.
III,234,b (N) [bw.t-s pw] This abomination of hers,
III,234,c (R) [n wnm.n-s st] she does not eat it.
III,234,d (X) -
III,236,a (K) [n nh wsir] śdi tn m t [n bd.t dšr.t] May the Osiris, this śdi, live from the bread of red emmer wheat,
III,236,b (N) [s̄m wsir śdi tn m ħnk.t n.t] may the Osiris, this śdi swallow with beer of red emmer wheat of the pure place.
III,238,a (N) [hms=t im hr sms.w ism.w] may you sit there, under the branches of the trees,
III,238,b (R) [m ssh.t ḫw.t-hr] near Hathor,
III,238,2* (X) -
III,240,a (R) [hnt.t inm.w-s(w)] foremost of ign.w-s(w),
III,240,b (N) [is sḏs-s r ɪvnnw ḫr sš.w n.(w) mdw nṯr mdš.t n.t ðḥwty] even while she travels to Heliopolis, under the writings of the word of the god, the book of Thoth.
III,242,a (N) wsir śdi tn The Osiris, this śdi,
III,242,2* (X) -
III,242,b (R) slm-t m ib-t may you have power in your ib-heart,
III,242,c (R) slm[t m ḫš.t(y)-t] may you have power in your ḫš.ty-heart,
III,242,d (R) slm-t m īwš.w may you have power in your two arms,
III,243,e (R) slm-t m rd.wyš=t may you have power in your two feet,
III,243,f (K) slm {hm} [t=T m] pr.t-hrwš=t may you have power over your invocation offerings,
III,243,g (R) slm-t m mw may you have power over water,
III,244,a (R) slm-t m 3w may you have power over wind,
III,244,b-c (X) -
III,244,d (K) slm[t=T m n.t] may you have power over n.t-water,
may you have power over the river,

may you have power over the riverbanks,

may you have power over those males who act against you, and over those females of yours that act against you in the necropolis, and over those who commanded that which was done against you upon the land, and vice-versa.

The Osiris, this šdi, the tongue of this šdi is as sharp wisdom.

The pelican opens its mouth for you, the pelican opens its mouth for you, after the pelican caused that you go forth at every time,

where you love your heart.

Osiris,

may you have power in the ib-heart and your ḫ3.ty-heart,

and in the two arms, and your two feet, may you have power over water, may you have power over the form of the n.t-waters,
III,228,b (R) $shm$-k m itr.\(w\) may you have power over the river,

III,228-230,c-b (X) -

III,203,c (M) $shm$-k m irr.\(w\) \(hr\).t-n\(fr\) may you have power over those who make the necropolis,

III,231,d (X) -

III,232,a (L) $shm$-k m \(wg\).\(w\) r-k m \(wg\).\(w\) r-k m \(wg\).\(w\) may you have power over those who commanded against you, over those who are commanded against you, and over those who command

III,232,b (L) \(wsir\) \(bwsw\) pn the Osiris, this \(bwsw\).

III,234,a (N) $\nu$n$h$-k m \(tn\) g\(bb\) May you live from the bread of Geb.

III,234,b (N) \(bw\).t-f \(pw\) This abomination of his,

III,234,c (K) \(wnm\)-f \(sw\) he will eat it.

III,234,d (X) -

III,236,a (L) $\nu$n$h$ \(wsir\) \(bwsw\) \(pn\) m \(tn\) \(bd\).\(t\) May the Osiris, this \(bwsw\), live from bread of emmer wheat,

III,236,b (N) \(s^{m}.\(w\) \(wsir\) \(bwsw\) \(pn\) m \(hnk\).\(t\) \(nt\) \(bd\).\(t\) \(d\)\(sr\).\(t\) \(bw\) \(w\)'\(b\) may the Osiris, this \(bwsw\) swallow with beer of red emmer wheat of the pure place.

III,238,a (N) \(hms\)-k im \(hr\) smz.\(w\) ism.\(w\) May you sit there, under the branches of the trees,

III,238,b (K) \(m\) ss$h$ \(hw\).t-\(\nuhr\) near Hathor,

III,238,2* (X) -

III,240,a (R) \(hnt\).\(t\) itm.\(w\)-s\(w\) foremost of \(itn\).\(w\)-s\(w\),

III,240,b (N) is sq\(z\)-s r iv\(nw\) \(hr\) ss.\(w\) n\(.(w)\) even while she travels to Heliopolis, under the writings of the word of the god, the book of Thot.

III,242,a (N) \(wsir\) \(bwsw\) pn The Osiris, this \(bwsw\),

III,242,2* (X) -

III,242,b (R) $shm$-k m \(ib\)-k may you have power in your \(ib\)-heart,

III,242,c (M) \(ib\)-k and in your heart,

III,242,d (M) \(m\) \(c\).\(wy\)-k and in your two arms,

III,243,e (K) \(m\) \(rd\).\(wy\)-k and in your two feet,

III,243,f (L) $shm$-k m \(ib\) may you have power in the \(ib\)-heart,

III,243,g (M) \(m\) \(mw\) and over water,

III,244,a (K) \(m\) with

III,244,b-c (X) -

III,244,d (L) $shm$-k m \(nt\).\(w\) your power over \(nt\)-waters,

III,245,e (K) \(m\) \(itr\).\(w\) and over the river,

III,245,f-j (X) -

III,246,a (M) $shm$-k m \(wg\).\(t\) may you have power over the decree.

III,247-250,e-b (X) -

Spell 836 follows

Amino-acid code
----------NNL-MKK--MM----R--L-R----M-LLNNK-LNNK-RNN-RMMKL--LK---M----------
Appendix 3.46.5.  

B4C

III,212,e  (L)  \(r \ n \ wn \ ws.t \ n \ [s \ m \ hr.t-ntr]\)  A spell of opening a road for a man in the necropolis.

III,214,a  (X) -

III,214,b  (N)  \(wn \ n=t \ p.t \ t3\)  The sky and the land are opened for you,

III,215,d-e  (M)  \(ss.t-hdq-htp \ tf \ [\ldots] \ sn \ rdi \ n=t \ tp(y)-hw.t \ ptr\)  this \(ss.t-hdq-htp \ [\ldots] \) their \[\ldots\], the shutter of the celestial window is given to you,

III,214,c  (L)  \(sn \ n=t \ k33.wt \ gbb\)  the door bolts of Geb are opened for you,

III,217,c  (M)  \(hr-ntt \ [\ldots] \ n=t \ nt \ nw.w\)  because ... to you at the times.

III,216,a  (R)  \(in \ ss3w \ in \ [sfh \ tm]\)  Does one guard you and release you?

III,216,b  (D)  \([\text{[in mr} \ \text{sf im stt} \ \text{sf]} \ \text{im=t r t3}\)  Does one bind his arm there and thrust his arm in you at the land?

III,215,f-g  (X) -

III,218,a  (X) -

III,218,b  (M)  \(r \ n \ hnt\)  The mouth of the pelican

III,218,c  (M)  \(sn(w) \ r \ n \ hnt\)  opens the mouth of the pelican,

III,218,d  (I)  \(rdi.n \ hnt \ pr \ wsir \ ss.t-hdq-htp \ [m \ m \ hrw]\)  after the pelican caused that the Osiris, this \(ss.t-hdq-htp\) goes forth in the day,

III,219,e  (X) -

III,220,a  (K)  \(mrr.w \ ib=s \ pr.t \ im\)  where her heart loves going forth.

III,223,e  (L)  \(rdi.n \ n=s \ wr \ [\ldots] \ s=m \ mrr.t=s\)  The great one has given to her \[\ldots\] her in that which she loves.

III,223,f  (L)  \(i \ mhn.t[y] \ n \ nnw\)  the ferryman of Noun says,

III,223,g  (M)  \(in \ nw \ n \ ss.t-hdq-htp \ [m]\)  who brought this to this \(ss.t-hdq-htp\),

III,222,b  (X) -

III,223,h  (K)  \[\ldots\] \(is \ hnw \ st\)  \[\ldots\] even provides it,

III,223,i  (K)  \(n \ sp.wt=s \ sp.t=s \ hmn[\ldots]\)  before she was left behind, she will leave \[\ldots\]

III,224,a-b  (X) -

III,223,j  (K)  \[\ldots\] \(prr=t \ hr \ dnh.w \ s=sn\)  \[\ldots\] you go forth upon their wings,

III,224,d  (X) -

III,223,k  (M)  \(h33 \ r \ t3 \ h33=t \ hr \ [k3b.w=sn]\)  who descends to the land, you descend upon their coils.

III,226-232,b-a  (X) -

III,232,b  (I)  \(iw \ ms \ gd.n=k \ sh \ pf \ ntt\)  Indeed, you have said (to) this spirit, because:

III,234,a  (K)  \(n \ wnm=k \ t \ n \ gbb\)  you did not eat the bread of Geb.

III,234,b  (R)  \(bw.t=t \ pw\)  This abomination of yours,

III,234,c  (N)  \[n \ wnm=t \ st\]  you will not eat it.

III,234,d  (X) -

III,236,a  (R)  \[\text{[nh=k m t n bd.t]} \ dshr.t\]  May you live from bread of red emmer wheat,

III,236,b  (K)  \(swr=k \ m \ hnk.t \ n.t \ bd.t \ dshr.t \ m\ bw \ nb\)  may you drink from beer of red emmer wheat in every place.

III,238,a  (K)  \(hms=t \ im \ hfr \ s[mz.w] \ hfr \ ism.w\)  May you sit there, under the branches, under the trees, under the sycamores

III,238,b  (L)  \(hwr.t-hfr\)  of Hathor,

III,238,2*  (X) -

1035
foremost of $\text{itn}.w-s(w)$,
even while she travels to Heliopolis, under the
four writings of the words of the god, the books
of Thoth.

May you have power in your hearts,

raise yourself upon your left,

place yourself upon your right.

The door bolts of Geb and the shutters of the
two celestial windows are opened for you.

Does one guard you and release you?

Does one bind his arm there and thrust his arm
in you at the land?

The mouth of the pelican is opened for you,

the pelican will cause that you go forth in the
day,

to the place where you love.

Ho, this someone,

may you have power in your $h3.ty$-heart and
your $ib$-heart,

may you have power in the two arms,
III,222-224,d-b (X)  
III,224,c (L)  
III,224,d (X)  
III,226,a (N)  
III,226,b-c (X)  
III,226,d (N)  
III,228,a (X)  
III,228,b (R)  
III,228-230,c-c (X)  
III,231,d (X)  
III,232,a (I)  
III,232,b (H)  
III,234,a (D)  
III,234,b (R)  
III,234,c (L)  
III,234,d (X)  
III,236,a (I)  
III,236,b (L)  
III,238,a (R)  
III,238,b (R)  
III,238,2* (X)  
III,240,a (R)  
III,240,b (R)  
III,242-246,a-c (X)  
III,246,d (R)  
III,248,c (R)  
III,248,d (R)  
III,248,e (R)  
III,248,f (X)  
III,250,a (R)  
III,250,b (X)  

Spell 414 follows

Amino-acid code
RKD-R-RD—RRH-DII—L—L-N—N-R-----IHDRL-ILRR-RR------------------------R—RRR-R-
Appendix 3.46.7.  

B4Bo

III,212 (X) -  
III,214,a (D)  $i$ dhwyty-nht  tn  
III,214,b (K)  wn n dhwyty-nht  tn p.t  ts  

Oh, this dhwyty-nht.

III,215,d-e (X) -  
III,214,c (I)  wn n dhwyty-nht  tn  ks3,wt  gbb  

The sky and the land are opened for this dhwyty-nht,  

III,217,c (X) -  
III,216,a (R)  in ss3  tw  sf1  tw  
III,216,b (K)  in mr  $r$-f  im  stt  $r$-f  im  

the door bolts of Geb and the shutters of the two celestial windows are opened for this dhwyty-nht.

III,215,f-g (X) -  
III,218,a (X) -  
III,218,b (K)  wn n dhwyty-nht  tn  n  hnt.  

The mouth of the pelican is opened for this dhwyty-nht,  

III,218,c (K)  sn n dhwyty-nht  tn  n  hnt.  

the mouth of the pelican is opened for this dhwyty-nht,  

III,218,d (G)  rdi  hnt.  pr  dhwyty-nht  tn  m  hrw  

the pelican will cause that this dhwyty-nht goes forth in the day,  

III,219,e (X) -  
III,220,a (L)  r  bw  mrr.w  dhwyty-nht  tn  im  
III,220,b (N)  hs3  dhwyty-nht  tn  
III,220,c (H)  shm-t  m  hs3,ty  ib-t  

Ho, this dhwyty-nht,  

may you have power in the $hs3$-ty-heart and your ib-heart,  

III,222,a-b (X) -  
III,222,c (D)  shm-t  m  $r$.wy  <$r$>  rd.wy-t  

may you have power in your two arms and your two feet,  

III,222-224,d-b (X) -  
III,224,c (I)  shm  pr.t-hrw  n  dhwyty-nht  tn  

may the invocation offering, which belongs to this dhwyty-nht, have power,  

III,224,d (X) -  
III,226,a (N)  shm-t  m  mw  $t$tw  
III,226,b-c (X) -  
III,226,d (I)  shm  dhwyty-nht  tn  m  n.t  wdb.w  

may you have power over water and wind,  

may this dhwyty-nht have power over n.t-water and the riverbanks,  

III,228,a (X) -  
III,228,b (M)  shm  dhwyty-nht  tn  m  itr.w  

may this dhwyty-nht have power over the river,  

III,228-230,c-c (X) -  
III,231,d (X) -  
III,232,a (H)  shm  m  ir.t  wdb  ir.t  r  dhwyty-nht  

may have power over that which was done and the one who commanded that which was done against this dhwyty-nht in the necropolis.  

III,232,b (N)  iw  ms  r-f  mi  gd  dhwyty-nht  tn  

Indeed, it is like this dhwyty-nht says.
III,234,a

\(\text{C} \)  
\(\text{3nh-t is } \text{dhwy}-\text{nht tn m t n gbb} \)

May you, this \(\text{dhwy}-\text{nht} \), live even from the bread of Geb.

III,234,b

\(\text{M} \)  
\(\text{bw.t } \text{dhwy}-\text{nht tn} \)

The abomination of this \(\text{dhwy}-\text{nht} \),

III,234,c

\(\text{I} \)  
\(\text{wnn.n } \text{dhwy}-\text{nht [tn] st} \)

this \(\text{dhwy}-\text{nht} \) has eaten it.

III,234,d

\(\text{X} \)  
\(\text{3nh-t m bd.t } \text{dhwy}-\text{nht tn dsr.t} \)

May you, this \(\text{dhwy}-\text{nht} \), live even from the bread of Geb.

III,236,a

\(\text{H} \)  
\(\text{anx=t m bd.t } \text{dhwy}-\text{nht tn dSr.t} \)

May you live from the red emmer wheat of this \(\text{dhwy}-\text{nht} \),

III,236,b

\(\text{I} \)  
\(\text{bw.t } \text{dhwy}-\text{nht tn} \)

The abomination of this \(\text{dhwy}-\text{nht} \),

III,238,a

\(\text{I} \)  
\(\text{wnm.n } \text{dhwy}-\text{nht [tn} \) 
\(\text{st [tn} \) 

this \(\text{dhwy}-\text{nht} \) has eaten it.

III,238,b

\(\text{X} \)  
\(\text{3nh-t m bd.t } \text{dhwy}-\text{nht tn dsr.t} \)

May you live from the red emmer wheat of this \(\text{dhwy}-\text{nht} \),

III,240,a

\(\text{R} \)  
\(\text{lmt.t im[w-s]w} \)

foremost of \(\text{iqm.w-s}w(w) \),

III,240,b

\(\text{R} \)  
\(\text{[is sdj+s r ivnwr} \) 
\(\text{hr ss n mdw} \) 
\(\text{ntr mdj.t n.t } \text{dhwy} \)

even while she travels to Heliopolis, under the writing of the word of the god, the book of Thot.

III,242-246,a-c

\(\text{X} \)  
\(\)  
\(\) 

Raise yourself upon your right side,

III,246,d

\(\text{R} \)  
\(\text{[ts tn hr gs-t] wnm} \)

Raise yourself upon your right side,

III,247,a-b

\(\text{X} \)  
\(\)  
\(\) 

Raise yourself upon your right side,

III,248,c

\(\text{R} \)  
\(\text{imi [tn] w} \)

place yourself,

III,248,d

\(\text{R} \)  
\(\text{hms. t } \text{h-r} \)

sitting and standing,

III,248,e

\(\text{K} \)  
\(\text{wh3 } \text{dhwy}-\text{nht } \) 
\(\text{[tn} \) 
\(\text{hm[y] } \) 
\(\text{dhwy-nht [tn]} \)

may this \(\text{dhwy}-\text{nht} \) throw off the dust of this \(\text{dhwy}-\text{nht} \),

III,248,f

\(\text{X} \)  
\(\)  
\(\) 

Raise yourself upon your right side,

III,250,a

\(\text{L} \)  
\(\text{ns } \text{dhwy}-\text{nht [tn r-s] m } \text{ssw. w} \)

the tongue of this \(\text{dhwy}-\text{nht} \) is against it with wisdom.

III,250,b

\(\text{X} \)  
\(\)  
\(\) 

A spell of justifying a man against his enemy in the necropolis.

III,212,a

\(\text{R} \)  
\(\text{r <n> ms̄-hrw s r hft.(y)-f m} \) 
\(\text{hr.t-ntr} \)

A spell of justifying a man against his enemy in the necropolis.

III,214,a

\(\text{C} \)  
\(\text{i [ink]} \)

Oh, it is me.

III,214,b

\(\text{C} \)  
\(\text{[wn-l] p.t ts} \)

I open the sky and the land,

III,215,d-e

\(\text{X} \)  
\(\)  
\(\) 

I open the sky and the land,

III,214,c

\(\text{H} \)  
\(\text{wn-i kṣṣ. wt gbb [tp.(y)-h[w.t} \) 
\(\text{ptr. wy]} \)

I open the door bolts of Geb and the shutters of the two celestial windows.

III,217,c

\(\text{X} \)  
\(\)  
\(\) 

I open the door bolts of Geb and the shutters of the two celestial windows.

III,216,a

\(\text{N} \)  
\(\text{in ssw. w-i s[fl]h.w-l} \)

Am I guarded and released?

III,216,b

\(\text{L} \)  
\(\text{in mr } \text{z-f im sit } \) 
\(\text{c im[i r ts} \) 
\(\text{ms̄-h]rw} \)

Does one bind his arm there and thrust the arm in me at the land, justified?
Appendix 3.46.9.  S2C,a

III,212, a  (I)  r n [smst-ḥrw s r ḫft.y-f]  A spell of causing a man to be justified against his enemy.

III,214, a  (C)  i ink  Oh, it is me.

III,214, b  (C)  wn [n-i] p.t [ts]  The sky and the land are opened for me,

III,215, d-e  (X)  -  the door bolts of Geb and the shutters of the two celestial windows are opened for me.

III,217, c  (X)  -

III,216, a  (M)  [n sıs3 wi sftt wi]  Does one guard me and release me?

III,216, b  (R)  in [mr ṯf im-i stt ṯf im-k r ts]  Does one bind his arm with me and thrust his arm in you at the land?

III,215, f-g  (X)  -

III,218, a  (X)  -

III,218, b  (D)  [wn n-i r n] ḫn.t  The mouth of the pelican is even opened for me.

III,218, c  (X)  -

III,218, d  (E)  rdi.n ḫn.t pr<śi> m ḫrw  after the pelican caused that I go forth in the day,

III,219, e  (X)  -

III,220, a  (I)  r [b]w [mr]y ib[śi] im  to the place where my heart loves.

III,220, b  (D)  ḫ3 ink  Ho, me,

III,220, c  (G)  [s]hm-i m ib-śl  may I have power in my ib-heart,

III,222, a  (N)  m ḫ3 tyś-l  sand in my ḫ3 ty-heart,

III,222, b  (X)  -

III,222, c  (I)  [s]hm-l m [ś.š]-i  may I have power in my two arms,

III,222, d  (L)  m [rd.š]-i  and in my two feet,

III,224, a-b  (X)  -

III,224, c  (N)  [s]hm[-śi] m [pr.wt-ḥrw] mnk  may I have power over the invocation offerings, which belong to me,

III,224, d  (X)  -

III,226, a  (D)  [s]hm [m mw]  who has power over water,

III,226, b  (K)  [s]hm m ḫl[w].w  who has power over the winds,

III,226, c  (X)  -

III,226, d  (D)  [s]hm m n.t  who has power over n.t-water,

III,228, a  (N)  [s]hm [m] ḫdb.w  who has power over the riverbanks,

III,228, b  (N)  [s]hm m [tr.w]  who has power over the river, who has power over the riverbanks,

III,228-230, c-c  (X)  -

III, 231, d  (X)  -

III,232, a  (G)  [s]hm[-śi] m ir.t ḫd irr.t r-śi m  may I have power over that which was done
and the one who commands that which is done against me in the necropolis.

III,232,b  (D)  iw ms r-f mi ḏd-i

Indeed, it is like I say.

III,234,a  (Q)  ‘nh-i is m t n gbb

May I live even from the bread of Geb.

III,234,b  (D)  bw.t-[i] pw

This abomination of mine.

III,234,c  (H)  n wmm-[i] [st]

I will not eat it.

III,234,d  (X)


III,236,a  (N)  ‘nh-ši m [t n bd.t dšr.t]

May I live from bread of red emmer wheat,

III,236,b  (D)  [sšm-i] m [t n bd.t ḥḏ.t r bw]

May I swallow with bread of white emmer wheat at the pure place.

III,238,a  (I)  [ḥms-i r-i] ḥr smš.w n(.w) nh.t

May I sit under the branches of the tree of myrrh,

III,238,b  (R)  m ssh.t ḥw.t-ḥr

near Hathor,

III,238,2*  (X)


III,240,a  (R)  ḫnt.t in-[s(w)]

foremost of ḫn.w-s(w),

III,240,b  (R)  ḳs ṣḏš-s r ḫnw ḥr [sš n mḏ ṭ n.t ṭt n.t] ḏḥwṭy

even while she travels to Heliopolis, under the writing of the word of the god, the book of Thot.

III,242-246,a-c  (X)


III,246,d  (D)  [ts] wš ḥr gs-[i] wnm

Raise me upon my right side,

III,246,2*  (X)


III,248,a-b  (X)


III,248,c  (N)  [imi wšl]

place me,

III,248,d  (K)  [ḥms.ki ‘ḫr.š.ki]

while I sit and stand,

III,248,e  (D)  ṭš ḫny-[i]

my dust will be thrown off,

III,248,f  (X)


III,250,a  (H)  [ns-i] r-s m ššš.w

my tongue is against it with wisdom.

III,250,b  (X)


Spell 169 follows

Amino-acid code
ICCG-MR--D-E-IDGN-IL--N-DK-DNN------GDQDH-NDIR-RR--------------D--NKD-H-

Appendix 3.46.10.  Pap.Berl

III,212,a  (H)  r n smšš-ḥrw s r hfr(y)s f m ḥr.t-[nfr]

A spell of causing a man to be justified against his enemy in the necropolis.

Oh, it is me.

III,214,a  (C)  i ḫnk

The two doors of the sky and the land are opened for me,

III,214,b  (L)  wn n-[i] ʿs.wy p.t tš

the door bolts of Geb and the shutters of the two celestial windows are opened.

III,215,d-e  (X)


III,214,c  (D)  wn ḳšš.wt gbb tp(y)-ḥw.t ptr[y]

Am I guarded and released?

III,216,a  (N)  in sšš.w-[i] ṣḥt.w-[i]

Does one bind his arm there and thrust his arm in me at the land?
III,218.a (X) -
III,218.b (D) \( wn \, n-i \, r \, n \, hnt \) The mouth of the pelican is even opened for me,
III,218,c (X) -
III,218,d (N) \( pr[i \, m \, hrw] \) so that I go forth in the day,
III,219.e (X) -
III,218,a (H) \( r \, bw \, mrr. <i \, > \, im \) to the place where I love.
III,219.b (D) \( hs \, ink \) Ho, me,
III,219,c (E) \( shm-i \, m \, ib \, <i \, > \, h3.ty-i \) may I have power in my \( ib \)-heart and my \( h3. ty \)-heart,
III,222,a-b (X) -
III,222,c (H) \( shm \, sdy \, m \, c. \, wy \, <i \, > \, rd. \, wy-i \) may \( sdy \) have power in my two arms and my two feet,
III,222-224,d-b (X) -
III,224,c (H) \( shm \, htw \, ss \, sdy \, m \, pr. \, wt-hrw \) may \( htw \), son of \( sdy \), have power over the invocation offerings, which belong to me,
III,224,d (X) -
III,226,a (K) \( shm-i \, m \, mw \, tsww \) may I have power over water and the winds,
III,226,b-c (X) -
III,226,d (H) \( shm-i \, m \, n. \, wt \, wdb \) may I have power over the n.t waters and the riverbanks,
III,228,a (X) -
III,228,b (K) \( shm-i \, m \, itr. \) may I have power over the river,
III,228-230,c-c (X) -
III,231,d (X) -
III,232,a (E) \( shm \, m \, ir. \, tw \, irr. \, r-i \, m \) which has power over that which was done and the one who commands that which is done against me in the necropolis.
III,232,b (D) \( iw \, ms \, r-f \, mi \, dd-i \) Indeed, it is like I say.
III,234,a (Q) \( \, nh-i \, is \, m \, t \, n \, gbb \) May I live even from the bread of Geb.
III,234,b (D) \( bw. \, t-i \, pw \) This abomination of mine,
III,234,c (D) \( n \, wnm \, st \) there is no eating of it.
III,234,d (X) -
III,236,a (G) \( \, nh-i \, bd. \, t \, dsr. \, t \) May I live (of) red emmer wheat,
III,236,b (D) \( s-m-i \, m \, t \, n \, bd. \, t \, hgt. \, t \, r \, bw \, wrb \) may I swallow with bread of white emmer wheat at the pure place.
III,238,a (D) \( hms-i \, r-i \, hr \, smz. \, w \, nh. \, t \, n \, t \) \( \, nt. \, yw \) May I sit under the branches of the tree of myrrh,
III,238,b (R) \( m \, ssdy. \, tw. \, t-hr \) near Hathor,
III,238,2* (X) -
III,240,a (R) \( hnt. \, t \, itn-s(w) \) foremost of \( itn. \, w-s(w) \),
III,240,b (D) \( is \, sqz-s \, r \, ivnw \, hr \, [s] \, mdw \) \( ntr \, md3. \, t \, n \, t \, dhwty \) even while she travels to Heliopolis, under the writing of the word of the god, the book of Thot.
III,242-246,a-c (X) -
III,246,d (D) \( [ts \, wi] \, hr \, gs-i \, wnm \) Raise me upon my right side,
III,248.a-b (X) -
III,248,c (N) imi wi place me,
III,248,d (L) ḫms.ki ḫrš=i while I sit, and while I stand,
III,248,e (L) ḫnšš=i ḫnty=i may I throw off my dust,
III,248,f (X) -
III,250,a (G) nsšš ršš m šššw my tongue is against it as a wise one.
III,250,b (X) -

Spell 169 follows

Amino-acid code

Appendix 3.46.11. Y1C

III,212,a (R) r n msš-hrw s r hft.(y)=f m A spell of justifying a man against his enemy in
hr.t-ngr the necropolis.
III,214,a (C) i ink Oh, it is me.
III,214,b (I) wn ššš, wy p.t tš The two doors of the sky and the land are
opened,
III,215,d-e (X) -
III,214,c (D) wn kšš.wt gbb tp.y-hw.t ptr.ty the door bolts of Geb and the shutters of the
two celestial windows are opened.
III,217,c (X) -
III,216,a (K) sššš w sšš.wšš=i One is guarded while I am released.
III,216,b (H) in mr ššš=f imšš stšš ššš=f im r tš Does one bind his arm with me and thrust his
arm there at the land?
III,215,f-g (X) -
III,218,a (X) -
III,218,b (D) wn nšš r n šššš The mouth of the pelican is even opened for
me,
III,218,c (X) -
III,218,d (N) pr.yššš m ēhrw so that I go forth in the day,
III,219,e (X) -
III,220,a (G) r bw mr.yššš im to the place where I will love.
III,220,b (D) Ššš ink Ho, me,
III,220,c (Q) sššm m šššš who has power in my ib-heart,
III,222,a (N) m Šššš šššš and in my Šššš šššš-heart,
III,222,b (X) -
III,222,c (G) sššm Šššš šššš who has power in my two arms,
III,222,d (I) m rd.wy and in the two feet,
III,224,a-b (X) -
III,224,c (N) sššmŠššš m pr.wt-ḥrw nnk may I have power over the invocation offerings,
which belong to me,
III,224,d (X) -
III,226,a (D) sššm m mw who has power over water,
III,226,b (L) sššm Šššš w who has power over wind,
III,226,c (X) -
who has power over \( n.t \)-water,

who has power over the riverbanks,

who has power over the river,

who has power over everything which was done in the necropolis.

Indeed, it is like, even like what is said.

May I live from the bread of Geb.

This abomination of mine, there is no eating of it.

May I live from bread of red emmer wheat,

which will be swallowed with bread of and with beer of white emmer wheat at the pure place.

May I sit under the branches of the tree of myrrh,

the neighbour of Hathor,

foremost of \( i gn.\)\( w-s(w) \), she travels to Heliopolis under the writing of the word of the god, the book of Thot.

Raise me upon the left side,

while I sit and stand,

my dust will be thrown off,

my tongue is wisdom.

Recitation: A spell of justifying a man against his enemy in the necropolis.

Ho, this \( h p y -\)\( n h.t . t y-s f y \).

The sky and the land are opened for you,

while I sit and stand,

my dust will be thrown off,

Does one guard you and release you?

Amino-acid code

Appendix 3.46.12. M2NY

Recitation: A spell of justifying a man against his enemy in the necropolis.

Ho, this \( h p y -\)\( n h.t . t y-s f y \).

The sky and the land are opened for you,

the door bolts of Geb and the shutters of the two celestial windows are opened for you.

Does one guard you and release you?
Does one bind his arm with you and thrust his arm in you at the land?

The mouth of the pelican is opened for you, after the pelican caused that you go forth in the day,

The mouth of the pelican is opened for you,

the mouth of the pelican is opened for you,

The mouth of the pelican is opened for you,

may you have power in your ib-heart,

and in your ḫ.s.ty-heart,

may you have power in your two arms and your two feet,

may you have power over the invocation offering, which belongs to you,

may you have power over water and the winds,

may you have power over the n.t-waters and the riverbanks,

may you have power over the river,

may you have power over the male who acted against you, and over the female who acted against you in the necropolis.

Indeed, it is like you say, this ḥpy-ꜥnh.ty=fy.

May you live from the bread of Geb.

This abomination of yours, you will not eat it.

May you live from bread of red emmer wheat, may you swallow with beer of white emmer wheat at the pure place.

May you sit under the branches of the trees of myrrh, near Hathor,
foremost of ḫt.t n t ḏḥwty

even while she travels to Heliopolis, under the
writing of the word of the god, the offering of
Thoth.

Raise yourself upon your right side,

The sky is opened for you, the land is opened
for you,

the door bolts of Geb and the shutters of the
two celestial windows are opened for you.

The mouth of the pelican is opened for you,

after the pelican caused that you go forth in the
day,

to the place where you love.

Ho, this nfr-ssb.

Ho, this nfr-ssb.

May you have power in your ḫty-heart,

and in your ḫty-heart,

may you have power over the invocation
offering, which belongs to you,

may you have power over your male and female
enemies,

Amino-acid code

GNN-R-RN--RRR-DHRD-D---R-C--G-R---K--ENRN-RGRR-RL------------------------R--RRR-R--

Appendix 3.46.13. M25C

Ho, this nfr-ssb.

The sky is opened for you, the land is opened
for you,

the door bolts of Geb and the shutters of the
two celestial windows are opened for you.

Does one guard you and release you?

Does one bind his arm with you and thrust his
arm in you at the land?

The mouth of the pelican is opened for you,

the mouth of the pelican is opened for you,

after the pelican caused that you go forth in the
day,

to the place where you love.

Ho, this nfr-ssb.

may you have power in your ḫb-heart,

and in your ḫb-ty-heart,
may you have power over those who act against you in the necropolis.

Amino-acid code

Appendix 3.46.14.

<table>
<thead>
<tr>
<th>Page</th>
<th>Column</th>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>III,213,a</td>
<td>(E)</td>
<td>rdi.t šssp s pr.t-hrw n=f m dwš.w m mšr.w</td>
<td>Causing that a man takes an invocation offering for himself in the morning and in the evening.</td>
</tr>
<tr>
<td>III,215,a</td>
<td>(Q)</td>
<td>hs wsir gwš pn</td>
<td>Ho, the Osiris, this gwš.</td>
</tr>
<tr>
<td>III,215, b</td>
<td>(N)</td>
<td>wn n-k p.t tš</td>
<td>The sky and the land are opened for you,</td>
</tr>
<tr>
<td>III,215,d-e</td>
<td>(X)</td>
<td>wn n-k kšš₃ wt gbb sn n-k tp(.y)-ḥw.t ptr.wy</td>
<td>the door bolts of Geb are opened for you, the shutters of the two celestial windows are opened for you.</td>
</tr>
<tr>
<td>III,217,c</td>
<td>(X)</td>
<td>-</td>
<td>Does one guard you and release you?</td>
</tr>
<tr>
<td>III,217,a</td>
<td>(R)</td>
<td>in sšš tw sfḥ tw</td>
<td>Does one bind his arm with you and thrust his arm in you at the land?</td>
</tr>
<tr>
<td>III,217,b</td>
<td>(N)</td>
<td>in mr r=f im=k stt r=f im=k r tš</td>
<td></td>
</tr>
<tr>
<td>III,221,a</td>
<td>(E)</td>
<td>r bw mrr.w ib-k pr.t im m grḥ hrw</td>
<td>to the place where your heart loves going forth, in the night and day.</td>
</tr>
<tr>
<td>III,221,b</td>
<td>(C)</td>
<td>hs wsir gwš pn</td>
<td>Ho, the Osiris, this gwš,</td>
</tr>
<tr>
<td>III,221,c</td>
<td>(R)</td>
<td>šhm-k m ib-k</td>
<td>may you have power in your ib-heart,</td>
</tr>
<tr>
<td>III,223,a</td>
<td>(K)</td>
<td>hs.ty=k</td>
<td>and your hs.ty-heart,</td>
</tr>
<tr>
<td>III,223,b</td>
<td>(M)</td>
<td>hs wsir gwš pn</td>
<td>Ho, the Osiris, this gwš,</td>
</tr>
<tr>
<td>III,223,c</td>
<td>(D)</td>
<td>šhm-k m ċ.wy &lt; k &gt; rd.wy=k</td>
<td>may you have power in your two arms and your two feet,</td>
</tr>
<tr>
<td>III,223,d</td>
<td>(X)</td>
<td>-</td>
<td>ho, the Osiris, this gwš,</td>
</tr>
<tr>
<td>III,225,a</td>
<td>(M)</td>
<td>hs wsir gwš pn</td>
<td>ho, the Osiris, this gwš,</td>
</tr>
<tr>
<td>III,225,b</td>
<td>(X)</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>III,225,c</td>
<td>(D)</td>
<td>šhm-k m pr.wt-hrw n-k im.yt</td>
<td>may you have power over the invocation offerings, which belong to you,</td>
</tr>
<tr>
<td>III,225,d</td>
<td>(M)</td>
<td>hs wsir gwš pn</td>
<td>ho, the Osiris, this gwš,</td>
</tr>
<tr>
<td>III,227,a</td>
<td>(N)</td>
<td>šhm-k m mw ḫw</td>
<td>may you have power over water and wind,</td>
</tr>
<tr>
<td>III,227,b</td>
<td>(X)</td>
<td>-</td>
<td></td>
</tr>
</tbody>
</table>
III,227,c (M) \( h_s \ wsir \ gw_3 \ pn \)  
ho, the Osiris, this \( gw_3 \),  
may you have power over \( n.t \)-water and the riverbanks,

III,227,d (N) \( sh_m=k \ m \ n.t \ wdb.w \)  
may you have power over \( n.t \)-water and the riverbanks,

III,229-231,a-a (X) -

III,231,b (M) \( h_s \ ws[ir] \ gw_3 \ pn \)  
ho, the Osiris, this \( gw_3 \),

III,231,c (R) \( sh_m=k \ m \ irr.w \ r=k \ m \ hr.t-nfr \)  
may you have power over those who act against you in the necropolis,

III,231,d (M) \( h_s \ wsir \ gw_3 \ pn \)  
ho, the Osiris, this \( gw_3 \),

III,233,a (F) \( sh_m=k \ m \ wd. \ ir.t \ r=k \ t p \ t \)  
may you have power over the one who commanded that which was done to you upon the land.

III,233,b (N) \( iw \ ms \ ir<f> \ mi \ dd \ gw_3 \ pn \)  
Indeed, it is like this \( gw_3 \) says.

III,233,c (R) \( sxm=k \ m \ irr.w \ r=k \ m \ Xr.t \)  
may you have power over those who act against you in the necropolis,

III,233,d (M) \( h_s \ wsir \ gw_3 \ pn \)  
ho, the Osiris, this \( gw_3 \),

III,235,a (C) \( \text{'nh-k is gw}_3 \ pn \ m \ t \ n \ gbb \)  
May you, this \( gw_3 \), live even from the bread of Geb.

III,235,b (K) \( bw.t-k \ is \ pw \)  
Even this abomination of yours,

III,235,c (N) \( n \ wnm-k \ st \)  
you will not eat it.

III,235,d (M) \( h_s \ wsir \ gw_3 \ pn \)  
Ho, the Osiris, this \( gw_3 \).

III,237,a (E) \( \text{'nh-k is m} \ t \ n \ bd.t \ dsr.t \)  
May you live even from bread of red emmer wheat,

III,237,b (E) \( s^m \ is \ gw_3 \ pn \ m \ hnk.t \ n.t \ bd.t \)  
may this \( gw_3 \) swallow even with beer of white emmer wheat at the pure place.

III,239,a (H) \( hms=k \ r=k \ Xr \ nt.t \)  
May you sit under the tree of myrrh,

III,239,b (R) \( m \ ssh.t \ hw.t-\)  
near Hathor,

III,239,2* (X) -

III,241,a (R) \( hnt.t \ itn.w-s(w) \)  
foremost of \( itn.w-s(w) \),

III,241,b (I) \( stns=s \ r \ iwnw \ htr \ s^s \ n \ mdw.w \)  
while she travels to Heliopolis, under the writing of the words of the god, the book of Thot, the lord of Hermopolis.

III,243,a (D) \( h_s \ wsir \ gw_3 \ pn \)  
Ho, the Osiris, this \( gw_3 \),

III,243-245,2*-a (X) -

III,245,b (R) \( sh_m=k \ m \ itr.w \)  
may you have power over the river,

III,245,c (M) \( h_s \ wsir \ gw_3 \)  
ho, the Osiris, \( gw_3 \),

III,245,d (R) \( sh_m=k \ m \ nw.wt \)  
may you have power over \( nw.yt \)-waters,

III,245,e (X) -

III,245,f-g (M) \( h_s \ wsir \ gw_3 \ pn \ sh_m=k \ m \ isr.w \)  
ho, the Osiris, this \( gw_3 \), may you have power over rushes and sand,

III,245,h-i (M) \( h_s \ wsir \ gw_3 \ pn \ sh_m=k \ m \ sh.t-k \)  
ho, the Osiris, this \( gw_3 \), may you have power over your field, and over all.

III,245,j (M) \( h_s \ wsir \ gw_3 \ pn \)  
ho, the Osiris, this \( gw_3 \),

III,247,a (X) -

III,247,c (R) \( h_s \ wsir \ gw_3 \ pn \)  
ho, the Osiris, this \( gw_3 \),

III,247,d (C) \( ts \ tw \ htr \ wnm-k \)  
may you have power over your male and female enemies.

III,247,g-h (X) -

III,247,c (R) \( h_s \ wsir \ gw_3 \ pn \)  
ho, the Osiris, this \( gw_3 \),

III,247,d (C) \( ts \ tw \ htr \ wnm-k \)  
raise yourself upon your right,
III,248,a-b (X) -
III,249,c (M) imi tw ḫr place yourself upon
III,249,d (H) ḫms.t c the sitting of the arm,
III,249,e (N) ḫwz n-k ḫmw-k your dust will be thrown off for you,
III,248,f (M) ḫs wsr w ḫwz pn Ho, the Osiris, this ḫwz,
III,250,a (Q) ns-k r-s m ḫsw your tongue is against it as that which was extended.

III,250,b (X) -
Spell 226 follows

Amino-acid code
EQN-E-RN-LCDQ-ECRKM-M-DMN-MN-MRMFNCKNMEEHR-RID--------RMR-MM--R--RC--MHNMQ-

Appendix 3.46.15. B2L

III,213,b-c (Q) r n shm s m ḫ(lt.)(y)w-f m t3 m hr.t-ntr ḫtn ḫkw.t ḫw nb ḫw.y A spell of the power of a man with his male and female enemies in the land, in the necropolis, and destroying all evil magic.
III,215,a (Q) ḫs wsr w ḫwz pn Ho, the Osiris, this ḫwz.
III,215,b (N) wn n-k p.t t3 The sky and the land are opened for you,
III,215,d-e (X) -
III,215,c (R) wn n-k ḫwz wt gbhb tp.(y)-ḫw.t pr.wy the door bolts of Geb and the shutters of the two celestial windows are opened for you.
III,217,c (X) -
III,217,a (R) in s33 tw sftw Does one guard you and release you?
III,217,b (G) [n mr] ṣ-f im-k stt ṣ-f im-k Does one bind his arm with you and thrust his arm in you?
III,215,f-g (X) -
III,219,a (X) -
III,219,b (C) wn r-k in ḫn.t Your mouth is opened by the pelican,
III,219,c (D) sn r-k in ḫn.t your mouth is opened by the pelican,
III,219,d (D) pr-k m ḫrw so that you go forth in the day,
III,219,e (X) -
III,221,a (F) r bw mrw w ib-k im pr.t im m grḥ m ḫrw to the place where your heart loves going forth there, in the night and in the day.
III,221,b (N) ḫs ḫwz pn Ho, this ḫwz,
III,221,c (R) shm-k m ib-k may you have power in your ib-heart,
III,223,a (D) m ḫ3.ty-k and in your ḫ3.ty-heart,
III,223,b (X) -
III,223,c (N) shm-k m ḫ.wy-k may you have power in your two arms,
III,223,d (N) m rd.wy-k and in your two feet,
III,225,a-b (X) -
III,225,c (D) shm-k m pr.wt-ḥrw n-k ḫm.y may you have power over the invocation offerings, which belong to you,
III,225,d (X) -
III,227,a (L) shm-k m ḫw.w mw may you have power over the winds and water,
III,227,b-c (X) -  
III,227,d (C) $shm\cdot k\ m\ n.t$ may you have power over $n.t$-water, 
III,229,a (D) $m\ WDb.w$ and over the riverbanks, 
III,229-231,b-b (X) -  
III,231,c (R) $shm\cdot k\ m\ irr.w\ r\cdot k\ m\ hr.t-nfr$ may you have power over those who act against you in the necropolis, 
III,231,d (X) -  
III,233,a (P) $shm\cdot k\ m\ wd\:\ ir.t\cdot k\ r\cdot s\ m\ t\ s$ may you have power over the one who commands that which you will do against her in the land. 

III,233,b (Q) $iw\ ms\ r\cdot f\ dd.n\cdot k\ gw\cdot s\ pn$ Indeed, you have said, this $gw\cdot s$. 
III,235,a (D) $\wrh\cdot k\ is\ gw\cdot s\ m\ t\ n\ gbb$ May you, $gw\cdot s$, live even from the bread of Geb. 
III,235,b (R) $bw[.t\cdot k]\ pw$ This abomination of yours, 
III,235,c (N) $n\ wnm\cdot k\ st$ you will not eat it. 
III,235,d (X) -  
III,237,a (R) $\wrh\cdot k\ m\ t\ n\ bd.t\ d\cdot sr.t$ May you live from bread of red emmer wheat, 
III,237,b (R) $s\cdot m\cdot k\ m\ lhk.t\ n.(t)\ bd.t\ h\cdot d.t\ r\ bw\ w\cdot b$ may you swallow with beer of white emmer wheat at the pure place. 
III,239,a (C) $hm\cdot s\cdot k\ hr\ nh.wt\ n.(w)\ t$ $\wrnt.yw$ May you sit under the trees of myrrh, 
III,239,b (H) $m\ ssh.t\ r^c$ near Re, 
III,239,2* (X) -  
III,241,a (R) $lhnt.t\ itn.w\cdot s(w)$ foremost of $itn.w\cdot s(w)$, 
III,241,b (H) $is\ swgd\ r\ iw\\cdot n\ hr\ s\ s\ n\ mdw\\ ntr\ md\cdot s.t\ n.t\ dh\\ wty\ nb\ hm\\ ntw$ even making (it) whole at Heliopolis, under the writing of the word of the god, the book of Thot, the lord of Hermopolis. 

III,243,a (D) $h\\ s\ wsir\ gw\cdot s\ pn$ Ho, the Osiris, this $gw\cdot s$, 
III,243-245,2*-a (X) -  
III,245,b (R) $shm\cdot k\ m\ itr.w$ may you have power over the river, 
III,245,c (X) -  
III,245,d (R) $shm\cdot k\ m\ nw.wt$ may you have power over $nw.yt$-waters, 
III,245-247,e-f (X) -  
III,247,b (R) $shm\cdot k\ m\ hft.ywt\cdot k$ may you have power over your male and female enemies. 

III,247,g-h (X) -  
III,247,c (X) -  
III,247,d (K) $\wrk\ tw\ hr\ gs\cdot k\ wnm$ May you raise yourself upon your right side, 
III,248,a-b (X) -  
III,249,c (K) $imi\ tw\ hr\ gs\cdot k\ isb$ place yourself upon your left side, 
III,249,d (R) $hm.s.t\ hr^c$ sitting and standing, 
III,249,e (I) $w\\cdot ls\cdot k\ t\w\ hnm$ may you throw off wind and dust, 
III,248,f (X) -  
III,250,a (F) $ns\cdot k\ r\cdot s\ m\ ssz.w$ your tongue is against it as the wise one, 
III,250,b (M) $shm\ s\ m\ ib\cdot f\ h\\ s.ty\cdot f\ c.wy<sf> May a man have power in his $ib$-heart, his $h\\ s.ty$-heart, his two arms, his feet, in the land, in the necropolis.
Spell 470 follows

Amino-acid code

Appendix 3.46.16. B1C

III,213,d-e (C)  

r n shm s m hft.(y)w=f m ib=f m h₃.ty=f r wy=f rd.wy=f  

A spell of the power of a man with his enemies, in his ib-heart, in his h₃.ty-heart, in his two arms, in his two legs.

III,215,a (Q)  

h₃ wsir spi pn  

Ho, the Osiris, this spi.

III,215,b (R)  

wn n-k p.t wn n-k t₃  

The sky is opened for you, the land is opened for you,

III,215,d-e (X)  

-  

the door bolts of Geb and the shutters of the two celestial windows are opened for you.

III,215,c (R)  

wn n-k k₃₃.wt gbb tp.(y)-hw.t ptr.ty  

Your mouth is opened by the pelican,

III,217,c (X)  

-  

Your mouth is opened by the pelican,

III,217,a (R)  

in s₃₃ tw sfh ḫw  

Does one guard you and release you?

III,217,b (E)  

in mr r=f im=k in sṭṭ r=f im=k  

Does one bind his arm with you? Does one beget his arm with you?

III,215,f-g (X)  

-  

to the place where your heart loves going forth there, in the night and day.

III,219, (X)  

-  

to the place where your heart loves going forth there, in the night and day.

III,219,b (C)  

wn r=k in ḫn.t  

Your mouth is opened by the pelican,

III,219,c (D)  

sn r=k in ḫn.t  

your mouth is opened by the pelican,

III,219,d (D)  

pr=k m hrw  

so that you go forth in the day,

III,219,e (X)  

-  

so that you go forth in the day,

III,221,a (P)  

r bw mrr.w ib=k im pr.t im m grḥ hrw  

may you have power over the invocation offerings, which belong to you,

III,221,b (C)  

h₃ wsir spi pn  

Ho, the Osiris, this spi,

III,221,c (R)  

shm=k m ib=k  

may you have power over the invocation offerings, which belong to you,

III,223,a (D)  

m h₃.ty=k  

may you have power in your ib-heart, in your h₃.ty-heart,

III,223,b (X)  

-  

and in your two arms and your two feet,

III,223,c (E)  

m r.w <k> rd.wy=k  

and in your two arms and your two feet,

III,225,c (D)  

shm=k m pr.wt-hrw n-k im.yt  

may you have power over the invocation offerings, which belong to you,

III,225-227,d-c (X)  

-  

may you have power over the invocation offerings, which belong to you,

III,227,d (C)  

shm=k m n.t  

may you have power over n.t-water,

III,229,a (D)  

m wdb.w  

and over the riverbanks,

III,229-231,b-b (X)  

-  

may you have power over those who acted against you in the necropolis,

III,231,c (L)  

shm=k m ḫr.w r=k m ḫr.t-nṯr  

may you have power over those who acted against you in the necropolis,

III,231,d (X)  

-  

may you have the power of commanding that which was done to you in the land.

III,233,a (O)  

shm=k wd ḫr.t r=k m t₃  

may you have the power of commanding that which was done to you in the land.

III,233,b (F)  

iw ms ir=f ḫd=k spi pn  

Indeed, you say, this spi.
May you, this spi, live even from the bread of Geb.

This abomination of yours, you will not eat it.

May you live from bread of red emmer wheat, you will not eat it.

May you sit under the trees of myrrh, near Hathor.

Ho, the Osiris, this spi,

may you have power over the river,

may you have power over nw.yt-waters,

may you have power over your enemies.

May you have power over your raising of yourself upon your right side,

while I place you upon your left side,

sitting and standing,

may you throw off dust against it with the hand of the wise one.

The two gates of the two great ones are opened for you, the two gates of the celestial windows are opened for you.
The pelican opens your mouth, after the pelican divided your mouth, after the pelican caused that you go forth in the night and day.

Does one guard you and release you? The Osiris, imm-m-ḥ3.t, possessor of veneration, true of voice.

End of text written in the frieze

Amino-acid code
--------M-LLFM-----------------------------------------------

Appendix 3.46.18. Sq4C

Oh, this ḫnw.

The land and the sky are opened for you,

the door bolts of Geb are opened for you, the shutters of the two celestial windows are opened for you.

Does one guard you and release you?

Does one bind his arm with you and thrust his arm in you at the land?

The mouth of the pelican is opened for you,

the mouth of the pelican is opened for you,

after the pelican caused that you go forth in the day,

to every place where your heart loves.

Ho, this ḫnw,

may you have power in your ib-heart, and in your ḥ3 tyranny-heart,

may you have power in your two arms and in your two feet,

may you have power over the invocation offerings, which belong to you,

may you have power over water,
III,227,b  (R)  shm=k m [fsw]  may you have power over wind,
III,227,c-d  (X)  -
III,229,a  (R)  [shm=k m] wdb.w  may you have power over the riverbanks,
III,229-231,b-b  (X)  -
III,231,c  (N)  shm[k m] ir[r.w r]=k  may you have power over those who act against you,
III,231,d  (X)  -
III,233,a  (S)  m wd ir.t r=k m [hr.t-ntr]  and over the one who commanded that which was done to you in the necropolis.
III,233,b  (C)  iw ms r-f mi qd-k hnw pn  Indeed, it is like you say, this hnw.
III,235,a  (C)  [nh=k is] hnw pn m t n gbb  May you, this hnw, live even from the bread of Geb.
III,235,b  (R)  [bw.t-k] pw  This abomination of yours,
III,235,c  (N)  n wmn=k st  you will not eat it.
III,235,d  (X)  -
III,237,a  (Q)  [nh=k m [t]  May you live from bread.
III,237-250,b-b  (X)  -

End of column and front

Amino-acid code
-DH-N-RN--RRR-NNRD-NN--D-RR--R----N-SCCRN-Q-------------------------------------

Appendix 3.46.19.  S1C,a-b

III,213  (X)  -
III,215,a  (R)  h3 msht  Ho, msht.
III,215,b  (N)  wn n-k p.t t3  The sky and the land are opened for you,
III,215,c  (X)  -
III,215,d-e  (X)  -
III,215,c  (R)  wn n-k k33. wt gbb tp(.y)-hw.t ptr[w.y]  the door bolts of Geb and the shutters of the two celestial windows are opened for you.
III,217,c  (X)  -
III,217,a  (R)  in s33 tw sft tw  Does one guard you and release you?
III,217,b  (R)  in mr c-f im=i st c-f im=k r t3  Does one bind his arm with me, while his arm thrusts in you at the land?
III,215,f-g  (X)  -
III,219,a  (X)  -
III,219,b  (R)  wn n-k r n hnt  The mouth of the pelican is opened for you,
III,219,c  (R)  sn n-k r n hnt  the mouth of the pelican is opened for you,
III,219,d  (R)  rd5 n hnt pr=k m hrw  after the pelican caused that you go forth in the day,
III,219,e  (X)  -
III,221,a  (R)  r bw mrr.w ib-k im  to the place where your heart loves.
III,221,b  (R)  h3 msht  Ho, msht,
III,221,c  (C)  shm=k m [ib < k> h3 ty]=k  may you have power in your ib-heart and your h3 ty-heart,
III,223,a-b  (X)  -
may you have power in your two arms and the two legs,

may you have power over the invocation offering, which belongs to you,

may you have power over water and the winds,

may you have power over the n.t-waters and the horizons,

may you have power over those who act against you in the necropolis,

may you have power over the one who commanded that which was done to you in the necropolis.

Indeed, it is like you say, msḥt.

May you live even from the bread of Geb.

This abomination of yours, you will not eat it.

May you live from bread of red emmer wheat,

may you swallow with beer of white emmer wheat at the pure place.

May you sit under the trees of myrrh,

near Hathor,

foremost of ḭn.t, even while she travels to Heliopolis, under the writing of the word of the god, the book of Thot.

Ho, msḥt,

Ho, msḥt,

may your ib-heart have power,

may you have power in your ḫỉ.t(ɨ)ty-heart,

may you have power in your two arms, and your two feet,

may you have power over the invocation offering, which belongs to you,

may you have power over water, and over the winds,

may you have power over the river,

and over n.t-waters,
### Spell 226 follows

Amino-acid code

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-RN-RR--RRR-RRC--Q---R-C--E-----R-RRRN-RRGR-RDRMKRLHRLR-I-----R-N----------
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### Appendix 3.46.20. T1Be

| III,213 | (X) |  |  |
| III,215,a | (N) | $h\text{z} m\text{n}\text{t}w-h\text{t}p \ {p[n]}$ | Ho, this $m\text{n}\text{t}w-h\text{t}p$. |
| III,215,b | (G) | $[w\text{n} n-k \ {s}.w\text{y}] \ p.t \ w\text{n} n-k \ t$ | The two doors of the sky are opened for you, the land is opened for you. |
| III,215,c | (R) | $w\text{n} n-k \ {k.s.wt} \ g\text{b}b \ i\text{p}(.y)-h\text{w}.t \ p\text{t} \ t\text{y}$ | the door bolts of Geb and the shutters of the two celestial windows are opened for you. |
| III,215,d-e | (X) |  |  |
| III,215,f-g | (X) |  |  |
| III,219,a | (X) |  |  |
| III,219,b | (Q) | $w\text{n} n[k \ r \ h\text{n}.t]$ | The mouth of the lake is opened for you, |
| III,219,c | (C) | $[s\text{n}] \ n-k \ r \ h\text{n}.t$ | the mouth of the lake is opened for you, |
| III,219,d | (P) | $r\text{d}i.n-k \ r \ h\text{n}.t \ p\text{r}=k \ m \ r^{c}$ | after you placed the mouth of the lake, so that you go forth with Re, |
| III,219,e | (X) |  |  |
| III,221,a | (C) | $r \ bw \ m\text{r}.n-k \ i\text{m}$ | to the place where you loved. |
| III,221,b | (N) | $[h\text{z}] \ m\text{n}\text{t}w-h\text{t}p \ p\text{n}$ | Ho, this $m\text{n}\text{t}w-h\text{t}p$, |
| III,221,c | (R) | $s\text{h}m-k \ [m \ i\text{b}=k]$ | may you have power in your $i\text{b}$-heart, |
| III,223,a | (R) | $s\text{h}m-k \ m \ h\text{i}.t\text{y}=k$ | may you have power in your $h\text{i}.t\text{y}$-heart, |
| III,223,b | (X) |  |  |
| III,223,c | (N) | $s\text{h}m-k \ [m] \ [{.w}y]=k$ | may you have power in your two arms, |
| III,223,d | (R) | $s\text{h}m-k \ m \ r\text{d}.w\text{y}=k$ | may you have power in your two feet, |
| III,225,a-d | (X) |  |  |
| III,227,a | (R) | $s\text{h}m-k \ [mw]$ | may you have power over water, |
| III,227,b | (N) | $[s\text{h}]m-k \ m \ t\text{s}w.w$ | may you have power over the winds, |
| III,227,c | (X) |  |  |
| III,227,d | (Q) | $s\text{h}m-k \ nw$ | may you have power of $nw\text{.y}=t$-water, |
| III,229,a | (R) | $s\text{h}m-k \ m \ w\text{d}b.w$ | may you have power over the riverbanks, |
| III,229-231,b-d | (X) |  |  |
| III,233,a | (U) | $[s\text{h}m=k] \ m \ irr.w \ w\text{d}l.w \ m \ l\text{h}r.t\text{-ng}r$ | may you have power over those who act and those who command in the necropolis. |
Indeed, it is like you say, this mn\tw-htp.

May I live from the bread of Geb.

This abomination of yours,

there is no eating of it against you.

May you live from bread of red emmer wheat,

may you swallow with beer of white emmer wheat,

foremost of i[l]w-ntr, under the writings of the words of the god.

Raise yourself upon your right,

place yourself upon your left,

your dust will be thrown off,

your heart is against is with that which is asked.

Amino-acid code
-NG-R-RC--QCP-CNRR-NR-----RN-QR-------UCERG-RC-R-Re--------------------C--DNC-O--

Appendix 3.46.21. T3Be

Ho, the Osiris, this sbk-\h{s}.

The two doors of the sky are opened for you, twice,

while you open the door bolts of Geb and the shutters of the two celestial windows.

Does one guard you and release you?

Are the two arms of your arm against him, while he thrusts in him there, at the land?

You open the mouth of the lake,

after you encircle the lake among the day,
III,221,a (C)  \textit{r bw mr.n-k im} to the place where you loved.

III,221,b (C)  \textit{hs wsir sbk-\textasciitilde{s} pn} Ho, the Osiris, this \textit{sbk-\textasciitilde{s}},

III,221,c (R)  \textit{shm-k m ib-k} may you have power in your \textit{ib}-heart,

III,223,a (R)  \textit{shm-k m h\textasciitilde{z}.ty-k} may you have power in your \textit{h\textasciitilde{z}.ty}-heart,

III,222,b (X) -

III,223,c (N)  \textit{shm-k m \textasciitilde{w}y-ky} may you have power in your two arms,

III,223,d (N)  \textit{m rd.wy-ky} and in your two feet,

III,225,a-b (X) -

III,225,c (R)  \textit{shm-k m pr.t-hrw n-k im} may you have power over the invocation offering, which belongs to you,

III,225,d (X) -

III,227,a (I)  \textit{shm-k} may you have power.

III,227-250,b-b (X) -

\textit{End of column and head}

\textit{Amino-acid code}
- \textit{QE-Q-RQ--IIO-CCRR-NN--R-I--}

\textit{Appendix 3.46.22. T2Be}

III,213 (X) -

III,215,a (L)  \textit{hA [mn pn]} Ho, this someone.

III,215,b (D)  \textit{[wn n-k p.t]} The sky is opened for you,

III,215,d-e (X) -

III,215,c (R)  \textit{[wn] n-k k\textasciitilde{s}t[. wt gbb} the door bolts of Geb and the shutters of the \textit{tp(.y)-hw.t ptr.t}y two celestial windows are opened for you.

III,217,c (X) -

III,217,a (R)  \textit{in ss[t tw sf]h tw} Does one guard you and release you?

III,217,b (C)  \textit{in [mi] t+f r-k st+f r-f i}m[-k] \textit{r ts} Does one bind his arm to you, while he thrust his arm in you at the land?

III,215,f-g (X) -

III,219,a (X) -

III,219,b (Q)  \textit{wn [n]-k [r hn.t]} The mouth of the lake is opened for you,

III,219,c (C)  \textit{[sn] n-k r hn.t} the mouth of the lake is opened for you,

III,219,d (S)  \textit{[rdi.n-k r] h[n][.t] pr[=k m] hrw} after you placed the mouth of the lake, so that you go forth in the day,

III,219,e (X) -

III,221,a (C)  \textit{r bw [mr.n]-k im} to the place where you loved.

III,221,b (C)  \textit{hs wsir mn\textasciitilde{w}-htp [p]n} Ho, the Osiris, this \textit{mn\textasciitilde{w}-htp},

III,221,c (R)  \textit{shm[k m ib-k} may you have power in your \textit{ib}-heart,

III,223,a (R)  \textit{shm-k m h\textasciitilde{z}.ty-k} may you have power in your \textit{h\textasciitilde{z}.ty}-heart,

III,223,b (X) -

III,223,c (N)  \textit{ shm[-k m \textasciitilde{w}y-ky} may you have power in your two arms,

III,223,d (R)  \textit{shm-k m [rd.wy]-k} may you have power in your two feet,

III,225,a (X) -

III,225,b (M)  \textit{shm-k m mw} may you have power over water,
may you have power over the invocation offering, which belongs to you,

may you have power over the nwy-waters,

may you have power over the riverbanks,

may you have power over those who made the riverbanks in the necropolis.

Indeed, it is like you say, the Osiris mntw-htp.

May you live from bread of red emmer wheat,

May you swallow with beer of white emmer wheat at the pure place,

mistress of itnw-s(w),

she travels to Heliopolis under the writings of the word of the god.

Raise yourself upon your right,

place yourself upon your left,

standing,

your dust will be thrown off,

your heart is against it as a wise one.

Amino-acid code
-LD-R-RC-QCS-CCRR-NR-MR--I-RRR----TP-----RR-R-MC----------------------C--DNC-N-

Appendix 3.46.23. T2L

Ho, the Osiris, this mntw-htp.

The sky and the land are opened for you,

the door bolts of Geb and the shutters of the two celestial windows are opened for you.
III,217,a (R) \( in\ ss[s\ tw\ sf\ tw]\) Does one guard you and release you?

III,217,b (F) \( in\ mi\ rf\ r^2.k\ st\ rf\ im[k\ r\ ts]\) Does one bind his arm to you, while his arm thrusts in you at the land?

III,215,f-g (X) -

III,219,a (X) -

III,219,b (Q) \([wn\ n-k\ r\ h\ n.t]\) The mouth of the lake is opened for you,

III,219,c (C) \([sn].w\ n-k\ r\ h\ n.t]\) the mouth of the lake is opened for you,

III,219,d (D) \( pr[k\ m\ hrw]\) so that you go forth in the day,

III,219,e (X) -

III,221,a (C) \([r\ bw\ mr.n-k\ im]\) to the place where you loved.

III,221,b (C) \( hs\ wsir\ mntw-htp\ pn\) Ho, the Osiris, this \( mntw-htp\),

III,223,a (D) \([m\ hs.ty]_k\) may you have power in your \( hs.ty\)-heart,

III,223,b (X) -

III,223,c (C) \( m\ c.wy-k\) and in your two arms,

III,223,d (N) \( m\ rd.wy-k\) and in your two feet,

III,225,a-b (X) -

III,225,c (G) \( pr.t-hrw\ n-k\ im\) and the invocation offering, which belongs to you,

III,225,d (X) -

III,227,a (H) \( m\ mw\) and over water,

III,227,b (H) \( m\ [tsw]\) and over wind,

III,227,c (X) -

III,227,d (F) \( m\ nw.wt\) and over the \( nw.yt\)-waters,

III,229,a (D) \( m\ wd.b.w\) and over the riverbanks,

III,229-231,b-d (X) -

III,233,a (W) \( m\ irr.w\ wd\ \hr.t-n\tr\) and over those who make the command of the necropolis.

III,233,b (O) \( iw\ ms\ irf-f]\ mi\ gd\ wsir\ mntw-htp\ pn\) Indeed, it is like the Osiris, this \( mntw-htp\) says.

III,235,a-d (X) -

III,237,a (R) \( rnh-k\ m\ [t\ n]\ bd.t\ dsrt(.t)\) May you live from bread of red emmer wheat,

III,237,b (C) \( s^m[-k\ m]\ hnkt.\ [n.t]\ bd.t\ hd\ (.t)\) may you swallow with beer of white emmer wheat,

III,239,a (X) -

III,239,b (G) \( m\ k.t\ hw.t-hr\) as that which enters Hathor,

III,239,2* (X) -

III,241,a (R) \([htn.t]\\ im.n-w-s(w)\) foremost of \( im.n.w-s(w)\),

III,241,b (C) \( iw\ s[dsr\ r\ iwnw]\ hr\ ss.w\ n.w\ mdw\ n\tr\) she travels to Heliopolis under the writings of the word of the god.

III,243-247,a-h (X) -

III,247,c (R) \( hs\ wsir\ mntw-htp\ \[pn\]\) Ho, the Osiris, this \( mntw-htp\).

III,247,d (C) \( [gs\ tw\ hr\ wnm-k]\) Raise yourself upon your right,

III,248-249,a-c (X) -

III,249,d (N) \( \hr^c\) standing,

III,249,e (C) \( wh^3\ hmw-k\) your dust will be thrown off,
your heart is against it as a wise one.

End of column and back

**Amino-acid code**

-QN-RF---QCD-CCRD-CN--G-HH-FD-----WO----RC-G-RC-------------------------RC---NC-N-
Appendix 3.47. Spell 313 (B5C)

IV,87,a  \(ir.t\ hpr.w\ m\ b[i[k]\)  Making the shapes as the falcon.

IV,87,b  \(iyi\ [m]\  htp\ s3\ hr\ i\ wsir\)  Come in peace, son Horus, Osiris says.

IV,87,c  \(ih\ msn-k\ wi\ m\ stf.w=i\ st.(w)\)  Oh, may you see me in my great atef crowns,

IV,87,d  \(rdi.n\ n-i\ r^*\ s[nn.n\ n]=i\ itm.w\)  which Re gave to me, which Atoum [made firm]

IV,87,e  \(psd.t\ htp.t\ ti\ hr^*s\)  for me,

IV,87,f  \(iyi\ [m]\ Htp\ sA\ Hr\ i\ wsir\)  the Ennead is happy because of it.

IV,87,g  \(hmns.wi\ m-\nt\ [itr.ty]\)  Oh, may you see me, my son Horus,

IV,87,h  \(ir.t-i\ m\ \nt=i\ stf.w=i\ m\ tp=i\)  while I sit in front of [the two shrines]

IV,87,i  \(mdw=i\ m\ hy^*-i\ d3.t,-t=i\ m\ 3mn.t=i\)  my uraeus on my brow, my atef-crowns on my

IV,87,j  \(mr^*t-i\ \hr\ rnmny-i\ \hsb.t\ \hr\ rd\ wy=i\)  head,

IV,87,k  \(iw=i\ smn=i\ [k3.w\ shnt]-i\ s.wt\)  my staff in my grasp, my knife in my grasp,

IV,87,l  \(wd=i\ sqdb.w\ n.w\ hft.yw^=i\ \iw.ty^=f(y)\)  my truth is on my two shoulders, crookedness is

IV,87,m  \(hyft.(w)\ im=i\)  under my two feet.

IV,87,n  \(iw\ hft.yw^t=i\ \hr\ \hr\ snpd.t\ miz^*sn\ w(i)\)  I established [the spirits, I promote] the seats,

IV,88,a  \(k3-k\ m\ stf.w=i\ st.(w)\ im.yw\)  I place the restraints of my enemies, who will

IV,88,b  \(nnn^-(y)-sw.t\)  come opposing to me,

IV,88,c  \(ink\ pw\ htn\ it-k\ mstwy.ti\ tp\ ts\)  because I appear as the ruler [of the sky], and

IV,88,d  \(ia\ snpt^=i\ smn-k\ n-n\ wsir\)  the king of the land,

IV,88,e  \(snm-k\ n-n\ wsir\)  while my male and female enemies fall under

IV,88,f  \(smn-k\ k3.w-i\ shnt-k\ hkk3.wt=i\ m=m\)  fear when they see me.

IV,88,g  \(wn.w\ nhbw.w\ [n-k]\ k3.w^*sn\)  May you be high in my great atef crowns, which are

IV,88,h  \(snpt^=i\ hkk3.wt=i\ m=m\)  in Heracleopolis.

IV,88,i  \(smn-k\ n-n\ wsir\)  May you be high in my great atef crowns, which are

IV,88,j  \(snpt^=i\ k3.w^*sn\)  in Heracleopolis.

IV,88,k  \(im.yw^=i\ \hr\ \hr\ snpd.t\ miz^*sn\ w(i)\)  I established [the spirits, I promote] the seats,

IV,88,l  \(im.yw^=i\ \hr\ \hr\ snpd.t\ miz^*sn\ w(i)\)  and advancing their rule for you.

IV,88,m  \(im.yw^=i\ \hr\ \hr\ snpd.t\ miz^*sn\ w(i)\)  May you make a slaughter and may you place

IV,88,n  \(im.yw^=i\ \hr\ \hr\ snpd.t\ miz^*sn\ w(i)\)  the restraints of your and mine enemies.

IV,88,o  \(im.yw^=i\ \hr\ \hr\ snpd.t\ miz^*sn\ w(i)\)  O Thot, so says Atoum, may you travel upon the

IV,88,p  \(im.yw^=i\ \hr\ \hr\ snpd.t\ miz^*sn\ w(i)\)  island of fire for us,

IV,88,q  \(im.yw^=i\ \hr\ \hr\ snpd.t\ miz^*sn\ w(i)\)  I have placed the fear of him, I have created the

IV,88,r  \(im.yw^=i\ \hr\ \hr\ snpd.t\ miz^*sn\ w(i)\)  awe of him, may you reduplicate his crown for me,

IV,88,s  \(im.yw^=i\ \hr\ \hr\ snpd.t\ miz^*sn\ w(i)\)  You are the god of the side of the boat for

IV,88,t  \(im.yw^=i\ \hr\ \hr\ snpd.t\ miz^*sn\ w(i)\)  Osiris.

IV,88,u  \(im.yw^=i\ \hr\ \hr\ snpd.t\ miz^*sn\ w(i)\)  Behold, I have come, so says Thot,

IV,88,v  \(im.yw^=i\ \hr\ \hr\ snpd.t\ miz^*sn\ w(i)\)  I have brought truth and joy to you,

IV,88,w  \(im.yw^=i\ \hr\ \hr\ snpd.t\ miz^*sn\ w(i)\)  I have brought justification and authoritative

IV,88,x  \(im.yw^=i\ \hr\ \hr\ snpd.t\ miz^*sn\ w(i)\)  utterance to you, so that you are justified

IV,88,y  \(im.yw^=i\ \hr\ \hr\ snpd.t\ miz^*sn\ w(i)\)  against your enemies,

IV,88,z  \(im.yw^=i\ \hr\ \hr\ snpd.t\ miz^*sn\ w(i)\)  while your love is in the bark of flesh,
while your good remembrance is in the palace.

Now, I will give the lifetime of Re, who is there, to you.

Now, I will place your awe in Heracleopolis [together with] the awe of Re who is in Heracleopolis.

Now, I will place offerings for you in the domain of Ptah.

I will repeat your festivals in Heliopolis,

I will open the roads of the netherworld for you,

I will place the fear of you in Busiris,

I will reduplicate your crown in Abydos, together with the crown of Re, which is in Thinis.

He who will come to you in the sky is the striking power of your crown,

He who will come to you from the land, he is for the striking power of your awe.

He who will come to you from the southerners, he will repel them,

through Satis, the lady of Elephantine, she who shoots at them with these arrows of her, which are painful and sharp to them.

He who will come to you from the north, he is for Heqes, lord of the north, and Hapy.

He who will come to you from the easterners, he is for Sopdu, lord of the east,

they who have been repelled, your knives are in them.

He who will come to you from the westerners, he is for Ha, lord of the west,

he will repel them to the striking power of Atoum, in his goings forth of the horizon.

so says Thot to Osiris.

I have come, so that I may repeat the good thing for you,

so that I cause truth to ascend for you.

so that I may gladden your heart with that which you desired.

I have struck, chastised and cast your enemies down for you,

I have punished your rebels for you, I made their slaughter,

I have placed their restraints,

I have repeated [appearing against them]

I gave justification in the two shrines and joy
together with the Ennead to you.

I placed your beautiful remembrance in the palace.

I placed the love for you in the island of fire, like that which Re had commanded which was done for you by Thot.

May you do this for me, which you have done for Osiris,

so that my voice is caused to be true, so that you may cast down my enemies.

I am the offspring of Osiris,

I am Horus, the son of Osiris, whom the divine Isis has brought forth,

she brought me forth in Chemmis,

my face formed as the divine falcon.

while my eye was made in flame

I am Horus, the son of Osiris whom the divine Isis has brought forth,

while my face formed as the falcon

My enemy fears because of me, fallen upon his two faces, while he sees me, my face formed as the falcon

My shape is like Re,

My name is like his name,

My shape is like his shape,

which mounted up that which I have done to that which he has done.

My enemy fears because of me, fallen upon his two faces, while he sees me, my face formed as the falcon

My shape is like his shape, as the divine falcon.

I have [ ... ] them with my toes,

I have ?strangled? them with my fingers,

I have grasped them with my claws,

as my strength is greater than them, in my shapes of Horus, great of strength.

I am the one to whom Shu together with Tefnout and Nout, Horus and Nout, Thot and his tribunal spoke for him.

The strength of his eye is more than his strength.

He has travelled at his birth,
he went forth in the manner of kingship,
the uraeus on my brown,
my great atef crowns on the head,
my staff in my grasp,
my knife in my grasp,
my tress is at my back, the limits of my mouth are as the head of a vulture.
My face is formed as the divine falcon, like the shapes of Re and his ...
I have ruled the two riverbanks,
I have inherited the thrones of Horus,
I have taken the horizon of Khepri, who sat upon the seat of my father Wenennfer,
through what Re said, through what Geb commanded, through what Thot established, the two shrines are satisfied because of it, the sky is in festival, the land is in joy, the ennead, their hearts are sweet because of the sound of the storm of the blower, while I go forth as Horus, justified in the shapes of Horus, while my name is like his name, my shapes are like his shapes.
I am Osiris, the son of Geb, the successor of Re, while my mother is in the bark of flesh.
I did not die, I did not perish,
I did not perish, my name did not perish,
I did not perish, I am in this land eternally.

Spell 314 follows
Appendix 3.48. Spell 335

Appendix 3.48.1. T1C,b

IV,184-186,a-a (X) -
IV,186,b (R) \text{ink} \ r^\circ \ m \ \text{h²}.w.f \ \text{tp}.(y)w \quad \text{I am Re in his first appearances,}
IV,187,d-f (X) -
IV,186,c (X) -
IV,188,a (R) \text{ink} \ \circ \, r \ \text{hsf-f} \quad \text{I am the great one who came to be (by) himself.}
IV,188,b-c (X) -
IV,190,a (R) \text{kmn} \ \text{rn}.w-f \ \text{nb} \ \text{psdst}.w \quad \text{Who created his names, the lord of the Enneads,}
IV,190,b (R) \text{iw}.ty \ \text{hsf-f} \ \text{m ntr}.w \quad \text{who is not repelled from the gods.}
IV,190,c-d (X) -
IV,192,a (R) \text{nnk sf iw} \ \text{rh}.k(i) \ \text{dwz} \quad \text{Yesterday belongs to me while I know the morning.}
IV,193,d-f (X) -
IV,192,b-c (X) -
IV,194,a (M) \text{ir}.n.t(w) \ \text{ḥ3}.t \ \text{ntr}.w \ \text{hft} \ \text{wq} \quad \text{The warship of the gods was made in accordance with the command.}
IV,194,b-d (X) -
IV,195,e (X) -
IV,196,a (R) \text{iw} \ \text{rh}.k(i) \ \text{rn} \ \text{ntr} \ \text{pw} \ \text{Ḥ3 n.t(y)} \quad \text{I know the name of this great god who is in it.}
IV,196,b-d (X) -
IV,198,a (R) \text{ink} \ \text{bnw} \ \text{pw} \ \text{Ḥ3 n.t(y)} \ \text{m iwnw} \quad \text{I am this great phoenix, who is in Heliopolis.}
IV,198,b-c (X) -
IV,200,a (R) \text{ir}(.y) \ \text{sip n n.ttt} \ \text{wn} \quad \text{The supervisor of that which exists.}
IV,200-202,b-b (X) -
IV,202,c (R) \text{ink} \ \text{mnnw} \ \text{m pr}.wt-f \quad \text{I am Min in his processions,}
IV,202,d (R) \text{rdi}.n \ \text{sW}.ty \ \text{m tp-i} \quad \text{after the two feathers were placed on my head.}
IV,203,e (X) -
IV,204-206,a-a (X) -
IV,206,b (M) \text{wn} \ \text{m t3} \ \text{iy}.n \ \text{m niw}.t \quad \text{May one exist on the land, after one came from the city.}
IV,207,c-d (X) -
IV,208,a-b (X) -
IV,208,c (M) \text{ni} \ \text{iw} \quad \text{Wrongdoing is driven away,}
IV,208,d (R) \text{ḥsr ni}.t \quad \text{wrongdoing is driven away.}
IV,209,e-g (X) -
IV,210,a (R) \text{shr isf}.t \ \text{ir}.t \quad \text{The disorder thereof is removed,}
IV,211,c-d (X) -
IV,210,b (M) \text{wb}.n \ \text{m ss}.wy \ \text{ipw(y)} \ \text{wr}.w(y) \quad \text{after one purified in these two very great pools,}
IV,212,a (R) \text{n}.ty(w) \ \text{m mn-n(,y)-sw}.t \quad \text{which are in Heracleopolis,}
IV,213,c-d-e (X) -
IV,212,b (M) \text{swb}.w \ \text{ṣb}.t \ \text{rh}.yt \ \text{im} \quad \text{where the offerings of the people are purified,}
I will proceed on the road which I knew in the direction of the island of the true ones.

Arriving at the land of the horizon-dwellers of the sky, which went forth from the holy portal.

I am the soul who came to be from you.

The eye was made complete after it was injured.

The hair was raised from the Udjat eye, at its time of rage.

This Re saw who was born on yesterday, from the buttocks of the celestial cow.

Because I am truly one from these of the ones who are behind Horus.

Greetings to you, lords of truth, the tribunal which is behind Osiris, who place terror in the evildoers, who is behind 'she is satisfied while she protects'.

Behold me, I come to you, may you expel the evil thereof, like that which you did for these seven spirits who are in the following of the lord of the
nome,
whose seat Anubis made,

this day of: Come therein!

the bull 'he was not placed in front of his fire',

'the red one in front of the mansion of red linen',

'the one who is glowing of face, who went forth after turning back',

'the one who is black of face, who is in his hour',

'who sees in the night what he will bring in the day'.

I am his two souls which are in the middle of his two fledglings.

I am this great cat, who split the Ishedet tree at his side in Heliopolis,

this night of battle,

of watching over the rebels,

this day of destroying the enemies of the lord of all in it.

Oh, Re, who is in his egg,

who shines in his sun disk,

who shines in his horizon,

who swims upon his firmament,

who illuminates the two lands with his sunshine.

May you rescue this hr-htp from this hidden god who is there.
Appendix 3.48.2. B9C,b

IV,184-186,a-a (X) -
IV,186,b (R) *ink r' m hy. w*f tp. (y)w I am Re in his first appearances,
IV,187,d-f (X) -
IV,186,c (X) -
IV,188,a (R) *ink r* hpr ds*f I am the great one who came to be (by) himself,
IV,188,b-c (X) -
IV,190,a (M) *knw nw nb psd. wt who created the names, the lord of the
Enneads,
IV,190,b (R) *iw. ty hsf-f m ntr.w who is not repelled from the gods.
IV,190,c-d (X) -
IV,192,a (R) *nnk sf iw rh. kw dws Yesterday belongs to me while I know the
morning.
IV,193,d-f (X) -
IV,192,b-c (X) -
IV,194,a (R) *wn i rh. kw m ntr w The warship of the gods was made in
accordance with that which I say.
IV,194,b-d (X) -
IV,195,e (X) -
IV,196,a (N) *iw=i rh. kw m ntr w I know the name of this great god who is in it.
IV,196,b-c (X) -
IV,199,d (X) -
IV,198,a (M) *ink bnw pwn t(y) m I am this phoenix, who is in Heliopolis.
IV,198,b-c (X) -
IV,200,a (R) *ir.(y) sip n n.t wn The supervisor of that which exists.
IV,200-202,b-b (X) -
IV,202,c (M) *ink m pr.w[t]f I am in his processions,
IV,202,d (N) *rdi.n=i šw.ty=i m tp=t after I placed my two feathers on my head.
IV,203,e (X) -
IV,204-206,a-a (X) -
IV,206,b (R) *wn=i m tzi iy.n=i m niw.t=i May I exist on my land, after I came from my
city.
IV,207,c-d (X) -
IV,208,a-b (X) -
IV,208,c (R) *dr iw=i My wrongdoing is expelled,
IV,208,d (N) *ḥsr ny.t=i my wrongdoing is driven away.
IV,209,a-g (X) -
IV,210,a (N) *shr.y isf.t ir.t=i The disorder which belongs to me is removed.
IV,211,c-d (X) -
IV,210,b (K) *w*b.w n=i m sš.wy ipw(y) The pure ones are for me in these two very

---
great pools, which are in Heracleopolis,

while I purify the offerings of the people, for the great god in it.

I will proceed upon the road which I knew in the head, in the island of the true ones.

I arrive at the land of the horizon-dwellers, while I go forth there, upon the holy portal.

Ancestors, give your two arms to me, it is me who came to be from you.

I made the eye complete after it was injured, this day of the battle of the two rivals.

I raised the hair from the Udjat eye, in its time of rage.

I saw it is Re who was born on yesterday, from the buttocks of the celestial cow.

I am hale while he is hale, and vice-versa.

Because I am truly one from these of the ones who are behind Horus.

Greetings to you, lords of truth, the tribunal which is behind Osiris, who place terror against the evildoers,
IV,34,b-Sq7Sq (X) - (i)m(.y)w[-ḥt] ḫtp-s ḫw-s who are behind 'she is satisfied while she protects'.

IV,256,a (N) - m-ṯn wi ḫy. kw ḫr-s[t]n Behold me, I come to you,

IV,256,c (N) dr-ṯn ḫy. t ir.t-i may you expel the evil which belongs to me,

IV,258,a (M) mỉ n ḫr-n-ṯn n sḫ sıḥ. w ipw like that which you did for these seven spirits,

IV,258,b (R) ir.w.n inpw s.t-sn whose seat Anubis made,

IV,259,c (X) -

IV,260,a (R) hrw pf n mỉ r-k im this day of: Come therein!

IV,260-272,b-c (X) -

IV,276,a (R) ink bs. wy-f ḫr(.wy)-ib ṭs. wy-f I am his two souls which are in the middle of his two fledglings.

IV,276-280,b-c (X) -

IV,281,d (X) -

IV,282,a (R) ink mỉw pw ṭs I am this great cat,

IV,282,b (N) psš.n śšd.t r gs-f m īwnw after the Ishedet tree is divided at his side in Heliopolis,

IV,283,d (X) -

IV,282,c (R) grḥ pw n śḥz-ṣ this night of battle,

IV,284,a (R) n ir.t ss. śši. w of watching over the rebels,

IV,284,b (K) n ḫtm ḫḥ. yw nb ṭ-dr im-f of destroying the enemies of the lord of all in it.

IV,286,a (X) -

IV,287,e (X) -

IV,286-292,b-a (X) -

IV,293,d-g (X) -

IV,292,b (N) i ṭ sl pw y ś(w)h.t-f Oh, it is Re, who is in his egg,

IV,292,c (N) psḏ m im-f who shines in his sun disk,

IV,294,a (M) nbb m śḥ.t-f who swims in his horizon

IV,294,b-c (X) -

IV,294,d (R) īw.ty snw.y-f m nṯr.w who has no equal in the gods,

IV,295,e (X) -

IV,296,a (R) skdd ḫr stś.s. w šw who sails upon the supports of Shu,

IV,297,e (X) -

IV,296,b (N) didi ṭs.w. m śḥ n r-f who gives the winds with a blast of his mouth,

IV,296,c (N) shḏ ṭs. wy m nbi.w-f who illuminates the two lands with his flames.

IV,297,d (X) -

IV,298,a (R) nhm-k w(i) m-ṣ nṯr pw ṭś śr May you rescue me from this god who is hidden

IV,298,b (R) wnn.w iʾnḥ. wy-f m rmn.wy mḥṣ.t of shape,

IV,298,9 (R) ṭs. w m r-f whose two eyebrows are as the two arms of the balance,

IV,299,c (X) -

IV,300,a (M) hrw pf n ḫṣb.t ṭs m-bšt ṭ.s.wy this day of the reckoning of the robber in front nb ṭ-dr of the two arms of the lord of all,

IV,302,c-Sq7Sq (X) -

IV,300,b (R) didi śḥw m isf.tyw r nm.t-f who places the lasso on the evildoers at his place of slaughter,
dn.t b3.w which kills the souls.

tm mr gbi.w the perished one, who has painful fingers.

dn.t bAw which kills the souls.

IV,303,a (M) nḥm-k w(i) m-c nw nṯr nb st3.w May you save me from this god, the lord of wounds,

IV,303,b (R) tm mr gbi.w the perished one, who has painful fingers.

IV,304,c (X) -

IV,304,a-b (X) -

IV,305,a (R) n šḥm ṭs.w-sn im-i Their knives will not have power over me,

IV,305,b (R) n h2.y-i r wḫ2.wt-sn I will not descend into their cauldrons.

IV,306-308,a-a (X) -

IV,308,b (R) ink wd3 tp t3 ḫr ṛc I am the one who proceeds upon the land with Re,

IV,308,c (M) mni nfr r wsir who moors well at Osiris.

IV,309,a (M) n hpr ʿsḫ t-sn im-i n n3 n ḫr.(y)w ʿḫ.w-sn Their offerings will not come to be with me because of these which belong to the chiefs of their braziers.

IV,309,b (X) -

IV,310,a (M) iw-i m šms(.w) n nb psḏ.t sš n ḫp(r).w I am in the following of the lord of the Ennead, who writes for those who will come to be.

IV,310,b (R) ʿḫ.y-i m bik I will fly as a falcon,

IV,311,a (M) ng m snm who cackled as a goose,

IV,311,b (R) sk.y-i nḥḥ mi nḥb-kā.w I will pass eternity like Nehebkau.

IV,311,c (M) i ṛ-ṭm.w nb ḫw.t-ś.t Oh, Re-Atoum, lord of the great mansion,

IV,312,a (M) žt.y psḏ.t sovereign of the Ennead,

IV,312,b (R) nḥm-k (w)i m-c nṯr pw May you rescue me from this god.

IV,312-326,c-n (X) -

End of column and front.

Amino-acid code

Appendix 3.48.3. B3C

pr.t m ḫrw Going forth in the day.

s₂.t-ḥḏ-ḥtp tn w-c.(t)i ḫr-ḥtt May you carry [...] which this s₂.t-ḥḏ-ḥtp grasps while she is alone, because

s₂.t-ḥḏ-ḥtp tn ṛc m ḫc.w-f tp.(y)w this s₂.t-ḥḏ-ḥtp is Re in his first appearances,

s₂.t-ḥḏ-ḥtp tn ḫpr ḫs-f this s₂.t-ḥḏ-ḥtp is the great one who came to be (by) himself.
Who created his names, the lord of the Enneads,

who is not repelled from the gods.

To me, this $s3.t$-$hd$-$htp$, belongs yesterday, this $s3.t$-$hd$-$htp$ knows praise.

The warship of the gods was made in accordance with that which this $s3.t$-$hd$-$htp$ says.

This $s3.t$-$hd$-$htp$ is Heliopolis.

This $s3.t$-$hd$-$htp$ is this phoenix, this great one, who is in Heliopolis.

This $s3.t$-$hd$-$htp$ is Min in his processions, after she placed the feather on her head.

May this $s3.t$-$hd$-$htp$ exist on her land, after this $s3.t$-$hd$-$htp$ came from her city.

This $s3.t$-$hd$-$htp$ is driven away.

The disorder which belongs to her is removed,

which purifies the offering of the people, for this god who is in it.
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<td>IV,218,a</td>
<td>(K)</td>
<td>[wd3 s3.t-ḥdq-ḥtp \text{ tn hr w3.t} \text{ rh.t.n-s tp-m iw n m3.t} tyw] This \text{s3.t-ḥdq-ḥtp} will proceed upon the road which she knew in the direction of the island of the true ones.</td>
</tr>
<tr>
<td>IV,218-220,b-b</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>IV,222,a</td>
<td>(L)</td>
<td>[spr s3.t-ḥdq-ḥtp \text{ tn r t3 n slh.t} tyw] This \text{s3.t-ḥdq-ḥtp} arrives at the land of the horizon-dwellers,</td>
</tr>
<tr>
<td>IV,222,b</td>
<td>(L)</td>
<td>[pr s3.t-ḥdq-ḥtp \text{ tn hr sb3 dsr}] while this \text{s3.t-ḥdq-ḥtp} goes forth upon the holy portal</td>
</tr>
<tr>
<td>IV,222-226,c-a</td>
<td>(X)</td>
<td>-</td>
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<tr>
<td>IV,226,b</td>
<td>(R)</td>
<td>[(i)m(.yw)-hs] Ancestors,</td>
</tr>
<tr>
<td>IV,228,a</td>
<td>(M)</td>
<td>[imy c.w-tn n s3.t-ḥdq-ḥtp \text{ tn}] give your arms to this \text{s3.t-ḥdq-ḥtp},</td>
</tr>
<tr>
<td>IV,228,b</td>
<td>(K)</td>
<td>[s3.t-ḥdq-ḥtp \text{ tn pw hpr.t im-tn}] it is this \text{s3.t-ḥdq-ḥtp} which came to be from you.</td>
</tr>
<tr>
<td>IV,228-230,c-b</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>IV,232,a</td>
<td>(K)</td>
<td>[iw mḥ.n s3.t-ḥdq-ḥtp \text{ tn ir.t} \text{ m-ḥt hks=s}] This \text{s3.t-ḥdq-ḥtp} made the eye complete after it was injured,</td>
</tr>
<tr>
<td>IV,232,b</td>
<td>(R)</td>
<td>[hrw pw n \text{ r3 rh} \text{ wy}] this day of the battle of the two rivals.</td>
</tr>
<tr>
<td>IV,234,a</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>IV,239,e</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>IV,234-238,b-a</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>IV,238,b</td>
<td>(M)</td>
<td>[iw ts.n-s \text{ sn m ḏ3.t}] She raised the hair from the Udjat eye,</td>
</tr>
<tr>
<td>IV,238,c</td>
<td>(N)</td>
<td>[m tr=s nṣn] in its time of rage.</td>
</tr>
<tr>
<td>IV,238-242,d-b</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>IV,240,b-Sq75q</td>
<td>(X)</td>
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</tr>
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<td>IV,242,c</td>
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<td>-</td>
</tr>
<tr>
<td>IV,236-238,c-a</td>
<td>(X)</td>
<td>Sq75q</td>
</tr>
<tr>
<td>IV,244,a</td>
<td>(M)</td>
<td>[iw m3.n s3.t-ḥdq-ḥtp \text{ tn r} \text{ pw} \text{ ms.y mf sf r hpd.w mh(t)} \text{-wr.t}] This \text{s3.t-ḥdq-ḥtp} saw it is Re who was born on yesterday, from the buttocks of the celestial cow.</td>
</tr>
<tr>
<td>IV,246,a</td>
<td>(N)</td>
<td>[wd3=f \text{ wd3 s3.t-ḥdq-ḥtp} \text{ tn ṭs pr}] He is hale while this \text{s3.t-ḥdq-ḥtp} is hale, and vice-versa.</td>
</tr>
<tr>
<td>IV,246-250,b-a</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>IV,246,a-Sq75q</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>IV,250,b</td>
<td>(M)</td>
<td>[ḥr-nṭt s3.t-ḥdq-ḥtp \text{ tn w} \text{ m nw n} \text{(i)m(.y)w-ḥt hr}] Because this \text{s3.t-ḥdq-ḥtp} is one from these of the ones who are behind Horus.</td>
</tr>
<tr>
<td>IV,251,c-d</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>IV,252,a-b</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>IV,253,d-f</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>IV,252-254,c-a</td>
<td>(R)</td>
<td>[i.nd ḥr-tn nb.w m3.t ḏ3ṭ3.t ḫ3.t wṣir] Greetings to you, lords of truth, the tribunal which is behind Osiris,</td>
</tr>
<tr>
<td>IV,254,b</td>
<td>(R)</td>
<td>[didī.w ṣ.t m isf.twy] who place terror in the evildoers,</td>
</tr>
</tbody>
</table>
behavior; that is, who are behind 'she is satisfied while she protects'.

Behold this $s\cdot t \cdot hq \cdot htp$, she comes to you, may you expel the evil which belongs to her, which you did for these seven spirits who are in the following of the lord of the nome, whose seats Anubis made,

This $s\cdot t \cdot hq \cdot htp$ is his two souls which are in the middle of his two fledglings. This $s\cdot t \cdot hq \cdot htp$ is the great cat, who split the Ishedet tree at his side in Heliopolis,

who is hidden of shapes, whose two shoulders are as the two arms of the balance, who gives the wind with a blast of his mouth, who illuminates the two lands with his sunshine.

who sails upon the supports of Shu, who gives the wind with a blast of his mouth, who illuminates the two lands with his sunshine.

May you rescue this $s\cdot t \cdot hq \cdot htp$ from this god who is hidden of shapes, whose two shoulders are as the two arms of the balance, this day of the reckoning of the great ones in...
Oh, lord of terror, who is upon the two lands, 'he is not seen'.

who places wounds,

who is the one who swallows shadows,

island of the lake of fire,

It is the one who belongs to the winding of the

his face is as a dog,

who lives in butchery,

May you rescue this

sA.t

this

This

of the thing in order to write for those who will

This

the chiefs of their braziers.

Their offerings will not come to be with this

who moors well with Osiris.

the land with Re,

This

cauldrons,

Their knives will not have power over this

which belongs to the keepers of wounds,

May you rescue this

which kills the souls.

place of slaughter,

who places the lasso on the evildoers at this

this

This

to write for those who will come to be.

This

Oh, Re-Atoum, who is in the great mansion,

sovereign of the gods,

because of these which belong to

will pass eternity like

will cackle as a goose,

will fly as a falcon,

is in the following of the lord

is the one who proceeds upon

from this god,

into their

It is the one who belongs to the winding of the

the one who swallows shadows,

who steals hearts,

who places wounds,

'he is not seen'.

Oh, lord of terror, who is upon the two lands,
lord of blood, who makes the places of slaughter flourish,

to whom the crown of upper Egypt and joy will be given,

to whom the rulership over the gods sends

this day of the unification of the two lands,
in front of the two arms of the lord of all.

Effective soul, who is in Heracleopolis,

who gives essences, who expels evildoers,

for whom the roads of eternity are conducted.

for whom the ones who are with the weary ones are afraid.

who licks what is putrefied,

who lives from putrefaction,

the one who belongs to darkness, who is in obscurity,

for whom the weary ones are afraid.

Oh, this Khepri, who is in the middle of his bark,

the primeval one, his body is eternity.

May you rescue this SS.T-HGD-HTP from this god who takes the wounds,

who lives from putrefaction,

the one who belongs to darkness, who is in obscurity,

for whom the ones who are with the weary ones are afraid.

to whom the lord of all gave power,

in order to watch over his enemies,

those who place slaughter within the places of judgment.

those who do not go forth from their watch.

This SS.T-HGD-HTP will not enter into their places of judgment,

SS.T-HGD-HTP will not descend into their cauldrons,

SS.T-HGD-HTP will not sit within their traps,

nothing will be done to this SS.T-HGD-HTP from this which belongs to the abominations of the gods,

because this SS.T-HGD-HTP is even one who passed being pure, who is in the midst of the Mesqet,
to whom supper will be brought in the ūnn.t shrine.

Spell 154 follows

Amino-acid code


Appendix 3.48.4.  

App. Sq4Sq

IV,184,a  (K)  hς wsir  ipi-ḥr-ssnb-f pn  
Ho, the Osiris, this ipi-ḥr-ssnb-f.

IV,184-186,b-a  (X)  

IV,186,b  (K)  nτ[k] rυ m ḫr.wf tp.(γ)w  
you are Re in his first appearances,

IV,187,d-f  (X)  

IV,186,c  (X)  

IV,188,a  (K)  nτk ς ḫpr ḫs=w  
you are the great one who came to be (by) himself.

IV,188,b-c  (X)  

IV,190,a  (K)  k{m3}f nb psḏ.wt  
He creates the lord of the Enneads,

IV,190,b  (R)  iw.ty ḫsf-f m nτr.w  
who is not repelled from the gods.

IV,190,c-d  (X)  

IV,192,a  (K)  wsir  ipi-ḥr-ssnb-f p <n> n-k  
The Osiris, this ipi-ḥr-ssnb-f, to you belongs yesterday, while you know the morning.

IV,193,d-f  (X)  

IV,192,b-c  (X)  

IV,194,a  (L)  ir.t(w) ς ḫς nτr.w ḫt ḫd=k  
The fighter of the gods is made in accordance with that which you say.

IV,194,b-d  (X)  

IV,195,e  (X)  

IV,196,a  (K)  i{m} <w> [rḥ.t(i) rnx n] nτr  
You know the name of this great god who is in it.

IV,196,b-c  (X)  

IV,199,d  (X)  

IV,198,a  (L)  nτk bnw pw ς n.[τ(y) m ṭnw]  
You are this great phoenix, who is in Heliopolis.

IV,198,b-c  (X)  

IV,200,a  (R)  [ir.y] sip n n.tτ wn  
The supervisor of that which exists.

IV,200,b-e  (X)  

IV,201,f  (X)  

IV,202,a-b  (X)  

IV,202,c  (L)  wsir  ipi-ḥr-ssnb-f pn nτk mnnw  
The Osiris, this ipi-ḥr-ssnb-f, you are Min in his processions,

IV,202,d  (K)  iw rdi.n-k šw.tom tp-κ  
you have placed the two feathers on your head.

IV,203,e  (X)  

IV,204-206,a-a  (X)  

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May you exist on the land, after you came from your city.

Your evil is driven away, after you purified in the two very great pools, you are in Heracleopolis, which purify the people, for this god who is there.

This ippi-\(hr\)-ssnb=f will cross upon the road which he knew upon the island of the true ones.

You have reached the land of the horizon-dwellers of the sky, while I go forth from the holy portal.

Ancestors, give your arm, this ippi-\(hr\)-ssnb=f came to be from you.

He made the eye complete, after it was injured, this day of the battle of the two rivals.

He raised the hair of the Udjat eye, at the time of rage.

He saw it is Re who was born from the buttock of the celestial cow.
<table>
<thead>
<tr>
<th>Page</th>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>IV,246-250,b-a</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>IV,246,a-Sq75q</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>IV,250,b</td>
<td>(K)</td>
<td><code>hr-ntt [ntk] w</code>n nw n im.y-h<code>t </code>hr</td>
</tr>
<tr>
<td>IV,251,c-d</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>IV,252,a-b</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>IV,253,d-f</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>IV,252-254,c-a</td>
<td>(N)</td>
<td><code>i.nr </code>hr-t<code>n nb ms</code>.t [d3d3.t] `h3.t wsir</td>
</tr>
<tr>
<td>IV,254,b</td>
<td>(M)</td>
<td><code>didi-t š</code>.t m isf.t</td>
</tr>
<tr>
<td>IV,304,b-Sq75q</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>IV,256,a</td>
<td>(N)</td>
<td>`im.yw-ht htp-s hw-s</td>
</tr>
<tr>
<td>IV,260,c-Sq75q</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>IV,256,b</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>IV,256,c</td>
<td>(K)</td>
<td><code>dr-t</code>n <code>gw.t ir.t ipi-</code>hr-ssnb=f pn</td>
</tr>
<tr>
<td>IV,258,a</td>
<td>(R)</td>
<td><code>mi nw ir.n-t n šh šf</code>.w (i)pw <code>im.yw </code>sms(.w) nb sps.t</td>
</tr>
<tr>
<td>IV,258,b</td>
<td>(N)</td>
<td><code>ir.w inpw s.t[*sn] w</code>n `ntk</td>
</tr>
<tr>
<td>IV,259,c</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>IV,260,a</td>
<td>(N)</td>
<td>`hrw pf n imi r-k im</td>
</tr>
<tr>
<td>IV,260-272,b-c</td>
<td>(X)</td>
<td></td>
</tr>
<tr>
<td>IV,276,a</td>
<td>(K)</td>
<td><code>wsir ipi-</code>hr-ssnb=f pn ntk <code>b</code>.wy-f [hr.(wy)-ib] `ts.wy-f</td>
</tr>
<tr>
<td>IV,276-280,b-c</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>IV,281,d</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>IV,282,a</td>
<td>(K)</td>
<td><code>wsir ipi-</code>hr-ssnb=f pn ntk m<code>w pw </code>ts</td>
</tr>
<tr>
<td>IV,282,b</td>
<td>(R)</td>
<td><code>psn </code>išd.t r gs-f m iwnw</td>
</tr>
<tr>
<td>IV,283,d</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>IV,282,c</td>
<td>(M)</td>
<td><code>grh pw n hw rh.wy </code>c</td>
</tr>
<tr>
<td>IV,284,a</td>
<td>(R)</td>
<td>`n ir.t s.št sbi.w</td>
</tr>
<tr>
<td>IV,284,b</td>
<td>(R)</td>
<td><code>hrw pw </code>htm `ht.yw nb r-dr im</td>
</tr>
<tr>
<td>IV,286,a</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>IV,287,e</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>IV,286-291,b-a</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>IV,293,d-g</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>IV,292,b</td>
<td>(R)</td>
<td><code>i r</code>s im.y swh.t sf</td>
</tr>
<tr>
<td>IV,292,c</td>
<td>(R)</td>
<td>`wbn m im-f</td>
</tr>
<tr>
<td>IV,294,a</td>
<td>(R)</td>
<td>`psd m šh.t</td>
</tr>
<tr>
<td>IV,294,b</td>
<td>(R)</td>
<td><code>n[bb] </code>hr bi-z-f</td>
</tr>
</tbody>
</table>
IV,294,c (X) -
IV,294,d (M) iw.ty snw.y m ntr.w who does not equal in the gods,
IV,295,e (X) -
IV,296,a (R) skdd hr st[s].w šw who sails upon the supports of Shu,
IV,296,b (N) didi ṯsw.w m hh n r=f who gives the winds with a blast of his mouth,
IV,296,c (M) s[H]d tA m wb[n].w=f who illuminates the land with his rays of the sun.
IV,297,e (X) -
IV,298,a (X) -
IV,298,b (R) wnn ʿnh.wy=f m rmn.wy whose two eyebrows are as the two arms of the balance.
IV,299,c (X) -
IV,300-326,a-n (X) -

Appendix 3.48.5. T1C,b

IV,184,a (L) ḍd-mdw pr.t m hrw Recitation: going forth in the day.
IV,184,b (R) ḥpr mdw.t n[mk] tm Speech comes to be, all belongs to me.
IV,184,c-d (X) -
IV,186,a (R) wnn=i wʾ.ki I exist while I am alone,
IV,186,b (R) ink rʾ m ḣʾ.wy=f tp.(y)w I am Re in his first appearances,
IV,187,d-f (X) -
IV,186,c (X) -
IV,188,a (R) ink ʾs ḥpr ḏsʾf I am the great one who came to be (by) himself,
IV,188,b-c (X) -
IV,190,a (R) kmš rn.w-f nb pšḏ.wt who created his names, the lord of the Enneads,
IV,190,b (R) iw.ty hšf-f m ntr.w who is not repelled from the gods.
IV,190,c-d (X) -
IV,192,a (N) nmk sf iwʾ-i ṭḥ.ki dwš.w Yesterday belongs to me while I know the morning.
IV,193-d-f (X) -
IV,192,b (R) wsir pw It is Osiris.
IV,192,c (X) -
IV,194,a (R) ir.n.t(w) ḡḥš.t ntr.w hft ḍḏ-i The warship of the gods was made in accordance with that which I say.
IV,194,b-d (X) -
IV,195,e (X) -
IV,196,a (D) iwʾ-i ṭḥ.ki rn n ntr pw ʾs n.t(y) I know the name of this great god who is in it.
im-s
Recitation:

I am this great phoenix, who is in Heliopolis.

Recitation:

It is Osiris.

It is Horus who protects his father.

Now, as for his two great feathers which are on his brow, (it is) Atoum.

May I exist on my land, after I came from my city.

The disorder which belongs to me is removed,

after I purified in these two very great pools, (it is) Atoum.

It is Horus who protects his father.

My wrongdoing is expelled,

my wrongdoing is driven away.

The disorder which belongs to me is removed,

after I purified in these two very great pools, (it is) Atoum.

It is the lake of natron, together with the four lakes of ,

which purifies the offering of the people, for this great god who is in it.

Recitation:

It is Re.

I will go upon the roads which I knew in the direction of the island of the true ones.
<table>
<thead>
<tr>
<th>Page</th>
<th>Line</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>IV,218</td>
<td>b</td>
<td>Recitation: ( dd-mdw ) It are the roads upon which my father Atoum went,</td>
</tr>
<tr>
<td>IV,220</td>
<td>a</td>
<td>( w\overline{3}.wt ; pw ; \hat{s}m.t.n ; it=i ; itm.w ; \hat{h}r=s ) in his proceeding to the field of rushes.</td>
</tr>
<tr>
<td>IV,220</td>
<td>b</td>
<td>( m ; wd\overline{3}+f ; r ; sh.t ; izr.w ) I arrive at the land of the horizon-dwellers of the sky,</td>
</tr>
<tr>
<td>IV,222</td>
<td>a</td>
<td>( pr+i ; m ; sb\overline{3} ; dsr ) while I go forth from the holy portal.</td>
</tr>
<tr>
<td>IV,222</td>
<td>c</td>
<td>Recitation: As for this land,</td>
</tr>
<tr>
<td>IV,224</td>
<td>a</td>
<td>( \text{Ancestors,} )</td>
</tr>
<tr>
<td>IV,224</td>
<td>b</td>
<td>( \text{It are the gods who are around the shrine.} )</td>
</tr>
<tr>
<td>IV,226</td>
<td>a</td>
<td>Now, as for this portal,</td>
</tr>
<tr>
<td>IV,228</td>
<td>a</td>
<td>( \text{Is it me who came to be from you.} )</td>
</tr>
<tr>
<td>IV,232</td>
<td>d</td>
<td>( \text{He is hale while I am hale, and vice-versa.} )</td>
</tr>
<tr>
<td>IV,242</td>
<td>b</td>
<td>( \text{It is the image of the eye of Re,} )</td>
</tr>
<tr>
<td>IV,244</td>
<td>a</td>
<td>( \text{I saw it is Re who was born on yesterday, from} )</td>
</tr>
<tr>
<td>IV,246</td>
<td>a</td>
<td>( \text{I am truly one from these of the ones} )</td>
</tr>
</tbody>
</table>

1083
im.yw-ḥt ḫr who are behind Horus.

Recitation:

One who speaks on behalf of one who his lord will love.

Greetings to you, lords of truth, the tribunal which is behind Osiris, who place terror in cheaters,

One who speaks on behalf of one who his lord will love.

Greetings to you, lords of truth, the tribunal which is behind Osiris,

who are behind 'she is satisfied while she protects'.

Behold me, I come to you, may you expel the evil thereof,

like that which you did for these seven spirits who are in the following of the nome,

whose seat Anubis made,

this day of: Come therein!

As for 'she is satisfied while she protects', it is the fiery snake,

after she was placed behind Osiris until his enemies were burned up.

'I The great one is driven away',

'skdkd, ndhdh,

the bull 'his flame is in front of his fire',

'the one who enters upon the one who is in the hour',

'the one who is burning of face, who goes forth after turning back',

'who saw in the night what he will bring in the day'.

I am his two souls which are in the middle of his two fledglings.
Recitation:

It is Osiris, when he entered into Mendes, after he found a soul there for Re.

Then one embraced the other, it is Horus, who protects his father, together with Horus, who is in front without two eyes.

I am this great cat, who split the Ishedet tree at his side in Heliopolis,

this which is said by Perception:

This day where the enemies of the lord of all are destroyed.

then they became as his two souls.

As for this night of battle,

What came to be, it is his name of 'cat'.

it is while the children of the weak one are caused to enter into the east.

This which is said by Perception:

it is while the children of the weak one present what they did.

Oh, Re, who is in his egg,

who shines in his sun disk,

who swims upon his firmament,

who has no equal,

who sails upon the supports of Shu,

who gives the wind of the blast of his mouth, who illuminates the two lands with his sunshine.
May you rescue me from this god who is hidden of shapes,
whose two eyebrows are as the two arms of the balance.

This day the reckoning of the robber.

It is Horus, lord of Letopolis.

May you rescue me from this which belongs to the keepers of wounds,

'the perished ones who have painful fingers' of Osiris.

Recitation: As for the perished ones of Osiris, it is this tribunal, who opposes the matters of the enemies of Re.

I will not fall because of your knives,
I will not descend into your cauldrons,
because I know your names.

Because it is me, I will proceed upon the land with Re,
I will moor well with Osiris.

Your offerings will not come to be with me, these which belong to the chiefs of their braziers.

I am in the following of the lord of things in order to write for those who will come to be.
I will fly as a falcon,
I will cackle as a goose,
I will pass eternity like Nehebkau.

Oh, Atoum, who is in the great mansion,
the sovereign who is with all the gods,

May you rescue me from this god, who lives in butchery,
his hues are as the people.

This one who belongs to the winding of the lake of fire,
the one who swallows shadows,
IV,314,c (R) hnp hz.t(y)w who steals hearts,
IV,314,d (N) wdd šš who places the wound,
IV,314,e (R) n m3.n.t(w)-f 'he is not seen'.
IV,315,f-g (X) -
IV,315,a (M) ḏḏ-mdw ir nṯr pn Recitation: As for this god,
IV,315,b (R) n.t(y) hr>f m ṣm whose face is as a dog,
IV,315,c (R) ḫm=f m rmṯ.w his hue is as the people.
IV,315,d (R) ṣm ḥḥ r-n=f 'The one who swallows a million' is his name.
IV,315-e-316,a (X) -
IV,316,b (M) i nrw ḫr.(y)-tp tš.wy O terror, who is upon the two lands,
IV,316,c (R) nb dṣr.w wḏ nm.wt lord of blood, who makes the places of slaughter flourish,
IV,317,a (R) ṟḏ y n-f wr.r t ūw-lb to whom the crown of upper Egypt and joy will be given,
IV,317,b (R) m-ḥnt nn-n(.-)-sw.t in front of Heracleopolis.
IV,317,c (M) ḏḏ-mdw wsṯr pw Recitation: It is Osiris,
IV,317,d (R) wḏḏ n-f ḫk.t m nṯr.w to whom the rulership over the gods sends
IV,318,a (M) ḫrw pw n sm3.t(w) tš.wy this day of the unification of the two lands,
IV,318,b (N) m-bšḥ ṣ nb r-ḏr in front of the warrant of the lord of all.
IV,318,f (X) -
IV,318,c (M) ḫr mn stS This majesty is Seth.
IV,318,d-e (M) dḥn.t(w) ḫrs wsṯr pw in mf r’ it is: the burial of Osiris is promoted by his father Re.
IV,319,a (R) bs ṣn[h] im.y nn-n(.-)-sw.t Effective soul, who is in Heracleopolis,
IV,319,b (R) ḳḏ ḫk.z.w dr irt.myw who gives essences, who expels evildoers,
IV,319,c (R) ṣḥm n-f ṣw.w ṣḥḥ to whom the roads of eternity are conducted.
IV,319,d (M) ḏḏ-mdw ṣḏ pw ḫs-f Recitation: It is Re himself.
IV,319,e (M) ḫḥm=k wi m-ḏ nṯr pw tšš bs.w May you rescue me from this god who takes the souls,
IV,320,a (R) nsb ḫwtn.yw who licks what is putrefied,
IV,320,b (R) ṣnh m ḫwšš.t who lives from putrefaction,
IV,320,c (M) ḫm.y ḫkw ir.y snk.t who is in darkness, who belongs to obscurity,
IV,320,d (R) ṣḏj.w n-f ḫwtn.yw ḫḥ.t for whom the ones who are with the weary ones are afraid.
IV,320,e (M) ṣḏ-mdw Recitation:
IV,321,a (X) -
IV,321,b (M) ḫm pn stš This majesty is Seth.
IV,321,c (R) i ḫpr(i) pw ḫr.(y)-ib ḫwš-f Oh, this Khepri, who is in the middle of his bark,
IV,321,d (R) ṣḏ(w)-y ḫr Ḫy t ḥ.t-f ḫ.t the primeval one, his body is eternity.
IV,321,e (R) ḫḥm-k wi m-ḏ ṣw n ḫy snk.t May you rescue me from this which belongs to the keepers of the examinations,
IV,321,f (M) ṣḏi.n-sn n nb r-ḏr ṣḥ(w) after they gave power to the lord of all,
IV,322,a (M) ḫr w Sš.w t ḫr ḫy wš-f those who do guard duty against his enemies,
IV,322,b (R) ṣḏi.w ḥš.t m-ḥn ḫwšš.t those who place slaughter within the places of judgment,
IV,322,c (M) ḫwtn.yw ḫr ṣš.wt-sn those who do not go forth during their watch.
IV,322,d (M) ḫn ḫr+i n ḫš.wt-sm I will not fall to your knives,
Appendix 3.48.6. B1P

IV,184,a (X) 
IV,184,b (R) lpr mdw.t mnk tm Speech comes to be, all belongs to me.
IV,184,c-d (X) -
IV,186,a (R) wnn-i w^c.kwi I exist while I am alone,
IV,186,b (L) im.y-r pr spi pn r^c.m l^c.wsf tp.(y)w The overseer of the domain, this spi, is Re in his first appearances,
IV,187,d-f (X) -
IV,186,c (X) -
IV,188,a (L) im.y-r pr spi pn r^c.lpr ds^f the overseer of the domain, this spi, is the great one who came to be (by) himself.
IV,188,b-c (X) -
IV,190,a (R) kmsg rn.wsf nb psd.wt who created his names, the lord of the Enneads,
IV,190,b (R) iw.ty hsf^f m ntr.w who is not repelled from the gods.
IV,190,c-d (X) -
IV,192,a (N) mnk sf iw-i rh.kwi dw^c Yesterday belongs to me while I know the morning.
IV,193,d-f (X) -
IV,192,b (R) wsir pw It is Osiris.
IV,192,c (X) -

End of column, spell 624 (T1C,a) follows.

Amino-acid code
LR--RR--RR--RR--N--R----DMM--RMRR--RR--RN--MRMR--RRN--N--RRMRRMM------NMRRRR--RR--
The warship of the gods was made in accordance with that which I say.

I know the name of this great god who is in it.

His name is praise.

The overseer of the domain, this spi, is the great iwnw phoenix, who is in Heliopolis.

The Osiris, the overseer of the domain, this spi pr.wt=f is Min in his processions,

They are his two feathers, it is the great uraeus which is on the head of his father Atoum.

May I exist on the land, after I came from my city.

What even is it?

It is the horizon of the father, Atoum.

My wrongdoing is expelled,

The disorder which belongs to me is removed,

which are in Heracleopolis,

which purify the offerings of the people,

for this great god who is in it.

Who even is he?

It is Re himself.
What are the two very great pools?

It is the lake of natron together with the lake of maA.t.

It is the road upon which my father Atoum went,

as he has proceeded to the field of rushes.

I arrive at the land of the horizon-dwellers in the sky,

I go forth from the holy portal.

As for this portal,

it are the two leaves of the two doors, upon which the father Atou proceeded there, to the eastern horizon of the sky.

Ancestors,

give your arm to me,

I It is the overseer of the domain, this spi, came to be from you.

Who are they, these ancestors?

It is the authoritative utterance and perception, who exist together with my father Atoum in the course of every day.

I made the eye complete after it was injured, this day of the battle of the two rivals.

What is it, the battle of the two rivals?

It is Thot who did this with his fingers.

I raised the hair from the Udjat eye,

in its time of rage.

in its time of rage?
Now, who is indeed the one who raised the hair from it?

It is the right eye of Re, after it raged because of him, after he sent it.

Now, Thot who raised the hair from it.

Now, it is Thot who raised the hair from it.

It is the image of the eye of Re, the morning of his birth every day.

Now, for as for the celestial cow, it is the Udjat eye.

Because the overseer of the domain, this spi, is truly one from these of the ones who are behind Horus.

What is it, these of the ones who are behind Horus?

One who speaks on behalf of his beloved.

Greetings to you, lords of truth, the tribunal which is behind Osiris, who place terror in my evildoers,

Who are behind 'she is satisfied while she protects'.

Behold me, I come to you,

May you dispel the evil which belongs to me, like that which you did for these seven spirits who are in the following of the lord of the nome,

whose seats Anubis made,

As for the portal of 'she is satisfied while she protects',

it is the fiery snake,

souls of his enemies were burned up.
As for the chief of this tribunal,

'The great one is driven away' is his name.

Another manner of saying:

The bull 'one is not placed in front of the fire',

The one who enters upon the one who is in his hour',

'the red one who is in the mansion of red linen',

'the one who is burning of face, who goes forth after turning back',

'who saw in the night what he will bring in the day'.

Another manner of saying:

'the red one who is in the red linen of the mansion'.

'who saw in the night what he will bring in the day'.

The overseer of the domain, this spi is his two souls which are in the middle of his two fledglings.

As for the chief of these two souls who are in the middle of his two fledglings,

it is Osiris,

when he entered into Mendes,

after he was found, the soul of Re there.

Then one embraced the other,

then they became as the two souls.
Now, as for his two fledglings, it is Horus, who protects his father together with the one who is in front without two eyes.

The overseer of the domain, this spi, is this cat, who split the Ishedet tree at his side in Heliopolis,

this night of battle,

of watching over the rebels,

this day of destroying the enemies of the lord of all there.

Who is the great cat? It is Re himself, 'cat' was said to him, as Perception says to him:

What came to be, it is his name of 'cat'.

Now, as for the splitting of the Ishedet tree, it is while the children of the weak one present what they did.

Now, as for the day of battle, while they enter into the east.

Then (there was) war in the land in its entirety, in the sky and in the land.

Oh, Re, who is in his egg, who shines in his sun disk, who swims upon his firmament, who has no equal as a god, who sails upon the supports of Shu, who gives the wind with a blast of his mouth, while the two lands are bright because of him.

End of column and foot

Amino-acid code

<table>
<thead>
<tr>
<th>Page No.</th>
<th>Line</th>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>IV,184,a</td>
<td>(I)</td>
<td><em>mds.t n.t [pr.t m hrw]</em></td>
<td>The book of going forth in the day.</td>
</tr>
<tr>
<td>IV,184,b</td>
<td>(R)</td>
<td><em>hpr mdw.t nmk tm</em></td>
<td>Speech comes to be, all belongs to me.</td>
</tr>
<tr>
<td>IV,184,c-d</td>
<td>(X)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>IV,186,a</td>
<td>(R)</td>
<td><em>wn[n-i w².ki]</em></td>
<td>I exist while I am alone,</td>
</tr>
<tr>
<td>IV,186,b</td>
<td>(R)</td>
<td><em>[lnk r² m ʰ².w²f] tp.(y)w</em></td>
<td>I am Re in his first appearances,</td>
</tr>
<tr>
<td>IV,187,d-f</td>
<td>(X)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>IV,186,c</td>
<td>(R)</td>
<td><em>xpr mdw.t nnk tm</em></td>
<td>while he rises from the horizon,</td>
</tr>
<tr>
<td>IV,188,a</td>
<td>(R)</td>
<td><em>[ink r² m ʰ².w²f] tp.(y)w</em></td>
<td>I am the great one who came to be (by) himself.</td>
</tr>
<tr>
<td>IV,188,b</td>
<td>(X)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>IV,189,a</td>
<td>(R)</td>
<td><em>km³ rn[w²f nb psd.wt]</em></td>
<td>Who created his names, the lord of the Enneads,</td>
</tr>
<tr>
<td>IV,190,b</td>
<td>(R)</td>
<td><em>[iw.ty ʰ²sf-f m ntr.w]</em></td>
<td>who is not repelled from the gods.</td>
</tr>
<tr>
<td>IV,190,c-d</td>
<td>(X)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>IV,190,a</td>
<td>(R)</td>
<td><em>[iw.ty ʰ²sf-f m ntr.w]</em></td>
<td>who is not repelled from the gods.</td>
</tr>
<tr>
<td>IV,190,b</td>
<td>(R)</td>
<td><em>wsir pw</em></td>
<td>It is Osiris.</td>
</tr>
<tr>
<td>IV,191,e</td>
<td>(X)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>IV,192,a</td>
<td>(I)</td>
<td><em>ir.t n(t) ʰ²sf-f ntr.w hft [wd-i]</em></td>
<td>The making of the warship of the gods was in accordance with that which I command.</td>
</tr>
<tr>
<td>IV,192,b</td>
<td>(R)</td>
<td><em>ink bnw m iwnw</em></td>
<td>I am the great phoenix, who is in Heliopolis.</td>
</tr>
<tr>
<td>IV,192,c</td>
<td>(X)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>IV,193,d-f</td>
<td>(X)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>IV,194,a</td>
<td>(R)</td>
<td><em>[iw.ty ʰ²sf-f m ntr.w]</em></td>
<td>who is not repelled from the gods.</td>
</tr>
<tr>
<td>IV,194,b-d</td>
<td>(X)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>IV,195,e</td>
<td>(X)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>IV,196,a</td>
<td>(D)</td>
<td><em>[i]w²-f rh.k[i rn n ntr pw] ʰ²s n.ty!</em></td>
<td>know the name of this great god who is in it.</td>
</tr>
<tr>
<td>IV,196,b</td>
<td>(X)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>IV,196,c</td>
<td>(R)</td>
<td><em>ḥknw pw r[n]-f</em></td>
<td>His name is praise.</td>
</tr>
<tr>
<td>IV,199,d</td>
<td>(X)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>IV,198,a</td>
<td>(H)</td>
<td><em>ink bnw ʰ²s n.ty m iwnw</em></td>
<td>I am the great phoenix, who is in Heliopolis.</td>
</tr>
<tr>
<td>IV,200,a</td>
<td>(R)</td>
<td><em>[ir.y sip n n.tt wn]</em></td>
<td>The supervisor of that which exists.</td>
</tr>
<tr>
<td>IV,200,b</td>
<td>(R)</td>
<td><em>ptr sw</em></td>
<td>Who is he?</td>
</tr>
<tr>
<td>IV,200,c</td>
<td>(R)</td>
<td><em>wsir pw</em></td>
<td>It is Osiris.</td>
</tr>
<tr>
<td>IV,200,d</td>
<td>(D)</td>
<td><em>ir n.[r] wn.w</em></td>
<td>As for that which exists,</td>
</tr>
<tr>
<td>IV,200,e</td>
<td>(R)</td>
<td><em>nhh pw ln[cy d].t</em></td>
<td>it is forever together with eternity.</td>
</tr>
<tr>
<td>IV,201,f</td>
<td>(X)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>IV,202,a-b</td>
<td>(X)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>IV,202,c</td>
<td>(R)</td>
<td><em>ink mnw m pr.wt-f</em></td>
<td>I am Min in his processions,</td>
</tr>
<tr>
<td>IV,202,d</td>
<td>(D)</td>
<td><em>r[di.n-i] šw.ty m [tp-i]</em></td>
<td>after I placed the two feathers on my head.</td>
</tr>
<tr>
<td>IV,203,e</td>
<td>(X)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>IV,204,a</td>
<td>(X)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>IV,204,b</td>
<td>(R)</td>
<td><em>[ptr šw.ty-f]</em></td>
<td>What are his two feathers?</td>
</tr>
<tr>
<td>IV,204,c</td>
<td>(R)</td>
<td><em>[hr p]w nd² it-f</em></td>
<td>It is Horus who protects his father.</td>
</tr>
<tr>
<td>IV,204-206,d-a</td>
<td>(R)</td>
<td><em>šw.ty-f pw [fr.t] pw wr[t].t</em></td>
<td>They are his two feathers, it is the great uraeus</td>
</tr>
<tr>
<td>IV,206,b</td>
<td>(N)</td>
<td><em>wn[i] m ts [iy].n-i m [niw.t-i]</em></td>
<td>which is on the head of his father Atoum.</td>
</tr>
</tbody>
</table>

May I exist on the land, after I came from my
city.

The disorder which belongs to me is removed,

The lake of natron together with the lake of maA.t.

I will go upon the road which I knew in the direction of the island of the true ones.

I go forth from the holy portal.

Ancestors,
I made the eye complete after it was injured,
this day of the battle of the two rivals.

What is it, the battle of the two rivals?

It is the day in which Horus fought together
with the one who is judged,

when Horus took the testicles of the one who is
judged.

It is Thot who did this with his fingers.

I raised the hairs from the Udjat eye,
in its time of rage.

What even is the Udjat eye

It is the right eye of Re,
in its time of rage.

Because I am truly one from these of the ones
who are behind Horus.

Who is indeed the one who raised the hairs
from it?

What is it, Re who was born on yesterday from
the two buttocks of the celestial cow?

Now, as for the celestial cow, it is the Udjat eye.

Greetings to you, lords of truth, the tribunal
which is behind Osiris,

who place terror in the evildoers,

who are behind 'she is satisfied while she
protects'.

One who speaks on behalf of his beloved.

Greetings to you, lords of truth, the tribunal
which is behind Osiris,

who place terror in the evildoers,
IV, 256, b (D) m-tn [n w][i iy.i.k[wi hrt-tn] Behold me, I come to you,
IV, 256, c (N) dr-tn dw.t ir.t=I may you expel the evil which belongs to me,
IV, 258, a (R) mî nw ir.n-tn n šr sfh.w ipw like that which you did for these seven spirits
im.yw šms.w [nb] sps.t who are in the following of the lord of the
IV, 258, b (N) ir[n inpw s.t]=s[tn] whose seats Anubis made,
IV, 258, c (X) whose seats Anubis made,
IV, 259, c (X) -
IV, 260, a (R) [hrw] pf n mî r-k im this day of: Come therein!
IV, 260, b (N) ir sbh.t htp=I As for the portal of 'she is satisfied while she
hw=s protects',
IV, 260, c (X) -
IV, 261, a (M) rdi.n.t(w)=s m-[xt] wsir r sAm.t after she was placed behind Osiris until the
IV, 261, b (X) -
IV, 262, a (M) [hrw] pf n mî r-k im this day of: Come therein!
IV, 262, c (X) -
IV, 263-326, c-n (X) -
End of column and head

Amino-acid code
IR--RR--RR--RR--N--R-I----D--R-H--RRRR--RD--RRRN--RN--RR--RRR--N--R--DRDRHRNRRND--RRRRRRRRRRRRR
NRRDRR--RK--RRR--N--CDNRR--R--RN--RR--N--DNRN--RRN--R--M

Appendix 3.48.8. B1Y

IV, 184, a (X) -
IV, 184, b (N) hpr mdw.t mnk r° itm.w Speech comes to be, Re-Atoum belongs to me.
IV, 184, c-d (X) -
IV, 186, a (R) wnn-i w°.kwi I exist while I am alone,
IV, 186, b (I) ink r° ly. w°f tp. (y)w I am Re and his first appearances,
IV, 187, d-f (X) -
IV, 186, c (R) wbn[sf m šh].t while he rises from the horizon.
IV, 188, a (R) inK °s [hrp dssf] I am the great one who came to be (by) himself,
IV, 188, b-c (X) -
IV, 190, a (R) [k]m3 rn.w°f nb psdl.wt who created his names, the lord of the Enneads,
IV, 190, b-d (X) -
IV, 192, a (R) mnk sf iw rî.kwi dws yesterday belongs to me while I know the
IV, 192, a (R) -
IV, 192, a (R) -
IV, 194, a (H) ir.n.w° ṣh3.t [ntr.w hft] wq=I The warship of the gods is made in accordance
IV, 194, b (R) ptr s(y) [ʔh3.t] ntr.w with that which I command.
IV, 194, c (M) [imn.t] The west.
IV, 194, d (X) -
IV, 195, e (X) -
IV, 196, a (D) [i]w=i rî.kwi rn [n ntr] pw ṣs I know the name of this great god who is in it.
n.ty im-s

IV,196,b-c (X) -
IV,199,d (X) -
IV,198,a (R) ink bnw pw ʾs n.ty m īwnw I am this great phoenix, who is in Heliopolis.
IV,198,b-c (X) -
IV,200,a (R) i[r.y] sip [n n.tt wn] The supervisor of that which exists.
IV,200,b-e (X) -
IV,201,f (X) -
IV,202,a-b (X) -
IV,202,c (R) ink mnw m pr.[w]r[ɛf] I am Min in his processions,
IV,202,d (D) [rdi.n-i ʾsw.yt m tp-i] after I placed the two feathers on my head.
IV,203,e (X) -
IV,204-206,a-a (X) -
IV,206,b (N) [wn-i m t3] iy.[n]-i m [niw.t-i] May I exist on the land, after I came from my city.

IV,207,c-d (X) -
IV,208,a-b (X) -
IV,208,c (R) dr īw=i My wrongdoing is expelled,
IV,208,d (N) h[sr n].i.t-i my wrongdoing is driven away.
IV,209,e-g (X) -
IV,210,a (K) swd is.f.t [ir.t-i] The disorder that belongs to me is handed over,
IV,211,c-d (X) -
IV,210,b (H) [wʾb.ʾn]-i ʾsḥ.w ipn m [ss. wy] after I purified these toes in these two great pools.
IV,212,a (R) [n.tyw m mn-n(.y)-sw.t] which are in Heracleopolis,
IV,213,c-e (X) -
IV,212,b (R) [swʾb ʾsb.t ṭḥ.yt] which purify the offerings of the people,
IV,214,a (R) [n nṯr pw ʾs n.ty] i[m]-s for this great god who is in it.
IV,214,b-c (X) -
IV,215,d-e (X) -
IV,216,a-b (X) -
IV,217,d-e (X) -
IV,216,c (X) -
IV,219,c-g (X) -
IV,218,a (I) [šš[=i ḫr ẉ3.t ṭḥ.t.n-i] tr-m I will cross upon the road which I know in the direction of the field of the true ones.
IV,218-220,b-b (X) -
IV,222,a (D) sprʾt i s[t n šs.tyw] I arrive at the land of the horizon-dwellers,
IV,222,b (R) [pr-i m šbš ʾdšr] while I go forth from the holy portal.
IV,222-226,c-a (X) -
IV,226,b (R) [im.yw-bšḥ] Ancestors,
IV,228,a (R) [imi n.ti c-tm] give your arm to me,
IV,228,b (R) [ink pw ḫpr] i[m-tn] it is me who came to be from you.
IV,228-230,c-b (X) -
IV,232,a (R) [iw mh.n-i ir.t] m-ḥt ḫkš-s I made the eye complete after it was injured, this day of the battle of the two rivals.
IV,232,b (R) hrw pw n ʾḥš r[ḥ].wy
I raised the hair from the Udjat eye, at its time of rage.

I saw it is Re who was born on yesterday, from the two buttocks of the celestial cow.

He will cross, while I am hale, and vice-versa.

Because I am truly one from these of the ones who are behind Horus.

Greetings to you, lords of truth, who place terror in the evildoers,

who is behind 'she is satisfied while she protects'.

Behold me, I come to you, may you expel the evil which belongs to me,

like that which you did for these seven of spirits which are in the following of the lord of the nome,

whose seat Anubis made,

this day of: Come therein!

I am his two souls which are in the middle of his two fledglings.

I am this great cat, who split the Ishedet tree at his side in Heliopolis,

this night of battle,

of watching over the rebels,

this day where the enemies of the lord of are
destroyed.

Oh, Re, who is in his egg,

who shines in his sun disk,

who shines in his horizon,

who swims upon his firmament,

who has no equal in the gods,

who sails upon the supports of Shu,

who gives the wind with a blast of his mouth,

who illuminates the land with his sunshine.

May you rescue me from this god who is hidden

whose two eyebrows are as the two arms of the

May you rescue me from this which belongs to

who have painful fingers.

Their offerings will not come to be with me

because of these of the chiefs of their braziers,

those who are in their cauldrons.

I will moor well with the Osiris dhwty-nht.

Their offerings will not come to be with me

because of these of the chiefs of their braziers,

those who are in their cauldrons.

I am in the following of the lord of things, who

writes for those who will come to be.

I will fly as a falcon,

I will cackle as a goose,

I will pass eternity like Nehebkau.
Oh, Atoum, who is in the great mansion,

sovereign of the gods,

May you rescue me from this god,

who lives in butchery,

whose face is as a dog,

his hues are as the people.

It is the one who belongs to the winding of the lake of fire,

the one who swallows shadows,

who steals hearts,

'she is not seen'.

Oh, lord of terror, who is upon the two lands,

lord of blood, who makes the places of slaughter flourish,

to whom the crown of Upper Egypt will be given,

to whom the rulership over the gods sends

this day of the unification of the two lands,
in front of the arm of the lord of all.

Effective soul, who is in Heracleopolis,

who gives essences, who expels evildoers,

to whom the roads of eternity are conducted.

May you rescue me from this god who takes the wounds,

who licks what is putrefied,

who lives from putrefaction,

the one who belongs to darkness, who is in obscurity,

for whom the ones who are with the weary ones are afraid.

Oh, this Khepri, who is upon his bark,

the primeval one, his body is eternity.

May you rescue me from this which belongs to the keepers of the examinations,
to whom Re-Atoum gave power,

in order to watch over his enemies,

Their knives will not plough into me,
I will not enter into their places of judgment,

I will not descend into their vats,

nothing will be done to me from this which belongs to the abomination of the gods,

because I am the one who passed being pure, who is in the midst of the Mesqet,

to whom supper from faience will be brought in the \textit{\textit{t\textit{n.t}}} shrine.

A man will speak this spell […] in […] who moors well with Osiris […]

As for that which a man will say to him upon it, […]

Spell 337 follows

\textit{\textit{Amino-acid code}}

\begin{tabular}{l}
N---RI-RR--R--R--HRM--D--R--R--RD----N---RN--K-HR--RR--I--DR----RRR--RR--RR---NN--
\end{tabular}

\begin{tabular}{l}
\end{tabular}

\begin{tabular}{l}
----LN--LR---RLLMLRRRRRRRRN-RRRMR---RRM--RNN---RRR-KRRRR---MRKRR--R-L-LRRKKK---
\end{tabular}

\textbf{Appendix 3.48.9. B9C,a}

Speech comes to be, Re-Atoum belongs to me.

I exist while I am alone,

I am Re in his first appearances,

I am the great one who came to be (by) himself.

Who is he, the great one who came to be by himself?

It is water, it is Noun.

My yesterday belongs to me while I know the morning.

The warship of the gods was made in accordance with that which I say.

What is it, the warship of the gods?

It is the Neshemet bark.
I am the one who knows the name of the great god who is in it.

It is the praise of Re.

I am this great phoenix, who is in Heliopolis.

The supervisor of that which exists.

Who is he?

It is Osiris.

Now, as for that which exists,

May I exist on my land, after I came from my city.

The disorder which belongs to me is removed,

after I purified in these two very great pools, which are in Heracleopolis,

which are in Heracleopolis,

Who is he?

It is Re himself.

It is the lake of natron together with the lake of the great house.
I will go upon the roads which I knew in the direction of the island of the true ones.

What is it, the roads?

It is the road of this father, Re-Atoum, upon him,

in his crossing to the field of rushes.

I arrive at the land of the horizon-dwellers in the sky,

As for the portal,

it are the two leaves of the two doors, after the father Atoum crossed to the eastern horizon of the sky.

Ancestors,

give your two arms to me,

it is me who came to be from you.

Who are they, these ancestors?

It is Thot who did this with his fingers.

Who truly are the two rivals?

It is the authoritative utterance and perception,

who exist together with my father Atoum in the course of every day.

I made the eye complete after it was injured,

this day of the battle of the two rivals.

Who truly are the two rivals?

It is Thot who raised from it.

It is the day of the battle of Horus in it, together with Seth,

after his inflicting of a wound on his face,

when Horus took the testicles of Seth.

It is Thot who did this with his fingers.

I raised the hair from the Udjat eye,

in its time of rage.

What is it, the Udjat eye?

Now, who is the one who raised the hair from it?

It is the right eye of Re,

when it ragged against him,

after he sent her on a task.

It is Thot who raised from it.
I saw it is Re who was born on yesterday, from the buttocks of the celestial cow.

It is the image of the eye, while it births the morning, twice, every day.

Because I am truly one from these of the ones who are behind Horus.

What is it, one from these of the ones who are behind Horus?

It is one who speak on behalf of, who his lord will love.

Greetings to you, lords of truth, the tribunal which is behind Osiris, who place terror against the evildoers, who is behind 'she is satisfied of her arm'.

Behold me, I come to you, may you expel the evil which belongs to me, like that which you did for these seven spirits who are in the following of the lords, whose seats Anubis made, this day of: Come therein!

As for these portals of 'she is satisfied while she protects', it is the fiery snake, after she was placed behind Osiris until the souls of his enemies were burned up, while she burns up the souls of the enemies of true of voice.

As for the chief of this tribunal, 'The great one is driven away' is his name.

sksd is his name,
IV,268,c (K)  k3 sif hnt hwt=f  the bull 'the horn is in front of his fire',
IV,268,d (L)  ţ im.y wnw.t=f rn=f  'who enters the one who is in his hour', is his name,
IV,270,a (K)  ḏsr im.y hw.t ins(y)  'the sacred one who is in the mansion of red linen',
IV,270,b (K)  nbs ḥr prr m-ḥt ḥt r[n=f]  'the one who is burning of face, who goes forth after turning back' is his name,
IV,270,c (K)  mš m grḥ it=f m hrw rn=f  'who saw in the night what he will take in the day' is his name.

IV,269-272,e-c (X) -
IV,276,a (R)  ink bʒ.wy=f ḥr(.wy)-ib ḏʒ.wy=f  I am his two souls which are in the middle of his two fledglings.

IV,276,b (X) -
IV,276,c (X) -
IV,276,d (M)  wsir  Osiris,

IV,276.e (K) -
IV,278,a (N)  m ƙ=f r ḏdw  when he entered into Busiris,
IV,278,b (K)  gm=f bʒ n r< im  while he finds the soul of Re there.

IV,278,d (X) -

IV,278.e (R)  ink miw pw ɛs  I am this great cat,
IV,280,a (N)  hsr n ḥpr(.w) m bʒ.wy  then they became as the two souls.

IV,280,b (M)  ir.t tʒ.wy=f  That which belongs to his two fledglings,
IV,280,c (R)  ḥr pw nd it=f ḥnte ḥr  it is Horus, who protects his father, together with Horus, who is in front without two eyes.

IV,281,a (X) -
IV,281,b (R)  ink miw pw ɛs  I am this great cat,

IV,282,a (R)  psšn iṣd.t r gs=f m iwnw  who split the Ishedet tree at his side in Heliopolis,
IV,282.b (R)  sy nTR miw pw  Which god is this cat?
IV,282.c (X) -

IV,283,a (R)  r< pw ḏs=f  It is Re himself,
IV,283.b (N)  ḡd.t(w) miw r=f  'cat' is said to him,
IV,283.c (K)  ḥr ḡd sš=f  because Perception says to him:

IV,284,a (R)  n ir.t sš. [r] sbi[w]  this night of battle,
IV,284,b (H)  hrw pw n ḥtm hft.yw nb r-ḏr im=f  this day of destroying the enemies of the lord of all in it.

IV,286,a (L)  sy nṭr miw pw  Which god is this cat?
IV,286,b (X) -
IV,287,a (R)  r< pw ḏs=f  It is Re himself,
IV,287,b (N)  ḡd.t(w) miw r=f  'cat' is said to him,
IV,287,c (K)  ḥr ḡd sš=f  because Perception says to him:

IV,288,a (N)  miw sw m nn irr.y=f  ‘Catlike is he in this which he does.’
IV,288,b (R)  ḥpr [r]n=f pw [n] miw  What came to be, it is his name of 'cat'.
IV,288,c (N)  ir gr.t psšn iṣd.t[r] r gs=f m iwnw  Now, as for the splitting of the Ishedet tree at his side in Heliopolis,

IV,290,a (K)  ms< ms.w bdš.t pw [ir]. t.n=sn  it is while the children of the weak one present what they did.
IV,290,b (K)  ḗ[r] gr.t ḏʒ-c  Now, as for the battle,
IV,290,c (K)  ḱn=sn pw r ḥss.t ḥr  ỉš.t.tt  it is after they entered into the desert upon the east.

IV,292,a (K)  ḏʒ.n ḏ.wy ḏʒ m tš ḏ-ḏr=f m p.t  Then the two arms fought in the land in its entirety and the sky.

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Oh, Re, who is in his egg,
who shines in his sun disk,
who shines in his horizon,
who swims upon his firmament,
who has no equal in the gods,
who sails upon the supports of Shu,
whose two wings are as the two arms of the balance,
who places the lasso, it is not seen, on the
whoop doopers at his place of slaughter,
which kills the souls,
this day of the reckoning of the robber.
Horus the great one, foremost of Letopolis.
May you rescue me from this which belongs to those who boil in a vat, who are sharp of fingers,
It is this tribunal of Osiris, who opposes the true of voice.
I will not fall because of your knives,
I will not descend into their cauldrons,
because I know.
Appendix 3.48.10.  B15C

IV,184-224,a-d (X) -

IV,226,a (R) [״3. wy-r.y pw wdṣ. n] it [lim.w hr-f r šh.t tšb.tt n.t p.t] It are the two leaves of the two doors, upon which the father Atoum proceeded to the eastern horizon of the sky.

IV,226,b (R) [im.yw-bṣḥ] Ancestors,

IV,228,a (R) [imī nš i s-tn] give your arm to me,

IV,228,b (R) [ink pw hrpr im-ṭn] it is me who came to be from you.

IV,228,c (R) [ptr st mn im.yw-bṣḥ] Who are they, these ancestors?

IV,230,a (R) [hw pw hnť sīs] It is the authoritative utterance and perception,

IV,230,b (R) [wnn hnť i-im imw.t] m ḫr[.t h]r[.w n.t rʿ nb] who exist together with my father Atoum in the course of every day.

IV,232,a (R) [iw mh.n-i ir.t m-ḥt ḡšš-s] I made the eye complete after it was injured, this day of the battle of the two rivals.

IV,232,b (R) [hrw pw n ḥḥḏ rh. wy] What is it, the battle of the two rivals?

IV,234,a (R) [ptr sw ḥḥḏ rh. wy] What is it, Re who was born yesterday, from the two buttocks of the celestial cow.

IV,234,b (X) -

IV,234,b (D) [hrw pw ḥḥḏ.n ḫr im-f hnť stḥ] It is the day in which Horus fought together with Seth,

IV,236,a (R) [m-ḥt wḏ.t] šṣ [m hṛ-f] after inflicting a wound on his face,

IV,236,b (N) [m it ḫr ḫr.wy stḥ] when Horus took the testicles of Seth.

IV,236-238,c-a (R) [in ḏḥwy ir mn m ḏbʾ. wš-f] It is Thot who did this with his fingers.

IV,238,b (N) [iw ṣš.n-i ṣn m ḏṣ.t] I raised the hair from the Udjat eye,

IV,238,c (N) [m tr-s nšḥ] in its time of rage.

IV,238,d (R) [ptr rʿf ḏṣ.t] What even is the Udjat eye

IV,243,d (X) -

IV,240,a (R) [m tr-s n nšḥ] in its time of rage?

IV,240,b-c (X) -

IV,240,d (L) ir.t ḫr wnm.t pw It is the right eye of Horus,

IV,242,a (N) [m nšḥ-s rʿf] when it rages against him,

IV,242,b (R) [m-ḥt ḡšš-f s(y)] after he sent it.

IV,242,b-Sq75q (X) -

IV,242,c (N) [in gr.t ḏḥwy ṣš šn i-m-s] Now, it is Thot who raised the hair from it.

IV,236-238,c-a (X) Sq75q

IV,244,a (D) [iw ms.n-i rʿ pw ms.y sf] r I saw it is Re who was born yesterday, from the two buttocks of the celestial cow.

IV,244,b (D) [wdṣ-f wdṣ-š i ṣḥ pḥr] He is hale while I am hale, and vice-versa.

IV,246,a (D) [sy pw rʿ ms.y m sf r ḫpd.wy mḥ.t-wr.t] What is it, Re who was born on yesterday from the two buttocks of the celestial cow?

IV,248,a (N) [rwt pw n ir.t rʿ ḏw3.w r ms.t-f rʿ nb] It is the image of the eye of Re of the morning at his birth every day.

IV,248-250,b-a (R) [ir gr.t mḥ.t-wr.t ḏṣ.t pw] Now, as for the celestial cow, it is the Udjat eye.
Because I am truly one from these of the ones who are behind Horus.

The rest of the text of the front is illegible.

Amino-acid code

Appendix 3.48.11. Sq1C

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>IV,184,a</td>
<td>(H) ( r n p r.t m h rw m h r.t-ntr )</td>
</tr>
<tr>
<td>IV,184,b</td>
<td>(R) ( h p r m d w.t n n k t m )</td>
</tr>
<tr>
<td>IV,184,c-d</td>
<td>(X) -</td>
</tr>
<tr>
<td>IV,186,a</td>
<td>(R) ( w n n-i w^c.k w i )</td>
</tr>
<tr>
<td>IV,186,b</td>
<td>(R) ( i n k r^c m h^c.w-f t p.(y)w )</td>
</tr>
<tr>
<td>IV,187,d-f</td>
<td>(X) -</td>
</tr>
<tr>
<td>IV,187,c</td>
<td>(X) -</td>
</tr>
<tr>
<td>IV,188,a</td>
<td>(N) ( i n k n t r ^c h p r d s-s f )</td>
</tr>
<tr>
<td>IV,188,b-c</td>
<td>(X) -</td>
</tr>
<tr>
<td>IV,190,a</td>
<td>(L) ( k m s r n-f n b p^c.t )</td>
</tr>
<tr>
<td>IV,190,b</td>
<td>(R) ( i w.t y h s-f m n t r.w )</td>
</tr>
<tr>
<td>IV,190,c-d</td>
<td>(X) -</td>
</tr>
<tr>
<td>IV,192,a</td>
<td>(R) ( n n k s f i w.r h.k w i d w s )</td>
</tr>
<tr>
<td>IV,193,d-f</td>
<td>(X) -</td>
</tr>
<tr>
<td>IV,192,b</td>
<td>(R) ( w s i r [p] w )</td>
</tr>
<tr>
<td>IV,192,c</td>
<td>(X) -</td>
</tr>
<tr>
<td>IV,194,a</td>
<td>(R) ( i r.n.t(w) ^c h s.t n t r.w h f t d d-i )</td>
</tr>
<tr>
<td>IV,194,b-d</td>
<td>(X) -</td>
</tr>
<tr>
<td>IV,195,e</td>
<td>(X) -</td>
</tr>
<tr>
<td>IV,196,a</td>
<td>(D) ( i w.i r h.k w i r n n n t r p w ^c s n.t y i m-s )</td>
</tr>
<tr>
<td>IV,196,b</td>
<td>(X) -</td>
</tr>
<tr>
<td>IV,196,c</td>
<td>(N) ( h k n w r^c r n-s f )</td>
</tr>
<tr>
<td>IV,199,d</td>
<td>(X) -</td>
</tr>
<tr>
<td>IV,198,a</td>
<td>(R) ( i n k b n w p w ^c s n.t y m i w n w )</td>
</tr>
<tr>
<td>IV,198,b-c</td>
<td>(X) -</td>
</tr>
<tr>
<td>IV,200,a</td>
<td>(R) ( i r.(y) s i p n [n.t i] w n )</td>
</tr>
<tr>
<td>IV,200,b</td>
<td>(N) ( p w-t r r-f s w )</td>
</tr>
<tr>
<td>IV,200,c</td>
<td>(R) ( w s i r p w )</td>
</tr>
<tr>
<td>IV,200,d</td>
<td>(N) ( i r s i p n n.t t w n )</td>
</tr>
</tbody>
</table>

The rest of the text of the back is illegible.
it is forever together with eternity.

As for forever, it is the day,

as for eternity, it is the night.

I am Min in his processions,

I have placed my two feathers on my head.

Who even is he and what are his two feathers?

It is Horus who protects his father.

They are his two feathers, it is his uraeus which is on the feather of his father Atoum.

May I exist on my land, after I came from my city.

What even is it?

It is the horizon of my father, Atoum.

My wrong doings are expelled, after my wrongdoing was driven away.

The disorder which belongs to me is removed,

after I purified in the two very great pools, which are in Heracleopolis,

which purifies the offering of the people, for this great god who is in it.

It is Re himself.

What is it, the two great pools?

The lake of natron together with the lake of maA.t.

I will proceed upon the roads which I knew in the direction of the island of the true ones.

What even is it?

It is the road upon which my father Atoum goes,

I arrive at the land of the horizon-dwellers in the sky,

after I went forth upon the holy portal.

What even is this land?

What even is this portal?
It are the gods who are around the shrine.

As for this portal, it are the two leaves of the two doors, upon which my father Atoum proceeded to the eastern horizon of the sky.

I exist together with the father Atoum in the course of every day.

It is the authoritative utterance and perception, and I make Horus complete after it was injured, after Horus has taken the testicles of Seth.

I saw Re who was born on yesterday, from the buttocks of the celestial cow.

I am hale while he is hale, and vice-versa.

Now, it is Thot who raised the hairs from it.

Now, as for the celestial cow, it is the Udjat eye.

Because I am one from these of the ones who are behind Horus.
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IV,252,a  (N)  sy pw w¢ m nw n im.yw-h¢ hr What is it, one from these of the ones who are behind Horus?

IV,252,b  (D)  mdw hr nr.y nb-sf One who speaks upon one who his lord will love.

IV,253,d-f  (X)  -

IV,252-254,c-a  (R)  i.md.w $s.t m isf.twyGreetings to you, lords of truth, the tribunal which is behind Osiris,

IV,254,b  (R)  didi.w $s.t m isf.twy who place terror in the evildoers,

IV,304,b-Sq7sq  (X)  -

IV,256,a  (N)  im.yw-xt Htp=s xw=s who are behind 'she is satisfied while she protects'.

IV,256,b  (N)  i.r.n wp n imy wnh$t sn whose seats Anubis made,

IV,259,c  (X)  -

IV,260,a  (N)  hrw pf n imy r-k im this day of: Give there!

IV,260,b  (R)  i.r-Htp=s lw-s As for 'she is satisfied while she protects',

IV,260,c  (R)  nsr.t pw may you expel the evil which belongs to me,

IV,261,d  (X)  -

IV,262,a  (D)  wn.n-s m-h¢ wsir s s.t=bz.w like that which you did for these seven of spirits after she was behind Osiris until the souls of his enemies were burned up.

IV,263,c  (X)  -

IV,262,b  (M)  iw-rj.kwi rn n sh sfr.w I know the name of the seven spirits,

IV,264,a  (R)  im.yw $ms.w nb spz.t who are in the following of the lord of the nome,

IV,264,b  (R)  i.r.n wp s.t-sn whose seat Anubis made,

IV,265,d  (X)  -

IV,264,c  (R)  hrw pf n imy r-k im this day of: Give there!

IV,265,e  (X)  -

IV,266,a  (R)  i.r-Hr(y) n dsd3.t tn As for the chief of this tribunal,

IV,266,b  (K)  n sir wr rnf imz.t s.t-bz$s.t tt 'The great one was not driven away' is his name. The honoured dead, s$t-bz$s.t, possessor of veneration.

IV,266,c-e  (X)  -

IV,268,a  (R)  dhdh nhd$hdh,

IV,268,b  (R)  skd$kd skd$kd,

IV,268,c  (R)  k$s n rdi=f hmt hwt-f the bull 'he was not placed in front of his fire',

IV,268,d  (R)  $g hr im.y wnw.t-f 'the one who enters upon the one who is in his hour',

IV,270,a  (R)  dš.$r ty im(t).y hwt ins(y) 'the red one who is in the mansion of red linen',

IV,270,b  (N)  ssb hr pr m-h¢ h¢ 'the one who is glowing of face, who went forth after turning back',

IV,270,c  (R)  m3 m grh in.t-f m hwr 'who saw in the night what he will bring in the
day'.

I am his two souls which are in the middle of the two fledglings.

As for his two souls,

when he entered into Mendes,

after he found a soul there for Re.

Then one embraced the other,

with Horus, who protects the father, together with Horus, who is in front without two eyes.

I am this great cat, who split the Ishedet tree at his side in Heliopolis,

Who is it, this great cat?

It is Re himself,

as Perception says to him:

As for the splitting of the Ishedet tree at his side,

it is while the children of the weak one present what they did.

Now, as for this day of battle,

it is while they enter into the east.

Then (there was) war in the sky and the land in its entirety.

it is while the children of the weak one present what they did.

Now, as for this day of battle,

it is while they enter into the east.

Then (there was) war in the sky and the land in its entirety.

Oh, Re, who is in his egg,

who shines in his sun disk,

who shines in his horizon,

who sails upon the supports of Shu,
who gives the winds with a blast of his mouth, who illuminates the two lands as he rises.

May you rescue me from this god who is hidden of shape. The honoured dead, \(s3.t-b3s.t\), true of voice.

Appendix 3.48.12. Sq7C

A spell of going forth in the day from the necropolis of the honoured dead, \(hr\), true of voice.

Speech comes to be, all belongs to me.

I exist while I am alone,

I am Re in his first appearances.

I am the great god who came to be (by) himself,

who created his names, the lord of the people,

who is not repelled from the gods.

Yesterday belongs to me while I know the morning.

It is Osiris.

The warship of the gods was made in accordance with that which I say.

I know the name of this great god who is in it.

The praise of Re is his name.

I am this great phoenix, who is in Heliopolis.
The supervisor of that which exists.  
Who even is he?  
As for the inspection of that which exists,  
it is forever together with eternity. 

As for the day,  
it is the night. 
I am Min in his processions,  
I have placed my two feathers on my head. 

Who even is he and what are the two feathers? 
It is Horus who protects his father. 
They are his two feathers, it is his uraeus which is on the feather of the father Atoum. 

May I exist on my land, after I came from my city. 

The disorder which belongs to me is removed,  
after I purified in the two very great pools,  
for this great god who is in it. 

What is it, the two very great pools?  

The lake of natron together with the lake of m's.t. 
I will proceed upon the roads which I knew in the direction of the island of the true ones. 
It is the road upon which my father Atoum goes,  
in his proceeding to the field of rushes.
IV,222,a (C) spr-i r tɔ [ṣḥ.ṭyw] m p.t I arrive at the land of the horizon-dwellers in the sky,

IV,222,b (C) pr[.n-i] hr sbɔ doctrine after I went forth upon the holy portal.

IV,222,c (R) pw-tr r-f tɔ [pn] What even is this land?

IV,222,a (R) pw-[tr r-f] sbɔ pn What even is this portal?

IV,224,a (R) ntr.w pw ḫṣ(.w) k(ς)r It are the gods who are around the shrine.

IV,224,b (R) pr[n=i Hr sbA Dsr What even is this portal?

IV,224,c (R) pw-tr r-f tɔ [pn] As for this portal,

IV,224,a (R) pr[w Hna siA What even is this portal?

IV,226,a (D) aA.wy-r.y pw DA.n it=ıt it are the two leaves of the two doors, upon which my father Atoum crossed to the eastern horizon of the sky.

IV,226,b (R) im.yw-bAH Ancestors,

IV,228,a (N) imi n=1ps a.wy=T[n] give your two arms to me,

IV,228,b (R) ink [pw] xpr im=Tn it is me who came to be from you.

IV,228,c (N) pw-tr [r=f nn] im.yw-bAH Who even are these ancestors?

IV,228,a (N) nTr.w pw HAw(.w) k(A)r It are the gods who are around the shrine.

IV,228,b (R) nTr.w pw HA(.w) k(A)r It are the gods who are around the shrine.

IV,230,a (R) hrw pw ḫnɔ sɔ Is it the authoritative utterance and perception,

IV,230,b (N) wnn-i ḫnɔ it im.w [m] ḫr.t I exist together with the father Atoum in the course of every day.

IV,232,a (R) iw mH.n=i ir.t m I made the eye complete after it was injured,

IV,232,b (R) hrw pw n ḫɔ [rH].wy this day of the battle of the two rivals.

IV,243,a (R) Hw pw Hna siA It is Thot who did this with his fingers.

IV,243,b (N) i[w T]s.n=i Sn m DA.t I raised the hair from the Udjat eye,

IV,243,c (R) m tr-s n [n]Sn in its rage.

IV,243,d (N) ptr s(y) ḫɔ.t What is it, the Udjat eye

IV,244,a (Q) [i]w mɔ.n-i rɔ ms.ɔ y m sf r I saw Re who was born on yesterday, from the buttocks of the celestial cow.

IV,244,b (R) wɔ[x]-i w[d]-ɔ-f tɔ phr I am hale while he is hale, and vice-versa.

IV,244,a (N) sy [p]w rɔ pw ms.ɔ y m sf [r] What is it, this Re who was born on yesterday from the buttocks of the celestial cow?

IV,244,b (K) m-ḥt ḫsɔ f after he sent.

IV,246,a (D) m-ḥt ḫsɔ f after he sent.

IV,246,b (D) m-ḥt ḫsɔ f after he sent.

IV,246,c (D) m-ḥt ḫsɔ f after he sent.

IV,246,d (R) m-ḥt ḫsɔ f after he sent.

IV,247,a (K) m-ḥt ḫsɔ f after he sent.

IV,248,a (Q) [i]w mɔ.n-i rɔ ms.ɔ y m sf r I saw Re who was born on yesterday, from the buttocks of the celestial cow.
Now, as for the celestial cow, it is the Udjat eye. Because I am one from these of the ones who are behind Horus. What is it, one from these of the ones who are behind Horus?

One who speaks upon one who his lord will love.

Greetings to you, lords of truth, the tribunal which is behind Osiris, who place terror in the evildoers, who are behind 'she is satisfied while she protects'.

Behold me, I come to you, may you expel the evil which belongs to me, like that which you did for these seven of spirits which are in the following of the lord of the nome,

This day of: Give there!

I know the name of the seven spirits, who are in the following of the lord of the nome,

The honoured dead, true of voice. The chief of this tribunal, 'The great one was not driven away' is his name. The honoured dead, hr, true of voice.
'the red one who is in the mansion of red linen',

'who saw in the night what he will bring in the day'.

As for his two souls, who entered into Mendes, after he found a soul there for Re.

Then one embraced the other, with Horus, who is in front without two eyes.

I am this great cat, who split the Ishedet tree at his side in Heliopolis,

It is Re himself, ‘is he catlike in this which he will do?’

As for the splitting of the Ishedet tree at his side,

it is while the children of the weak one present what they did.

Now, as for this day of battle, it is while they enter into the east.

Then (there was) war in the sky and in the land in its entirety.

End of column and lid
Appendix 3.48.13.  Sq1Sq

IV,184,a  (X) -
IV,184,b  (R)  ḫpr mdw.t nnk tm  Speech comes to be, all belongs to me.
IV,184,c-d  (X) -
IV,186,a  (R)  wnn-i wʾ.k(i)  I exist while I am alone,
IV,186,b  (R)  ink rʾ m ḫʾ.wš.t p.(y)w  I am Re in his first appearances,
IV,187,d-f  (X) -
IV,186,c  (X) -
IV,188,a  (N)  ink ntr rʾ ẖpr ḏš-f  I am the great god who came to be (by) himself,
IV,188,b-c  (X) -
IV,190,a  (R)  kṃs rn.ʾwš nb psḏ.wt  who created his names, the lord of the Enneads,
IV,190,b  (N)  ĩw.ty ḫsfl.(w) m ntr.w  who is not repelled from the gods,
IV,190,c-d  (X) -
IV,192,a  (R)  n nk sf īw ṭh.ʾk(i) dws  Yesterday belongs to me while I know the morning.
IV,193,d-f  (X) -
IV,192,b-c  (X) -
IV,194,a  (N)  īr.ʾn.t(w) ḫḏš.t ntr.w ḫʾ <t> ḏdš-i  The battleground of the gods was made in accordance with that which I say.
IV,194,b-d  (X) -
IV,195,e  (X) -
IV,196,a  (R)  īw ṭh.ʾk(i) r n n tr pw ḫš n.t(y)  I know the name of this great god who is in it.
im-s
IV,196,b  (X) -
IV,196,c  (N)  ḫknw rʾ ʾnš-f  The praise of Re is his name.
IV,199,d  (X) -
IV,198,a  (R)  ink bnw pw ḫš n.t(y) m īwnt(w)  I am this great phoenix, who is in Heliopolis.
IV,198,b-c  (X) -
IV,200,a  (N)  īr.(y) sip n.t(yw)š ṭ n.w  The supervisor of that which exists.
IV,200,b-c  (X) -
IV,200,d  (R)  īr n.t(y)š t n.w  As for that which exists,
IV,200,e  (R)  nh:mm pw ḫʾ. ḏt  it is forever together with eternity.
IV,201,f  (X) -
IV,202,a  (M)  īr nh:mm ḫrw  As for forever, (it is) the day,
IV,202,b  (R)  īr ḏ.t gṛḥ pw  as for eternity, it is the night.
IV,202,c  (R)  ink mnw m pr.ʾwš-f  I am Min in his processions,
IV,202,d  (I)  īw rḏš.n šw.ty=š m tp=š  my two feathers were placed on my head.
IV,203,e  (X) -
IV,204,a  (X) -
IV,204,b  (N)  sy pw  Who is it?
IV,204,c  (M)  ḫʾr nḥʾ ṭt  Horus who protects the father.
It is his feather, it is his uraeus.

May I exist on my land, after I came from my city.

What is it?

The disorder which belongs to me is removed,

after I purified in these two very great pools, which are in Heracleopolis,

which purifies the offering of the people, for this great god, who was great, who is in it.

What is it?

I will go upon the road which I know in the direction of the island of the true ones.

It is the road upon which my father Atoum went,

in his proceeding to the field of rushes.

I arrive at the horizon of the sky, while I go forth from the holy portal.

As for the holy portal,

it is the leaf of the door, upon which the father Atoum crosses to the eastern horizon of the sky.

Oh, ancestors,
give your two arms to me,

I am the one who came to be from you.

Who is it, these ancestors?

It is the authoritative utterance and perception.
The honoured dead, this sk-wsḥ.t.

Amino-acid code

Appendix 3.48.14. Sq2C

It is the horizon of my father Atoum.

My wrong doings are expelled,

after my wrongdoing was driven away.

The disorder which belongs to me is removed,

after I purified in the two very great pools,

which purify the offerings of the people,

for this great god who is in it.

Who even is he?

It is Re himself.

What even is it?

It is the road upon which my father Atoum goes,

in his proceeding to the field of rushes.

I arrive at the land of the horizon-dwellers in the sky,

after I went forth upon the holy portal.

What even is this portal?

It are the gods who are around the shrine.

As for this portal,
it are the two leaves of the two doors, upon
which my father Atoum went to the eastern horizon of the sky.

Ancestors,

give your two arms to me,
it is me who came to be from you.

Who even are these ancestors?

It is the authoritative utterance and perception,

I exist together with the father Atoum in the course of every day.

I made the eye complete after it was injured,

this day of the battle of the two rivals.

What even is it, the battle of the two rivals?

It is the day in which Horus fought together with Seth,

with his inflicting of a wound on the face of Horus,

Now, who is the one who raised the hair from it?

Now, it is Thot who raised this hair from it.

Now, as for the celestial cow, it is the Udjat eye.

I saw is is Re who was born on yesterday, from the buttocks of the celestial cow.

I am hale while he is hale, and vice-versa.

I am hale while he is hale, and vice-versa.

I am hale while he is hale, and vice-versa.

Now, as for the celestial cow, it is the Udjat eye.

Because I am one from these of the ones who are behind Horus.
What is it, one from these of the ones who are behind Horus?

One who speaks upon one who his lord will love.

Greetings to you, lords of truth, the tribunal which is behind Osiris,

who place terror in the evildoers,

who are behind 'she is satisfied while she protects'.

Behold me, I come to you,

may you expel the evil which belongs to me,

like that which you did for these seven spirits which are in the following of the lord of the nome,

whose seats Anubis made,

this day of: Give there!

As for 'she is satisfied while she protects',

it is the fiery snake,

after she was behind Osiris until the souls of his enemies were burned up.

I know the name of these seven spirits, who are in the following of the lord of the nome,

whose seats Anubis made,

this day of: Give there!

As for the chief of this tribunal, 'The great one was not driven away' is his name.

'Who saw in the night what he will bring in the day'.

ngdh, skdld,

the bull 'he was placed in front of his fire', 'the one who enters upon the one who is in his hour',

'the red one who is in the mansion of red linen', 'the one who is glowing of face, who went forth after turning back',

'who saw in the night what he will bring in the day'.
I am his two souls which are in the middle of his two fledglings.

As for his two souls, it is Osiris, when he entered into Mendes, after he found a soul there for Re.

Then one embraced the other, it is Horus, who protects his father, together with Horus, who is in front without two eyes.

I am this great cat, who split the Ishedet tree at his side in Heliopolis.

It is Re himself, as Perception says to him:

As for the splitting of the Ishedet tree at his side, it is while the children of the weak one present what they did.

Then (there was) war in the sky and in the land in its entirety.

Oh, Re, who is in his egg, who shines in his sun disk, who shines in his horizon, who swims upon his firmament, who has no equal in the gods, who sails upon the supports of Shu,
who gives the winds with a blast of his mouth,

who illuminates the two lands as he rises.

May you rescue me from this god who is hidden

of shape,

whose two eyebrows are as the two arms of the

balance,

this day of the reckoning of the robber

who places the lasso on the evildoers at his

place of slaughter,

which kills the souls.

May you rescue me from this which belongs to

those who boil in a vat, who are sharp of

fingers,

the perished ones of Osiris.

As for this which belongs to those that boil in a

vat,

it is the tribunal who opposes the matters of

the enemies of Osiris.

I will not

descend

into their cauldrons,

because I know your names:

'who shot with his eye',

'He is not seen',

'the one who encircled the sky with the flame of

his mouth',

'the one who reports the Nile',

I am the one who proceeds upon the land,

who moors well with Osiris.

Their offerings will not come to be with me,

these which belong to the chiefs of their

braziers.

I am in the following of the lord of things in
ss n] hpr.w

IV,310,b (R) ['h.y-i m bik] I will fly as a falcon,
IV,311,a (R) [ng-i m smn] I will cackle as a goose,
IV,311,b (R) [sk.y-i nhb] m nh[b-k3.w] I will pass eternity like Nehebkau.
IV,311,c (N) [i im.w im.y hw-t-r.t] Oh, Atoum, who is in the great mansion,
IV,312,a (R) [it.y ntr.w] sovereign of the gods,
IV,312,b (R) [nhm-k wi m-r ntr pw] May you rescue me from this god,
IV,312,c (R) ['nh m hr].y[t] who lives in butchery,
IV,313,a (R) [n.ty Hr=f m Tsm] whose face is as a dog,
IV,313,b (R) [inm=f m rm.t.w] his hue is as the people.
IV,313,c (X) -
IV,313-314,d-a (R) [ir.y qAb pw n S n sD.t] It is the one who belongs to the winding of the lake of fire,

IV,314,b (R) ['m sw.wt] the one who swallows shadows,
IV,314,c (R) [hnp hs.t(y)w] who steals hearts,
IV,314,d (R) [wdd st3 w] who places wounds,
IV,314,e (R) [n m]3.n(t(w)sf 'he is not seen'.
IV,315,f-g (X) -
IV,315,a (R) [lr ntr pw] As for this god,
IV,315,b (R) [n.ty hr-f m tsm] whose face is as a dog,
IV,315,c (R) [inm-f m rm.t.w] his hue is as the people,
IV,315,d (R) ['m hH nrf] 'The one who swallows a million' is his name.
IV,315-316,e-a (X) -
IV,316,b (R) [i nb n]rw [hr.t(·)-tp t3.wy] Oh, lord of terror, who is upon the two lands,
IV,316,c (R) [nb dSr.w w3q nm.w]t lord of blood, who makes the places of slaughter flourish,
IV,317,a (R) [rdi.y n-f wrr.t sw.t-ib] to whom the crown of upper Egypt and joy will be given,
IV,317,b (R) [m-hnt nn-n.(y)-sw.t] in front of Heracleopolis.
IV,317,c (X) -
IV,317,d (R) [wdd n-f hks.t m ntr.w] to whom the rulership over the gods sends
IV,318,a (R) [hrw pf n sm3.t t3.wy] this day of the unification of the two lands,
IV,318,b (N) [m-b3h c nb r-dr] in front of the arm of the lord of all.
IV,318,f (X) -
IV,318,c-e (X) -
IV,319,a (R) [b3 mnH im.y mn-n.(y)-sw.t] Effective soul, who is in Heracleopolis,
IV,319,b (R) [did3 k3.w dr isf.tyw] who gives essences, who expels evildoers,
IV,319,c (R) [sH Hf wz.wt nhH] to whom the roads of eternity are conducted.
IV,319,d (X) -
IV,319,e (R) [nhm-k wi m-r ntr pw t33 b3.w] May you rescue me from this god who takes the souls,

IV,320,a (R) [nsb iwt.yw] who licks what is putrefied,
IV,320,b (R) ['nh m hw3.s.t] who lives from putrefaction,
IV,320,c (R) [ir.y kkw im.y snk.t] the one who belongs to darkness, who is in obscurity,
IV,320,d (R) [snD n-f im.yw b3g.w] for whom the ones who are with the weary ones are afraid.
IV,320,e (R)  **ir [nṯr pw ḫs bꜣ w nṣb iwtyw]**  As for this god, who takes the souls, who licks what is putrefied

IV,321-326,a-n (X) -  *Rest of the text of the lid is illegible*

**Amino-acid code**


**Appendix 3.48.15.  Sq7Sq**

IV,184,a (X) -
IV,184,b (M)  **ipi-ḥr-ṃnh.t ḫpr mdw.t nkn[k tm]**  *ipi-ḥr-ṃnh.t. Speech comes to be, all belongs to me.*
IV,184,c-d (X) -
IV,186,a (M)  **wn[n] w. y**  who exists, who was alone.
IV,186,b (R)  **ink r*r m ḫr. wsf tp.y[w]**  I am Re in his first appearances,
IV,187,d-f (X) -
IV,188,a (N)  **[ink nṯr ʿs] ḫpr ḫs[sf]**  I am the great god who came to be (by) himself.
IV,188,b (X) -
IV,188,c (M)  **[nw] nww pw**  It is the water of Noun.
IV,190,a (N)  **km3 r[n. wsf nb psd.t]**  The one who created his names, the lord of the Ennead,
IV,190,b (R)  **[iw ty bṣf]sf [m] nṯr.w**  who is not repelled from the gods.
IV,190,c-d (X) -
IV,192,a (R)  **nnk sf iw rh.[k] dws(.w)]**  Yesterday belongs to me while I know the morning.
IV,192,b (X) -
IV,192,c (N)  **i[r sf] wsr pw**  As for yesterday, it is Osiris.
IV,192,d-e (X) -
IV,194,a (R)  **[ir.n.t(w) ʿḥs.t nṯr.w ḫt dd]**  The warship of the gods was made in accordance with that which was said.
IV,194,b (X) -
IV,194,c (R)  **inn.t pw**  It is the west.
IV,194,d (X) -
IV,195,e (X) -
IV,196,a (R)  **iw [rḥ.k(i) rn n nṯr] pw [r*]s [n ty Im]s**  I know the name of this great god who is in it.
IV,196,b (X) -
IV,196,c (L)  **ḥkw nw rnf**  Praise is his name.
IV,199,d (X) -
IV,198,a (R)  **ink bnw [p]w ʿs n[. ty] m [iw]nw l am this great phoenix, who is in Heliopolis.
IV,198,b-c (X) -
IV,200,a (R)  **ir.y sip [n n tt wn]**  The supervisor of that which exists.
IV,200,b-d (X) -
it is forever together with eternity.

I am Min in his processions,

the two feathers are placed on your head.

They are your two feathers and your two uraei together with the crown of Upper Egypt which is on top of the father Atoum.

May I exist on the land, after I came from my city.

Wrong doing is expelled,

wrongdoing is driven away.

The disorder thereof is removed,

after I purified in the two great pools,

which are in Heracleopolis,

it is the lake of natron together with the lake of maA.t.

which purify the offerings of the people,

for this god who is in it.

It is the praise of Re.

I will proceed upon the roads which I knew in the direction of the island of the true ones.

It is the road of the field of rushes.

I arrive at the horizon-dwellers of the sky,

while I went forth from the holy portal.

It is the portal of the two leaves of the two doors, upon which the father Atoum proceeded to the eastern horizon of the sky.

Ancestors,

give your two arms,

I am the one who came to be from you.
The authoritative utterance and perception, who exist together with the father Atoum in the course of every day.

I made the eye complete after it was damaged, this day of the battle of the two rivals.

It is the battle of Horus with Seth,

in his placing of a wound on his face,

in his driving away against his testicles.

who exist together with the father Atoum in the course of every day.

I saw it is Re who was born on yesterday, from the buttocks of the celestial cow.

Greetings to you, lords of truth, the tribunal which is behind Osiris,

who place terror in the evildoers.

It is the tribunal of the Šnw court, who opposes the matter of the enemies of the lord of al, who are behind 'she is satisfied while she protects'.

It is Sekhmet herself.

Behold me, I come to you,

may you expel the evil which belongs to me,

like that which you did for these seven spirits
which are in the following of the lord of the nome,

and their seats.

this day. Come with you, from me.

I am his two souls which are in the middle of his two fledglings.

It is the soul of Horus together with the soul of Seth,

Finally, one embraced the other, then they became as his two souls.

'The great one was not driven away' is his name.

'Aqdq is his name.

'It is that which Re says to his son Horus.

Catlike is he in these which belong to the good place which he makes,

What came to be, it is his name of 'cat',

It is the night of battle.

It is that which the children of the weary ones will give to the east.

Then (there was) war in the land in its entirety, until this day

of watching over the rebels

this day in which the enemies of the lord of all perish.
IV,293,d-g (X) -
IV,292,b (R) $u [r^*]$ $i$ $m$.y $s w n t-s=f$
IV,292,c (R) $w b n m$ $t n-f$
IV,294,a (R) $p d m$ $s h t-s=f$
IV,294,b (R) $n b b$ $h r$ $b i s-f$
IV,294,c (X) -
IV,294,d (R) $i w t y$ $s n w y-f m$ $n t r-w$
IV,295,e (X) -
IV,296,a (R) $s k d d$ $h r$ $s t s w$ $s w$
IV,297,e (M) $r^*$ $p w$ $d s l-s=f$
IV,296,b (R) $d i d i$ $t s w$ $m$ $h h$ $n$ $r-s=f$
IV,296,c (D) $s h d$ $t s$ $m$ $i s h w-f$
IV,297,d (X) -
IV,298,a (G) $n h m-k$ $w i$ $m-c$ $n t r-w$ $s t s w$ $i r w$
IV,298,b (R) $w n n w$ $i n h w y-[s-f]$ $m$ $r m n w y$
IV,299,c (X) -
IV,300,a (L) $h f t-h r-n$ $h s b t$ $r w s$
IV,302,c-Sq75q (M) $i d w t y$ $p w$
IV,300,b (R) $d i d i$ $s p h w$ $m$ $i s f t y w$ $r$ $n m-t-s=f$
IV,301,a (R) $d n t$ $b z w$
IV,301-302,b-e (X) -
IV,303,a (R) $n h m-k$ $w i$ $m-c$ $n w$ $n$ $i r y w$ $s t s w$
IV,303,b (L) $m n h w$ $s p d w$ $q b r-w$
IV,304,c (X) -
IV,304,a (X) -
IV,304,b (L) $d s g z t$ $p w$ $n$ $s n w$
IV,305,a (R) $n$ $s h m$ $d s-s n$ $i m-i$
IV,305,b (R) $[n$ $h]$ $z y=i$ $r$ $w h s w t w-s n$
IV,306-308,a-a (X) -
IV,308,b (R) $i n k$ $w d s$ $[t p$ $t s]$ $h r$ $r^*$
IV,308,c (R) $m n i$ $n f r$ $h r$ $w s i r$
IV,309,a (H) $n$ $h p r$ $t s$ $[b$.t$]-s n$ $n z$ $n$ $h r$ $(y) w$ $[t^\prime]$ $h w s-s n$
IV,309,b (X) -
IV,310,a (R) $[i w=i$ $m$ $s m s (w)]$ $n$ $n b$ $(i) h w t$
IV,310-225,b-a (X) -
IV,184,a (L) $r$ $n$ $p r . t$ $m$ $h r w$ $i m s h w$ $h r$
IV,325-326,b-n (X) -

End of column and lid
Appendix 3.48.16.

Sq8Sq

IV,184-217,a-e (X) -
IV,216,c (N) [š ḫs]mn [ḥmr š mꜣš.t]

The lake of natron together with the lake of mꜣš.t.

IV,219,c-g (R) [wšḏ-wr ṣnꜣ ṣtꜣ pw ṣḥ.t m ḫnw ṣ pw n mꜣš.t] ḫnw.t ḫḥ(, ṭ) ṣnꜣ [ṣtꜣ pw ṣm.t m nš-ṣrt]

The sea is its name, it is the passage of the east in Heliopolis. It is the lake of mꜣš.t, the semen of millions is its name, it is the passage of the west in Nef.

IV,218,a (N) [š|m] ḫr ṭw.wt ṭt ṭw.n-š[t] ṭp-m ḫw n mꜣš.tywt

I will go upon the roads which I knew in the direction of the island of the true ones.

IV,218,b (L) [ḥtr ṭf s] ṭw.wt ṭt ṭw tp-m ḫw n mꜣš.tywt

What even is it, the known roads in the direction of the island of the true ones?

IV,220,a (N) ws[.t] ḫw šm.t.n n[t]-[i ti ṭm.w hr-sš]

It is the road upon which my father Atoum went,

IV,220,b (K) [m] ḫš|m|f r ṭš.t ṭs.r ṭw

when he went to the field of rushes.

IV,222,a (P) spr.n-š[t] ṭ[tt n] ḫš.tywt m ṭp.t

I have arrived at this land of the horizon-dwellers in the sky,

IV,222,b (Q) [ḥt r-f sn m] sbꜣ ḫs[r]

I went forth from the holy portal.

IV,222,c (N) ḫt r-f [š] ṭs n ḫš.tywt

What is it, the land of the horizon-dwellers?

IV,222,d (X) -

IV,224,a (R) ntr ḫw pw [ḥs(, ṭ) kṣr]

It are the gods who are around the shrine.

IV,224,b (R) ḫš.r ṭs r ḫn ꜣp ḫn ꜣs[r]

As for the holy portal,

IV,224,c (C) [ir] ḫs ḫs[r]

IV,224,d (X) -

IV,226,a (R) ḫs.wy-r.y ḫw ṭsš n ṭt ḫt ṭm.w [ḥ]r-f [r ṭš.t ṭs[r] ṭt ṭn ṭp.t]

it are the two leaves of the two doors, upon which the father Atoum proceeded to the eastern horizon of the sky.

IV,226,b (R) [im.yw-bšḥ]

Ancestors,

IV,226,c (R) ḫn ꜣr r-š[t] ḫn ꜣs[r]

give your arm to me,

IV,228,a (R) ḫn ꜣr r-š[t] ḫn ꜣs[r]

it is me who came to be from you.

IV,228,b (R) ḫk ḫw ḫp ḫr ꜣm-š[t]

Who even are these ancestors?

IV,230,a (R) ūḥw ṭh n ṭm ꜣs[r]

It is the authoritative utterance and perception, who exist together with the father Atoum in the course of every day.

IV,232,a (R) [iw ṭh.n-š[t] ḫt ṭh ṭsš-s]

I made the eye complete after it was injured,

IV,232,b (R) ḫw ṭs[r] ṭw n ṭm ꜣs[r] ṭs[r] ṭh ṭs[r]

this day of the battle of the two rivals.

IV,234,a (N) ḫt r-f ṭs[r] ṭw n ṭm ꜣs[r] ṭs[r] ṭh ṭs[r]

What even is it, the battle of the two rivals?

IV,234,b (X) -

IV,234,b (D) ḫw ṭs[r] ṭw n ṭm ꜣs[r] ṭs[r] ṭh ṭs[r] ṭh ṭs[r]

It is the day in which Horus fought together with Seth,

IV,236,a (Q) [m]-ḥt ṭw.t [ṣtš] ṭsš m [ḥr ṭn] ḫr

after Seth's inflicting of a wound on the face of Horus,
after Horus' taking of the testicles of Seth.

It is Thot who did this with his fingers.

I raised the hair from the Udjat eye,
in its time of rage.

What even is it, the Udjat eye
after he sent it.

It is Thot who raised the hairs from it.

Now, it is Thot who raised the hairs from it.

I saw it is Re who was born on yesterday, from
the buttocks of the celestial cow.

I am hale while he is hale, and vice-versa.

What even is Re who was born on yesterday
from the buttocks of the celestial cow?

As for the celestial cow, it is the Udjat eye.

Because I am one from these of the ones who
are behind Horus.

What is it, one from these of the ones who are
behind Horus?

One who speaks upon one who his lord will
love.

Greetings to you, lords of truth, the tribunal
which is behind Osiris,

who place terror in the evildoers,

who are behind 'she is satisfied while she
protects'.

Behold me, I come to you,

may you expel the evil which belongs to me,
like that which you did for these seven spirits
which are in the following of the lord of the
ome,

whose seats Anubis made,

As for 'she is satisfied while she protects',

As for: Give there!
IV,260,c (R) [nsr.t pw] it is the fiery snake,
IV,261,d (X) -
IV,262,a (D) [wn.n]-s m-ht [wsir r ssm.t bs.w lht.yw=f] after she was behind Osiris until the souls of his enemies were burned up.
IV,263,c (X) -
IV,262,b (N) [iw rh.kwi rn n sh sfh.w (ip)w] I know the name of these seven spirits.
IV,264-326,a-n (X) -
Rest of the text is illegible

Amino-acid code
-------------------------------------------------------------------
NRNLNKPQN-RC-RRRRNDRRN-DQDRNKR-K--NDR-D-NDN-N--ND-R-N-DN
-------------------------------------------------------------------

Appendix 3.48.17. M4C

IV,184,a (E) g2-mdw Recitation:
IV,184,b (R) hpr mdw.t nnk tm Speech comes to be, all belongs to me.
IV,184,c-d (X) -
IV,186,a (R) wnn-i w.ki I exist while I am alone,
IV,186,b (R) ink r' m [h'.w]-f tp.(y)w I am Re in his first appearances,
IV,187,d-f (X) -
IV,186,c (X) -
IV,188,a (R) ink [ntr 's] hpr ds-f I am the great god who came to be (by) himself.
IV,188,b-c (X) -
IV,190,a (R) km3 rn.w=f nb psd.wt Who created his names, the lord of the Enneads,
IV,190,b (R) iw.ty hsf=f m ntr.w who is not repelled from the gods.
IV,190,c-d (X) -
IV,192,a (N) nnk sf iw=i rh.kwi dw3 Yesterday belongs to me while I know the morning.
IV,193,d-f (X) -
IV,192,b-c (X) -
IV,194,a (D) ir.n.tw [h's.t] ntr.w lht g2-i The fighter of the gods was made in accordance with that which I say.
IV,194,b-d (X) -
IV,195,e (X) -
IV,196,a (D) iw=i rh.kwi rn n ntr pw 's n.ty im=s I know the name of this great god who is in it.
IV,196,b (X) -
IV,196,c (I) hknw m 'nh r=f Praise in life is his name.
IV,199,d (X) -
IV,198,a (R) ink bnw pw 's n.ty m iwnw I am this great phoenix, who is in Heliopolis.
IV,198-204,b-b (X) -
IV,204,c (R) h'r pw nd it=f It is Horus who protects his father.
IV,204-206,d-a (X) -
IV,206,b (R) wn=i m ts=i iy.n-i m niw.t=i May I exist on my land, after I came from my city.

1134
IV,207,c-d  (X)  -  
IV,209,a  (D)  pw-tr st  What is it?
IV,209,b  (L)  šš.wt it-f pw r' itm.w  They are the horizons of his father, Re-Atoum.
IV,209,c  (R)  ḫr iw=i  My wrongdoing is expelled,
IV,209,d  (N)  ḫs r n.t-i  my wrongdoing is driven away.
IV,209,e-g  (X)  -
IV,210,a  (N)  shr isf.t ir.t-i  The disorder which belongs to me is removed,
IV,210,b  (R)  w'b.t n-i m ss.wy (i)pw(y) wr wy  after I purified in these two very great pools, ζw.wy
IV,210,b  (R)  n ty(e) m nn-n(y)-sw.t  which are in Heracleopolis,
IV,211,c  (X)  -
IV,212,a  (R)  n ty(w) m nn-n(y)-sw.t  which are in Heracleopolis,
IV,212,b  (R)  sw'b ṣh.t řh.yt  which purifies the offering of the people,
IV,212,b  (R)  n nwr pw ζ n ty im=s  for this great god who is in it.
IV,212,c  (X)  -
IV,215,d-e  (X)  -
IV,216,a  (H)  pw-tr ss.wy (i)pw(y)  What are these two pools?
IV,216,b  (X)  -
IV,216,c  (R)  sw n Hsmn Hnr m swt  It is the lake of natron together with the lake of swt.
IV,216,c  (R)  š pw n ḫs m n m'zs.t  It is the lake of natron together with the lake of m'zs.t.
IV,217,c-g  (X)  -
IV,218,a  (N)  šm=t ḫr ns wt ṣm.(w)t n-i tp-m  I will go upon the roads which I knew in the direction of the island of the true ones.
IV,218,b  (L)  ir ws wt in  As for these roads,
IV,220,a  (L)  ws wt pw šm.(w)t n it r' itm.w  It are the roads upon which the father Re-Atoum went to the field of rushes.
IV,220,b  (X)  -
IV,222,a  (Q)  spr-i r ṣh.t n.t p.t  I arrive at the horizon of the sky,
IV,222,b  (R)  pr-i m sb ḫsr  while I go forth from the holy portal.
IV,222-224,c-b  (X)  -
IV,224,c  (C)  ir sb ḫsr  As for the holy portal,
IV,224,d  (X)  -
IV,226,a  (E)  ζw pw ir.y pw sds n it-i itm.w  It is the door, it is the warden, upon which my father Atoum travelled to the eastern horizon in the sky.
IV,226,b  (R)  im.yw-bṣḥ  Ancestors,
IV,228,a  (R)  imy n-i  ẓ-fūn  give your arm to me,
IV,228,b  (N)  ink w' ḫp ḫr im-fūn  I am the one who came to be from you.
IV,228,c  (D)  sy pw nn im yw-bṣḥ  Who is it, these ancestors?
IV,230,a  (R)  ḫw pw ḫm' sīs  It is the authoritative utterance and perception, who exist together with my father Atoum in the course of every day.
IV,230,b  (R)  wṃ hr' it-i itm.w m ḫr.t hrw n.t r' nb  I made the eye complete after it was injured,
IV,232,a  (R)  iw ḫh.n-i ir.t m-ḥt ḫṣ=s  this day of the battle of the two rivals.
IV,232,b  (N)  hrw pf n ḫṣ rḥ.wy  What is it, this day of the battle of the two
It is the day of the battle of Horus together with Seth, in Seth's inflicting of a wound on the face of Horus, when Horus took the testicles of Seth.

It is Thot who did this in his house.

It is Thot who raised the hairs from it, from that what is send of her.

It is Thot who raised the hairs from it, from that buttocks of the celestial cow.

Now, as for the celestial cow, it is the right eye of Re.

Because I am truly one from these of the ones who are behind Horus.

One who speaks on behalf of one who his lord will love.

It is a man who encircles the sky with the tongue of his mouth, who reports the Nile while he does not see it.

Greetings to you, lord of truth, the tribunal which is behind Osiris, who place terror in the evildoers,

who are behind 'she is satisfied with her'.

Now, who is the one who raised the hairs from it?
IV,256,b (R) \text{m-ln wi iy. w} \text{hr-ln} \quad \begin{array}{l} \text{Behold me, I come to you,} \\
\end{array}

IV,256,c (N) \text{Dr-t ñr.t ir.t-i} \quad \begin{array}{l} \text{may you remove the evil which belongs to me,} \\
\end{array}

IV,258,a (D) \text{mi nw ir. n-} \text{sn} \text{ s} \text{h.w s} \text{t.f. w ipw} \\
\text{im.yw '\text{shms}(.w) nb sp.} \text{wt} \quad \begin{array}{l} \text{like that which you did for these seven spirits} \\
\text{who are in the following of the lord of the} \\
\text{nomes,} \\
\end{array}

IV,258,b (R) \text{ir.t snw} \quad \begin{array}{l} \text{whose seat Anubis made,} \\
\end{array}

IV,260,a (K) \text{hrw pf n-} \text{rk} \text{ im} \quad \begin{array}{l} \text{this day is for me, while you love there.} \\
\end{array}

IV,260,b (K) \text{ir hrw pf n mr-k im} \quad \begin{array}{l} \text{As for this day of 'may you love there',} \\
\end{array}

IV,258,b (R) \text{ir.t inpw s.} \text{t=sn} \quad \begin{array}{l} \text{It is the pacification of the fiery snake which is} \\
\text{expelled,} \\
\end{array}

IV,261,d (X) - \quad \begin{array}{l} \text{after one placed her mouth behind Osiris, until} \\
\text{the wrath of the enemy was burned up.} \\
\end{array}

IV,262,a (L) \text{rdi. n-tw r-s m-} \text{ht wr s} \text{tm.yt} \\
\text{dšr.w hft.y} \quad \begin{array}{l} \text{Greetings to you, this tribunal,} \\
\end{array}

IV,262,b (I) \text{n wr pr-f rn-f} \quad \begin{array}{l} \text{I am the soul which is in the middle of his two} \\
\text{fledglings.} \\
\end{array}

IV,266,c-e (X) - \quad \begin{array}{l} \text{I am the soul which is in the middle of his two} \\
\text{fledglings.} \\
\end{array}

IV,266,a (K) \text{i. nd hr-t dš} \text{t. tn} \quad \begin{array}{l} \text{I am the soul which is in the middle of his two} \\
\text{fledglings.} \\
\end{array}

IV,266,b (I) \text{n wr pr-f rn-f} \quad \begin{array}{l} \text{I am the soul which is in the middle of his two} \\
\text{fledglings.} \\
\end{array}

IV,266,c (X) - \quad \begin{array}{l} \text{I am the soul which is in the middle of his two} \\
\text{fledglings.} \\
\end{array}

IV,266,d (X) - \quad \begin{array}{l} \text{I am the soul which is in the middle of his two} \\
\text{fledglings.} \\
\end{array}

IV,276,a (H) \text{ink b3 hr(.)-ib} \text{ tz. wy-f} \quad \begin{array}{l} \text{I am the soul which is in the middle of his two} \\
\text{fledglings.} \\
\end{array}

IV,276,b (K) \text{s pw} \quad \begin{array}{l} \text{It is a man,} \\
\end{array}

IV,276,c (M) \text{b3 hr(.)-ib} \text{ tz. wy-f} \quad \begin{array}{l} \text{It is Osiris,} \\
\end{array}

IV,276,d (R) \text{wsir pw} \quad \begin{array}{l} \text{It is Osiris,} \\
\end{array}

IV,278,a (M) \text{\text{h}k-f pw r qdw} \quad \begin{array}{l} \text{and it is his entering into Busiris,} \\
\end{array}

IV,278,b (L) \text{gm. n-f b3 n r-} \text{im} \quad \begin{array}{l} \text{after he found the soul of Re there,} \\
\end{array}

IV,278,c (M) \text{h-} \text{t. m hsf} \quad \begin{array}{l} \text{standing in opposition.} \\
\end{array}

IV,278,d (R) \text{hfr. n hpt. n ky ky} \quad \begin{array}{l} \text{Then one embraced the other,} \\
\end{array}

IV,280,a (M) \text{hrpr mn ir pw n [b3. wy]} \quad \begin{array}{l} \text{while the name comes to be. As for this of the} \\
\text{two souls.} \\
\end{array}

IV,280,b (N) \text{ir gr.t tz. wy-f} \quad \begin{array}{l} \text{Now, as for his two fledglings,} \\
\end{array}

IV,256,b (R) \text{m-ln wi iy. w} \text{hr-ln} 

IV,256,c (N) \text{Dr-t ñr.t ir.t-i} 

IV,258,a (D) \text{mi nw ir. n-} \text{sn} \text{ s} \text{h.w s} \text{t.f. w ipw} \\
\text{im.yw '\text{shms}(.w) nb sp.} \text{wt} 

IV,258,b (R) \text{ir.t snw} 

IV,260,a (K) \text{hrw pf n-} \text{rk} \text{ im} 

IV,260,b (K) \text{ir hrw pf n mr-k im} 

IV,258,b (R) \text{ir.t inpw s.} \text{t=sn} 

IV,261,d (X) - 

IV,262,a (L) \text{rdi. n-tw r-s m-} \text{ht wr s} \text{tm.yt} \\
\text{dšr.w hft.y} 

IV,262,b (I) \text{n wr pr-f rn-f} 

IV,266,c-e (X) - 

IV,266,a (N) \text{nkdkd} 

IV,266,b (N) \text{ndhd} 

IV,266,c (H) \text{kš sif hnt.y hwt-f} 

IV,266,d (H) \text{'kn hr im.y wnw.t-f} 

IV,270,a (R) \text{dšr.ty im(.t) hw.t ins.w} 

IV,270,b (N) \text{ssb hr pr m-} \text{ht hlt} 

IV,270,c (R) \text{mš m grh in.t-f m hrw} 

IV,276,a (H) \text{ink b3 hr(.)-ib} \text{ tz. wy-f} 

IV,276,b (K) \text{s pw} 

IV,276,c (M) \text{b3 hr(.)-ib} \text{ tz. wy-f} 

IV,276,d (R) \text{wsir pw} 

IV,278,a (M) \text{\text{h}k-f pw r qdw} 

IV,278,b (L) \text{gm. n-f b3 n r-} \text{im} 

IV,278,c (M) \text{h-} \text{t. m hsf} 

IV,278,d (R) \text{hfr. n hpt. n ky ky} 

IV,280,a (M) \text{hrpr mn ir pw n [b3. wy]} 

IV,280,b (N) \text{ir gr.t tz. wy-f}
IV,280,c (R) \( hr \ p\ w\ n\ d\ it=f\ hnt^*\ h\ r\ im.y-hnt n\ ir.ty \)

it is Horus, who protects his father, together with Horus, who is in front without two eyes.

IV,281,d (X) -

IV,282,a (R) \( ink\ m\ w\ pw\ ^*\) I am this great cat,

IV,282,b (R) \( ps^n\ i\ s.d.t\ r\ gs=f\ m\ i\ w\ w\) who split the Ishedet tree at his side in Heliopolis,

IV,283,d (X) -

IV,284,a (R) \( ink\ miw\ pw\ ^*\) It is a great cat,

IV,287,e (X) -

IV,286,b (R) \( r^*\ p\ w\ gs=f\) It is Re himself,

IV,286,c (R) \( gd.d.n.tw\ m\ w\ r^f\) 'cat' was said to him,

IV,286,d (L) \( i\ r\ si^3\) as for Perception,

IV,288,a (N) \( m\ w\ (y)\ sw\ m\ n\ n\ irr^f\) Catlike is he in this which he does,

IV,288,b (K) \( m\ r^m=f\ p\ w\ n\ m\ w\) in this name of his of 'cat'.

IV,288,c (K) \( i\ r\ g.r.t\ ps^s\ n\ i\ s.d.t\ r\ gs=f\) Now, as for the dividing of the Ishedet tree at his side,

IV,280,a (L) \( ms^*[sf]\ ms.w\ i\ s.d.t\ p\ w\ hr\ i.r.t.n=sn\) it is while he offers the children of the Ishedet tree, because of what they did,

IV,280,b (X) -

IV,280,c (N) \( k=sn\ p\ w\ r\ isb.t\) it is while they enter into the east.

IV,282,a (N) \( h^r.n\ h^3=c\ m\ p.t\ t\ t\ r=dr^f\) Then (there was) war in the sky and in the land in its entirety,

IV,283,d (M) \( hrw\ p\ w\ n\ htm\ h[f.t.yw]\ nb\ dr^f\) this day of destroying the enemies of the lord of the boundary in it,

IV,283,e-g (X) -

IV,292,b (R) \( i\ r^f\ im.y\ sw.h.t=sf\) Oh, Re, who is in his egg,

IV,292,c (R) \( wbn\ m\ im.t=sf\) who shines in his sun disk,

IV,292,a (R) \( ps^d\ m\ sh.t=sf\) who shines in his horizon,

IV,294,b (R) \( nbb\ hr\ bi3=f\) who swims upon his firmament,

IV,294,c (X) -

IV,294,d (I) \( nn\ snw=f\ m\ ntr.w\) he has no equal in the gods,

IV,294,e (X) -

IV,296,a (R) \( skdd\ hr\ stw.s\ w\ sh\) who sails upon the supports of Shu,

IV,296,e (X) -

IV,296,b (N) \( didi\ ts.w\ m\ hh\ n\ r^f\) who gives the winds with a blast of his mouth,

IV,297,d (M) \( i\ t^n.w\ im.y\ hw.t=^c(z.t)\ it.y\ ntr.w\) O, Atoum, who is in the great mansion of the sovereign of the gods,

IV,298,a (E) \( nhm=k\ wi\ m\ ntr\ pw\ sst\ irw\) May you rescue me from this god who is secret of shape,

IV,298,b (L) \( n.ty\ inh.w=sf\ m\ rmn.wy\ melz.t\) whose eyebrows are as the two arms of the balance,

IV,299,c (X) -

IV,300,a (D) \( hrw=sf\ n\ hsb.t=c.s.w\) his day of reckoning the great ones,

IV,300,c-Sq7sq (X) -

IV,300,b (I) \( n\ rdit.w\ sph\ m\ isf.ty.r\ nm.t=sf\) because the lasso is placed on the evildoers at his place of slaughter,
<table>
<thead>
<tr>
<th>Page</th>
<th>Line</th>
<th>Script</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>IV,301,a</td>
<td>(R)</td>
<td>$dn.t$ $b.t.w$</td>
<td>which kills the souls.</td>
</tr>
<tr>
<td>IV,301,b</td>
<td>(X)</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>IV,301,c</td>
<td>(L)</td>
<td>$sp\ nfr\ pn\ n.ty\ inh\ f\ m\ rnm\ wy\ nhy\ s.t$</td>
<td>It is a man, this god whose eyebrow is as the two arms of the balance.</td>
</tr>
<tr>
<td>IV,302,a</td>
<td>(X)</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>IV,302,b</td>
<td>(R)</td>
<td>$ky\ sp\ n\ gd$</td>
<td>Another manner of saying:</td>
</tr>
<tr>
<td>IV,302,c</td>
<td>(R)</td>
<td>$dhwy\ pw$</td>
<td>It is Thoth.</td>
</tr>
<tr>
<td>IV,303,a</td>
<td>(L)</td>
<td>$nhm-k\ wi\ m\ nw\ pw\ n\ tnmw(w).w$</td>
<td>May you rescue me, as it is this, which belongs to those who boil in a vat, who are sharp of fingers,</td>
</tr>
<tr>
<td>IV,303,b</td>
<td>(I)</td>
<td>$st3.w\ n.w\ wsir$</td>
<td>the ones who pull of Osiris.</td>
</tr>
<tr>
<td>IV,304,a</td>
<td>(X)</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>IV,304,b</td>
<td>(R)</td>
<td>$d3d3.t\ pw\ hsf.(i)h.wt\ n.(wt)\ hft.wy\ n.(wt)\ wsir$</td>
<td>As for this which belongs to those that boil in a vat,</td>
</tr>
<tr>
<td>IV,305,a</td>
<td>(D)</td>
<td>$nn\ hr=\ i\ wn\ d.s.w-t\ n$</td>
<td>it is the tribunal who opposes the matters of the enemies of Osiris.</td>
</tr>
<tr>
<td>IV,305,b</td>
<td>(N)</td>
<td>$nn\ hz.y=\ i\ r\ wh3.wt-t\ n$</td>
<td>I will not fall because of your knives,</td>
</tr>
<tr>
<td>IV,306,a</td>
<td>(M)</td>
<td>$nn\ k=\ i\ r-\ hyw\ ist.wt-t\ n$</td>
<td>I will not descend into your cauldrons,</td>
</tr>
<tr>
<td>IV,306,b</td>
<td>(X)</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>IV,307-308,a-a</td>
<td>(X)</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>IV,308,b</td>
<td>(N)</td>
<td>$hr=\ ntt\ ink\ is\ wd3\ tp\ tz\ hr\ r^c$</td>
<td>Because it is me even, who proceeds upon the land with Re,</td>
</tr>
<tr>
<td>IV,308,c</td>
<td>(R)</td>
<td>$mni\ nfr\ hr\ wsir$</td>
<td>who moors well with Osiris.</td>
</tr>
<tr>
<td>IV,309,a</td>
<td>(G)</td>
<td>$nn\ hpr\ rzb.t-t\ n\ im-i\ m\ nz\ n\ hr.(y)w\ h\ w=sn$</td>
<td>Your offerings will not come to be with me from these which belong to the chiefs their braziers.</td>
</tr>
<tr>
<td>IV,309,b</td>
<td>(X)</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>IV,310,a</td>
<td>(I)</td>
<td>$iw\ s\ ms.n\ nb-i\ (i)h.wt\ r\ ss\ n\ hpr.w$</td>
<td>My lord followed the things in order to write for the ones who will come to be.</td>
</tr>
<tr>
<td>IV,310,b</td>
<td>(K)</td>
<td>$h.y\ m\ bik$</td>
<td>The one who will fly as a falcon,</td>
</tr>
<tr>
<td>IV,311,a</td>
<td>(L)</td>
<td>$ngg\ m\ smn$</td>
<td>who cackles as a goose,</td>
</tr>
<tr>
<td>IV,311,b</td>
<td>(K)</td>
<td>$sk.y\ nh\ mi\ nhb-k3.w$</td>
<td>who will pass eternity like Nehebkau.</td>
</tr>
<tr>
<td>IV,311,c</td>
<td>(N)</td>
<td>$i\ im.w\ im.y\ hwy.t=\ z.t$</td>
<td>Oh, Atoum, who is in the great mansion,</td>
</tr>
<tr>
<td>IV,312,a</td>
<td>(R)</td>
<td>$it.y\ ntr.w$</td>
<td>sovereign of the gods,</td>
</tr>
<tr>
<td>IV,312,b</td>
<td>(N)</td>
<td>$nhm-k\ wi\ m\ ntr\ pw$</td>
<td>May you rescue me from this god,</td>
</tr>
<tr>
<td>IV,312,c</td>
<td>(R)</td>
<td>$n\ h\ m\ hr.yt$</td>
<td>who lives in butchery,</td>
</tr>
<tr>
<td>IV,313,a</td>
<td>(R)</td>
<td>$n.ty\ Hr=f\ m\ Tsm$</td>
<td>whose face is as a dog,</td>
</tr>
<tr>
<td>IV,313,b</td>
<td>(M)</td>
<td>$kmz=\ f\ m\ rmt.w$</td>
<td>his form is as the people,</td>
</tr>
<tr>
<td>IV,313,c</td>
<td>(X)</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>IV,313-314,d-a</td>
<td>(R)</td>
<td>$ir.y\ k3b\ pw\ n\ s\ s\ s\ t$</td>
<td>It is the one who belongs to the winding of the lake of fire,</td>
</tr>
<tr>
<td>IV,314,b</td>
<td>(R)</td>
<td>$m\ sw.wt$</td>
<td>the one who swallows shadows,</td>
</tr>
<tr>
<td>IV,314,c</td>
<td>(R)</td>
<td>$hmpt\ hz.tyw$</td>
<td>who steals hearts,</td>
</tr>
<tr>
<td>IV,314,d</td>
<td>(K)</td>
<td>$wd\ skr$</td>
<td>who sends injury,</td>
</tr>
<tr>
<td>IV,314,e</td>
<td>(R)</td>
<td>$n\ m3.n.t(w)=f$</td>
<td>'he is not seen'.</td>
</tr>
</tbody>
</table>
As for this god,

'The one who swallows a million' is his name.

Oh, lord of terror, who is upon the two lands of the people,

lord of blood, who makes the places of slaughter flourish,

to whom the crown of upper Egypt and joy will be given,

in front of Heracleopolis.

to whom the rulership over the gods sends

this day of the unification of the two lands,

The honoured dead, snbi, true of voice.

A spell of going forth in the day from the necropolis.

Speech comes to be, all belongs to me.

I exist while I am alone,

I am Re in his first appearances,

I am the great one who came to be (by) himself,

those who created his names, the lord of the Enneads,

who is not repelled from the gods.

Yesterday belongs to me while I know the morning.

It is Osiris.

The battleground of the gods was made in
accordance with that which I say.

As for the battleground of the gods, it is the west.

I know the name of this great god who is in it.

The praise of Re is his name.

I am this great phoenix, who is in Heliopolis.

I am Min in his procession,

The disorder which belongs to me is removed,

Who even are the two very great pools?

It is the lake of natron together with the lake of...
iw n ms.t.tw 

direction of the island of the true ones.

IV,219,b (D) ptr r-f s(y) 

What even is it?

IV,221,a (N) w3.t pw šm.t.n it-i itm.w hr=s 

It is the road upon which my father Atoum went,

IV,221,b (N) m dz.t-f r šh.t isr.w 

in his crossing to the field of rushes.

IV,223,a (D) spr-i r ṭ s n šh.twy 

I arrive at the land of the horizon-dwellers,

IV,223,b (E) pr.t-i m sb=t dzr 

so that I go forth from the holy portal.

IV,223,c (D) pti r-f ṭ pn n šh.twy 

What even is this land of the horizon-dwellers?

IV,225,a (X) - 

IV,225,b (R) nnTr.w [p]w HA.\(w) \langle k \rangle  Ar 

It are the gods who are around the shrine.

IV,225,c (D) ir gr.t sb=t n Ax.twy 

Now, as for this portal,

IV,225,d (X) - 

IV,227,a (F) aA.wy - r.y pw DA it-i itm.w Hr=f 

it are the two leaves of the two doors, upon which my father Atoum crosses to the eastern horizon of the sky.

IV,227,b (R) imyw - bAš 

Ancestors,

IV,229,a (R) ini n-i ɛtṛn 

give your arm to me,

IV,229,b (R) ink pw ḫpr im-tu 

it is me who came to be from you.

IV,229,c (C) m-tr r-f st n nTr.w im-yw-bAš 

Who even are they, these gods, the ancestors?

IV,231,a (R) ḥw pw ḥn= stš 

It is the authoritative utterance and perception, who exist together with my father Atoum in the course of every day.

IV,231,b (R) wnm ḥn= it-i itm.w m ḥr.t hrw n.t r= nb 

IV,232,a (R) iw mh.n[=i] irr ṭ m-ḥt ḫš=t-s 

I made the eye complete after it was injured, this day of the battle of the two rivals.

IV,232,b (N) ḥrw pf n ḥš ṟh.wy 

What even is it, the battle of the two rivals?

IV,234,a (N) ptr r-f sw ḥš ṟh.wy 

IV,234,b (X) - 

IV,234,d (X) - 

IV,236,a (D) m-ḥt wd.t-f stš m ḥr n ḥr 

after his inflicting of a wound on the face of Horus, after Horus's taking of the testicles of Seth.

IV,236,b (C) m-ḥt ỉt.t ḥr (\.wy) s[t]=š 

Now, it is Thot who did this with his fingers.

IV,236-238,c-a (N) in gr.t ḫḥwy ir nn m ḫš=t-wf 

I raised the hairs from the Udjat eye, in its time of rage.

IV,238,b (D) iw ṭ s.n-i šn.w m wdš.t 

IV,238,c (R) m tr=s n nšn 

IV,238,d (D) ptr r-f s(y) wdš.t 

What even is it, the Udjat eye

IV,243,d (X) - 

IV,240,a (R) m tr=s n nšn 

in its time of rage?

IV,240,b (D) m gr.t ṭš šn.w im-s 

Now, who is the one who raised the hairs from it?

IV,240,c (X) - 

IV,240,d (R) irr ṭ pw wnm.t n.t r= 

It is the right eye of Re,

IV,242,a (C) m-ḥt nšn.t=s r-f 

after its raging against him.

IV,242,b (X) - 

IV,242,b-Sq75q (X) - 

IV,242,c (D) in gr.t ḫḥwy ṭš šn.w im-s 

Now, it is Thot who raised the hairs from it.

IV,236-238,c-a (X) Sq75q 

IV,244,a (C) iw m3.n-i r= pwy ms.y m sf r 

I saw it is Re who was born on yesterday, from
the two buttocks of the celestial cow.

I am hale while he is hale, and vice-versa.

What is it, Re from the two buttocks of the celestial cow?

It is the image of the eye of Re of the netherworld, at his birth every day.

As for the celestial cow, it is the Udjat eye.

Because I am one from these of the ones who are behind Horus.

What is one from these of the ones who are behind Horus?

One who speaks on behalf of one who his lord will love.

Greetings to you, lords of truth, the tribunal which is behind Osiris,

who place terror in the evildoers,

who are behind 'she is satisfied while she protects'.

Behold me, I come to you,

may you expel the evil which belongs to me,

like that which you did for these seven spirits who are in the following of the lord of the nomes,

this day of: Give with me.

As for 'she is satisfied while she protects',

it is the fiery snake,

I know the name of these seven spirits who are in the following of the lord of the nomes,

after she was behind Osiris until the souls of his enemies were burned up.

I know the name of these seven spirits, who are in the following of the lord of the nomes,

As for the chief of this tribunal, 'The great one is driven away' is his name.
IV,268.a (R) $\text{dhdh}$ $\text{ndh\text{dh}}$

IV,268.b (R) $\text{sk[d]k}\text{d}$ $\text{skd}\text{k}\text{d}$

IV,268,c (D) $\text{kz n rdi.n-f hnt hwt-f}$ 'the bull 'he is not placed in front of his fire',

IV,268,d (R) $\text{'k hr im.y wnw.t-f}$ 'the one who enters upon the one who is in his hour',

IV,270.a (R) $\text{ds.r ty im(t) hwt ins.w}$ 'the red one who is in the mansion of red linen',

IV,270,b (N) $\text{ssb hr pr m-h[t} h[t}$ 'the one who is glowing of face, who went forth after turning back',

IV,270,c (R) $\text{ms m grh in.t-f m hrw}$ 'who saw in the night what he will bring in the day'.

IV,269-272,e-c (X) -

IV,276,a (G) $\text{ink spd. wy-f hr.(wy)-ib t\text{s}.wy}$ I am his two birds which are in the middle of the two fledglings.

IV,276,b (X) -

IV,276,c (K) $\{sw\} <i> r \text{ spd. wy-f hr.(wy)-ib t\text{s}.wy-f}$ As for his two birds which are in the middle of his two fledglings,

IV,276,d (X) -

IV,278,a (R) $m \text{ 'k-f r dd.t}$ when he entered into Mendes,

IV,278,b (R) $\text{gm.n-f b3 im n r}$ after he found a soul there for Re.

IV,278,c (X) -

IV,278,d (R) $\text{hr pw [nd] it pw hnt hr}$ it is Horus who protects, it is the father together with Horus, who is in front without two eyes.

IV,281,d (X) -

IV,282,a (N) $\text{ink miw pw 's n.ty m iwnw}$ I am this great cat, which is in Heliopolis,

IV,282,b (K) $\text{psn iš[d].t r gs-f}$ who split the Ishedet tree at his side,

IV,282,c (X) -

IV,282,d (R) $\text{grh pw n 'ḥz-ɛ}$ this night of battle,

IV,284,a (R) $\text{n ir.t ss.wt sbi.w}$ of watching over the rebels,

IV,284,b (C) $\text{hrw pw htm hft.yw n.w nb r-ɛf}$ this day in which the enemies of the lord of all are destroyed.

IV,286,a (R) $\text{sy-ty pw miw pw 's}$ Who is it, this great cat?

IV,286,b (X) -

IV,286,c (R) $\text{rɛ pw ḏs-f}$ It is Re himself,

IV,286,d (R) $\text{qd.n.t(w) miw r-f}$ 'cat' was said to him,

IV,288,a (R) $\text{m dd sis}$ as Perception says:

IV,288,b (R) $\text{in miw.y sw m nn irr-f}$ 'Is he catlike in this which he does?'

IV,288,c (R) $\text{ḥpr rm-f pw n miw}$ What came to be, it is his name of 'cat'.

IV,288,d (R) $\text{ir gr.t psn išd.t}$ Now, as for the splitting of the Ishedet tree,

IV,29,a (R) $\text{msɛ ms.w bdš.t ir.t.n-sn [pw]}$ it is while the children of the weak one present what they did.

IV,290-326,b-n (X) -

IV,29,cXIV,292,aXIV,293,dXIV,293,e-

End of column, spell 338 follows
Amino-acid code
RR--R--R--RR--N-R--N-NR--D-N--R--RRR--NC-RRN--DN-R--R--RRR--N--R--NDNND--RD-
RRRRR-----------------------------G-K-
RR--RRNL--NK--RRCR--RRNR----RRR

Appendix 3.48.19. M7C

IV,185,a  (R)  [r] n pr.t m hrw m ḫr.t-nṯr  A spell of going forth in the day from the necropolis.
IV,185,b  (R)  ḫpr mdw.ḥm tkm tm  Speech comes to be, all belongs to me.
IV,185,c  (X)  -
IV,185,d  (X)  -
IV,187,a  (R)  wnn-i [wˁ.kwī]  I exist while I am alone,
IV,187,b  (R)  [ina rˁ] m [ḥˁ.w]-f ṭp.(y)w  I am Re in his first appearances,
IV,187,d-f  (X)  -
IV,187,c  (X)  -
IV,189,a  (R)  inנק rˁs ḫpr [ds]-f  I am the great one who came to be (by) himself,
IV,189,b-c  (X)  -
IV,191,a  (R)  ḫṃs ḫ[mr.w]-f nb ṭpsḏ.wt  who created his names, the lord of the Enneads,
IV,191,b  (R)  [iwn.ty ḫḥ] f m nṯr.w  who is not repelled from the gods.
IV,191,c-d  (X)  -
IV,193,a  (N)  n[n]k sf iwn= ṭh.kwī dwš  Yesterday belongs to me while I know the morning.
IV,193,d-f  (X)  -
IV,193,b  (R)  [ws]Ir ṭw  It is Osiris.
IV,193,c  (X)  -
IV,195,a  (N)  [in.r.t(w) ḥˁš.t nṯr.w] ḫft [dd=ỉ]  The battleground of the gods was made in accordance with that which I say.
IV,195,b  (N)  ḥr.ˁš.t nṯr.w  As for the battleground of the gods,
IV,195,c  (R)  ṭm.n ṭw  it is the west.
IV,195,d-e  (X)  -
IV,197,a  (D)  [iwn= ṭh.kwī ṭn n nṯr pw rˁ] n.ty ṭm=ỉs  I know the name of this great god who is in it.
IV,197,b  (X)  -
IV,197,c  (N)  ḫkh[n]w rˁ r-nf  The praise of Re is his name.
IV,199,d  (X)  -
IV,199,a  (R)  inנק [bnw pw rˁ] n.ty m iw[nw]  I am this great phoenix, who is in Heliopolis.
IV,199,b-c  (X)  -
IV,201,a  (R)  [in.(y) sip n n.t] ṭn  The supervisor of that which exists.
IV,201,b  (X)  -
IV,201,c  (R)  wsir pw  It is Osiris.
IV,201,d  (R)  ir n n.t ṭn  As for that which exists,
IV,201,e  (R)  [nhk pw ḥnˁ ḥ.t]  it is forever together with eternity.
IV,201-203,f-b  (X)  -
IV,203,c  (N)  [in=tw m pr.t]-f  I am Min in his procession,
IV,203,d  (C)  ṭw [rdǐ].n=ỉ św.ṭy=ỉ m tp=ỉ  I have placed my two feathers on my head.
Who even is he?

It is Horus who protects the father.

They are his two feathers, his two great uraei which are with his father Atoum.

It is Horus who protects the father.

They are his two feathers, his two great uraei which are with his father Atoum.

I exist even on the land, after I came from my city.

It is the horizon of his father Atoum.

My wrongdoing is expelled,

The disorder which belongs to me is removed,

after I purified in these two very great pools,

which are in Heracleopolis,

the water of the offerings of the people,

it is the great god who is in it.

Who even is he?

Who even is he? It is Re himself.

What even are the two very great pools?

It is the lake of natron together with the lake of m*s.t.

I will go upon the roads which I knew in the direction of the island of the true ones.

Who even is it?

What even is this land of the horizon-dwellers?

It are the gods who are around the shrine.

What even is this land of the horizon-dwellers?

It are the two leaves of the two doors, upon which my father Atoum crossed to the eastern horizon of the sky.
Ancestors,
give your arm to me,
it is me who came to be from you.
Who even are they, these gods, the ancestors?
It is the authoritative utterance and perception,
who exist together with my father Atoum in the
course of every day.
I made the eye complete after it was injured,
this day of the battle of the two rivals.
What even is it, the battle of the two rivals?
It is the day in which Horus fought together
with Seth,
after his inflicting of a wound on the face of
Horus,
now, who is the one who raised the hairs from
it?
Now, who is the one who raised the hairs from
it?
It is the right eye of Re,
after its raging against him.
It is the image of the eye of Re of the morning
at his birth every day.
As for the celestial cow, it is the Udjat eye.
It is the Udjat eye.
Because I am one from these of the ones who
are behind Horus.
What is it, Re who was born on yesterday from
the two buttocks of the celestial cow?
It is the right eye of Re,
after its raging against him.
I am hale while he is hale, and vice-versa.
What is it, Re who was born, Re at his birth
every day? As for the celestial cow, it is the
Udjat eye from the two buttocks of the celestial
cow.
I saw it is Re who was born on yesterday, from
the two buttocks of the celestial cow.
I am hale while he is hale, and vice-versa.
What is it, Re who was born, Re at his birth
every day? As for the celestial cow, it is the
Udjat eye from the two buttocks of the celestial
cow.
It is the image of the eye of Re of the morning
at his birth every day.
As for the celestial cow, it is the Udjat eye.
Because I am one from these of the ones who
are behind Horus.
What is it, Re who was born on yesterday from
the two buttocks of the celestial cow?
What is it, one from these of the ones who are behind Horus?

One who speaks on behalf of one who his lord will love, the name of one who is in it.

Greetings to you, lords of truth, the tribunal which is behind Osiris,

Behold me, I come to you, may you expel, may you expel the evil which belongs to me,

I know the name of these seven spirits, who are in the following of the lord of the nomes,

After she was behind Osiris until the souls of his enemies were burned up.

I know the name of these seven spirits, who are in the following of the lord of the nomes,

As for 'she is satisfied while she protects',

I am the fiery snake,

The bull 'he is not placed in front of his fire',

'the red one who is in the mansion of red linen',

'who saw in the night what he will bring there'.
Oh, Re, who is in his egg,
who shines in his sun disk,
who shines in his horizon,
who swims upon his firmament,
who sails upon the supports of Shu,
who gives the wind with a blast of his mouth,
who illuminates the two lands with his sunshine.

May you rescue me from this hidden god,
who exists.

Appendix 3.48.20.  M54C

A spell of going forth in the day from the necropolis of ḫnḫ-ḥtp, true of voice. He says:
Speech comes to be, all belongs to me.
I exist while I am alone,
I am Re in the first appearances,
I am the great one who came to be (by) himself,
Yesterday belongs to me while I know the morning.
As for yesterday, it is Osiris.
As for the morning, it is Atoum.
The fighter of the gods was made in accordance with that which I say.
As for the fighter of the gods, it is the west.
It was made in order to cause the enemies of
the gods to fight.

I know the name of this great god who is in it.

The praise of Re is his name.

I am this great phoenix, who is in Heliopolis.

The supervisor of that which exists.

Who even is he?

It is Osiris.

As for that which exists,

It is forever together with eternity.

I am Min in his procession,

I have placed my two feathers on my head.

Who even are his two feathers?

It is Horus who protects the father.

As for his two feathers, they are the two uraei of the father Atoum.

May I exist on my land, after I came from my city.

My wrongdoing is expelled,

My wrongdoing is driven away.

My disorder is removed,

after I purified in these two very great pools, which are Heracleopolis,

in which the offerings of the people are purified,

for this great god who is in it.

Who even is he?

It is Re himself.

What even are these two very great pools, which are in Heracleopolis?

It is the lake of natron together with the lake of \( m^s.t \).
I will go upon the roads which I knew in the direction of the island of the true ones.

What is it?

It is the road upon which my father Atoum proceeded to the field of rushes.

What is it, the holy portal?

It are the gods who are around the shrine.

As for this portal,

it are the two doors, upon which my father Atoum proceeded to the eastern horizon of the sky.

What is it, the battle of the two rivals?

It is the battle of Horus, together with Seth, after his inflicting of a wound on his face,

It is Thot who did this with his fingers.

Now, it is Thot who raised the hair.

Now, who is the one who raised the hair from it?

I saw it is Re who was born on yesterday, from

I arrived at the land of the horizon-dwellers,

while I go forth from the holy portal.

It are the gods who are around the shrine.

It is the authoritative utterance and perception, who exist together with my father Atoum in the course of every day.

I made the eye complete after it was damaged,

this day of the battle of the two rivals.

It is Thot who did this with his fingers.

Now, who is the one who raised the hair from it?

I saw it is Re who was born on yesterday, from
the buttocks of the celestial cow.

I will cross while he crosses, and vice-versa.

Now, as for the celestial cow, it is the Udjat eye.

Because I am one from these of the one who is behind Horus.

What is it, one from these of the one who is behind Horus?

One who speaks on behalf of one who his lord will love.

Greetings to you, lords of truth, the tribunal which is behind Osiris,

who place terror in the evildoers,

who are in the following of the lord of the nome of Anubis,

this day of: Come therein!

As for the portal of 'she is satisfied while she protects',

it is the fiery snake,

after she gave Re to Osiris until the souls of his enemies were burned up.

'm the great one was not driven away' is his name.

As for the chief of this tribunal, 'the great one was not driven away' is his name.

Another manner of saying:

As for the chief of this tribunal, 'The great one was not driven away' is his name.

the bull of flesh which is in front of his fire,

'the one who enters upon the one who is in his hour',
I am his two souls which are in the middle of his two fledglings.

It is Osiris, who split the Ishedet tree at his side in Heliopolis,

Oh, Re, who is in his egg,

Who is it, this great cat?

What came to be, it is his name of 'cat'.

The one who is red of eyes, who is in the mansion of red linen',

'the one who is burning of face, who goes forth after turning back',

'who saw in the night what he will bring in the day'.

I am two fledglings.

Horus, foremost without two eyes.

It is while they present the children of the weak one, it is after they were made.

Now, as for the day of battle,

Oh, Re, who is in his sun disk,

who shines in his horizon,

who swims upon his firmament,

'the one who is red of eyes, who is in the mansion of red linen',

'the one who is burning of face, who goes forth after turning back',

'who saw in the night what he will bring in the day'.

I am Osiris,

when he entered into Mendes,

then they became as his two souls.

Then one embraced the other,

it is Horus who protects his father together with Horus, foremost without two eyes.

This is the night of battle,

'seems to say: 'Is he catlike in this which he does?'

Now, as for the splitting of the Ishedet tree,

Now, as for his two fledglings,

this day in which the enemies of the lord of all are destroyed.

This is the day in which the enemies of the lord of all are destroyed.

It is Re himself,

What came to be, it is his name of 'cat'.

Now, as for turning back after going forth,

it is while they enter into the east.

Then (there was) war in the sky and in the land in its entirety.

After they found the soul of Re.

This night of battle,
who has no equal in the gods,
who sails upon the supports of Shu,
who gives the wind with a blast of his mouth,
who illuminates the two lands with his light.
May you rescue me from this god who is hidden of shape,
whose two eyebrows are as the two arms of the balance,
who places the lasso on the evildoers at his place of slaughter,
which kills the souls,
this day of the reckoning of the robber.
Who is it, whose eyebrows are as the two arms of the balance?
It is Horus, the foremost of Letopolis.
Another manner of saying:
It is Thot.
May you rescue me from this which belongs to those who boil in a vat, who are sharp of fingers,
those who are with the eternal ones of Osiris.
As for these which belongs to those that boil in a vat,
it is the tribunal who opposes the case of the enemies.
I will not fall because of your knives,
I will not descend into your cauldrons,
because of the knowledge of names:
'Who shot with his eye',
'He is not seen',
'the one who encircled the sky with the flame of his mouth',
'the one who prepares the Nile'.
Because it is me even, who proceeds upon the land with Re,
who is moored well with Osiris.
Your offerings will not come to be with me because of these which belong to the chiefs their braziers.

Because I am in the following of the lord of things in order to write for the ones who will come to be.

I will fly as a falcon,

I will cackle as a goose,

I will pass eternity like Nehebkau.

Oh, Re-Atoum, who is in the great mansion, sovereign of the gods,

May you rescue me from this god,

who lives with the people,

whose face is as a dog,

his hue is as the people.

It is the one who belongs to the winding of the lake of fire,

the one who swallows shadows,

who steals hearts,

who places the wound,

'he is not seen'.

Who is it?

Oh, lord of terror, who is upon the two lands,

lord of blood, who makes the places of slaughter flourish,

to whom the crown of upper Egypt and joy will be given,

in front of Heracleopolis.

Who is it?

The one to whom the rulership over the gods sends

this day of the unification of the two lands,

within the two arms of the lord of all,

[...] dead, the lord who waited with him.

Amino-acid code


1155
Appendix 3.48.21. M1C

IV,185,a (X) - Speech comes to be, all belongs to me.
IV,185,b (R) [hpr mdw.t nnk tm] I exist while I am alone,
IV,185,c (X) -
IV,184,d (X) -
IV,187,a (R) [wnn-i] wسفر kwi I am Re in his first appearances,
IV,187,b (R) [ink r' m h'رف tp.(y)w] I exist while I am alone,
IV,187,d-f (X) -
IV,187-189,c-c (X) -
IV,191,a (R) [k]ms [rm.w-f nb psd.wt] who created his names, the lord of the Enneads,
IV,191,b (R) [iw.ty] hsf-tf m ntr[t.]w who is not repelled from the gods.
IV,191,c-d (X) -
IV,193,a (N) [mnk] sf [lw[i] lw[k][w dw[s]] Yesterday belongs to me while I know the morning.
IV,193,b (N) [ir sf] wsir pw As for yesterday, it is Osiris.
IV,193,c (R) irn.t pw As for the morning, it is Atoum.
IV,193,d (R) irn.t(w)=[s] r saHA xft.yw ntr[w] It was made in order to cause the enemies of the gods to fight.
IV,195,a (N) wn=i m pr.w[t]=f I am Min in his processions,
IV,195,b (C) iw rdi.n=i Sw.ty=i m [tp=i] I have placed my two feathers on my head.
IV,195,c (X) -
IV,201-203,f-b (X) -
IV,203,c (R) [ink] mnn m pr.w[t].f I am Min in his processions,
IV,203,d (C) [n]w [pr.w[t].f] wn [n n.tt] wn The supervisor of that which exists.
IV,201,a (R) ir(.y) s[i]p [n n.tt] wn The supervisor of that which exists.
IV,201,b (N) ptr r-f sw Who even is he?
IV,201,c (R) wsir pw It is Osiris.
IV,201,d (R) [ir n.tt wn] As for that which exists,
IV,201,e (R) [nhh pw hn]-t] d.t it is forever together with eternity.
IV,201-203,f-b (X) -
IV,205,a (R) [ptr r-f sw] Who even is he?
IV,205,b (D) [ptr] r-f šw.ty-f What even are his two feathers?
IV,205,c (K) hr pw (i)m(y)-lnn-n-ir.wt It is Horus, the one who is in front without eyes.
IV,205-207,d-a (Q) [ir šw.ty-f fr.ty pw im.t(y) it] As for his two feathers, they are the two uraei which are with the father Atoum.
IV,207,b (R) wn=i m ts=i iy.n=i m niw.[t]=i May I exist on my land, after I came from my city.
IV,207-209,c-b (X) -
IV,209,c (R) [dr iw=i] My wrongdoing is expelled,
IV,209,d (N) [hsr ni.t]-i my wrongdoing is driven away.
The disorder which belongs to me is removed,
while I purify in these two very great pools,
which in are Heracleopolis,
for this great god who is in it.
It is Re himself.
It is the lake of natron together with the lake of maA.t.
I will go upon the roads which I knew in the
type of the island of the true ones.
I arrive at the land of the horizon-dwellers,
while I go forth from the holy portal.
As for this portal,
it are the two doors, upon which my father
Atoum proceeded to the eastern horizon of the
sky.
It was damaged,
this day of the battle of the two rivals.
What even is it, the battle of the two rivals?
It is the battle of Horus, together with Seth,
IV,237,a (D) m-ḥt [wd.t-f st3 m ḥr n] ḥr — after his inflicting of a wound on the face of Horus,

IV,237,b (Q) m-ḥt it ḥr ḥr. ṭ(wy) stš — after Horus took the testicles of Seth.

IV,237-239,c-a (N) in gr.t dḥwty [ir nn m dbš.w=f] — Now, it is Thot who did this with his fingers.

IV,239,b (N) [iw ṭš]-ni šn m ṭḏš.t — I raised the hair from the Udjat eye,

IV,239,c (D) tr-s n nšn — in its time of rage.

IV,239,d (D) ptr [ršf s(y) ṭḏš.t] — What even is it, the Udjat eye

IV,241,a (R) [m tr]-s n nšn — in its time of rage?

IV,241,b-c (X) —

IV,241,d (R) ir.t pw wnm.t n.t ṭr — It is the right eye of Re,

IV,243,a (Q) [m]-ḥt [nšn]+s ršf — after it raged against him,

IV,243,b (R) [m-ḥt ḥṣb-f s(y)] — after he sent it.

IV,243,c (N) in gr.t DHwty ṭš šn imšs — Now, it is Thot who raised the hair from it.

IV,245,a (N) iw mA[n= [r i] ra pw ms m] sf — I saw it is Re who was born on yesterday, from the buttocks of the celestial cow.

IV,247,a (H) wḏš[t]-i wḏš=f — I am hale while he is hale.

IV,249,251,b-a (R) ir [g]r.t mḥ(.t)-wr.t ṭḏš.t [pw] — Now, as for the celestial cow, it is the Udjat eye.

IV,251,a (N) [hr-nnt ink wš] m nw n im.yw[-ḥt] ḥr — Because I am one from these of the ones who are behind Horus,

IV,251,c-d (X) —

IV,253,a (X) —

IV,253,b (R) mdw ḥr tp mr.y [nb=f] — one who speaks on behalf of one who his lord will love.

IV,257,a (R) m-ṭn (w)i [iyi].kwī ḥr-ṭn — Behold me, I come to you,

IV,257,b (R) dr[=ṭn ḥw.t ir.t-i] — may you expel the evil which belongs to me,

IV,257,c (N) mi nw ir-.ṭn n šh.w sfh.w išwi — like that which you did for these seven spirits who are in the following of the lord of the nome,

IV,259,a (Q) im.yw [ššm.w n(w)] nb spš.t — whose seat Anubis made,

IV,259,b (R) [ir.n inpw] s.t sn — this day of: Come therein!

IV,260,c-Sq7Sq (X) —

IV,261,a (R) hrw pf n mi [r]-k [im] — this day of: Come therein!
As for the portal of 'she is satisfied while she protects',

it is the fiery snake,

after she gave Re to Osiris, she who burns up the souls of his enemies.

As for the chief of this tribunal,

'The great one was not driven away' is his name.

'The great one was not driven away'.

'the one who is red of eyes, who is in the mansion of red linen',

'the one who is burning of face, who goes forth after turning back',

'who saw in the night what he will bring in the day'.

I am this great cat,

I am this great cat,
IV,287,b  (R)  \[\text{r}^\circ \text{pw dw} s=f\]  It is Re himself,
IV,287,c  (R)  \[\text{dd.n.t(w)}\] \text{miw} [r]-f  'cat' was said to him,
IV,287,d  (N)  \text{m [dd]} \text{st}  as Perception says:
IV,289,a  (R)  in \text{miw.(y)} \text{sw} [m \text{nn irr}-f]  'Is he catlike in this which he does?'
IV,289,b  (L)  \text{[hpr rn-sf]} \text{pw n miw}  What came to be, it is his name of 'cat'. The
\quad \text{imsh.y mn pn ms}^\circ \text{-hrw}  honoured dead, this someone, true of voice.

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Appendix 3.48.22.  \text{L1NY}

<table>
<thead>
<tr>
<th>Page</th>
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<th>Text</th>
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<tr>
<td>II,185,a</td>
<td>(R)</td>
<td>\text{r n pr.t m hrw m hr.t-nt} == A spell of going forth in the day from the necropolis.</td>
</tr>
<tr>
<td>II,185,b</td>
<td>(R)</td>
<td>\text{hpr [mdw.t]} \text{mnk tm}  Speech comes to be, all belongs to me.</td>
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<tr>
<td>II,185,c</td>
<td>(X)</td>
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<td>II,184,d</td>
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<td>II,187,a</td>
<td>(N)</td>
<td>\text{wn[-i]} \text{w}^\circ \text{kw}  I existed while I was alone,</td>
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<tr>
<td>II,187,b</td>
<td>(G)</td>
<td>\text{ink r}^\circ \text{m h}^s \text{[sf]} \text{tp(y)}  I am re in his first appearance,</td>
</tr>
<tr>
<td>II,187,d-f</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>II,187,c</td>
<td>(X)</td>
<td>-</td>
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<tr>
<td>II,189,a</td>
<td>(N)</td>
<td>\text{ink ntr} \text{ rs hpr ds} s-f  I am the great god who came to be (by) himself.</td>
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<tr>
<td>II,189,b-c</td>
<td>(X)</td>
<td>-</td>
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<tr>
<td>II,191,a</td>
<td>(D)</td>
<td>\text{rms.n n-f nb psd.t}  The lord of the Ennead was made for him,</td>
</tr>
<tr>
<td>II,191,b</td>
<td>(R)</td>
<td>\text{[iw.ty]} \text{hsf-f m ntr.w}  who is not repelled from the gods.</td>
</tr>
<tr>
<td>II,191,c-d</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>II,193,a</td>
<td>(R)</td>
<td>\text{nnk sf iw rh.kw} \text{[dws]}  Yesterday belongs to me while I know the morning.</td>
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<tr>
<td>II,193,d-f</td>
<td>(X)</td>
<td>-</td>
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<tr>
<td>II,193,b</td>
<td>(R)</td>
<td>\text{wsir pw}  It is Osiris.</td>
</tr>
<tr>
<td>II,193,c</td>
<td>(X)</td>
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<tr>
<td>II,195,a</td>
<td>(D)</td>
<td>\text{ir.n.t(w)} \text{ hs.t ntr.w hft qd-i}  The fighter of the gods was made in accordance with that which I say.</td>
</tr>
<tr>
<td>II,195,b-e</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>II,197,a</td>
<td>(R)</td>
<td>\text{iw} \text{[rh].kw} \text{rn n ntr pw} \text{ rs n.ty im-s}  I know the name of this great god who is in it.</td>
</tr>
<tr>
<td>II,197,b</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>II,197,c</td>
<td>(H)</td>
<td>\text{hknnw pw r}^\circ \text{rn-f}  Re is praise is his name.</td>
</tr>
<tr>
<td>II,199,d</td>
<td>(X)</td>
<td>-</td>
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<tr>
<td>II,199,a</td>
<td>(R)</td>
<td>\text{ink bnw pw} \text{ rs [n.ty m]} \text{iwnw}  I am this great phoenix, who is in Heliopolis.</td>
</tr>
<tr>
<td>II,199,b-c</td>
<td>(X)</td>
<td>-</td>
</tr>
<tr>
<td>II,201,a</td>
<td>(R)</td>
<td>\text{ir(.) sip n n.tt wn}  The supervisor of that which exists.</td>
</tr>
</tbody>
</table>
| II,201,b | (R) | \text{ptr sw}  Who is he?

Amino-acid code


Appendix 3.48.22.  \text{L1NY}
It is Re.

As for the inspection of that which exists, it is forever together with eternity.

As for eternity, it is the night.

I am Min in his processions, after the two feathers were placed on my head.

Who is he and what are his two feathers?

It is Horus who protects the father.

They are his two feathers, the uraeus which is on his head, the father Atoum.

May one exist on my land, after one came from my city.

What even is it?

The horizon of the father Atoum.

He expels my evil, my wrongdoing is driven away.

I have purified in the two very great pools, which in are Heracleopolis,

which purify the offerings of the people, for this great god who is in it.

Who even is he?

It is Re himself.

What is it, the two very great pools?

It is the lake of natron together with the lake of m's.t.

I will cross upon the road which I knew in the direction of the land of the true ones.

What even is it?

It is the road upon which the father Atoum went, in his proceeding to the field of rushes.

I arrive at the land of the horizon-dwellers of the sky,

while I go forth from its holy portal.

What is this land?

What even is this portal?
It are the gods who are around the shrine.

As for this portal, it are the two doors upon which the father Atoum proceeded the east of the sky.

Ancestors, give your arm to me, who existed together with the father Atoum in the course of every day.

The eye was made complete after being injured, this day of the battle of the two rivals.

Who even is it, the two rivals?

Who even are these ancestors?

It is the authoritative utterance and perception, who existed together with the father Atoum in the course of every day.

The eye was made complete after being injured, this day of the battle of the two rivals.

It is the day in which Horus fought together with Seth, after Seth's inflicting of a wound on the face of Horus, after Horus' taking of the testicles of Seth.

It is the day in which Horus fought together with Seth, after Seth's inflicting of a wound on the face of Horus, after Horus' taking of the testicles of Seth.

The eye was made complete after being injured, this day of the battle of the two rivals.

Who even is it, the two rivals?

It is the day in which Horus fought together with Seth, after Seth's inflicting of a wound on the face of Horus, after Horus' taking of the testicles of Seth.

The eye was made complete after being injured, this day of the battle of the two rivals.

Who even is it, the two rivals?

It is the day in which Horus fought together with Seth, after Seth's inflicting of a wound on the face of Horus, after Horus' taking of the testicles of Seth.

Who even is it, the two rivals?

It is the day in which Horus fought together with Seth, after Seth's inflicting of a wound on the face of Horus, after Horus' taking of the testicles of Seth.

Who even is it, the two rivals?

It is the day in which Horus fought together with Seth, after Seth's inflicting of a wound on the face of Horus, after Horus' taking of the testicles of Seth.
What even is it, one from these of the ones who are behind Horus?

One who speaks on behalf of who he will love.

Greetings to you, lords of truth, the tribunal which is behind Osiris, who place terror in the evildoers,

who are behind 'she is satisfied while she protects'.

Behold me, I come to you, may you expel the evil thereof,

as for the portal of 'she is satisfied while she protects',

after she was placed behind Osiris until his enemies were burned up.

As for the chief of this tribunal, the bull of 'he is aflame in front of his fire',

'who will come in the night what he will bring in the day'.

Another manner of saying:

Another manner of saying:

Another manner of saying:

Another manner of saying:
Another manner of saying:

'the red one who is in the mansion of red linen'.

Another manner of saying:

'who saw in the night what he will bring in the day'.

I am his two souls which are in the middle of his two birds.

It is Osiris,

Now, as for his two birds,

it is Horus who protects the father together with Horus, foremost without two eyes.

I am this great cat,

who split the Ishedet tree at his side in Heliopolis,

Now, as for the splitting of the Ishedet tree at his side,

it is while the children of the weak one present what they did.

it is while they enter into the east.

Now, as for this day of battle,

this day in which the enemies of the lord of all are destroyed.

This night and this day of battle,

of watching over the rebels,

this day in which the enemies of the lord of all are destroyed.

Who is it indeed, the great cat?

It is Re himself,

as Perception says:

'Catlike is he in this which he does.'

What came to be, it is his name of 'cat'.

Now, as for the splitting of the Ishedet tree at his side,

it is while the children of the weak one present what they did.

Now, as for this day of battle,

it is while they enter into the east.

Then (there was) war in the sky and in the land.

Oh, Re, who is in his egg,

who shines in his sun disk,
psd m [sh.t]-f who shines in his horizon,

who swam upon his firmament,

who has no equal in the gods,

who sails upon the supports of Shu,

who gives the wind with a blast of his mouth,

who illuminates the two lands as he rises.

May you rescue me from this god who is hidden of shapes,

whose two eyebrows are as the two arms of the balance,

his day of the reckoning of the robber,

who places the lassoes on the evildoers at his place of slaughter,

which kills the souls.

Now, who is it, this god whose eyebrows are as the arms of the balance?

It is Horus, the foremost of Letopolis.

Another manner of saying:

It is Thot.

May you rescue me from this which belongs to the keepers of wounds,

the butcher, those who boil in a vat, who are sharp of fingers,

who destroy the enemies of Osiris.

As for these which belongs to those that boil in a vat,

it is the tribunal who opposes the case of the enemies of Osiris.

it is the tribunal who opposes the case of the enemies of Osiris.

I will not fall because of your knives,

I will not descend into your cauldrons,

I will not enter into your places of judgement,

I will not sit within your traps,

because I know your names, I know your names:

'Who shot with his eye',

'he is not seen',

'the one who encircled the sky with the flame of his mouth'. The honoured dead under the king,
Appendix 3.48.23.  T1Be

IV,185,a  (C)  $im$h $r^* r^* nb $mtnw-htp $gd=f$ The honoured dead under Re, every day, $r n pr.t m hrw m hr.t-nfr$ $mtnw-htp$. He says: A spell of going forth in the day from the necropolis.

IV,185,b  (D)  $hrp mdw.t nnk (i)tm.w$ Speech comes to be, Atoum belongs to me.

IV,185,c  (X)  -

IV,184,d  (X)  -

IV,187,a  (R)  $wnn-i w^c.kwi$ I exist while I am alone,

IV,187,b  (R)  $ink r^* m h^c.w-f tp.(y)w$ I am Re in his first appearances,

IV,187,d-f  (X)  -

IV,187,c  (X)  -

IV,189,a  (R)  $ink s$ $hrp ds=f$ I am the great one who came to be (by) himself.

IV,189,b-c  (X)  -

IV,191,a  (D)  $km^t.n n-f nb psd.t$ The lord of the Ennead was made for him,

IV,191,b  (R)  $iw.ty hs=f$ $m ntr.w$ who is not repelled from the gods.

IV,191,c-d  (X)  -

IV,193,a  (N)  $nnk sf iw=i r$h.kwi $dw^s.w$ Yesterday belongs to me while I know the morning.

IV,193,d-f  (X)  -

IV,193,b  (R)  $wsir pw$ It is Osiris.

IV,193,c  (X)  -

IV,195,a  (D)  $ir.n.t(w)$ $^c$ $hs^t.ntr.w$ $htf [d]^{-i}$ The fighter of the gods was made in accordance with that which I say.

IV,195,b  (D)  $ir ^c hs^t.ntr.w$ As for the fighter of the gods,

IV,195,c  (R)  $inn.t pw$ it is the west.

IV,195,d-e  (X)  -

IV,197,a  (D)  $iw=i r$h.kwi $rn n ntr pw ^c s n.ty$ $im=s$ I know the name of this great god who is in it.

IV,197,b  (X)  -

IV,197,c  (N)  $hk^w r^* rn-f$ The praise of Re is his name.

IV,199,d  (X)  -

IV,199,a  (R)  $ink bnw pw ^c s n.ty m iwnw$ I am this great phoenix, who is in Heliopolis.

IV,199,b-c  (X)  -

IV,201,a  (R)  $ir.(y) sip.t n n.tt wn.w$ The supervisor of that which exists.

IV,201,b  (R)  $ptr sw$ Who is he?

IV,201,c  (R)  $wsir pw$ It is Osiris.
As for that which exists, it is forever together with eternity.

I am Min in his procession, I have placed my two feathers on my head. They are his two feathers, they are his two uraei who are in the house of the father Atoum.

They are his two feathers, they are his two uraei who are in the house of the father Atoum.

Who even is it, and what are his two feathers?

It is Horus who protects the father.

It is the horizon of my father Atoum.

It is Re himself.

It is the lake of natron and the lake of maA.t.

What is it?

It is the road upon which my father Atoum went.

What are the two very great pools?

As for this portal,
it are the two leaves of the two doors, upon which my father Atoum proceeded to the eastern horizon of the sky.

Ancestors,

give your arm to me,

This and perception,

I made the eye complete after it was injured,

I raised the hair from the Udjat eye,

What is it, the Udjat eye

as rage woke?

I saw it is Re who was born on yesterday, from the buttocks of the celestial cow.

I am hale while he is hale, and vice-versa.

It is the image of the eye of Re, the morning of his birth every day.

Now, as for the celestial cow, it is the Udjat eye.

Because I am one from these of the ones who are behind Horus.
What is it, one from these of the one who is behind Horus?

One who speaks on behalf of one who his lord will love.

Greetings to you, lords of truth, the tribunal which is behind Osiris, who place terror in the evildoers,

who are behind 'she is satisfied while she protects'.

Behold me, I come after I knew you, may you expel the evil which belongs to me, like that which you did for these seven spirits who are in the following of the lord of the nome,

whose seats Anubis made,

this day: Give there!

As for 'she is satisfied while she protects', it is the fiery snake,

after she was behind Osiris until the souls of his enemies were burned up.

I know the name of these seven spirits, who are in the following of the lord of the nome,

whose seats Anubis made,

this day of: Give there!

As for the chief of this tribunal, 'The great one was not driven away' is his name.

the bull 'he was not placed in front of his fire', 'the one who enters upon the one who is in his hour',

'who saw in the night what he will bring in the day'.

'who who saw in the night what he will bring in the day'.

'who who saw in the night what he will bring in the day'.

The red one who is in the mansion of red linen', 'the one who is glowing of face, who went forth after turning back',

'who who saw in the night what he will bring in the day'.

The red one who is in the mansion of red linen', 'the one who is glowing of face, who went forth after turning back',

'who saw in the night what he will bring in the day'.
I am his two souls which are in the middle of his two fledglings.

As for his two souls who are in the middle of his two fledglings,

Then one embraced the other,

it is Osiris,

When he entered into Busiris,

after he found a soul there for Re.

Now, as for his two fledglings,

Then one embraced the other,

I am this great cat,

who split the Ishedet tree at his side in Heliopolis,

it is Re himself,

'cat' was said to him,

what they did.

Now, as for this day of battle,

As for the splitting of the Ishedet tree at his side

Then (there was) war in the land in its entirety,

who has no equal in the gods,

who sails upon the supports of Shu,

who gives the wind with a blast of his mouth,
while he illuminates the two lands as he rises.

May you rescue me from this god who is hidden of shape,

whose two eyebrows are as the two arms of the balance,

this day of the reckoning of the robber,

who places the lasso on the evildoers at his place of slaughter,

May you rescue me from this which belongs to the keeper of wounds,

May you rescue me from this which belongs to the keeper of wounds,

who places the lasso on the evildoers at his place of slaughter,

which kills the souls.

it is 'the one who brought his arm'.

As for this god, whose two eyebrows are as the two arms of the balance,

As for the keepers of the wounds,

it is the chief of the physicians of the Snw court.

I am in the following of the lord of things in order to write for the ones who will come to be.

Your offerings will not come to be with me, these which belong to the chiefs of their brazier.

I am in the following of the lord of things in order to write for the ones who will come to be.
whose face is as a dog,

(and) hues are as the people,

who lives in butchery.

It is the one who belongs to the winding of the lake of fire,

the one who swallows shadows,

who steals hearts,

who places wounds,

'he is not seen'.

As for this god,

whose face is as a dog,

(and) hues are as the people,

the one who is sharp against him,

it is the doorkeeper in the west.

Oh, lord of terror, who is upon the two lands,

lord of blood, who makes the places of slaughter flourish,

those who sent the rulership over the gods to him,

this day of the unification of the two lands,

in front of the arm of the lord of all.

Effective soul, who is in Heracleopolis,

who gives essences, who expels evil-doers,

his conductors of the roads of eternity.

May you rescue me from this god who takes the souls,

who licks what is putrefied,

who lives from putrefaction,

the one who belongs to darkness, who is in obscurity,

his frightened ones who are with the weary Ones.

As for this god, who takes the souls, who licks what is putrefied,

it is Seth.

Oh, Khepri, who is upon the bark,

the primeval one, his body is eternity.

May you rescue me from this which belongs to the keepers of the examinations,
Spell 338 follows

IV,321,f (L) ʿn n sn nb ṛ-qr ḏw.t šhw for whom the lord of all turns back evil and power,
IV,322,a (K) ṛ i.r.t ṣz ḥft.yw in order to do watching over enemies,
IV,322,b (R) diḏi.w [š.t m-ḥnw iṣṭ.w] those who place slaughter within the places of judgment,
IV,322,c (R) [ḥw.tw] pr.t m [ṣz.w] ṣn sn those who do not go forth from their watch.
IV,322,d (R) [n ḡb ḏs.w]+ṣ[n] ṭm[l] Their knives will not plough into me,
IV,323,a (X) -
IV,323,b (R) ʿn [k-i] ṛ iṣṭ.w w sn I will not enter into their places of judgment,
IV,323,c (X) -
IV,323,d (I) n ḡz.y=i ṛ ṭmn sn I will not descend into their vat,
IV,324,a (R) n ḡms=i ṛ ṭnw ḥs[.d.w] sn I will not sit within their traps,
IV,324,b (K) [n[n] ṛ.i.t(w) n-i (i)ḥ.wt m] ṭw n nothing will be done to me from this which
bw m[s] ṭmr.w belongs to the true place of the gods,
IV,324,c (R) ḥr-[ntt] ᵐk is ṣw3 [wḥ.b(w)] ḥr.y-ib ṭ nmk.t because I am even the one who was being
[wḥ.s(w)] ṭmr.t to whom supper from faience will be given in the ṭmn.t shrine.
IV,325,a (R) [r]dli n-f m[s].y m ṭmn t ṭmn t

Amino-acid code

Appendix 3.48.24. L3Li

IV,185,a (X) -
IV,185,b (R) [ḥp]r ṭmdw.t ṭnk tm Speech comes to be, all belongs to me.
IV,185,c (X) -
IV,184,d (X) -
IV,187,a (N) ṭn=i ṭw.kw I existed while I was alone,
IV,187,b (R) ṭnk ṛ m ḡ. ṭ[w+f t]p.(y)w I am Re in his first appearances,
IV,187,d-f (X) -
I am the great one who came to be (by) himself.

The lord of the Ennead was made for him, who is not repelled from the gods.

Yesterday belongs to me while I know the morning.

It is Osiris.

The battleground of the gods was made in accordance with that which I say.

As for the battleground of the gods, it is the west.

I know the name of this great god who is in it.

The supervisor of that which exists.

It is Osiris.

As for that which exists, it is forever together with eternity.

What even are his two feathers?

They are his two feathers, it is the uraeus which is in the house of his father Atoum.

May I exist on my land, after I came from my city.

What even is it?

It is the horizon of my father.

My wrongdoing is expelled, my wrongdoing is driven away.

The disorder thereof is removed.

While I purify in these two very great pools,
which are in Heracleopolis,
which purify the offerings of the people,
for this great god who is in it.
Who is he?
It is Re himself.
It is the lake of natron together with the lake of
It is the road upon which my father Atoum went,
in his proceeding to the field of rushes.
I arrive at the land of the horizon-dwellers,
while I go forth from the holy portal.
I made the eye complete after it was injured,
I raised the hair from the Udjat eye,
I raised the hair of the Udjat eye,
in his placing of a wound on his face,
in Horus' taking of the testicles of Seth.
It is Thot who did this with his fingers.
Ancestors,
give your two arms to me,
it is me who came to be from you.
Who are they, these ancestors?
It is the authoritative utterance and perception,
who existed together with the father Atoum in every course.
I made the eye complete after it was injured,
this day of the battle of the two rivals.
What even is it, the battle of the two rivals?
It is the day in which Horus fought together with Seth,
in his placing of a wound on his face,
in Horus' taking of the testicles of Seth.
It is Thot who did this with his fingers.

IV,239,c (I) m rs.n nšn as rage woke.
IV,239,d (D) pw[tr] r[s] s(y) [dš.t] What even is it, the Udjat eye
IV,243,d (X) -
IV,241,a (N) [m rs.n nšn] as rage woke?
IV,241,b (R) nm [gr.t] ts śn im=s Now, who is the one who raised the hair from it?
IV,241,c (X) -
IV,241,d (I) ir.t [p]w n.t [r'] It is the eye of Re,
IV,243,a (N) m nšn=s r-f when it raged against him,
IV,243,b (R) m-ḥt hs[t] sf s(y)] after he sent it.
IV,240,b-Sq75q (X) -
IV,243,c (D) in g[r.t] dḥwty ts śn[.w] im=s Now, it is Thot who raised the hairs from it.
IV,236-238,c-a (X) Sq75q
IV,245,a (I) iw rḥ.kwi hrw pw ms.y m sf r ḥpd.w mh.t-wr.t I know this day, which was born on yesterday, from the buttocks of the celestial cow.
IV,247,a (R) wḏs-i wḏs-f ṭwt ṭḥr I am hale while he is hale, and vice-versa.
IV,247,b (N) sy pw r' pw ms.y m sf r ḥpd.w mh.t-wr.t What is it, this Re who was born on yesterday from the buttocks of the celestial cow?
IV,249,a (R) twt pw n ir.t r' dw3.w ms.t-f r' nb It is the image of the eye of Re, the morning of his birth every day.
IV,249-251,b-a (R) ir gr.t mh.t-wr.t ḏṣ.t pw Now, as for the celestial cow, it is the Udjat eye.
IV,246,a-Sq75q (X) -
IV,251,b (I) ḥr-ḥtt ink w c m nw n im.yw-ḥt Because I am on from these of the ones who are behind.
IV,251,c-d (X) -
IV,253,a (C) sy tr pw w c m nw n im.yw-ḥt ḥr What indeed is it, one from these of those who are behind Horus?
IV,253,b (R) mdw ḥr-tp mr.y nb-f One who speaks on behalf of one who his lord will love.
IV,253,d-f (X) -
IV,253-255,c-a (R) i.ns ḥr-tn nb.w msr[t .t dšds].tḥ.s.t ws[t Greetings to you, lords of truth, the tribunal which is behind Osiris,
IV,255,b (R) didi.w ṣ.t m isf.tyw who place terror in the evildoers,
IV,304,b-Sq75q (X) -
IV,257,a (N) im.yw-ḥt ḥtp-s lw=s who are behind 'she is satisfied while she protects'.
IV,260,c-Sq75q (X) -
IV,257,b (K) m-tn {n} iyi.kw rḥ-tn Behold, I come, which you know,
IV,257,c (D) dr-tn dw.t nb[t .t] ir.t=i may you expel all the evil which belongs to me,
IV,259,a (H) mi nw ir.n-tn n sfḥ.w ipw šḥ.w like that which you did for these seven of spirits which are in the following of the lord of the nomes,
IV,259,b (R) ir.n inpw s.t-sn whose seat Anubis made,
IV,259,c (X) -
IV,261,a (D) hrw pf imi r=k im this day: Give there!
IV,261,b (R) ir ḥtp-s lw=s As for 'she is satisfied while she protects',
IV,261,c (R) nsr.t pw it is the fiery snake,
after she was behind Osiris until the souls of his enemies were burned up.

I know the name of these seven spirits, who are in the following of the lord of the nomes,

As for the chief of this tribunal,

who saw in the night what he will bring in the day'.

I am his two souls which are in the middle of his two fledglings.

I am this great cat,

who split the Ishedet tree at his side in Dendera,

this night of battle,

of watching over the rebels,
### Appendix 3.48.25. T2Be

| IV,185,a  | (D) | r n mdšt n.t pr.t m hrw m hr.t-nṯr imšš.y mnṯw-htp dd-f | A spell of the book of going forth in the day from the necropolis of the honoured dead, mnṯw-htp. He says: |
| IV,185,b  | (D) | ḫpr mdw n nk itm.w | Speech comes to be, Atoum belongs to me. |
| IV,185,c  | (M) | mk r | I am Re. |
| IV,184,d  | (X) | - | |
| IV,187,a  | (R) | wnn-i w.kwi | I exist while I am alone, |
| IV,187,b  | (R) | mk r m ḫr.w tp.(y)w | I am Re in his first appearances, |
| IV,187,d-f | (X) | - | |
| IV,187,c  | (X) | - | |
| IV,189,a  | (I) | Ṳḏy ḫpr ḥsd-f | the great god who came to be by himself, |
| IV,189,b-c | (X) | - | |
| IV,191,a  | (R) | kmš wn.w-f nb psḏ.wt | who created his names, the lord of the Enneads, |
| IV,191,b  | (N) | iw.ty ḥsf.(w) m Ṳḏy.w | who is not repelled from the gods. |
| IV,191,c,d | (X) | - | |
| IV,193,a  | (N) | n nk sf iw-i ḫr.kwi dwš.w | Yesterday belongs to me while I know the morning. |
| IV,193,d-f | (X) | - | |
| IV,193,b-c | (X) | - | |
| IV,195,a  | (E) | ir.n.t(w) ẖrs.t Ṳḏy.w hft wdš-l | The fighter of the gods was made in accordance with that which I command. |
| IV,195,b  | (D) | ir ẖrs.t Ṳḏy.w | As for the fighter of the gods, |
| IV,195,c  | (R) | ṭmn.t pw | it is the west. |
| IV,195,d-e | (X) | - | |
| IV,197,a  | (N) | [i]wš-l [ṛḥ.kwi ]n n Ṳḏy [r] | I know the name of this great god who is in it. |
|           |     | pwy n.ty im-s | |
| IV,197,b  | (X) | - | |
| IV,197,c  | (D) | ḫkn.w kw Ṳḏr fnš | The one who praises you, Re, is his name. |
| IV,199,a  | (G) | iwš-l ḫr.kwi bnv pwy Ṳḏr n.ty m ḫnw{t} | I know this great phoenix, who is in Heliopolis. |
| IV,199,b-c | (X) | - | |
| IV,201,a  | (R) | [i](r.y)] sip n [n.t tt w]n.w | The supervisor of that which exists. |
| IV,201,b  | (X) | - | |
| IV,201,c  | (R) | wsir pw | It is Osiris. |
| IV,201,d  | (R) | ir n.t tt wn.w | As for that which exists, |
| IV,201,e  | (M) | nḥḥ ḫn[r] d.t | forever together with eternity. |
| IV,201-203,f-b | (X) | - | |
| IV,203,c  | (R) | ink nnw m pr.wt-f | I am Min in his processions, |
I have placed the two feathers on my head.

What even are his two feathers?

It is Horus who protects the face of the father.

His two feathers are the great uraeus that is on the head of Atoum.

May I exist on my land, after I came from my city.

The disorder which belongs to me is removed.

While I purify in the two very great pools,

Indeed, as for the two very great pools,

It are the gods of the one who is around the shrine.

As for this portal,

It are the two leaves of the two doors, upon which my father Atoum proceeded when he proceeds to the eastern horizon of the sky.

Ancestors,

give your arm to me,

I will go upon the road which I knew in the direction of the island of the true ones.

What is it?

The road upon which my father Atoum went, in his proceeding to the field of rushes.

Arriving at the land of the horizon-dwellers, while I go forth from the holy portal.

What even is this land of the horizon-dwellers?

The road upon which my father Atoum went, proceeds to the eastern horizon of the sky.

Ancestors,
iv,229,b (R)  [ink] pw hpr im-tn  it is me who came to be from you.
iv,229,c (G)  m st nn ntr.w im.yw-b3h  Who are they, these gods, the ancestors?
iv,231,a (R)  lw pw [lnr sis]  It is the authoritative utterance and perception,
iv,231,b (C)  [wmm-i] h[nr] i[t-i it] im.w m hr.t hrw n.t r  it is me who came to be from you.
iv,233,a (G)  iw mh.n-i ir.t m-h[t hr] im-yw  I exist together with my father Atoum in the course of every day.
iv,233-235,b-a (X)  -
iv,239,e (X)  -
iv,235,b (D)  [hrw] pw [hn.n hr] im-f  It is the day in which Horus fought together with Seth,
iv,237,a (I)  m wd.t[f] st3 m tp-f  in his inflicting of a wound on his head,
iv,237,b (E)  m it.t hr [hr.wy st3]  in Horus’ taking of the testicles of Seth.
iv,237-239-c-a (R)  [in dhwty ir nn m db)r.w-f  It is Thot who did this with his fingers.
iv,239,b (N)  iw ts.n-i sn m d3.t  I raised the hair from the Udjat eye,
iv,239,c (R)  m tr-s n n3n  in its time of rage.
iv,239,d (N)  [ptr sy d3.t]  What is it, the Udjat eye
iv,243,d (X)  -
iv,241,a (R)  [m tr-s n n3n]  in its time of rage?
iv,241,b (C)  m g[r.t] ts sn pn im[s]  Now, who is the one who raised this hair from it?
iv,241,c (X)  -
iv,241,d (N)  ir.t pw n.t r  it is the eye of Re of the west,
iv,243,a (N)  m ns[n-s r-f]  when it raged against him,
iv,243,b (R)  [m-h[t h3b-f s(y)]  after he sent it
iv,240,b-sq7sq (X)  -
iv,243,c (R)  [in gr.t dhwty] ts sn pn im[s]  Now, it is Thot who raised this hair from it.
iv,236-238,c-a (X)  sq7sq
iv,245,a (H)  iw-i p3 pw ms.y [m sf r hpd.w mh.t]-wr.t  I am this one who flew, who was born on yesterday, from the buttocks of the celestial cow.
iv,247,a (E)  wd3-f wd3=s  He is hale while I am hale.
iv,247,b (D)  [sy p]w r  it is the eye of Re of the west,
iv,249,a (H)  twt [n] ir.t r  it is the eye of Re of the morning, at his birth every Re.
iv,249-251,b-a (R)  ir gr.t mh(t)-wr.t w[d3.t pw]  Now, as for the celestial cow, it is the Udjat eye.
iv,246,a-sq7sq (X)  -
iv,251,b (N)  [hr-ntt ink w[r] m nw n im.yw-h[t hr]  Because I am one from these of the ones who are behind Horus.
iv,251,c-d (X)  -
iv,253,a (N)  [sy] pw w[r] m nw [n im.yw-h[t hr]  What even is it, one from these of the ones who are behind Horus?
iv,253,b (L)  [m]dw hr-ib mrl.ty nb-f  One who speaks in the midst of who his lord will love.
iv,253,d-f (X)  -
iv,253-255,c-a (K)  nq hr-tn [nb].w nh3 d3d3.t h3[d.t wsr]  Greetings to you, lords of eternity, the tribunal which is behind Osiris,
who place terror in the evildoers,

who are behind 'she is satisfied while she protects'.

Give this, I come to you,

may you remove the evil which belongs to me,

like that which you did for these seven spirits who are in the following of the lord of the nomes,

whose seats Anubis made,

because of the name of the tribunal of 'the strength of the great ones',

this day of: Give there!

As for 'she is satisfied while she protects',

it is the fiery snake,

after she was behind Osiris until the souls of his enemies were burned up.

I know the name of these seven spirits,

whose seats Anubis made,

upon the name of the tribunal of 'the great one is not repelled',

this day of: Give there!

I am his two souls which are in the middle of his two fledglings.

As for his two souls who are in the middle of his two fledglings,

it is Osiris,

when he entered into Busiris,

after a ram was found there for Re.
Then one embraced the other, and they became as the two souls.

Horus who protects the face of his father together with Horus, foremost without two eyes.

Now, as for his two fledglings, Horus who protects the face of his father together with Horus, foremost without two eyes.

I am this great cat, who split the Ishedet tree at his side in Heliopolis, who saw in the night what he will bring in the day.

This night of battle, of watching over the rebels, this day of destroying the enemies of the lord of all in it.

Who indeed is it, this great cat?

It is Re himself, 'cat' was said to him:

Oh, Re, who is in his egg, whose two eyebrows are as the two arms of the balance,

May you rescue me from this god who is secret of shape,
IV,299,c (M) \( \text{in } \text{iwf pw} \) it is 'the one who brought his arm',
IV,300,a (X) -
IV,302,c-Sq7Sq (X) -
IV,300,b (R) \([\text{didi sp}] \text{hw m iwf[sp]} \text{tyw r nm.tf} \) who places the lasso on the evildoers at his place of slaughter,
IV,301,a (M) \( \text{r dn.t b3.w} \) at that which kills the souls.
IV,301,b (X) -
IV,301,c (R) \( \text{ir ntr pw wn[n] inh.wy-f m rmm.wy mh3.t} \) As for this god, whose two eyebrows are as the two arms of the balance,
IV,302,a-d (X) -
IV,302,e (R) \( \text{in } \text{iwf pw} \) it is 'the one who brought his arm'.
IV,303,a (R) \( \text{nhm-k wi [m-\(m\) n]w n ir.yw st3.w} \) May you rescue me from these which belong to the keepers of wounds,
IV,303,b (N) \( \text{mr.w db\(=f\).w} \) those who have painful fingers.
IV,304,c (X) -
IV,304,a-b (X) -
IV,305,a (I) \( \text{n slm ds.w-t\(n\) im-i} \) Your knives will not have power over me,
IV,305,b (K) \( \text{n h2z-i [r] wh3.w(t)-tn} \) I will not descend into your cauldrons.
IV,306,a (X) -
IV,306,c (X) -
IV,306,b (N) \( \text{ir ir.yw st3.w} \) As for the keepers of the wounds,
IV,307,a-f (X) -
IV,308,a (K) \( \text{wr swnw.(w) pw n nw \(\text{sm}\)} \) it is the chief of the physicians of this \(\text{sm}\) court.
IV,308,b (R) \( \text{ink w[d]s tp [t3] hr r=} \) I am the one who proceeds upon the land with Re,
IV,308,c (R) \( \text{[mni] nfr hr wsir} \) who moors well with Osiris.
IV,309,a (N) \( \text{n hpr zb.t-tn [i]m-i n3 n} \) Your offerings will not come to be with me,
IV,309,b (X) -
IV,310,a (G) \( \text{iw=i m [sms.w n] nb (i)h[t.i] r s} \(\text{s}\) n hpr.yw} \) these which belong to their chiefs.
IV,310,b (L) \( \text{[\(\text{bi}\)k]} \) I am in the following of the lord of the thing in order to write for the ones who will come to be.
IV,310,c (I) \( \text{[ngg-i m}\ \text{smn]} \) I will fly like a falcon,
IV,311,b (R) \( \text{sk.y-[i] nhh m nhh-k3.w} \) while I cackle like a goose,
IV,311,c (M) \( \text{i tlm.w im.y hw.t-f} \) I will pass eternity like Nehebkau.
IV,312,a (R) \( \text{it[.y] ntr.w} \) Oh, Atoum, who is in his mansion,
IV,312,b (N) \( \text{nhm-k w[i m-\(m\) ntr pw} \) sovereign of the gods,
IV,312,c (X) -
IV,313,a (R) \( \text{[n.ty] hr=f m tsqm} \) May you rescue me from this god,
IV,313,b (L) \( \text{inh.wy-f m rmg.w} \) whose face is as a dog,
IV,313,c (K) \( \text{nh m rh.yt} \) his two eyebrows are as the people,
IV,313-314,d-a (R) \( \text{[i]} r\.y [ksh] pw n s [n sd.t]} \) who lives with the people.
IV,313-314,d-a (R) \( \text{[i]} r\.y [ksh] pw n s [n sd.t]} \) It is the one who belongs to the winding of the lake of fire,
IV,314,b (M) \( \text{\(m\) sw.t} \) the one who swallows the shadow,
IV,314,c (R) \( \text{hnp hz.t(y)w} \) who steals hearts,
IV,314,d (L) \( \text{wdd stx.w [m tp-f]} \) who sends wounds on his head,
IV,314,e (M) \( \text{[n m]3.n-tw} \) one does not see.

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the one who is sharp against him,

it is the warden of the west.

Oh, terror, which is in the middle of the land,

the red one, who makes the places of slaughter flourish,

to whom the crown of upper Egypt and joy will be given,

the one to whom the rulership over the gods sends

Effective soul, interior of the city of Heracleopolis,

who gives essences, who hinders evildoers,

to whom the roads of eternity are conducted.

May you rescue me from this god who took the souls,

who licks what is putrefied,

who lives from putrefaction,

for whom the ones who are with the weary one are afraid.

It is Seth.

Oh, Khepri, who is upon the bark,

the primeval one of eternity.

May you rescue me from this which belongs to the keepers of the examinations,

to whom the lord of all gave power,

in order to watch over the rebels,

those who place slaughter within their places of judgment,

those who do not go forth from their watch.

Their knife will not plough into me,

I will not enter into their places of judgment,

I will not descend into their places of slaughter,

I will not sit upon the water of their traps,

nothing will be done to me from this which belongs to the abomination of the gods,
because I am the one who passed being hale, who is in the midst of the Mesqet,
to whom supper from faience will be given in the temple shrine.
A man will speak this spell while he enters into the west, after he went forth.
As for anyone who is ignorant of this spell, he does not enter and he does not go forth in ignorance.

Appendix 3.48.26. T3Be

A spell of going forth in the day by the honoured dead, this sbk-aA. He says:
Speech comes to be, Atoum belongs to me,
as I exist while I am alone.
I am Re in his first appearances,
I am the great god who came to be (by) himself.
Who created his names, the lord of the Ennead, who is not repelled from the gods.
Yesterday belongs to me while I know the morning.
It is Osiris.

I know the name of this great god who is it.
The one who praises you, Re, is his name.

I am this great phoenix, who is in Heliopolis.

The supervisor of that which exists.

It is Osiris.

As for that which exists,

it is forever together with eternity.

I am Min in his processions,

I have placed the two feathers on my head.

Who is it, and what are his two feathers?

They are his two feathers, his two great uraei that are with the father Atoum.

I came from my city, I went forth from my land,

I descend to my district, I exist together with my father Atoum, in the course of every day.

The disorder which belongs to me is cast down,

while I purify in these two very great pools,

which are in Heracleopolis.

which purify the offerings of the people,

for this great god who is in it.

Who even is he?

It is Re himself.

What even are these two very great pools

which are in Heracleopolis?

It is the lake of natron together with the lake of

m{s}.t.

I will go upon the road which I knew, my head is in the land of the true ones.

What even is it?

It is the road upon which my father Atoum went,

in his proceeding to the field of rushes.

I have arrived at this land of the horizon-dwellers,
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<td>C</td>
<td><em>pr.n-i hr sb3 dsr</em> I went forth upon the holy portal.</td>
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<tr>
<td>IV,223,c</td>
<td>D</td>
<td><em>ptr r-f t3 pn n sh.tyw</em> What even is this land of the horizon-dwellers?</td>
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<tr>
<td>IV,225,a</td>
<td>X</td>
<td>-</td>
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<tr>
<td>IV,225,b</td>
<td>D</td>
<td><em>ntr.w pw n.w ḫz k3i</em> It are the gods of the one who is around the shrine.</td>
</tr>
<tr>
<td>IV,225,c</td>
<td>C</td>
<td><em>ir sb3 dsr</em> As for the holy portal,</td>
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<td>IV,225,d</td>
<td>X</td>
<td>-</td>
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<tr>
<td>IV,227,a</td>
<td>U</td>
<td><em>ṣ.w-y r.y pw wds.w it=iitm.w ḫr=f r sh.wt isb.t(w)t n.(w)t p.t</em> it are the two leaves of the two doors, upon which my father Atoum proceeds to the eastern horizons of the sky.</td>
</tr>
<tr>
<td>IV,227,b</td>
<td>R</td>
<td><em>im.yw bAH</em> Ancestors,</td>
</tr>
<tr>
<td>IV,229,a</td>
<td>R</td>
<td><em>imi n=i a=Tn</em> give your arm to me,</td>
</tr>
<tr>
<td>IV,229,b</td>
<td>R</td>
<td><em>ink pw ḫpr im-ṯn</em> it is me who came to be from you.</td>
</tr>
<tr>
<td>IV,229,c</td>
<td>E</td>
<td><em>m-tr sn nn ntr.w im-y-bṣḥ</em> Who are they, these gods, the ancestors?</td>
</tr>
<tr>
<td>IV,231,a</td>
<td>R</td>
<td><em>hw pw ḫn r ṣiṣ</em> It is the authoritative utterance and perception,</td>
</tr>
<tr>
<td>IV,231,b</td>
<td>C</td>
<td><em>wnn-i ḫn’ it=iitm.w m ḫr.t hrw n.t r’ nb</em> I exist together with my father Atoum in the course of every day.</td>
</tr>
<tr>
<td>IV,233,a</td>
<td>E</td>
<td><em>iw mh.n=i ir.t ḫr m-ḥṯ ḫkṣ=s</em> I made the eye of Horus complete after it was injured,</td>
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<tr>
<td>IV,233,b</td>
<td>N</td>
<td><em>hrw pf n ḫṣ ṭḥ.w(y)</em> this day of the battle of the two rivals.</td>
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<tr>
<td>IV,235,a</td>
<td>D</td>
<td><em>ptr r-f sw ṭḥ.w(y)</em> What even is it, the two rivals?</td>
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<td>IV,235,b</td>
<td>X</td>
<td>-</td>
</tr>
<tr>
<td>IV,239,b</td>
<td>D</td>
<td><em>hrw pw ḫṣ n ḫr im-f ḫn’ stḥ</em> It is the day in which Horus fought together with Seth,</td>
</tr>
<tr>
<td>IV,237,a</td>
<td>C</td>
<td><em>m wd.t-f st3 m ḫr n ḫr</em> in his inflicting of a wound on the face of Horus,</td>
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<tr>
<td>IV,237,b</td>
<td>I</td>
<td><em>m ṭ.t ḫr wy n.w(y) stḥ</em> in Horus’ taking of the testicles of Seth.</td>
</tr>
<tr>
<td>IV,237-239,c-a</td>
<td>N</td>
<td><em>in gr.t ḏḥwt’y ir nn m ḏbr.w-f</em> Now, it is Thot who did this with his fingers.</td>
</tr>
<tr>
<td>IV,239,a</td>
<td>C</td>
<td><em>iw ṭs.n-i šn pn m wds.t</em> I raised this hair from the Udjat eye, in its time of rage.</td>
</tr>
<tr>
<td>IV,239,b</td>
<td>R</td>
<td><em>m ṭr s n nṣn.y</em></td>
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<td>IV,239,d</td>
<td>D</td>
<td><em>ptr r-f sy wds.t</em> What even is it, the Udjat eye</td>
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<td>IV,243,d</td>
<td>X</td>
<td>-</td>
</tr>
<tr>
<td>IV,241,a</td>
<td>R</td>
<td><em>m ṭr s n nṣn</em> in its time of rage?</td>
</tr>
<tr>
<td>IV,241,b</td>
<td>R</td>
<td><em>in-m gr.t ṭṣ šn im=s</em> Now, who is the one who raised the hair from it?</td>
</tr>
<tr>
<td>IV,241,c</td>
<td>X</td>
<td>-</td>
</tr>
<tr>
<td>IV,241,d</td>
<td>H</td>
<td><em>ir.t pw šn.t in r’</em> It is the eye, which was encircled by Re,</td>
</tr>
<tr>
<td>IV,243,a</td>
<td>Q</td>
<td><em>m-ḥḥ nṣn=s r-f</em> after it raging against him,</td>
</tr>
<tr>
<td>IV,243,b</td>
<td>I</td>
<td><em>m ḏbṣf s(y) m wpw.t</em> when he sent her on a task.</td>
</tr>
<tr>
<td>IV,245,a</td>
<td>Q</td>
<td><em>iw mṣ.n-i r’ ms.y m sf r ṭḥ pd.w mh(t)-wr.t</em> I saw Re who was born on yesterday, from the buttocks of the celestial cow.</td>
</tr>
<tr>
<td>IV,247,a</td>
<td>Q</td>
<td><em>wds-i wds-i ṭṣ phṛ</em> I am hale while I am hale, and vice-versa.</td>
</tr>
</tbody>
</table>
| IV,247,b | E | *sy tr pw n r’ ms.y m sf r ḫḥ pd.w n.(w) mh(t)-wr.t* What indeed is it, for Re who was born on yesterday from the buttocks of the celestial cow?
It is the image of Re, who worships at his birth every day.

Now, as for the celestial cow, it is the Udjat eye.

Because I am one from these of the ones who are behind Horus.

What indeed is it, one from these of those who are behind Horus?

One who speaks on behalf of one who his lord will love.

Greetings to you, true lords, the tribunal which is behind Osiris,

who place terror in the evildoers,

Behold me, I come to you,

I know the name of the seven spirits, who are in the following of the lord of the nomes,

she will be behind Osiris, she will burn the souls of his enemies up.

I know the name of the seven spirits who are in the following of the lord of the nomes,

who are behind 'she is satisfied while she protects'.

who are behind 'she is satisfied while she protects'.

like that which you made, the seven spirits who are in the following of the lord of the nomes, after Anubis made their seats there,

may you remove all the evil which belongs to me,

I know the name of the seven spirits, who are in the following of the lord of the nomes,

she will be behind Osiris, she will burn the souls of his enemies up.

this day of: Give there!

As for 'she is satisfied while she protects', it is the fiery snake,

I know the name of the seven spirits, who are in the following of the lord of the nomes,

the bull of 'he is his name in front of his fire',

'the one who enters upon the one who is in his
IV,271,a  (R)  dšr.ty im.(t) hw.t-f ins.y  hour',
IV,271,b  (E)  sbs ḫr pr ḫḥt  'the one who is glowing of face, who went forth, who turned back',
IV,271,c  (R)  ms m grh in.t-f m hrw  'who saw in the night what he will bring in the day'.
IV,269-272,e-c  (X)  -
IV,277,a  (R)  ink bṣ{.t} <w> > ḫr.(w).y-ib τs.wy=f  I am his two souls which are in the middle of his two fledglings.
IV,277,b-c  (X)  -
IV,277,d  (R)  wsir pw  It is Osiris,
IV,279,a  (N)  m ḫ̲r f ṟ ḫt  when he entered into Busiris,
IV,279,b  (G)  gm.n-f bs.t im n r  after he found a female soul there for Re.
IV,279,c  (X)  -
IV,279,d  (R)  ḥf n hpt.n ky ky  Then one embraced the other,
IV,281,a  (I)  ḫprt.w) m bṣ{.t} wy ṭpt  while they became as the two souls of offerings.
IV,281,b  (N)  ir gr.t τš.wy=f  Now, as for his two fledglings,
IV,281,c  (G)  ḫr pw nd it ḫnt ḫr (i)m(.y)-ḥnt ir.ty  it is Horus who protects the father together with Horus, who is in front of the two eyes.
IV,281,d  (X)  -
IV,283,a  (R)  ink mīw pw  ꜣs  I am this great cat,
IV,283,b  (R)  pšn išd.t r gs=f m iwnw  who split the Ishedet tree at his side in Heliopolis,
IV,283,c  (R)  ḥf pw n ṣḥz-  this night of battle,
IV,285,a  (L)  n ir.t ss wī ḫt sēb.w  of doing watch in front of the rebels,
IV,285,b  (N)  hrw pw ḫtm ḫt.t.y(w n.w nb  r-ḏr im  this day where the enemies of the lord of all are destroyed.
IV,287,a  (G)  sy tr pw mīw  ꜣs  Who indeed is it, the great cat?
IV,287,e  (X)  -
IV,287,b  (R)  ṭ pw ḫṣ-f  It is Re himself,
IV,287,c  (M)  ḫd.tw mīw nrn-f  'cat is his name' is said,
IV,287,d  (M)  m ḫd siṯ irs-f  as Perception says to him:
IV,289,a  (L)  mīw nrn-f m nr ir.y  'Cat' is his name in this which was done.
IV,289,b  (R)  ḫpr nrn-f pw n mīw  What came to be, it is his name of 'cat'.
IV,289,c  (N)  ir gr.t pšn išd.wt r gs=f m iwnw  Now, as for the splitting of the Ishedet trees at his side in Heliopolis,
IV,291,a  (H)  ms  ms.w ir.t.n-sn pw  it is while the children present what they did.
IV,291,b  (R)  ir gr.t hwr n ṣḥz-  Now, as for the day of battle,
IV,291,c  (N)  ḫ=t sn pw r isb.t  it is while they enter into the east.
IV,293,a  (G)  ḫn r- ḫḥ t m ṭ t r-ḥṣ-f m p.t t ṭs  Then beside (there was) fighting in the land in its entirety in the sky and in the land.
IV,293,b  (M)  wn.in ṭ ṛ im.y swḥ.t-f  Then Re was the one who is in his egg,
IV,293,c  (X)  -
IV,295,a  (R)  psd m ṣḥ.t-f  who shines in his horizon,
IV,295,b  (R)  nbb.w ḫr biṣ-f  who swims upon his firmament,
who has no equal in his gods,

who is caused to sail upstream upon the supports of Shu,

who gives the wind with a blast of his mouth,

who illuminates the two lands with his sunshine.

May you rescue me from this god who is secret of shapes,

whose two eyebrows are as his two arms of the balance,

who places the lasso on the evildoers at their places of slaughter,

which kills the souls.

May you rescue me from this which belongs to those who made wounds,

As for this god, whose two eyebrows are as the two arms of the balance,

it is 'the one who brought his arm'.

May you rescue me from this which belongs to those who made wounds,

those who have painful fingers.

Their knives will not have power over me,

I will not descend into their cauldrons.

As for the keepers of the wounds,

it are the great ones of the Snw court.

I am the one who proceeds upon the land with Re,

who moors well with Osiris.

Your offerings will not come to be with me, these which belong to the chiefs their braziers.

I am in the following of the lord of things, at the houses of those who will come to be.

I will fly as a falcon,

I will cackle as geese,

I will pass eternity like Nehebkau.
### Amino-acid code

RLING--RMRLNRHRNG---M--RR--H--M--RR--H--EK--R-----RGN---RL--N----LRRR--ERRR----------

<table>
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<td>IV,201,d</td>
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<td>IV,201,e</td>
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<tr>
<td>IV,201-203,f-b</td>
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I am Min in this procession,
I have placed my two feathers on my head.
Who even is it, and what are his two feathers?
It is Horus who protects the father.
They are his two feathers, his great ureaus which is in the house of the father Atoum.
I exist even on my land, after I came from my city.
What even is it?
It is the horizon of my father Atoum.
My wrongdoing is expelled,
my wrongdoing is driven away.
The disorder which belongs to me is removed,
while I purify in these two very great pools,
which in are Heracleopolis,
which purify the offerings of the people,
for this great god who is in it.
Who is he?
It is Re, it is himself.
As for the two very great pools,
It is the lake of natron together with the lake of mrs.t.
I will go upon the road which I knew in the direction of the island of the true ones.
What is it?
It is the road upon which the father Atoum went,
in his proceeding to the field of rushes.
I arrive at the land of the horizon-dwellers, while I go forth from the holy portal.
What even is this land of the horizon-dwellers?
It are the gods who are around the shrine.
As for this portal,
it are the two leaves of the two doors, upon which the father Atoum crossed to the eastern
horizon of the sky.

Ancestors,
give your two arms to me,
it is me who came to be from you.

Who are they, these gods, the ancestors?

It is the authoritative utterance and perception,
who exist together with the father Atoum in every course.

I made the eye complete after it was injured,
this day of the battle of the two rivals.

It is the day where Horus fought.

End of the column, spell 397 follows

Amino-acid code

Appendix 3.48.28. M57C

Recitation of $sbk$-$hr$-$hb$.
He says:

Speech comes to be, all belongs to me.

I existed while I was alone,

I am Re in his appearances,

I am the great god who came to be (by) himself,

who created his names, the lord of the Enneads of the gods,

who is not repelled from the gods.

It is Re.

Yesterday belongs to me while I know the morning.

It is Osiris.

It is the west.
I know the name of this great god who is there. 

The praise of Re is his name. 

I am this great phoenix, who is in Heliopolis. 

The supervisor of that which exists. 

It is Osiris. 

As for that which exists, 

it is forever together with eternity. 

I am Min in his processions, 

I have placed my two feathers on my head. 

Who even are his two feathers? 

It is the horizon of my father Atoum. 

They are his two feathers, the two great uraei which are on the feather of the father Atoum. 

May I exist on the land, after I came from my city. 

Who even is he? 

It is Horus who protects his father. 

What even are these two great pools? 

The order which belongs to me is removed, 

after I purified in the two very great pools, 

which purify the offerings of the people, 

for this great god who is there. 

Who even is he? 

It is Re himself. 

What even are these two great pools? 

The one who swallows the millions is his name, the sea is the name of the other.
It is the lake of natron together with the lake of atoum.

I will go upon the roads which I knew in the direction of the island of the true ones.

It are the roads upon which my father Atoum went.

Arriving at the land of the horizon-dwellers, who exist together with the father Atoum in the course of every day.

I made the eye complete after it was injured, this day of the battle of the two rivals.

What even is it, this day of the battle of the two rivals?

It is Thot who did this with his fingers.

The hairs were raised from the Udjat eye, in its time of rage.

What even is it, the Udjat eye?

It is the authoritative utterance and perception, who exist together with the father Atoum in the course of every day.

Ancestors, give your arm to me,

it is me who came to be from you.

Who even is it, these gods, the ancestors?

This is the authoritative utterance and perception, who exist together with the father Atoum in the course of every day.

I made the eye complete after it was injured, this day of the battle of the two rivals.

What even is it, this day of the battle of the two rivals?

It is the authoritative utterance and perception, who exist together with the father Atoum in the course of every day.

I made the eye complete after it was injured, this day of the battle of the two rivals.

What even is it, the Udjat eye?
It is the right eye of Re, in its raging against him, after he sent it.

Now, it is Thot who raised the hairs from it.

I saw it is Re who was born on yesterday, from the buttocks of the celestial cow.

I am hale while he is hale, and vice-versa.

What is it, the celestial cow?

It is the image of the eye of Re of the morning at his birth every day.

As for the celestial cow, it is his Udjat eye.

Because I am one from these of the ones who are behind Horus.

One who speaks on behalf of one who his lord will love.

Greetings to you, lords of truth, the tribunal which is behind Osiris, who place terror in the evildoers,

who are behind 'she is satisfied while she protects'.

Behold me, I come to you,

may you expel the evil which belongs to me, like that which you did for these seven spirits who are in the following of the lord of the centipede,

whose seats Anubis made,

this day of: Give there!

As for the portal of 'she is satisfied while she protects',

it is the fiery snake,

after she was behind Osiris until the souls of his enemies were slain.
IV,265,a (L) iw=ı m šms{w n(.w)} nb
[spz.wt]
I am in the following of the lord of the nomes,

IV,265,b (L) ir.n=f
which he made,

IV,265,d (X) -

IV,265,c (M) hrw pf n mi ir-k im
this day of: Come therein!

IV,265,e (K) ptr r-sf sy dsds.t hš.t wsir
What even is it, the tribunal which is behind Osiris?

IV,267,a (L) ir hš.t n dsds.t tn
As for the chief of this tribunal,

IV,267,b (N) n sr wr n-m-f
'The great one was not driven away' is his name.

IV,267,c-e (X) -

IV,267, a (N) nkdkt
IV,267, a (N) ndḥḥ

IV,268,c (F) kš nbi-f hnt.y hwt-f
the bull 'his flame which is in front of his fire',

IV,267,d (R) ["kh hš.t im.y wnw.t-f
'he one who enters upon the one who is in his hour',

IV,271,a (R) dšr.ty im(.t) hw.t ins.yw
'the red one who is in the mansion of red linen',

IV,271,b (N) ssb hš pr m-ḥḥ ḫt
'he one who is glowing of face, who went forth after turning back',

IV,271,c (R) ms m grḥ in.t-f m hrw
'who saw in the night what he will bring in the day'.

IV,269-272,e-c (X) -

IV,273,a (R) ink bš(.wy)-f y hš(.wy)-ib
I am his two souls which are in the middle of his two fledglings.

IV,277,b (L) ptr r-sf sw
What even is it?

IV,277,c (N) ir bš(.wy)-f y
As for his two souls,

IV,277,d (K) bs n-m-f n wsir
it is the great soul of Osiris,

IV,279,a (N) m "k-f r ḫdw
when he entered into Busiris,

IV,279,b (R) gm.n-f bš im n r
after he found a soul there for Re.

IV,279,c (X) -

IV,279,d (R) "ḥš.n hpt.n ky ky
Then one embraced the other,

IV,281,a (R) "ḥš.n hpr(.w) m bš(.wy)-f y
then they became as his two souls.

IV,281,b (R) ir ḫ.t w-ty f y
As for his two fledglings,

IV,281,c (E) hš nd it-f pw hnr hš
it is Horus, who protects his father, together with Horus, who is in front without two eyes.

IV,281,d (X) -

IV,283,a (R) ink mšw pw z
I am this great cat,

IV,283,b (D) psš šš.d.t r gs-f m īnwnw
who divided the Ishedet tree at his side in Heliopolis,

IV,283,c (X) -

IV,283,d (R) grḥ p[w] n "ḥš-c
this night of battle,

IV,285,a (R) n ir.t ss.wt sbi.w
of watching over the rebels,

IV,285,b (P) hrw pw n ḫtm hš.t yw n.w nb r-dḥr
this day of destroying the enemies of the lord of all.
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<td>(E)</td>
<td><code>ptr r-f [pw] miw pw *s</code> Who even is it, this great cat,</td>
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<td>IV,287,e</td>
<td>(M)</td>
<td><code>psn išd.t r gs-sf m iwmw</code> who split the Ishedet tree at his side in Heliopolis?</td>
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<td><code>r' pw ds-sf</code> It is Re himself,</td>
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<td><code>m dd sis r-sf</code> as Perception says to him:</td>
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<td>(I)</td>
<td><code>in [m]iw.(y) sw m ir nn irr-f</code> ‘Is he catlike with the one who did this which he does?’</td>
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<td><code>hpr r-f miw pw</code> What even came to be, it is the cat.</td>
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<td><code>i r' im.y swh.t-sf</code> Oh, Re, who is in his egg,</td>
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<td>IV,293,c</td>
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<td>IV,295,b</td>
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<td><code>nb hr bi[is-sf]</code> who swam upon his firmament,</td>
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<td><code>iw.ty smw-sf m nṯr.w</code> who has no equal in the gods,</td>
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<td><code>skdkd ḫr ṯs.w šw</code> who sails upon the supports of Shu,</td>
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<td><code>didi ṯw m hh n r-sf</code> who gives the wind with a blast of his mouth,</td>
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<td><code>shd [tš.wy] m isḥ.w-sf</code> who illuminates the land with his sunshine.</td>
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<td>IV,299,a</td>
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<td><code>nhm=k sbk-ḥr-ḥḥ m-ṣ nṯr pw št₃ irw.w</code> May you rescue sbk-Hr-Hb from this god who is hidden of shapes,</td>
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<td>IV,299,b</td>
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<td><code>[wn]n.w inh.wy-sf y m rmn.wyy mḥs [.t]</code> whose two eyebrows are as the two arms of the balance,</td>
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<td>IV,300,a</td>
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<td><code>hrw pw n ḫsb.t ⁵wš</code> this day of the reckoning of the robber,</td>
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<td>IV,300,b</td>
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<td><code>didi sph.t m isf.tyw r nm.t-sf</code> who places the lasso on the evildoers at his place of slaughter,</td>
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<td>IV,302,a</td>
<td>(L)</td>
<td><code>ḥr pw [irr] m-ḥnt ḫm</code> It is Horus, who acts in front of Letopolis,</td>
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<tr>
<td>IV,302,b</td>
<td>(X)</td>
<td>-</td>
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<tr>
<td>IV,302,c</td>
<td>(R)</td>
<td><code>dḥwty pw</code> it is Thot</td>
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<td>IV,302,d</td>
<td>(M)</td>
<td><code>nfr-im ss šhm.t *s.t</code> and Nefertem, son of Sekhmet the great one.</td>
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<td>IV,302,e</td>
<td>(X)</td>
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<tr>
<td>IV,303,a</td>
<td>(R)</td>
<td><code>nhm-k wi m nw n iryw st₃ [.w]</code> May you rescue me from this which belongs to the keepers of wounds,</td>
</tr>
<tr>
<td>IV,303,b</td>
<td>(E)</td>
<td><code>[r]m.wt wsūr spd.w ḍb*.w</code> the perished ones of Osiris, who are sharp of fingers.</td>
</tr>
<tr>
<td>IV,304,c</td>
<td>(X)</td>
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</table>
I will not fall because of your knives,

I will not descend into your cauldrons.

It is [...] who is with them, which belongs to the domain of Osiris,

'who shot with his eye',

'the one who encircled the sky with the flame of his mouth',

'the one who reports the Nile',

'He is not seen'.

It is [...] who is with them, which belongs to the domain of Osiris,

An offering which the king will give of Osiris, may he give an invocation offering to the honoured dead, this ḫpt-ḥtp. He says: going forth in the day.

The voice comes to be, all belongs to me.

I exist while I am alone,

I am the god who came to be (by) himself.

He has created the Enneads, who is not repelled from the gods.

Yesterday belongs to me while I know the morning.
It is Osiris.

The warship of the gods is made in accordance with that which I say.

I know the name of this god who is in it.

His name is the praise of Re.

Recitation by the Osiris, this $\text{wh-htp}$, whom the white one made.

I am this great phoenix, who is in Heliopolis.

Who is he?

It is Osiris.

I am Min in his procession,

I have placed my two feathers on my head, so that I may exist in my land.

What even are his two feathers?

Horus, while he protects his father.

They are his two feathers, they are the two great uraei of the father Atoum.

May I exist on my land, after I came from my city.

What is against it?

The shadow of the horizon of my father Atoum.

My wrongdoing is expelled,

after my wrongdoing was driven away.

My disorder which belongs to me is removed,

while I purify in these two very great pools,

which in are Heracleopolis,

which purify the offerings of the people,

for the great god who is in it.

Who even is he?

Re himself.

What even are the two very great pools?
It is the lake of natron together with the lake of maA.t.

I will go upon the roads which I knew in the direction of the city of the true ones.

What is indeed I go even upon the roads which I knew?

It is the road upon which my father Atoum proceeded to the field of rushes.

I arrive at the land of the horizon-dwellers in the sky,

What even is the land of the horizon-dwellers?

It are the gods who are around the shrine.

As for this portal,

it are the two great doors, upon which my father Atoum came to the eastern horizon of the sky.

Ancestors,

give your arm to me,

I am one who came to be from you.

Who are these ancestors?

I exist together with my father Atoum in the course of every day.

I made the eye complete after it broke,

this day of the battle of the two rivals.

What is it, the battle of these two rivals?

I raised the hair from the Udjat eye,

in its time of rage and battle.

I saw it is Re who was born on yesterday, from the buttocks of the celestial cow.

He is hale while this wh-jpt is hale, and vice-
What even is it, Re who was born on yesterday from the two buttocks of the celestial cow?

The image of that which Re of the netherworld will do upon his birth every day.

Now, as for the celestial cow, it is the Udjat eye.

Because I am one from these of the ones who are behind Horus.

One who speaks on behalf of one who his lord will love.

Greetings to you, lords of truth, the tribunal which is behind Osiris, who place terror in the evildoers, who are behind 'she is satisfied while she protects'.

Behold this wh-htp, coming to you,

May you dispel the evil which belongs to him, like that which you did for these seven spirits who are in the following of the lord of the nomes,

As for this portal of 'she is satisfied while she protects', it is the fiery snake,

after she gave Re to Osiris, in order to slay his enemies with her,

who slays the enemies of the Osiris, this wh-htp.

As for the chief of this great tribunal, 'The great one was not driven away' is his name.

The chief of this tribunal:

'The great one was not driven away'.

The Chief of this tribunal:

'She is satisfied while she protects'.

'Her lord was not driven away'.

The chief of this tribunal:

She is satisfied while she protects'.

As for the chief of this great tribunal, 'The great one was not driven away' is his name.
the great bull 'his flesh which is in front of his fire',
'the one who enters upon the one who is in his hour',
'the red one who is in the mansion of red linen',
'the one who is burning of face, who went forth after turning back',
'who saw in the night what he will bring in the day'.
Another manner of saying:
Another manner of saying:
Another manner of saying:
Another manner of saying:
Another manner of saying:
'who saw in the night what he will bring in the day'.
Another manner of saying:
'who saw in the night what he will bring in the day'.
Another manner of saying:
'who saw in the night what he will bring in the day'.
This uth. I am his two souls which are in the middle of the two fledglings.
What is it indeed?
It is Osiris,
when he entered into Busiris,
after he was found there for Re.
Then one embraced the other, because they became as his two souls. Now, as for his two fledglings, Horus who protects his father, together with Horus, foremost of Letopolis.
I am this great cat,
who split the Ishedet tree at his side in Heliopolis,
this night of battle,
of watching over the rebels,
this day of destroying the enemies of Atoum in it.
Who is it, this great cat?
It is Re himself, 'cat' is said to him, as Perception says: ‘Catlike is he in this which he does.’ What came to be, it is his name of 'cat'. Now, as for the splitting of the Ishedet tree at his side in Heliopolis, it is while the child of the weak one presents what they did. Now, as for the day of battle, it is while they are caused to enter the east. (There is) war in the land in its entirety, in the sky and the land. Because I am even upon the land, the one who proceeds upon the land with Re, who moors well with Osiris. Your offerings will not come to be with me because of these which belong to the chiefs their braziers. Because I am in the following of the lord of things in order to write for the ones who will come to be. This \( \text{wḥḥ-ḥtp} \) will fly as a falcon, he, this \( \text{wḥḥ-ḥtp} \), will cackle as a goose, the Osiris, this \( \text{wḥḥ-ḥtp} \), will pass eternity like Nehebkau. Oh, Atoum, who is in the great mansion, sovereign of the gods, May you rescue me from this god, who swears in butchery, his hue is as the people.

The one who is in the winding of the lake of fire, the one who swallows shadows, who steals hearts, who places the wound, before he is seen. Now, as for the day of the unification of the two lands', it is the day when Shu buried Osiris. Oh, Re, who is in his egg, who shines in his sun disk,
who shines in his horizon,
who swims upon his firmament,
while I am rescued from the hand of this god,
who gives the wind with a blast of his mouth,
who illuminates the two lands as he rises,
while I am rescued from the hand of this god who is hidden of shapes,
whose two eyebrows are as the two arms of the balance,
who places the lasso on the evildoers at his place of slaughter,
this day of the reckoning of the robber in front of the arm of the lord of all.
May you save me from this which belongs to those who boil in a vat, who make the fingers of Osiris sharp.

Oh, lord of terror, who is upon the two lands, the lord of terror, who makes the places of slaughter flourish,

Oh, lord of terror, who is upon the two lands,

Oh,有效灵魂，who is in Heracleopolis,
who gives essences, who expels evildoers,
to whom the roads of eternity are conducted,
Re himself.
May you rescue this \(\text{wh-htp} \) from the one who takes the people,
who licks what is putrefied,
who lives from putrefaction,
who is in darkness and obscurity,
for whom the ones who are with the ones of darkness of the weary one are afraid.
Oh, this Khepri, who is in the middle of the bark, the primeval one, his body is eternity.
whose power was given to the lord of all,
those who place slaughter within their places of judgment,
in order to watch over his enemies,
for whom the ones who are with the ones of darkness of the weary one are afraid.
those who do not go forth from their watch.
This \(\text{wh-htp} \) will not fall to your knives,
he will not enter into your places of judgment,
this \(\text{wh-htp} \) will not sit within your traps (or) in your vats,
this \(\text{wh-htp} \) will not descend into your traps,
without you doing things with this \(\text{wh-htp} \) and this which belongs to the abominations of the gods,
because as for this \(\text{wh-htp} \), he passed being pure in the midst of the Mesqet,
to whom supper from faience will be given in the \(\text{twn.t} \) shrine.
The Osiris \(\text{wh-htp} \), the excellent one, true of voice, possessor of reverence, honoured dead with the city gods,
and the gods of upper Egypt and lower Egypt. May they give an invocation offering for the honoured dead under Osiris,
\(\text{wh-htp} \), possessor of reverence, after \(\text{hd-sp-sn.w-??} \), possessor of reverence, true of voice made bread and beer.

End of column and lid
Amino-acid code

Appendix 3.48.30.  BH1Br

IV,185,a  (X)  -
IV,185,b  (R)  hpr mdw[.t] m nk t m  Speech comes to be, all belongs to me.
IV,185,c  (X)  -
IV,184,d  (X)  -
IV,187,a  (R)  wnn–i w.*k(i)  I exist while I am alone,
IV,187,b  (R)  ink r* m h*.w*f tp.(y)w  I am Re in his first appearances.
IV,187,d  (M)  wbn–f m isb.t p.t ky qd  It is his rising in the east of the sky, another saying, it is the beginning of Re in appearing on the land.
IV,187,c  (X)  -
IV,189,a  (R)  ink r* hpr ds*f  I am the great one who came to be (by) himself.
IV,189,b  (X)  -
IV,189,c  (K)  mw pw mw pw it ntr.w  It is water, it is Noun, the father of the gods.
IV,191,a  (C)  ksm rn–f rn–f rn–f nb psd.t  Who created his name, his name, his name, the lord of the Ennead,
IV,191,b  (R)  iw.ty hsf–f m ntr.w  who is not repelled from the gods.
IV,191,c  (M)  sy–ty pw  who is it?
IV,191,d  (R)  im–w pw im(y) im–f  It is Atoum who is in his sun disk.
IV,193,a  (R)  m nk sf iw rřh.kwi dw3.w  Yesterday belongs to me while I know the morning.
IV,193,b  (M)  sy–ty pw hrw pfz n iw–n mn–n  What is it, that day of 'we endure'. It is the burial of Osiris together with the installation as ruler of his son Horus. Another saying:
IV,193,c  (K)  ir sf wsir pw  As for yesterday, it is Osiris.
IV,193,d  (R)  ir dw3.w r* pw  As for the morning, it is Re.
IV,195,a  (D)  ir.n.t(w) iḥn.t ntr.w hft qd=1  The fighter of the gods was made in accordance with that which I say.
IV,195,b  (M)  ptr r–f s(y) iḥn.t ntr.w  What even is it, the fighter of the gods?
IV,195,c  (R)  inn.t pw  it is the west.
IV,195,d  (M)  ir.n.t(w)=s n b3.w ntr.w  It was made for the souls of the gods,
IV,195,e  (M)  hft qd wsir  in accordance with that which Osiris says.
IV,197,a  (E)  iw rḥ.k(i) m ntr pw c’z n ty im–s  I know the name of this great god who is in it.
IV,197,b  (K)  sy–ty pw  Who is it?
IV,197,c  (E)  ḫkw pw b3 n r*  It is the praise of the soul of Re.
IV,199,a  (X)  -
IV,199,b  (R)  ink bnw pw c’z n ty m iwnw  I am this great phoenix, who is in Heliopolis.
IV,199,c  (K)  sy–[r]y pw  Who is it?
IV,201,a  (R)  wsir pw  It is Osiris.
IV,201,b  (M)  m–tr r–f st  The supervisor of that which exists.
IV,201,b  (M)  m–tr r–f st  Who even is it?
As for that which exists, it is forever together with eternity.

Who is it? Forever together with eternity.

I am Min in his procession, after I placed my two feathers on my head.

Who is it? It is Horus who protects his father.

What even are the two feathers? They are the two really great uraei who are on the brow of his father Atoum.

May I exist in this land, while I come from my city.

What is it? It is the horizon of my father Atoum.

What is it? It is his navel-string being cut. Going forth in the day.

My disorder which belongs to me is removed.

It is the lake of natron, together with the lake of m'es.t.

which purify the offerings of the people, for this great god who is in it.

Who is it, this great god who is in it?

Going upon the roads which I knew in the direction of the island of the true ones.

What is it? It is the road upon which my father Atoum proceeded,

after he will cross to the field of rushes.

I arrive at this land of the horizon-dwellers, after I went forth from the holy portal.
What even is it, this land of the horizon-dwellers?

It are the gods who are around the shrine.

Now, as for the holy portal, it is the portal of the netherworld, which the father Atoum proceeded to the eastern horizon of the sky.

What is it, who raised the hair from the Udjat eye?

As for the Udjat eye, it is the right eye of Re, when it raged against him, after he descended towards it.

I saw it is Re who was born on yesterday from the two buttocks of the celestial cow.

Being hale, while he is hale. I am hale, while he is hale, which is said four times.

It is the image of the eye of Re of the morning, at his birth of the day.

Now, as for the celestial cow, it is the Udjat eye.

I made the eye complete, after it was damaged, this day of the battle of the two rivals.

This day of the battle of the two rivals?

It is the day in which Horus fought together with Seth,
in Seth's inflicting of a wound on the face of Horus,
in Horus' taking of the testicles of Seth.
Because I am one from these of the one who is behind Horus.
What is it, one from these of the one who is behind Horus?
One who speaks on behalf of one who his lord will love.
Greetings to you, lords of eternity, lords of truth, the tribunal which is behind Osiris, who places terror in the evildoers,
who is behind 'she is satisfied while she protects'.
Behold me, I come to you,
like that which you did for the seven spirits of Anubis behind the nomes,
this day of: Come therein!
As for 'she is satisfied while she protects',
it is the fiery snake,
it is the uraeus of Atoum,
Protect the chief of this great tribunal,
'His name was not driven away'.
'The great one was not driven away' is his name.
'skdkd, 
'nhdhdh,
the bull 'his flame is in front of his fire',
'the one who enters upon the one who is in his netherworld',
'the red one who is in the mansion of red linen',
'who saw in the night what he will bring in the day'.
'the one who is burning of face, who went forth after turning back',
'who is behind 'she is satisfied while she protects'.
Behold me, I come to you,
may you expel the evil thereof,
whose seat Anubis made,
this day of: Come therein!
As for 'she is satisfied while she protects',
it is the fiery snake,
it is the uraeus of Atoum,
Protect the chief of this great tribunal,
'His name was not driven away'.
'The great one was not driven away' is his name.
'skdkd, 
'nhdhdh,
the bull 'his flame is in front of his fire',
'the one who enters upon the one who is in his netherworld',
'the red one who is in the mansion of red linen',
'who saw in the night what he will bring in the day'.
'the one who is burning of face, who went forth after turning back',
'who is behind 'she is satisfied while she protects'.
Behold me, I come to you,
may you expel the evil thereof,
whose seat Anubis made,
this day of: Come therein!
As for 'she is satisfied while she protects',
it is the fiery snake,
it is the uraeus of Atoum,
'the one who enters upon the one who is in the hour',

'the one who is in the mansion of red linen'.

'the one who is burning of face, who goes forth after turning back'.

I am his two fledglings which are in the middle of his two souls.

What is it?

It is Osiris,

who went forth because one embraced the other,

then they became as his two souls.

Now, as for his two fledglings, it is Horus, who protects his father, together with Horus, who is in front without two eyes.

He said it to it/her.

I am this great cat,

who divided the Ishedet tree at his side in Heliopolis,

this night of battle,

of watching over the rebels,

this day in which the enemies of the lord of the boundary are caused to be destroyed.

Who is it, the cat,

who divided the Ishedet tree at his side in Heliopolis?

It is Re himself,

who says it, 'cat', to him, who says it, 'cat', to him:

'Catlike is this which he has done,' who has done,' while his name of 'cat' traveled.'

Now, as for the dividing of the Ishedet tree at his side in Heliopolis,
IV,291,a (E)  msr ms.w bdš.t pw ir.t.n-s  it is while the children of the weak one present what she has done.

IV,291,b (R)  ir gr.t hrw n lh-w-y  Now, as for the day of battle,

IV,291,c (R)  ḫ=sn r izb.t  while they enter into the east.

IV,293,a (Q)  ḫ nombre m p t t  Then (there was) fighting in the sky and the land,

IV,293,d (X) -  in all places.

IV,293,e-f (M)  m s.yt nb.y(t)  A book of going forth in the day.

IV,293,g (M)  [ẛ nome m p t t] m [tș m s.t  Then (there was) fighting in the sky and the land, in all places.

IV,293,b (R)  i ṭm y hrw  Oh, Re, who is in his egg,

IV,293,c (R)  wbn [m ṭm]  who shines in his sun disk,

IV,295,a (X) -

IV,295,b (R)  [abb] ḫ hr biš-f  who swims upon his firmament,

IV,295,c (X) -

IV,295,d (R)  iw ty sn[w.y-f m nfr.w]  who has no equal in the gods,

IV,295,e (X) -

IV,297,a (R)  [skdd] ḫ sgs.w šw  who sails upon the supports of Shu,

IV,297,e (X) -

IV,297,b (R)  [didi ṭsw m hh n r-f]  who gives the wind with a blast of his mouth,

IV,297,c (R)  shd ṭs.wy [m ish.w-f]  who illuminates the two lands with his sunshine.

IV,297-326,d-n (X) -

The rest of the bottom is illegible

Amino-acid code
-RK-RQ-----------------------------------------------------------------------------------------------------------------------------
-------------------------------------------------------------------------------------------------------------------------
-------------------------------------------------------------------------------------------------------------------------

Appendix 3.48.31. T3L,a

IV,185,a (X) -

IV,185,b (R)  ḫpr mdw[t] nmk tm  Speech comes to be, all belongs to me.

IV,185,c (K)  in[k] ṭš im.w  I am Re Atoum.

IV,184,d (X) -

IV,187,a (R)  wnn-i ṭš.kwi  I exist while I am alone,

IV,187,b (Q)  [rš m hr.w-f]  Re in his appearances.

IV,187-326,d-n (X) -

End of column and back

Amino-acid code
-RK-RQ-----------------------------------------------------------------------------------------------------------------------------
-------------------------------------------------------------------------------------------------------------------------
Speech comes to be, all belongs to me.

I exist while I am alone,

I am Re in his first appearances,

I am Re, who came to be by himself.

Who even is it?

Who even is it?

Who even is it?

It is Osiris.

I am Min in his procession,

I have placed my two feathers on my head.

I am Min in his procession,

I have placed my two feathers on my head.

Who even is he?

Who even are his two feathers?

It is Horus who protects the father,
IV,207,b  (D)  
\[im.t\ \text{pr}\ \text{it}\ \text{itm.w}\]  
which is in the house of the father Atoum.

IV,207,c-d  (X)  

IV,209,a  (R)  
\[pw-tr\ r^f\ st\]  
What even is it?

IV,209,b  (D)  
\[sh.t\ [pw\ n.t\ it=i\ itm.w]\]  
It is the horizon of my father Atoum.

IV,209,c  (R)  
\[dr\ lw=i]\  
My wrongdoing is expelled,

IV,209,d  (N)  
\[hsr\ \text{n.t-i}\]  
my wrongdoing is driven away.

IV,209,e-g  (X)  

IV,211,a  (N)  
\[shr.y\ isf.t\ ir.t-i\]  
The disorder which belongs to me is removed,

IV,211,b  (D)  
\[w^r b\]-i \[m\ sš(.wy)\ ipw(y)\]  
while I purify in these two very great pools, 
\[wr.wy\ ϣ.s.wy\]

IV,213,a  (R)  
\[n.ty\ m\ mn-n(.y)-sw.t\]  
which in are Heracleopolis,

IV,213,c-e  (X)  

IV,213,b  (R)  
\[sw^b\ \text{*sh.b.t\ rh.yr}\]  
which purify the offerings of the people,

IV,215,a  (R)  
\[n\ ntr\ pw\ [ς]\ n.ty\ im[=s]\]  
for this great god who is in it.

IV,215,b  (R)  
\[pw-tr\ r^f\ sw\]  
Who even is he?

IV,215,c  (R)  
\[r^c\ pw\ δs-f\]  
It is Re himself.

IV,215,d-e  (X)  

IV,217,a  (Q)  
\[ir\ sš.wy\ wr.wy\ ϣ.s.wy\]  
As for the two very great pools, 

IV,217,b  (X)  

IV,217,c  (X)  

IV,217,d-e  (X)  

IV,217,c  (R)  
\[ς\ pw\ n\ hsmn\ \text{ḥnr}\ Š\ n\ m^r]\]  
It is the lake of natron together with the lake of 
\[m^r.s.t.\]

IV,219,c-g  (X)  

IV,219,a  (D)  
\[s[m^*i\ hr\ wz.t\ rh.t.n-i]\ tp-m\]  
I will go upon the road which I knew in the 
\[iw\ n\ m^s.t.yw\]  
direction of the island of the true ones.

IV,219,b  (D)  
\[pw-tr\ r^f\ s(y)\]  
What even is it?

IV,221,a  (N)  
\[wz.t\ pw\ Šm.t.n\ it\]-i \[itm.w\ h\]r^s\]  
It is the road upon which my father Atoum 
goth, 
\[im.yw\ bAH\]  
in his proceeding to the field of rushes.

IV,223,a  (D)  
\[s[pr^*i\ r\ tz\ n\ sš.tyw]\]  
I arrive at the land of the horizon-dwellers, 

IV,223,b  (R)  
\[pr-i\ m\ sbš\ δsr\]  
while I go forth from the holy portal.

IV,223,c  (D)  
\[pw-tr\ r^f\ tz\ [pn\ n\ sš.tyw]\]  
What even is this land of the horizon-dwellers?

IV,225,a  (X)  

IV,225,b  (R)  
\[ntr.w\ pw\ hš.w\ kšr]\  
It are the gods who are around the shrine.

IV,225,c  (N)  
\[ir\ sbs\ \[pn]\]  
As for this portal,

IV,225,d  (X)  

IV,227,a  (Q)  
\[ς,wy-r.y\ pw\ δš.\ n\ it\ [itm.w\ hř-f\ r\ sš.t]\ ish.t\ t\ n.t\ p.t\]  
it are the two leaves of the two doors, upon 
\[im.yw-bšh\]  
which the father Atoum crossed to the eastern 

IV,227,b  (R)  
\[im.yw-bšh\]  
Ancestors,

IV,229,a  (N)  
\[imi\ n=x\ .wy×tn\]  
give your two arms to me,

IV,229,b  (R)  
\[ink\ pw\ hpr\ im×tn\]  
it is me who came to be from you.

IV,229,c  (U)  
\[m-tr\ r^f\ st\ nn\ im.y[w-bšh]\]  
Who even are they, these ancestors?

IV,231,a  (R)  
\[hw\ pw\ hńc\ sis\]  
It is the authoritative utterance and perception,
who exist together with the father Atoum in every course.

I made the eye complete after it was damaged, this day of the battle of the two rivals.

What even is it, the great battle of the two rivals?

I made the eye complete after it was damaged,

I raised this hair from the Udjat eye,

in its time of rage.

in its time of rage?

It is the eye of Re of the west.

Greetings to you, true lords, the tribunal which is behind Osiris,

because I am one from those of the ones who are behind Horus.

What is it, one from these of those who are behind Horus?

It are the words of one whom his lord will love.

I saw Re who was born on yesterday, from the buttocks of the celestial cow.

He is hale while I am hale, and vice-versa.

What is it, Re who was born on yesterday from the buttocks of the celestial cow?

What is it, the Udjat eye?

Now, as for the celestial cow, it is the Udjat eye.

I am one from these of the ones who are behind Horus.

It are the words of one whom his lord will love.

Greetings to you, true lords, the tribunal which is behind Osiris,

who place terror in the evildoers.

who place terror in the evildoers,
who are behind 'she is satisfied while she protects'.

Behold me, I come to you, may you expel all the evil which belongs to me, like that which you did for these seven spirits who are in the following of the lord of the nomes,

whose seats Anubis made,

this day of: Come therein!

As for 'she is satisfied while she protects',

it is the fiery snake,

after she was behind Osiris until the souls of his enemies were burned up.

As for the chief of your tribunal,

'There is no oppressing against him' is his name.

'skdk, the honoured dead under Osiris, sbk-hrp, true of voice.

dh of eternity [...]

the bull of flesh which is in front of his fire.

The rest of the bottom is lost

Amino-acid code

Appendix 3.48.33. M1Be

Ho, the Osiris, this snbi

All comes to be.

I exist while I am alone,

I am Re in his first appearances,

I am Re, who came to be by himself,
who created the names, the lord of the Enneads,

who is not repelled from the gods.

Yesterday belongs to me while I know the morning.

The warship of the gods was made in accordance with that which I say.

I am the one who knows the name of this great god who is in it.

The supervisor of that which exists.

I am Min in his procession,

I have placed my two feathers on my head.

May I exist on my land, after I came from my city.

My wrongdoing is expelled,

Ancestors,

I will proceed upon the roads which I knew in the direction of the island of the true ones.

I arrive at the land of the horizon-dwellers of the sky,

while I go forth from the holy portal.

Ancestors,

give your two arms to me,

it is me who came to be from you.
I made the eye complete after it was injured, this day of the battle of the two rivals.

I raised the hairs from the Udjat eye, in its time of rage.

I saw it is the great Re who was born on yesterday, from the buttocks of the celestial cow.

He is hale while I am hale, and vice-versa.

Because I am truly one from these of the ones who are behind Horus.

Greetings to you, lords of truth, the tribunal which is behind Osiris, who place terror in the evildoers,

who is behind 'she is satisfied while she protects'.

Behold me, I come to you, may you expel the evil which belongs to me, like that which you did for the seven spirits who are in the following of the lord of the nome.

whose seat Anubis made,

this day of: Come therein!

I am his two souls which are in the middle of his two fledglings.

I am this great cat, who split the Ishedet tree at his side in Heliopolis,

this night of battle,

in order to do watch over the rebels,
IV,285, b (U) hrw htm hft.yw nb r-qr im the day where the enemies of the lord of all are destroyed.

IV,287-293, a-g (X) - 

IV,293, b (R) i r⁴ im.y swh.t-f Oh, Re, who is in his egg,

IV,293, c (R) wbn m itn-f who shines in his sun disk,

IV,295, a (R) psd m sḥ.t-f who shines in his horizon,

IV,295, b (R) nbb ḫr bīz-f who swims upon his firmament,

IV,295, e (X) - 

IV,297, a (I) skḥd.yw ḫr stš.w šw those who sail upon the supports of Shu,

IV,297, b (N) didi ṭš.w m ḫh n r-f who gives the winds with a blast of his mouth,

IV,297, c (D) sḥḏ tš m isḥ.w-f who illuminates the land with his sunshine.

IV,297, d (X) - 

IV,303, a (U) nhm-k wi m-c nw n ir.yw stš.w May you save me from this which belongs to the keepers of wounds,

IV,303, b (E) nm.tyw mr.w ḡb*c.w the executioners who have painful fingers.

IV,304, c (X) - 

IV,304, a (X) - 

IV,302, c-Sq7Sq (X) - 

IV,304, b (X) - 

IV,305, a (I) n sḫm ds.w-sn im=i Their knives will not have power over me,

IV,305, b (I) n ḫz.y-i r ṭḥš.wt-sn I will not descend into their cauldrons,

IV,306, a (E) n ḫk-i r-hnw ḫnm.w-sn I will not enter within their vats,

IV,306, c (H) n ḫns=i m-ḥnw ḫzd.w-sn I will not sit within their traps,

IV,306-308, b-a (X) - 

IV,308, b (E) ink ḡdš tp tš ḫr r* I am the one who proceeds upon the land with Re,

IV,308, c (G) mni nfr ḫr wsir who moors well with Osiris.

IV,309, a (H) n ḫpr *šb.t-sn im=i n n3 n Their offerings will not come to be with me because of these of the chiefs of their braziers,

IV,309, b (X) - 

IV,310, a (L) iw=i m šms.w n nb ḫḥ.wt r ss.w I am in the following of the lord of things concerning the writing for the ones who will come to be.

IV,310, b (H) ḫ.y-i m bik I will fly like a falcon,

IV,311, a (K) ng.i ṭ smn I will cackle as a goose,

IV,311, b (M) ṣk.y-i nhḥ mi nhb-kš.w I will pass eternity like Nehebkau.

IV,311, c (K) i r⁴-im.w nb ḫw.t-šš.t Oh, Re-Atoum, lord of the great mansion,

IV,312, a (L) it.y nṯr.w sovereign of the gods,

IV,299, a (L) nhm-k wi m-c nṯr pw ṭšš irw.w May you rescue me from this god who is hidden of shapes,

IV,299, b (K) ṭmn inh.wy=f m rmn.wy mḥš.t whose two eyebrows are as the two arms of the
balance.

this day of the reckoning of the robber,

who places the lasso on the evildoers at his

places of slaughter,

which kills the souls.

May you rescue me from this god,

who lives in butchery,

whose face is as a dog,

his hue is as the people.

It is the one who belongs to the winding of the

lake of fire,

the one who swallows shadows,

who steals hearts,

'he is not seen'.

Oh, lord of terror, who is upon the two lands,

lord of blood, who makes the places of

slaughter flourish. The honoured dead, snbi,

possessor of veneration.

End of column and lid

Amino-acid code

KI--RR--D--MN--N--R----F--R--R-----NC-----R--RN--N--RR--RR-----U--RR-----RNR--RR-----DR------
ED--R----RR--R--RRR--R-------------------------------R--RR--RRU-------------------------------RRRR--R--I--ND--UE----IIEH--
---------------EGH-LHKMKLLK-HIQ-------NRRR--RRRIR-------RL---------------------------------
Appendix 3.49. Spell 355

Appendix 3.49.1. B1Bo,a

V,1,a-c (X) -
V,1,d (R) iw r(s) n šr.t-f wn.t(i) m ḏḥwty
V,2,a (M) iw ḏḥwty-nḥt pn m ḏḥwty The mouth of his nostril is open in Busiris
V,2,b (M) pr pw ḏḥwty-nḥt pn ḏḥwty-nḥt while the offerings of this ḏḥwty-nḥt are in
V,2,c (R) ḫmš.n ḫnmw ḫr snb.wt=f this house of this ḏḥwty-nḥt, which Ptah has
V,3,a-b (X) -
V,3,c (M) ir iw.t p.t tn m ḏḥwty-nḥt is built,
V,4,a (R) ḫmš ḏḥwty-nḥt pn ḫr rsy s(w)
V,4,b (M) ir iw.t p.t tn m ḏḥwty-nḥt if this sky comes as the south wind,
V,4,c (M) ḫmš ḏḥwty-nḥt pn ḫr rsy s(w) if this sky comes as the south wind,
V,5,a (M) ir iw.t p.t tn m ḏḥwty-nḥt if this sky comes as the west wind,
V,5,b (M) ḫmš ḏḥwty-nḥt pn ḫmš ḏḥwty-nḥt pn ḏḥwty-nḥt will sit upon the east of it.
V,5,c (M) ir iw.t p.t tn m ḏḥwty-nḥt if this sky comes as the east wind,
V,6,a (R) ḫmš ḏḥwty-nḥt pn ḫr ṣmb.t s(w)
V,6,b-c (X) -
V,7,a (M) ith ḫm m fnd
V,7,b (M) wbs ṣw ir bw Ṿr ḏḥwty-nḥt pn ḫmš=f Ṿm
V,7,c (M) pr t ḏḥwty-nḥt will sit, which the wind opens at the place which this ḏḥwty-nḥt will love, in which he will sit.

V,1,a-c (X) -
V,1,d (R) iw r(s) n šr.t-f wn.t(i) m ḏḥwty
V,2,a (K) iw ḏḥwty-nḥt pn wn.t(i) m ḏḥwty Going forth to Busiris and Heliopolis
V,2,b (K) pr=f pw ḏḥwty-nḥt pn while the offerings of his peace are in Heliopolis
V,2,c (K) ḫmš.n ḫnmw ḫr snb.wt=f giving offerings in the horizon.
V,3,a (R) ir iw.t p.t tn m ḏḥwty-nḥt If this sky comes as the south wind,
V,3,b (M) ḫmš ḏḥwty-nḥt pn ḏḥwty-nḥt then this ḏḥwty-nḥt will sit upon the north of it.
V,3,c (R) ir iw.t p.t tn m Ṿr Ṿt(f) t if this sky comes as the north wind,
V,4,a (R) ḫmš ḏḥwty-nḥt pn ḫr rsy s(w) then this ḏḥwty-nḥt will sit to the south of it.
V,4,b-c (X) -
V,5,a (K) ir iw.t p.t tn m Ṿm.t Ṿb.t if this sky comes as the west and east wind,
then he will sit upon the east and west of it.

pulling the skin from your nose,

to every place which this ḫwty-nḥt will love, in

which he will sit.

Spell 162 follows

Amino-acid code
-RRNKKRRMRR--KK----KK-

Appendix 3.49.3.  S1C

A spell of having power of wind.

The mouth of my nostril is open in Busiris

while my offerings are in Heliopolis.

This house of mine, which Seshat has built for me,

Horus sat on its parapets.

If this sky comes as the north wind,

If this sky comes as the south wind,

If this sky comes as the west wind,

If this sky comes as the east wind,

which is opened at the place which I will love, in

which I will sit.

Spell 317 follows

Amino-acid code
M--DRLM--RNRKRLRM--RR-

Appendix 3.49.4.  S2C

The mouth of my nostril is open in Busiris

while my offerings are in Heliopolis

This house of mine, which Seshat has built,

Khnoum sat on its parapets.

If this sky comes as the north wind,
then I will sit upon the south of it.

if this sky comes as the west wind,

then I will sit upon the east of it.

If this sky comes as the east wind,

then I will sit upon the west of it.

If this sky comes as the south wind,

then I will sit upon the north of it.

I have pulled the skin from my nostril,

which is opened at the place which I will love, in

which I will sit.

I have pulled the skin from my nostril

Amino-acid code

---DRRR--RD--RRRNMRRR---

Appendix 3.49.5.   G1T

Living on air in the necropolis.

The mouth of my nostril is open in Busiris

while my offerings are in Heliopolis.

This house of mine, which Seshat build,

Khnoum sat on its parapets.

If this sky comes as the north wind,

I sat upon the south of it.

If this sky comes as the south wind,

I sat upon the north of it.

If this sky comes as the west wind,

I sat upon the east of it.

If this sky comes as the east wind,

I sat upon the west of it.

The face (is that) which is opened of the skin of

the nostril,

at the place in which she will love all.

Living on air.

Living on air.

Amino-acid code

K--DRRR--RMRLRIRK--LL--

Appendix 3.49.6.   A1C
The mouth of the nostril is as that which the air opens.

while the offerings are in Heliopolis

This house of mine, which Seshat build,

Khnoum sits on the parapets.

If this sky comes as the north wind,

then I will sit in the south of it.

If this sky comes as the south wind,

then I will sit in the east.

If this sky comes as the east wind,

then I will sit upon the west of it.

If this sky comes as the west wind,

then he will sit upon the east of it.

The colour and skin is pulled <from> the nostril,

which is opened at the place which this

will love, in which he will sit.

The face, I am clearing of the skin of my nostril,

at the place which is loved, in which one sits.

The mouth of the nostril of this Xnm is Ddw open in Busiris,

while his offerings are in Heliopolis.

This house of his, which Seshat build,

Khnoum sat on its parapets.

If this sky comes as the north wind,

then I will sit in the south of it.

If this sky comes as the south wind,

then I will sit in the north.

If this sky comes as the west wind,

then I will sit in the east.

transcription

Amino-acid code
L--MLRK--RNIRHRN--II-

Appendix 3.49.7. BH3Ox

End of front
Amino-acid code
---NIIR--RKRHRGRL--HH---

Appendix 3.49.8.  B4C

V,1,a-c (X)  
V,1,d (R)  iw r(s) n šr.t=Hps wn.t(i) m ṣdw
V,2,a (H)  ḫt=š r=s m имв
V,2,b (N)  pr ss.t-ḥq-ḥtp tn ḫd[.n sšš.t]
V,2,c (R)  [ḥms.n ḫmnw ḫr snb.wt=f]
V,3,a-b (X)  
V,3,c (R)  ir iwi p.t tn m mḥy.t
V,4,a (L)  ḫms.w ss.t-ḥq-ḥtp tn m rsy s(w)
V,4,b (R)  ir iwi p.t m rsw
V,4,c (G)  ḫms.w ss.t-ḥq-ḥtp [tn m mḥ.t s(w)]
V,5,a (R)  [ir iwi p.t m inn.t]
V,5,b (E)  ḫms ss.t-ḥq-ḥtp tn m isb.t s(w)
V,5-7,a-c (X)  
V,7,b (G)  ḫbs=s r bw mṛ=s ḫms.t īm

V,7,c (X)  
Spell 490 follows

Amino-acid code
---RHNR--RLRGRE------G---

Appendix 3.49.9.  B2Bo

V,1,a (X)  
V,1,b (M)  pr.t ṣdw r īwnw
V,1,c (R)  ḫdl.t ḫtp.(w)t m ṣḥ.t
V,1,d (K)  iw r(s) n šr.t wn.t(i) m ṣdw
V,2,a (N)  iw ḫtp.n ḫtp.w(t)=i m īwnw
V,2,b (R)  pr=i pw ḫd.n sšš.t
V,2,c (R)  ḫms.n ḫmnw ḫr snb.wt=f
V,3,a-b (X)  
V,3,c (R)  ir iwi p.t tn m mḥy.t
V,4,a (D)  ḫms <š> īhr rsy s(w)
V,4,b (R)  ir iwi p.t tn m rsw
V,4,c (E)  ḫms.i īhr mḥ.t s(w)
V,5,a (R)  ir iwi p.t tn m inn.t
V,5,b (N)  ḫms.i īhr isb.t s(w)
V,5,c (R)  ir iwi p.t tn m isb.t
V,6,a (N)  ḫms.i īhr inn.t s(w)
V,6,b-c (X)  
V,7,a (N)  ith inn m šr.t
V,7,b (E)  ḫbs r bw mṛy ḫms.i īm

The mouth of her nostril is open in Busiris,
while she rest for herself in Heliopolis.
The house of this ss.t-ḥq-ḥtp, which Seshat build,
Khnoum sat on its parapets.
If this sky comes as the north wind,
then this ss.t-ḥq-ḥtp will sit in the south of it.
If the sky comes as the south wind,
then this ss.t-ḥq-ḥtp will sit in the north of it.
If this sky comes as the west wind,
then this ss.t-ḥq-ḥtp will sit in the east of it.
Khnoum sat on its parapets.
She is opened at the place which she loves sitting in.
Going forth to Busiris, to Heliopolis,
giving of offerings in the horizon.
The mouth of the nostril is open in Busiris
after my offerings rest in Heliopolis.
This house of mine, which Seshat build,
Khnoum sat on its parapets.
If this sky comes as the north wind,
then I will sit to the south of it.
If this sky comes as the south wind,
then I will sit to the north of it.
If this sky comes as the west wind,
then I will sit upon the east of it.
If this sky comes as the east wind,
then I will sit upon the west of it.
Pulling the skin from the nose,
which is opened at the place which is loved, in
which I will sit.

Spell 384 follows

Amino-acid code
- MRKNNR--RDRERNRN--NE-

Appendix 3.49.10. B4Bo

V,1,a-c (X) -
V,1,d (L) \textit{iw \textit{r}(s) n \textit{sr.t} dhwty-nht tn wn.t(i) m d\textit{d}w}
The mouth of the nostril of this \textit{dhwty-nht} is open in Busiris,
V,2,a (G) \textit{iw htp.n htp[w]t} dhwty-nht tn m iw\textit{nw}
after the offerings of this \textit{dhwty-nht} rest in Heliopolis.
V,2,b (N) \textit{pr dhwty-nht tn kd.n s\textit{s}s.t}
The house of this \textit{dhwty-nht}, which Seshat build,
V,2,c (R) h\textit{ms.n hnmw hr snb.wt-f} Khnum sat on its parapets.
V,3,a-b (X) -
V,3,c (R) \textit{ir iwi p.t tn m nhy.t}
If this sky comes as the north wind,
V,4,a (R) h\textit{ms dhwty-nht tn hr rsy s(w)}
then this \textit{dhwty-nht} will sit to the south of it.
V,4,b (R) \textit{ir iwi p.t tn m rsw}
If this sky comes as the south wind,
V,4,c (Q) h\textit{ms dhwty-nht tn hr mh.t s(w)}
then this \textit{dhwty-nht} will sit to the north of it.
V,5,a (R) \textit{ir iwi p.t tn m inn.t}
If this sky comes as the west wind,
V,5,b (Q) h\textit{ms dhwty-nht tn hr isb.t s(w)}
then this \textit{dhwty-nht} will sit upon the east of it.
V,5,c (R) \textit{ir iwi p.t tn m isb.t}
If this sky comes as the east wind,
V,6,a (R) h\textit{ms dhwty-nht tn hr inn.t s(w)}
then this \textit{dhwty-nht} will sit upon the west of it.
V,6,b-c (X) -
V,7,a (N) \textit{ith inn m \textit{sr.t}}
Pulling the skin from the nose,
V,7,b (Q) \textit{wb3 r bw mry hms dhwty-nht tn im}
which is opened at the place which is loved, in
V,7,c (X) -
Spell 162 follows

Amino-acid code
--- LGNR--RRRQRQRR--NQ-

Appendix 3.49.11. M22C

V,1,a (X) -
V,2,d (R) \textit{[pr.t r d\textit{d}w iw\textit{nw}]}
Going forth to Busiris and Heliopolis,
V,2,e (R) \textit{[rdi.t htp.(w)t] m [zh.t]}
giving of offerings in the horizon.
V,1,d (D) \textit{[iw \textit{r}(s) n \textit{sr.t=i} wn.t(i)] m d\textit{d}w}
The mouth of my nostril is open in Busiris,
V,2,a (N) \textit{iw htp.n htp.wt-i m iw\textit{nw}}
after my offerings rest in Heliopolis.
V,2,b (R) \textit{pr=i p[w]t k[d[n s\textit{s}s.t]}
This house of mine, which Seshat build,
V,2,c (R) \textit{[h\textit{ms.n hnmw hr snb.wt-f]}
Khnum sat on its parapets.
V,3,a (R) \textit{[ir iwi p.t tn] m [rsw]}
If this sky comes as the south wind,
V,3,b (K) h\textit{ms=i hr mh.t s(w)}
then I will sit upon the north of it.
V,3,c (R) \textit{ir iwi [p.t t]n m mhy.t}
If this sky comes as the north wind,
then I will sit to the south of it.

If this sky comes as the east wind,

then I will sit upon the west of it.

Pulling the skin from the nose,

which is opened at the place which I will love, in which I will sit.

Amino-acid code
-RRDNRKRD--RRRN--NR-
Appendix 3.50. Spell 398

Appendix 3.50.1. G1T

Introduction
V,120,a (R)  
V,120,b (R)  
V,120-121,c-a (R)  
V,121,b (M)  
V,121,c-d (R)  
V,121,e (R)  
V,122,a (R)  
V,122,b (R)  
V,122,c (X)  
V,122,d (R)  
V,122,e (R)  
V,123,a (R)  
V,123,b (R)  
V,123,c (R)  
V,123,d (R)  
V,124,a (X)  
V,124,b (R)  
V,124,c (R)  

List
V,125,a (M)  
V,125,b (M)  
V,126,a (M)  
V,126,b (R)  
V,127,a (M)  
V,127,b (R)  
V,128,a (M)  
V,128,b (R)  
V,129,a (R)  
V,129,b (R)  
V,130,a (R)  

1228
V,130,b  (M)  šz.w=s hbs.yt bž kns.ty  Her bundles are the beard of the ram of the one of Kenset.
V,131,a  (M)  ir.ty=s ir.ty šh m3z=f wr  Her two eyes are the two eyes of the spirit, while he sees the great one.
V,131,b  (R)  ḫmt=s mḥt.yw šš.t mḥt.yw wsir  Her three are the entrails of Isis and the entrails of Osiris.
V,132,a  (R)  bdš.w=s ḫmn n bsby  Her mastheads are the phallus of Baby.
V,132,b  (R)  ḫwi in.w=s ḡb’.wy wsir  The striker of her cordage are the two fingers of Osiris.
V,133,a  (M)  in.w=s ḫng.w tp.yw r(A) n wsir  Her cordage are the strings of saliva which are upon the mouth of Osiris.
V,133,b  (R)  bDA.w=s Hnn n bAby  Her mastheads are the phallus of Baby.
V,134,a  (R)  snw.w=s Hnn n bAby  Her bending timbers are the seats of the sandals of Horus.
V,134,b  (R)  wgi.w=s spr.w nb.t-tw  Her frames are the ribs of Nephthys.
V,135,a  (R)  msr.wt=s spr.w šš.t wsir  Her frames are the ribs of Isis and Osiris.
V,135,b  (R)  int.w=s ḫt.t bsby  Her int.w is the armpit of Baby.
V,136,a  (R)  mš’.w=s ḫsm.t wnm.t ūnh.w  Her mš’.w is Besmet, who eats the Libyans.
V,136,b  (R)  ibs.w=s Šms.w wnm nw  Her ibs.w are the disease-demons whom Noun ate.
V,137,a  (M)  nšš.wy=s inm bž imy ḫr sth nb  Her two looms are the hide of the ram which is with the entirety of Horus and Seth.
V,137,b  (R)  ḫnd.w=s s.wt wḥ3.ti ḫr  Her bent timbers are the seats of the sandals of Horus.
V,138,a  (R)  ṣḥt.w=s mš’.wt imy ūnh.t  Her weave is the offering of the one who is in ūnh.t.
V,138,b  (R)  mšš.wt=s ḫššš m r(s) ššš  Her bailing scoops are the ruler in the mouth of her lake.
V,139,a  (R)  snbw.wy=s wp.t mn.ty bsbty  Her two battlements are that which divided the two thighs of Baby as he goes around the land.
V,139,b  (R)  ḫnww=w nṯr nṯr.t nṯr.w  Her steering oar is the god and goddess of Netjeru.
V,140,a  (M)  ōz.w=s ṣr.wt ʿšš.t wsir  Her beams are the jaws of Isis and Osiris.
V,140,b  (R)  ḫt-tsw=s sbš ẉt.wy ṣḥn.t ṣḥn.t m p.t  Her mast is the lone star, after he has separated the storm from the sky.
V,141,a  (R)  nfw.wy=s bdš ġwy bšby  Her two nfw are the weakness of the two arms of Baby.
V,141,b  (R)  ḫt-hr-s šḥḏ wr n r’s  Her forestay is the great light of Re.
V,142,a  (R)  ḫšš-s-tsw ḫnsk.t mšḏ.t  Her backstay is the braided lock of Mafdet.
V,142,b  (R)  ks šsp.ty nṯr.w bšš.w pw  The bull of the two lashings are the gods and souls in Pe.
V,143,a  (R)  ibw.w n.w.f3.t psḏ n nhḥ-k3.w  The ropes of raising are the backbone of Nehebkau.
V,143,b  (X)  -  Her port side is the left arm of Atoum.
V,144,a  (R)  ts-c3-wr=s c išb n imt.w  Her stern post is Sekhmet, while she departs.
V,144,b  (R)  imy-tp=s šhm.t rwš  Her stern post is Sekhmet, while she departs.
V,145,a  (R)  ḫr-c3-s šhm.t ʿšš rš  Her tiller is Sekhmet, who is beneficial to it.
Her cabin is Nut the equipped.

Her oars are the movements which are in the hand of Horus, upon his traveling.

Her sounding poles are the souls of Pe and Nekhen for her guide line to the horizon.

Her gangway is the day of the guide lines to the horizon.

Her bow rope is the beard of the ram, the lord of Henu.

Her stern rope is as the white crown while it supports Wadjet.

Her mooring post is the tail of the great wild bull.

Her mallet is the knot of the spine of Baby.

Everything which I have forgotten in this ferry boat, is that which is invoked for me for it, by these gods who are within them.

It is them who they take from the storehouse, them who they have taken (to) Horus, the lord, in his going forth to the sky, angry with mankind,

What are these two Imyt from which you have come?

The field and the field of rushes.

Your warrant comes even to you.

I came even from the two Ouou-places, while I am in their arm, (namely) the gods.

These seven gods, they are found bowing down, while you bow.

I have gathered even that which is between their thighs for an invocation offering for them there, in traveling downstream to Letopolis, in sailing upstream. He saw

that the boat will be brought to him, equipped is the spirit,

while the fare for it is brought for him.

May you descend into the ferry boat.

Four, while one is uprooted, the two suffer.
Five, he has placed the second, my one is among that which is sealed.

How good is it to descend behind the helper, the one who went behind her, the fire which went forth.

Greetings to you, eye of Horus, who unites the gods with itself.

They say: equipped is the spirit who came to the land, through the benefit which was equipped to him, the gods of the southerners, northerners, westerners and easterners.

Come, so that you will see me invested with a fillet, covered with the royal head cloth.

Joy is given to me through it, while the mouth of the offerings of rushes overflows.

Their papyrus thickets are in my possession, while the ferry boat crosses.

Hathor, may your hand be given to me, after you have taken me to the sky.

May I sit between the great gods in order to judge,

I will speak the truth,

I will control the patricians and the people, who came to me as one who bowed.

The list follows

### Amino-acid code

RRRRRRRR-RRRRRR-RRRRRRRR-RRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRRR-RRRR-RRRRRRR-RRRRRRRRRRRRRRRRRRRR--RRRRRRRRRR-RRRRRRRRRRRRRR

### Appendix 3.50.2. G2T

#### Introduction

O, it is this ferryman, who brings Horus to this eye, who brings Seth to his testicles, who brings the boat of Horus, while it flees and while it falls into his garden, which was rescued from Seth.

O, this ferryman, (through) who I am brought.

---

1231
Who are you?

I am the one who loves his father.

your father loves you.

What will you do for him?

I have raised his bones,

I gathered his limbs together,

beneficent for him, beneficent for his survivors.

Complete her of the shipyard.

May she be cut out, may she be bound together, may she be assembled together with Sokar, together with the lord of the Henu bark.

Everything which I have forgotten in this ferry boat, is that which is invoked for me for it,

by these gods who are within them

in his going forth to the sky, angry with mankind,

What are these two Imyt from which you have come?

The field and the field of rushes.

The seven gods, they are found bowing down, while they harvest emmer and barley, while you bow.

I have gathered even that which is between her thighs for an invocation offering for them there, in traveling downstream to Letopolis, in sailing upstream. He saw

that the boat will be brought to him,

equipped is the spirit,

while the fare for it is brought for him.

May you descend into the ferry boat.

Four, while one is uprooted, the two suffer.
Five, he has placed the second, my one is among that which is sealed.  

How good is it to descend behind the helper, the one who went behind her, the fire.  

Greetings to you, eye of Horus, who unites the gods with itself.  

The sky and those who are on earth tremble even for me,  

through the benefit which was equipped to him, the gods of the southerners, northerners, westerners and easterners.  

Come, so that you will see me invested with a fillet, covered with the royal head cloth.  

My joy is given to me through it, while the mouth of the offerings of rushes overflows.  

Their papyrus thickets are in my possession, while the ferry boat crosses.  

May I sit between the great gods in order to judge,  

I will speak the truth, I will control the patricians and the people who came to me as one who bowed.

Amino-acid code

Appendix 3.50.3. A1C

Introduction  

O, it is this ferryman, who brings Horus to this eye, who brings Seth to his testicles, who brings the boat of Horus, while it flees and while it falls into his garden, which was rescued from Seth. O, this ferryman, (through) who I am brought.
Who are you?
I am the one who loves the father.
Your father loves you.
What will you do for him?
I have raised his bones,
I am the one who loves the father.

List
The bow-piece is the brow of Ha, lord of the west.
The stern-piece is the brow of Sobek, lord of
r(z)-msk.w.
Her keel is the backbone of the field of the kite.
Her four openings are Imseti, Hapy, Duamoutef and Qebehsenuf.
Her two steering posts are the two elder gods, who preside over nkd.w.
Her repelling edges of the gunwale are the great gods who are in Noun.
Her two gunwales are Horus wrestling with Seth, upon the bank of wn.t.
Her two wrm are the two lips of the lord of Dep.
Her lashings of the gunwale are the ropes which are in the bindings of the Henu bark.
Her two repelling edges are the two arms of the lord of the people.
Her two fetters of the gunwale are as the kneecap of Atoum.
Her bundles are the beard of the ram which is bend down.
Her eyes are the two eyes of the spirit, while he sees the great one.
Her three are the entrails of Isis and the entrails of Osiris.
Her mastheads are the phallus of Baby.
The striker of her cordage are the two fingers of Osiris.
Her cordage are the strings of saliva which are upon the mouth of Osiris.
Her bailing scoops are the teeth of Osiris, falling after he embraced the land in Nedit.

Her smqd.yt is that which divided the two thighs of the great one.

Her smAD.yt is that which divided the two thighs of the great one.

Her frames are the ribs of Nephthys.

Her frames are the ribs of Isis and Osiris.

Her frames are the ribs of Nephthys.

Her frames are the ribss of Isis and Osiris.

Her inT.w is the armpit of Baby.

Her mAa.w is Hesmet, who eats the Libyans.

Her ibs.w are the disease-demons whom Noun ate.

Her two looms are the hide of the ram which is with Horus and Seth.

Her bent timbers are the seats of the sandals of Horus.

Her weave is the offering of the one who is in tm3.t.

Her bailing scoops are the ruler in the mouth of her lake.

Her two battlements are that which divided the two thighs of Baby as he goes around the land.

Her steering oar is the god and goddess of Netjeru.

Her beams are the jawbone of Isis and Osiris.

Her mast is the lone star, after he has separated the storm from the sky.

The two nfww are the weakness of the two arms of Baby.

Her forestay is the great light of Re.

Her backstay is the braided lock of Mafdet.

The bull of the two lashings are the gods and souls in Pe.

The ropes of raising are the backbone of Nehebkau.

Her port side is the left arm of Atoum.

Her stern post is Sekhmet, while she departs.

Her tiller is Sekhmet, who is beneficial to it.

Her cabin is Nut the equipped.

Her oars are as the movements which are in the hands of Horus, upon his traveling.

Her sounding poles are the souls of Pe and Nekhen for her guide line to the horizon.

Her gangway is the day of the guide lines to the horizon.

Her bow rope is the beard of the ram, the lord of Henu.

Her mooring post is the tail of the great wild
V,149,b  (X) - bull.
V,149,c  (R) ḫrp.w=s ḯs bḵš.w n bšby Her mallet is the knot of the spine of Baby.
V,148,b  (M) ṣḥ.wt=s ḥḏ.t rmn=s ṯsd.t Her stern rope is as the white crown while it supports Wadjet.

Conclusion
V,150,a  (R) ḫ.t nb.(t) smḥ.t.n <i> m Everything which I have forgotten in this ferry boat, is that which is invoked for me for them,
V,150,b  (R) in nṯr.w ipn ntw im=sn by these gods who are within them.
V,150,c  (R) nṣn pw šḏd.w=sn <m > pr ṣn It is them who they take from the storehouse, them who they have taken (to) Horus, the lord,
V,151,a  (R) m pr.t-f r p.t ṣḥt.(w) r ṭm.t.w in his going forth to the sky, angry with mankind,
V,151,b  (M) rḏi n-k r-k m-m which was even placed for you among.
V,151,c-d  (X) -
V,151,e  (M) isšt p(w) im.yt pn iyi.n-i n-k im What are these two Imyt from which I have come for you?
V,151,f  (R) šḥ.t ḫn* šḥ.t isr.w The field and the field of rushes.
V,152,a  (M) iyi.n-i n-k r-k ērtn I have come even to you, your warrant.
V,152,b  (M) iyi.Š <i> i> im=sn ww.wy I have even come from it, the two Ouou-places,
V,152,c  (R) s[/>.t] w m ū[/>.n] nṯr.w while I am in their arm, (namely) the gods.
V,152,d-e  (L) i-m=sn ḫn nn rdī.n=sn w t p ś May they not repel these, which they gave me upon the lake which the rush covers.
V,153,a  (M) sḥš.w ipw nṯr.w sḥ.w m ks.w These seven gods, the spirits as those who have bowed,
V,153,b  (R) sšš-n.r.t bd.t sš.t tt ks=k while they harvest emmer and barley, while you bow.
V,153,c  (R) sšš-n.i im.yt mn.t.(y)=sn r I have gathered even that which is between their thighs for an invocation offering for them there, in traveling downstream to Letopolis, in sailing upstream. He saw
V,154,a  (R) ini n-f dp.t that the boat will be brought to him,
V,154,b  (R) šš pw ‘pr equipped is the spirit,
V,154,c  (R) iw ini n-f hmtwt r=f while the fare for it is brought for him.
V,154,d  (M) hš=k m dp.t tn May you descend into this boat.
V,154-155,e-b  (X) -
V,155,c  (M) fdl.w fdl w* sn.t mr ḏi.w ṭrd.n snn.twt w*š=i m-m ḫmt Four, while one is uprooted, the two suffer.
V,156,a  (R) is nṯr.w ḫ.t m-sš iwš.wt Five, the second has placed my one among that which is sealed.
V,156,b  (R) s/banner sš m-sš=s r-k sq.t pr.t How good is it to descend behind the helper, the one who went behind her, the fire which went forth.
V,156,c  (R) i.nḏ ḫrt&t ir.t ḫr hmt.m.t nṯr.w Greetings to you, eye of Horus, who unites the gods with itself.
V,156,d  (M) sḏš.n p.t ir(y).w-t3 The sky and those who are on earth have even trembled,
V,157,a  (R) dr sn nṯr.w ḫr s. ṭt sn while the gods repel them from their seats.
V,157,b  (M) ḡd-sn šš pw ‘pr iyi.w They say: equipped is the spirit who came,
through the benefit which was equipped to him, the gods of the southerners, northerners, westerners and easterners.

Come, so that you will see me invested with a fillet, covered with the royal head cloth. My joy is given to me through it, while the mouth of the offerings of rushes overflows.

Her papyrus thickets are in my possession, while the ferry boat crosses. Hathor, may your hand be given to me, while you take me to the sky. May I sit between the great gods in order to judge,

I will speak truths, I will control the patricians and the people, my coming is as one who bowed, it is good.

The list follows

Amino-acid code
RRRRRRRR-RRMMMMR-RRKKRKRRRRRRRKRRRRRRRKRRRRRDRKRRRRRRKRRRRR-RRRRRR-RRRRRM-MRMMMMRMLRRRMRM----MRRRRRMRR-RR-KRMRLRMRM

Appendix 3.50.4. T3L

Introduction

O, it is this ferryman, who brings the eye to him, who brings Seth to his testicles, who brings the boat of Horus, while it flees and while it falls into his garden, which was rescued from Seth. O, this ferryman, (through) who I am brought. Who are you? I am the one who loves his father, whom your father loves.

What will you do for him? I have raised his bones, I have given him bread as I wish, beneficent for him, beneficent for his survivors. Complete her, behold, she is upon the shipyard. She has not yet been cut out.
V,124,c  (K)  ṣd-š dmd=s ḫn-š sk[...] nb [ḥnw]  May she be cut out, may she be assembled together with the Sokar, the lord of the Henu bark.

List
V,125-148,a-b  (X)  -

Conclusion
V,150,a  (M)  ḫ.t nb.(t) smh.t.n=i m ḫn.ty  Everything I have not found in this ferry boat, is that which is invoked for me for it,
[m n]is[s.]t n]i r*s  by these gods who are within them.
V,150,b  (K)  in nṯr.w ipn mnv im=sn  It is them, who you took from it, from her storehouse, them who they have taken (to) Horus, the lord,
V,150,c  (M)  [nts]n pw [š]d-k m=s m pr  in his going forth to the sky, angry with mankind,
šn=r*s pw šd.n=sn [ḥr nb]  which was even placed for you among.

V,151,a  (R)  [m] pr.t-f r p.t špt(.w) [r  V,151,b  (R)  di n-k r=k m-m  What are these two Imyt from which you have come?
rmt].w  V,151,c-d  (X)  -  The field and the field of rushes.
V,151,e  (R)  isšt pw [im.yt] p[n] iy.i.n-k im  The warrant of Horus even comes to you.

V,151,f  (R)  šh.t ḫn-š šh.t isr.w  something undecipherable is written here.
V,152,a  (K)  iyš[n] r=k c ḫ n ḫr  while I am in their arm, (namely) the gods.
V,152,b  (K)  -  May they not take these away, which they gave to me upon the lake, while they drive the rushes away.
V,152,c  (R)  st wi m ḫn=s nṯr.w  while they harvest these emmer and barley,
di n=k r=k m-m  while you bow.
V,152,d-e  (I)  im=sn nḥm mn rdi.n=sn n=i tp  I have gathered even that which is between
š isr=sn isr.w  their thighs for an invocation offering for them there, in traveling downstream to Letopolis, in sailing upstream. He saw

V,153,a  (K)  sḫš.w ipw nw [nṯr.w] gm.n=i  Four, while one is uprooted, the two suffer.
šn ks.w  Five, he has placed the second, my one is among that which is sealed.
V,153,b  (M)  sš[ḥ]=sn nw bd.t kzm.ty ks=k  V,153,c  (R)  sšk.n-i im.ty mn.ty=sn r  The sky and those who are on earth tremble even for me,
pr.t-[hr]w n=sn im m ḫd(t).r ḫm  Four, while one is uprooted, the two suffer.
m ḫšfw(t).i m z3=f  Five, he has placed the second, my one is among that which is sealed.
V,154,a  (R)  ini n=f dp.t  May you be great in this ferry boat.
V,154,b  (R)  šḥ pw ‹pr  that the boat will be brought to him,
V,154,c  (M)  iw ini n=f ḫm.w ir=f  equipped is the spirit,
V,154,d  (K)  ḫš=k m ḫm.t <t>n  while the fare for it is brought for him.
V,154-155,e-b  (X)  -  May you be great in this ferry boat.
V,155,c  (K)  fd.w fd wř sn(.w) mr di.w  Four, while one is uprooted, the two suffer.
di.n=f snq.nw wř=i m-m ḫm  Five, he has placed the second, my one is among that which is sealed.
V,156,a  (M)  is nṯr.w ḡt.t m-s3 lw3.t  How good is it to descend behind the helper,
V,156,b  (N)  sḫš.w m-s3=s m rkrk sd.t pr.t  the one who went behind her, as the fire which went forth creeps.
V,156,c  (M)  i.n ḫr=t ir.t ḫr ḫm.t.n nṯr.w  Greetings to you, eye of Horus, to whom the gods have been joined.
rš=s  V,156,d  (R)  sdš n=š p.t ir(y).w-t3  The sky and those who are on earth tremble even for me,
while the gods repel them from their seats.

They say: equipped is the spirit who came to this land, through that which was beneficial to him, which was equipped to him, the gods of the southerners, northerners, westerners and easterners.

Come, so that you will see me invested with a fillet, covered with the royal head cloth. My joy is given to me through it, the floodwaters of my mouth, the offerings of rushes.

Their papyrus thickets are in my possession, crossing. Hathor, may your hand be given to me, while you take me to the sky. I will sit between the great gods in order to judge:

I am the one who loves his father. Your father will love you. What will you do for him?

I have raised his bones for him, after I have gathered his limbs together for him. I have raised his bones for him, after I have gathered his limbs together for him.

Amino-acid code
RMRRRRRM-RRRRRRMK---------------------------------------------MKMRR-RRKKRKMRRRMK----
KMNMRRRMK-RR-RMRMIMMRMK

Appendix 3.50.5. M3C

Introduction

O, ferryman, who brings Horus to his eye, Seth to his testicles, who brings the eye of Horus to him, while it flees, while it falls from the east of this garden, which was rescued from Seth.

O, ferryman, who brings these four. Who are you? I am the one who loves his father. Your father will love you. What will you do for him?

I have raised his bones for him, after I have gathered his limbs together for him. I have given him a invocation offering, O, (one)
who I will love, beneficent for him, beneficent for those of his which are upon the land.

Behold, she is upon the shipyard.

May she be cut out, may she be bound together, may she be assembled together with Sokar, the lord of the Henu bark.

Her bow-piece is as the brow of Ha, lord of the west.

Her stern-piece is as the brow of Sobek of r(s)-msk.w.

Her keel is as the backbone of the field of the kite.

Her four of her openings are as Imseti, Duamoutef, Hapy and Qebehsenuf.

Her two steering posts are as the elder gods, who preside over Nedit.

Her repelling edges are as the great gods who are in Noun.

Her gunwales are as Horus who wrestled with Seth on the high place of the land, in Nedit.

Her two lashings are as the two lips of the lord of Dep.

Her lashings of the gunwale are as the ropes which are in the bindings of the Henu bark.

Her two repelling edges are as the arm of the lord of the people.

Her fetter of the gunwale is as the kneecap of Atoum.

Her bundles are as the beard of the ram of the one of Kenset.

The eyes of her wood are as the two eyes of the female spirit, whom the god saw.

Her three are as the entrails of Isis and Osiris.

Her mastheads are as the phallus of Baby.

Her striker of the cordage are as the two fingers of Osiris.

Her cordage are as the strings of saliva which are upon the mouth of Osiris.

Her poles are as the teeth of Osiris, as he falls and embraces the land in Nedit.

Her smsd.yt is as that which divided the two thighs of rw.

Her frames are as the ribs of Nephthys.
Her frames are as the ribs of Isis and Osiris.

Her arm is as the armpit of Baby.

Her m3w is as Hesmet, who eats the Libyan.

Her ibs is as the disease-demons who are in Noun.

Her two looms are as the hide of the ram which is with Horus and Seth.

Her bent timbers are as the seats of the sandal of Horus.

Her weave is as the offering of the lakes of the one who is in TmA.t.

Her bailing scoops are as Heqet in the mouth of her lake.

Her two battlements are as that which divided the two thighs of Baby.

Her screen is as the two goddesses of Netjeru.

Her beams are as the two jawbones of Isis and Osiris.

Her two nfw are as the weakness of the arm of Baby.

Her forestay is as the great star of Re.

Her mast is as the lone star, who separated the Sn[i.t m] p.t storm from the sky.

Her backstay is as the braided lock of the scorpion.

The ropes of raising the sail are as the backbone of Nehebkau.

The bulls of her lashings are as the gods and souls in Pe.

Her starboard face is as the right arm of Re-Atoum.

Her stern post is as Sekhmet, while she protects.

Her that which is under the wood is as Sekhmet while she protects.

Her sail is as Nut the equipped.

Her oars and her sounding poles are as the gods and souls of Nekhen.

Her gangway is as the movements which are in the hand of Horus, in his traveling to the guide line of the horizon.

Her bow rope and her stern rope is as the beard of the ram in hnb.wt, the tail of the great wild bull.
Conclusion

Spell 434 follows

Amino-acid code

NRNRMDND-NRNKNN-RNRRRLN-RNNNNNNNNNNNNNNNNNNNNNN-MMNNNNNNNNNNNNNNNNNNNN

Appendix 3.50.6. M13C

Introduction

List

Her mooring post of the front is as the white crown while it supports Wadjet.

Her mooring post of the back is as Nekhbet, her two arms around Horus.

Her mallet is as the knot of the spine of the ram.

Amino-acid code

Her bow-piece is as the brow of Ha, lord of the west.

Her stern-piece is as the brow of Sobek, the lord of r(z)-m3k.w.

Her keel is as the backbone of the field of the kite.

Her four openings are as Imseti, Hapy, Duamoutef and Qebehsenuf.

Her two steering posts are as the elder gods, who preside over Nedit.

Her repelling edges are as the great gods who are in Noun.

Her gunwales are as Horus who wrestled with Seth on the high place of the land, in Nedit.

Her two lashings are as the two lips of the lord of Dep.

The lashings of the gunwale are as the ropes which are in the bindings of the Henu bark.

Her two repelling edges are as the arm of the lord of the people.

Her fetter of the gunwale is as the kneecap of Atoum.

Her bundles are as the beard of the ram of the one of Kenset.

The eyes of her wood are as the eyes of the female spirit, which Horus saw.

Her three are as the entrails of Isis and Osiris.
Her mastheads are as the phallus of Baby.

Her striker of the cordage are as the two fingers of Osiris.

Her cordage are as the strings of saliva of the mouth of Osiris.

Her poles are as the teeth of Osiris, as he falls and embraces the land.

Her Strikes are as the strings of saliva of the mouth of Osiris.

Her frames are as the ribs of Nephthys.

Her frames are as the ribs of Isis and Osiris.

Her frames are as the ribs of Nephthys.

Her frames are as the ribs of Isis and Osiris.

Her frames are as the ribs of Nephthys.

Her frames are as the ribs of Isis and Osiris.

Her frames are as the ribs of Nephthys.

Her frames are as the ribs of Isis and Osiris.

Her frames are as the ribs of Nephthys.

Her frames are as the ribs of Isis and Osiris.

Her frames are as the ribs of Nephthys.

Her frames are as the ribs of Isis and Osiris.

Her frames are as the ribs of Nephthys.

Her frames are as the ribs of Isis and Osiris.

Her frames are as the ribs of Nephthys.

Her frames are as the ribs of Isis and Osiris.

Her frames are as the ribs of Nephthys.

Her frames are as the ribs of Isis and Osiris.
V,146,b (M) 
\( \text{wr} \cdot \text{w-s m n\text{tr}.w b\text{\(z\).w nhn} } \)

Her oars are as the gods and souls of Nekhen.

V,147,a (M) 
\( \text{smr}.w=s m n\text{tr}.w b\text{\(z\).w p} \)

Her sounding poles are as the gods and souls of Pe.

V,147,b (K) 
\( \text{[fr]bw.t-s m nm[t].w[t hr] (i)m(y)-r-f 'pr'(w) } \)

Her gangway is as the movements of Horus, his overseer, the equipped.

V,148-149,a-c (X) 

Conclusion

V,150-160,a-b (X) 

End of bottom

Amino-acid code

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RRNDRNNMNNRINNLLNNNNRNNNRKNNNNRNMMN-MMK------------------------

Appendix 3.50.7. M46C

Introduction

V,120,a (N) 
\( [i m\text{hn.ty}] \)

O, ferryman,

V,120-121,b-a (K) 
\( [\text{inn}] \text{ hr ir[.t]r [n=s] w}^\text{f r-s} \text{ hr-s m[-t] isb n s pf} \)

who brought Horus his eye for him, while it flees, while it falls from the east of this garden,

V,120-121,c-a (X) 

which was rescued from Seth.

V,121,b (R) 
\( [\text{nhm.t} \text{ m}^\text{c st} \text{h}] \)

O, ferryman, who brought this to me.

V,121,c-d (N) 
\( i \text{ m\text{hn.ty.n in n-i nw} } \)

Who are you?

V,121,e (N) 
\( \text{twt tr m} \)

I am the one who loves his father.

V,122,a (R) 
\( [\text{ink mrr it-f}] \)

Your father will love you.

V,122,b (N) 
\( [\text{m}r \text{ tw it}=k] \)

What will he do for you?

V,122,c (X) 

I raise his bones for him,

V,122,d (R) 
\( \text{ir-f n-k i} \text{s} \text{st} \)

after I have gathered his limbs together,

V,122,e (R) 
\( \text{ir-k s(y) hr [w} \text{hr.t]} \)

I have given bread to him, O, (one) who I will love,

V,123,a (R) 
\( [s(k .n-i c.wt-f}] \)

beneficent for him, beneficent for his survivors.

V,123,b (L) 
\( [\text{di.n-i n=f i i m} r-i] \)

Behold, she is upon the shipyard.

V,123,c (R) 
\( \text{sh}(w) \text{.w} \text{ [n=f sh}(w) \text{.w n tp.yw-tz-f]} \)

She has not yet been cut out.

V,123,d (X) 

May she be cut out, may she be bound together, may she be assembled together with Sokar, the lord of the Henu bark.

V,124,a (R) 
\( [m-\text{k} \text{i} \text{r-k s(y) hr [w} \text{hr.t]} \)

She has not yet been cut out.

V,124,b (R) 
\( [\text{n s} \text{d.yt-s}] \)

May she be cut out, may she be bound together, may she be assembled together with Sokar, the lord of the Henu bark.

V,124,c (N) 
\( [\text{sd-s sp-s dm}s-d s h} \text{n-r skr nb ln} \text{w}] \)

Her bow-piece is as the brow of Ha, lord of the west.

List

V,125,a (R) 
\( [m} \text{s}\text{s h} \text{s.(t(y)) m h} \text{s.t h} \text{s nb} \text{ imn.t]} \)

Her stern-piece is as the brow of Sobek, the lord of \( r(z)-m} \text{s}\text{k.w}.\)

V,125,b (R) 
\( [m} \text{s}\text{s ph.wy m h} \text{s.t sbk nb r(z)-m} \text{s}\text{k.w]} \)

Her keel is as the backbone of the field of the kite.

V,126,a (N) 
\( [w} \text{sm-t-s m p}\text{sd n sh} \text{.t dr}.t] \)

Her four openings are as Imseti, Hapy, Duamoutef and Qebehsenuf.
Her two steering posts are as the elder gods, who preside over Nedit.

Her repelling edges are as the great gods who are in Noun.

Her gunwales are as Horus who wrestled with Seth on the high place of the land, in Nedit.

Her two lashings are as the two lips of the lord of Dep.

Her fetter of the gunwale is as the kneecap of Atoum.

Her bundles are as the beard of the ram of the one of Kense.

The eyes of her wood are as the eyes of the female spirit, which Horus saw.

Her three are as the entrails of Isis and Osiris.

Her mastheads are as the phalli of Baby.

Her striker of the cordage are as the two fingers of Osiris.

Her cordage are as the strings of saliva which are upon the mouth of Osiris.

Her frames are as the ribs of Nephthys.

Her frames are as the ribs of Isis and Osiris.

Her bailing scoops are as Heqet in the mouth of her lake.

Her two looms are as the hides of the ram which is with Horus and Seth.

Her bent timbers are as the seats of the sandal of Horus.

Her weave is as the offering of the lakes of the one who is in Noun.

Her two battlements are as that which divided the two thighs of rw.

Her two looms are as the hides of the ram which is with Horus and Seth.

Her bent timbers are as the seats of the sandal of Horus.

Her weave is as the offering of the lakes of the one who is in Noun.

Her bailing scoops are as Heqet in the mouth of her lake.

Her two battlements are as that which divided the two thighs of Baby.

Her screen is as the two goddesses of Netjeru.

Her beams are as the two jawbones of Isis and Osiris.
Her mast is as the lone star, after he separated the storm from the sky, (the one) who judges.

Her two nf\text{w} are as the weakness of the arms of Baby.

Her forestay is as the great star of Re.

Her backstay is as the braided lock of the scorpion.

The rope of raising the sail is as the backbone of Nehebkau.

The bulls of her lashings are as the gods and souls in Pe.

Her starboard face is as the right arm of Re-Atoum.

Her port side is as the left arm of Re-Atoum.

Her stern post is as Sekhmet, while she protects.

Her that which is under the wood is as Sekhmet while she protects.

Her sail is as Nut the equipped.

Her oars and her sounding poles are as the gods and souls of Nekhen.

Her gangway is as the movements which are in the hand of Horus, when in his traveling to her guide line of the horizon.

Her bow rope and her stern rope are as the beard of the ram of \text{hnb.t}, the tail of the great wild bull.

Her mooring post of the front is as the white one, while she supports Wadjet.

Her mooring post of the back is as Nekhbet, her two arms around Horus.

Her mallet is as the knot of the spine of the ram.

Amino-acid code
NK-RNNRN-RKRLR-RNRRNDRNNNNNNRHNMMNNNNNNNNNNNNNNNRRNRRNRRNNNNNNNNN-N-LK-NNN-------

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1246
Appendix 3.50.8. M21C

Introduction

V,120.a (N) [i mên.ty] O, ferryman,
V,120.b (R) [inn hr n ir.t=f sth n hr.wy=f] who brings Horus to his eye, Seth to his testicles,
V,120-121,c-a (N) [inn ir.t hr n=f w*r*s] hr*s m-c who brings the eye of Horus to him, while it flies, while it falls from the east of this garden, isb n [š] pf which was rescued from Seth.
V,121,b (R) nhm.t m-c sth V,121,c-d (N) i mîn.ty in n-i [nw] O, ferryman, who brought this to me.
V,121.e (N) twt tr m Who are you?
V,122,a (R) ink mrr [it=f] I am the one who loves his father.
V,122,b (N) mr tw it-k Your father will love you.
V,122,c (X) -
V,122,d (R) ir=k n=f išt What will you do for him?
V,122,e (L) [ss]-i kš.w-i I raise my bones,
V,123,a (L) ss-k.n-i ã.w-i after I have gathered my limbs together,
V,123,b (L) di.n=f t mr=i after he gave the bread which I will love,
V,123,c (N) šh(.w) n-f šh(.w) n tp.yw=f t3 beneficent for him, beneficent for those of his which are upon the land.
V,123,d (X) -
V,124,a (R) m-k (ir-k s(y) hr wîr.t Behold, she is upon the shipyard.
V,124,b (R) [n] šd.yt-s She has not yet been cut out.
V,124,c (L) sp=s dmD=s Hn=s [s]k[r Hn=s nb May she be bound together, may she be assembled together with Sokar, together with the lord of the Henu bark.

List

V,125,a (R) mz=s h3.t(y) m h3.t h3 nb List Her bow-piece is as the brow of Ha, lord of the west.
V,125,b (R) mz=s ph.wy [m h3.t] sbk nb Her stern-piece is as the brow of Sobek, the lord of r(z)-msk.w.
V,126,a (N) w3m.t=s [m psD n] šh.t dr.t Her keel is as the backbone of the field of the kite.
V,126,b (D) fd.w=s r(z).w m ins[t].l hîp.y Her four openings are as Imseti, Hapy, dws-mw.t=s [knh]-sn[w].w] Duamouef and Qebehsenuf.
V,127,a (R) wd.wy=s m nîr.w sms.w hnt(.y) ndi.t Her two steering posts are as the elder gods, who preside over Nedit.
V,127,b (M) spr.wt m ntr.w wr(.w) imy(.w) The ribbing is as the great gods who are in Heliopolis.
V,127,b (M) spr.wt m ntr.w wr(.w) imy(.w) The ribbing is as the great gods who are in Heliopolis.
V,128,a (L) 'hsf.wt=s m hr k3s h3t sth hr Her repelling edge is as Horus who wrestled with Seth upon the edge, in the high place of the land in Abydos.
V,128,a (L) 'hsf.wt=s m hr k3s h3t sth hr Her repelling edge is as Horus who wrestled with Seth upon the edge, in the high place of the land in Abydos.
V,128,b (M) s'3.wy=s m spr.wy nb dp.w Her two gunwales are as the two ribs of the lord of Dep.
V,129,a (D) mšs[m.wy]=s m nwh.w imy.w Her two lashings are as the ropes which are the bindings of the Henu bark.
V,129,b (K) šsp.t n.t sp.t m špš nb rh.yt The lashing of the gunwale is as the arm of the lord of the people.
V,130,a  (M)  hsf.w[y=s m] p3q-m3s.t n.t r vbCrLf  Her two repelling edges are as the kneecap of Re.
V,130,b  (N)  in.t-s [n].t sp.t [m] hbs.t b3 kns.t[y]  Her fetter of the gunwale is as the beard of the ram of the one of Kenset.
V,131,a  (G)  ss.s.w=s m ir.ty sḫ.t m3.ty ḫr  Her ss.s plants are as the eyes of the female spirit, which will see Horus.
V,131,b  (D)  ir.wt=s m m[ht.w] ss.t wsir  Her eyes are as the entrails of Isis and Osiris.
V,132,a  (D)  hmt-s m ūnn n bsby  Her three are as the phallic of Baby.
V,132,b  (M)  bū3-s m ḫb.wy wsir  Her masthead is as the two fingers of Osiris.
V,133,a  (I)  ḫwī-s in [.w] m [ḥ][d][g.w tp.yw r(s) n wsir]  Her striker of the cordage is as the strings of saliva which are upon the mouth of Osiris.
V,133,b  (D)  in.w=s m ḫḫ.ḥ wsir m ḫr-f ḫpt[f t3 m ndi.t]  Her cordage is as the teeth of Osiris, as he falls and embraces the land in Nedit.
V,134,a  (D)  mḏs.wt=s m [w]p.t mn.ty rw  Her poles are as that which divided the two thighs of rw.
V,134-135,b-a  (X)  -  Her frames are as the armpit of Baby.
V,135,b  (M)  wgi.w=s m h[tt].t bsby  Her int.w is as Hesmet, who eats the Libyian.
V,136,a  (D)  [i]nt.w-s [m ḫs]m.t wn[m.(t) tnm]  Her two m3c are as the disease-demons who are in Noun.
V,136,b  (D)  ms.c.wy=s m ṣm[z.w imy].w nw  Her lbs is as the hides of Baby, who is with Horus and Seth.
V,137,a  (I)  ḫbs-s m inm.w bsby imy ḫr [ṣth]  Her two looms are as the seats of the sandal of Horus.
V,137,b  (M)  [n]ṣ2. wy*s m s.wt ḫḫt.t ḫr  Her bent timbers are as the offering of the lakes of the one who is in tnm.t.
V,138,a  (D)  [ḥ][n]d.w=s m mš.c.t ḫ.w imy [t]m3.t  Her weave is as Heqet in the mouth of her lake.
V,138,b  (D)  [ṣ][h].w[s m ḫk.t m r(s) š-s  Her bailing scoops are as that which divided the two thighs of Baby, as he turned the land back.
V,139,a  (M)  mḏs[b].w[s m wp.t mn.ty bsby m wd[b-f t3]  Her two battlestvems are as the two goddesses of Netjeru.
V,139,b  (D)  [ṣ]nbw.wy=s m nṯr.ty nṯr.w  Her screen is as the jaws of Isis and Osiris.
V,140,a  (N)  [ṣ].w.t=s m ḫr.wt ss.t wsir  Her beams are as the lone star, after he separated the storm from the sky, who judges with power.
V,140,b  (N)  [ṣ].w-s m ss[z] [w] wd.f[.n-sf] ṣn[i.t] m p.t wd.f-mdw m sḫm  Her mast is as the weakness of the two arms of Baby.
V,141,a  (K)  [ḥ][t].s-t3w m bdš.w c.wy bsby  Her two nfw are as the great star of Re.
V,141,b  (D)  [n]f.w. wy=s m śḥd.wr n r c  Her two hsf.t-hr is as the braided lock of the scorpion.
V,142,a  (M)  [ḥ][s]f.t-hr-s] m ḫnsk.t hdd.t  Her backstay is as the backbone of Nehebkau.
V,143,a  (D)  [ḥ][s].s-t3w m pṣd{.t} n ṭḥb-k3. ḫ  Her rope of raising the sail is as the gods and souls in Pe.
V,142,b  (D)  [ibw=s n f3.t t3w m nṯr.tw bs.w p  The bulls of her lashings are as the right arm of Re-Atoum.
V,143,b  (N)  [k3.w]-šṣp[.wt-s] m [c] wn[m n r-c-im.w  Her starboard face is as the left arm of Re-
V,144,a  (D)  [hr]-s [imy-wr.t-c s m] c ḫb n
Atoum.

Her port side is as Sekhmet, while she protects.

Her stern post is as Sekhmet while she is served.

Her two tillers are as Nut the equipped.

Her sail is as Nut who is spread out.

Her oar is like the gods and souls of Pe.

Her sounding poles are as the gods and souls of Nekhen.

Her gangway is as the movements which are in the hand of Horus, when in his traveling to the guide line, to the rope of the horizon.

The bow rope and her stern rope are as the beard of the ram of ḫnb.wt, the tail of the great wild bull.

Her 'her mooring post of her front' is as the white crown while it supports Wadjet.

Her mooring post of her back is as Nechbet, her two arms around Horus.

Her mallet is as the knot of the spine of the ram.

Conclusion

Spell 403 follows

Amino-acid code

NRNRNNRN-RL-LRLRNRMLMDKMNGDMDMIDDMDDIMDMDMNKDMDDNDDDMRRKIN-MMN------

Appendix 3.50.9.  M6C

Introduction

V,120,a  (N)  [i mḥn.ty] O, ferryman, who brings Horus to his eye, Seth to his testicles,
V,120,b  (R)  [inn ḫr n ir].t=f sth n ḫr.wy=f who brings the eye of Horus to him, while it flees, while it falls from the east of this garden, which was rescued from Seth.
V,120-121,c-a  (N)  inn ir.t ḫr n=f w[ṛr=s ḫr=s m-č ṯb n š pr] who brings the eye of Horus to him, while it flees, while it falls from the east of this garden, which was rescued from Seth.
V,121,b  (R)  [nhm.t m-č sth] O, ferryman, who brought this to me.
V,121,c-d  (N)  i mḥn.ty in [n-i nw] Who are you?
V,121,e  (N)  [wt tr m] I am the one who loves his father.
V,122,a  (D)  [ink mrr].w it[sf] Your father loves me.
V,122,b  (K)  mr[r] wi it=k
V,122,c  (X)  -
V,122,d  (R)  ir[k n]-f i[šsr] What will you do for him?
V,122,e  (N)  [gs-i n-f ks.w=ff I knit his bones together for him,
V,123,a  (N)  [sšk-i n-f c. wt=ff I gather his limbs together for him,
V,123,b  (H)  di-i n=f pr.t-ḥrw i mr=i while I give an invocation offering to him, O,
one who I will love, beneficent for him, beneficent for his survivors. Behold, she is upon the shipyard. She has not yet been cut out. May she be cut out, may she be bound together, may she be assembled together with Sokar, the lord of the Henu bark.

List

Her bow-piece is as the brow of Ha, lord of the west. Her stern-piece is as the brow of Sobek, the lord of r(s)-msk.w. Her keel is as the backbone of the field of the kite. Her four openings are as Imseti, Hapy, Duamoutef and Qebehsenuf. Her two steering posts are as the elder gods, who preside over Nedit. Her ribbing is as the great gods who are in Noun. Her repelling edge is as Horus wrestling with Seth. Her gunwales are as the two lips of the lord of Dep. Her two lashings are as the ropes which are the bindings of the Henu bark. The lashings of the gunwale are as the arm of the lord of the people. Her elder gods are as the phallus of Baby. Her repelling edges are as the kneecap of Nehebkau. Her fetter of the gunwale is as the beard of the ram of the one of Kenset. Her bundle is as the two eyes of the female spirit, which Horus saw. Her eyes are as the entails of Isis and Osiris. Her three are as the phallus of Baby. Her mastheads are as the two fingers of Osiris. Her striker of the cordage is as the strings of saliva which are upon the mouth of Osiris. Her cordage is as the teeth of Osiris, as he falls and embraces the land. Her smAd.yt is as the ribs of Nephthys. Her frames are as the ribs of Isis. Her frames are as the armpit of Baby. Her int.w is as Hesmet, who eats the Libyan.
Her $m^3/w$ are as the disease-demons who are in Noun.

Her $ibs.w$ are as the hide of the ram which is with Horus and Seth.

Her looms are as the seats of the sandal of Horus.

Her bent timbers are as the offerings of the lakes of the one who is in $tmisi.t$.

Her bailing scoops are as that which divided the two thighs of Baby in the mouth of that which the land surrounds for him.

Her battlements are as the two goddesses of Netjeru.

Her screen is as the two jawbones of Isis and Osiris.

Her beams are as the lone star, who separated the storm from the sky.

Her mast is as the weakness of the arms of Baby.

Her forestay is as the great star of Re.

Her backstay is as the backbone of Nehebkau.

Her ropes of raising the sail are as the gods and souls in Pe.

The bulls of her lashings are as the right arm of Ra-Atoum.

Her starboard face is as the left arm of Re-Atoum.

Her port side is as Sekhmet, while she protects.

Her stern port is as Sekhmet and her souls.

Her tiller is as [...]

Her sail is as Nut who is spread out.

Her oars and her sounding poles are as the gods and souls of Nekhen.

Her gangway is as the movement which is in the hand of Horus.

Her bow rope is as the beard of the ram.

Her stern rope is as the hair of the people.

Her mooring post of the front is as Sekhmet while she protects.

Her mooring post of the back is as Sekhmet, while she extends.

Her mallet is as the knot of the spine of the ram.
Amino-acid code
NRNRNDK-RNRHR-RNRRNDRIDDDKNRDDDK-DMKDCNDKMDCMDLNKDMNDMKRK-1HKKMN-------

Appendix 3.50.10. M2NY

Introduction
V,120,a (N) i mhn.ty O, ferryman,
V,120,b (L) in ḫr n ir.t=f stš n ḫr.wy=f who brought Horus to his eye, Seth to his testicles,
V,120-121,c-a (M) inn dp.t n(t) ir.t ḫr wr=s ḫr=s n šf who brings the boat of the eye of Horus, while it flees, while it falls to its garden,
V,121,b (R) nḥm.t m-ṣ stḥ which was rescued from Seth.
V,121,c-d (N) i mhn.ty in n=i nw O, ferryman, who brought this to me.
V,121,e (M) twt tr wi You are me.
V,122,a-b (M) ink nr tw ir[k] I am the one who loved you, your father.
V,122,c (X) -
V,122,d (R) [ir]-k n-f šš.t What will you do for him?
V,122,e (I) ṭš.n=i ḫs.w=i I have raised my bones,
V,123,a (I) ss[k.n=i ḫt.w=] I have gathered my limbs together,
V,123,b (G) [dɪ]-i t [r mrr-i] while I give bread as I wish,
V,123,c (R) [ṣḥ(w).w n-f ṣḥ(w).w n ṭp.yw-tś-f] beneficent for him, beneficent for his survivors.
V,123,d (X) -
V,124,a (R) [m-k (i)r=k s(y) ḫr wyr.t] Behold, she is upon the shipyard.
V,124,b (R) [n šd.yt-s] She has not yet been cut out.
V,124,c (R) [ṣd-s] sp[s dmd=s ḣḥt skr ḣḥt nb ḥnw] May she be cut out, may she be bound together, may she be assembled together with Sokar, together with the lord of the Henu bark.

List
V,125,a (R) mż-s ḫṭ.t(y) [m] ḫṭ.t [ḥṣ nb nmr.t] Her bow-piece is as the brow of Ha, lord of the west.
V,125,b (L) mż-s ḥḏ.w.y(m) ḫḥ.t n.t sbk n r(s)-msk.y Her stern-piece is as the brow of Sobek of r(s)-msk.w.
V,126,a (N) wṣm.t=s m psḏ n ṭš.t ḥḏ.t Her keel is as the backbone of the field of the kite.
V,126,b (D) ḡḏ.w-s r(s).w m ḥms.ii ḫp.y Her four openings are as Imseti, Hapy, Duamouret and Qebhsenuf.
V,127,a (N) ḡḏ.wy-s m ṭsr.wy ṭmn.w(y) ḡḥt(y) ndi.t Her two steering posts are as the two elder gods, who preside over Nedit.
V,127,b (K) ṭpr.wt m ṭsr.w wr.w ɪny.w nw The ribbing is as the great gods who are in Noun.
V,128,a (H) ḡḥt.ty-s m ḫr ḡḥt stš Ḳnm ḫr wr.t n.t (i)m(y) ṭs Ḳs.t m ndi[l.t] Her two repelling edges are as Horus and Seth, who wrestled upon the bank of that which is the land of the high place in Nedit.
Her gunwales are as the two lips of the lord of Dep.

Her two lashings are as the ropes which are the bindings of the Henu bark.

The lashings of the gunwale are as the arm of the lord of the people.

Her two repelling edges are as the kneecap of Re-Atoum.

Her fetter of the gunwale is as the tail of the ram of the one of Kenaset.

Her two repelling edges are as the two eyes of the female spirit, which Horus saw.

Her three are as the phallus of Baby.

Her mastheads are as the two fingers of Osiris.

Her striker of the cordage is as the strings of saliva which are upon the mouth of Osiris.

Her cordage is as the teeth of Osiris, as he falls, after he has embraced the land in Nedit.

Her poles are as that which divided the two thighs of rw.

Her sm3d.yt is as the ribs of Nephthys.

Her frames are as the rib of Isis and Osiris.

Her ing.w is as Hesmet, who eats the Libyan.

Her two mas are as the disease-demons who are in Noun.

Her ibs.w are as the hides which are with Horus and Seth.

Her looms are as the seats of the sandal of Horus.

Her bent timbers are as the offering of the lakes of the one who is in \( \text{t3.t} \).

Her weave is as Heqet in the mouth of her lake.

Her bailing scoop is as that which divided the two thighs of Baby in the mouth of that which the land surrounds for him.

Her battlements are as the two goddesses of Netjeru.

Her screen is as the jaws of Isis and Osiris.

Her beams are as the lone star, after he separated the storm from the sky, who judges with power.

Her mast is as the weakness of the arms of Baby.

Her two nfw are as the great star of Re.

Her \( \text{hfs.t-hr} \) is as the braided lock of the
scorpion.

Her backstay is as the backbone of Nehebkau.

The rope of raising the sail is as the gods and souls of Pe.

The bulls of her lashings are as the right arm of Re-Atoum.

Her starboard face is as the left arm of Re-Atoum.

Her port side is as Sekhmet, while she protects.

Her stern post is as Sekhmet, while she is served.

Her tiller is as Nut the equipped.

Her sounding poles are as the gods and souls of Nekhen.

Her oars are as the gods and souls in Nekhen.

The bow rope and her stern rope are as the beard of the ram of ḫnb.wt, the tail of the great wild bull.

The mooring post of her front is as the white crown while it supports Wadjet.

The mooring post of her back is as Neḥbet, her two arms around Horus.

Her mallet is as the knot of the spine of the ram.

Everything which I have forgotten in this ferry boat, is that which is invoked for me for it, by these gods who placed me.

It is they who take for them from the storehouse, they who they have taken there, for Horus, the lord,

in going forth to him, to the sky, angry with mankind,

which was even placed for you among her cargo,

for those who went to Imyt.

What are these two Imyt from which you have come?

From the field of offering and the field of rushes.

Your warrant comes even to you.

I came even from the two Ouou-places,
while I am in their arm, (namely) the gods.

Do not take them away, these which they gave to me upon the lake, which the rushes cover. These seven gods, they were found. They are bowed and they harvest barley, while you bow.

I gather even that which is between their thighs in order that the voice will go forth for them there, in traveling downstream to their Letopolis, in traveling upstream. He saw that the boat will be brought to him, equipped is the spirit, because I will be content.

The second which made two, he has passed by the second of two.

Three of threes, he has become three because of the second of the second of me.

Four as he has uprooted the one, the second suffers. Five, he has placed the second, my one is among that which is sealed.

How good is it to descend behind the helper, as the fire which went forth creeps.

Greetings to you, eye of Horus, who unites the gods with itself.

The sky and those who are on earth even tremble, while the gods repel them from their seat.

They say: the equipped spirit who came to this land, through the benefit which was equipped to him.

Come, so that you will see me with a fillet, covered with the royal head cloth, to the shoulder of my throne.

My father Geb has given my joy even to me through it, filling even the lakes of rushes.

Their papyrus thickets are in my possession, while the ferry boat crosses. Hathor, may your hand be given to me, while you give me to the sky.

May I sit between the great gods in order to
 Spell 400 follows

Amino-acid code
NLMRNMM--RIIGR-RRRRLNDKHDNLMDDLDD-DHDLKCNNDDDDCDKDDMLGN-LLNNNNNNRNMRRRNKNRKNNRRRMLRNKNLK-NRMNNRRRRRRL

Appendix 3.50.11.  M5C

Introduction

V,120,a   (N)  i mn.ty                        O, ferryman,
V,120,b   (R)  inn hr n ir. tf sth n hr.wy=f  who brings Horus to his eye, Seth to his
testicles,
V,120-121,c-a   (K)  inn ir. t hr w'r sf hr=s m-c  who brings the eye of Horus, while it flees,
isb ty n s pf  while it falls from the east of this garden.
V,121,b   (R)  nhm t m-c sth  which was rescued from Seth.
V,121,c    (N)  i mn.ty in n-i nw  O, ferryman, who brought this to me.
V,121,e    (N)  twt tr m  Who are you?
V,122,a   (D)  ink mrr.w it=f  I am the one who loves his father.
V,122,b   (L)  mr.y tw it-k  Your father will love you.
V,122,c   (M)  ir.y-k n sf m  What will you do for him?
V,122,d   (R)  ir.y-k n sf ist  What will you do for him?
V,122,e   (N)  ts-i n sf ks.w=f  I knit his bones together for him,
V,123,a   (N)  ssk=i n sf 'w.t=f  I gather his limbs together for him,
V,123,b   (E)  di-i n sf t i mr-i  while I give bread to him, O, (one) who I will
love,
V,123,c   (R)  sh(w) n sf sh(w) n tp.yw-tf=f  beneficent for him, beneficent for his survivors.
V,123,d   (X)  -
V,124,a   (R)  m-k (i)r=k s(y) hr whr.yt  Behold, she is upon the shipyard.
V,124,b   (X)  -
V,124,c   (I)  šd.t(w)=s sp.t(w)=s dmš.t(w)=s  lḥn° skr nb lḥw
May she be cut out, may she be bound
together, may she be assembled together with
Sokar, the lord of the Henu bark.

List

V,125,a   (R)  mš=s ḥ3.ty m ḥ3.t ḥ3 nb imm.t  Her bow-piece is as the brow of Ha, lord of the west.
V,125,b   (R)  mš=s ph.wty m ḥ3.t sbk nb  Her stern-piece is as the brow of Sobek, the lord
r(s)-msk.w  of r(s)-msk.w.
V,126,a   (N)  wšm.wt=s s psḏ n šš.t ġr.t  Her keel is as the backbone of the field of the kite.
V,126,b   (N)  fd.w=s r(s). w=s m ins.ti  Her four of her openings are as Imseti,
dws-mw.t=f hp.y kḥš-sn.w=f  Duamoutef, Hapy and Qebehseuf.
V,127,a   (N)  wd.wy=s m ntr.wy sms.w(y)  Her two steering posts are as the two elder
lḥn(y) ndš.t  gods, who preside over Nedit.
Her ribbing is as the great gods who are in Noun.

Her two repelling edges are as Horus wrestling with Seth, upon the edge in the high place of the land in Nedit.

Her gunwales are as the two lips of the lord of Dep.

Her two lashings are as the ropes which are the bindings of the Henu bark.

Her lashing of the gunwale is as the arm of the lord of the people.

Her fetter of the gunwale is as the beard of the ram of the one of Kenset.

Her bundle is as the two eyes of the female spirit, which Horus saw.

Her eyes are as the entriails of Isis and Osiris.

Her three are as the phallus of Baby.

Her mastheads are as the fingers of Osiris.

Her striker of the cordage is as the strings of saliva which are upon the mouth of Osiris.

Her cordage is as the teeth of Osiris, as he falls and embraces the land in Nedit.

Her poles are as that which divided the two thighs of Baby.

Her looms are as the seats of the sandal of Horus.

Her bent timbers are as the offering of the lakes of the one who is in TmA.t.

Her weave is as Heqet in the mouth of her lake.

Her bailing scoops are as that which divided the two thighs of Baby in the mouth of that which the land surrounds for him.

Her battlements are as the two goddesses of Netjeru.

Her screen is as the jaws of Isis and Osiris.

Her beams are as the lone star, which separated the storm from the sky.

Her mast is as the weakness of the arms of Baby.
Her nfw is as the great star of Re.

Her hsfr is as the braided lock of the scorpion.

Her back of her stay is as the backbone of Nehebkau.

The bulls of her lashings are as the right arm of Re-Atoum.

Her face of her starboard is as the left arm of Re-Atoum.

Her port side face is as Sekhmet, while she protects.

Her sail is Sekhmet while she is served.

Her stern rope and her bow rope are as the beard of the ram of Hnb.wt, the tail of the great wild bull.

Her mooring post of the front is as the white crown while it supports Wadjet.

Her mooring post of the back is as Nekhbet, her two arms around Horus.

Her mallet is as the knot of the spine of the ram.

Her gangway is as the movements which are in the hand of Horus, upon his traveling.

Her stern rope and her bow rope are as the beard of the ram of Hnb.wt, the tail of the great wild bull.

Her gangway is as the movements which are in the hand of Horus, upon his traveling.

Her stern rope and her bow rope are as the beard of the ram of Hnb.wt, the tail of the great wild bull.

Everywhere which I have forgotten in this ferry boat, is that which is invoked for me for it.

by these gods who placed me in it.

for Horus, the lord.

for those who went to Imyt.

What are these two Imyt from which you have come?

The warrant comes even to you because of you.
I came even from the two Ouou-places, while I am in their arm, (namely) the gods.

Do not take them away, these which they gave to me upon the lake, which the rushes cover.

These seven gods, they were found. They are bowed, and they harvest barley, while you bow.

I gather even that which is between their thighs in order that the voice will go forth for them there, in traveling downstream to their Letopolis, in traveling upstream. He saw that the boat will be brought to him, equipped is this spirit, while the fare is brought to him.

You did not know the number of your fingers.

One who was alone, he has inherited you because I will be content.

The second which is passed by, he has passed by the second.

Three, he has become three because of the second of the second of me.

Four as he has uprooted one, the second suffers. Five, he has placed the second, one is among that which is sealed.

How good is it to descend behind the helper, the one who went behind her, as the fire which went forth creeps.

Greetings to you, eye of Horus, who unites the gods with itself.

The sky and those who are on earth tremble for me, while...
Hathor, may your warrant be given to me, while you give me to the sky.

May I sit between the great gods in order to judge,

I will speak the truth,

I will control the patricians and the people, who come to me, hw.t-hr-nht.

Spell 400 follows

Amino-acid code

Appendix 3.50.12. M4C

Introduction

O, ferryman, who brings Horus to his eye, Seth to his testicles,

who brings the boat of the eye of Horus, while it flees, while it falls from the east of this garden,

which was rescued from Seth.

O, ferryman, who brought this to me.

I am the one who loves the father.

Your father will love you.

What will you do for him?

I knit his bones together for him,

I gather his limbs together,

he gave bread, O, (one) who I will love,

beneficent for him, beneficent for his survivors.

Four of her openings are as Imseti, Duamoutef, Hapy and Qebehsenuf.

Her bow-piece is as the brow of Ha, lord of the west.

Her stern-piece is as the brow of Sobek, the lord of r(s)-msh.k.w.

Her keel is as the backbone of the field of the kite.

Four of her openings are as Imseti, Duamoutef, Hapy and Qebehseuf.
Her two steering posts are as the two elder gods, who preside over Nedit.

Her ribbing is as the great gods who are in Noun.

Her repelling edges are as Horus wrestling with Seth upon the bank in the land, in Nedit.

Her gunwales are as the two lips of the lord of Dep.

Her two lashings are as the ropes which are the binding of the Henu bark.

Her repelling edges are as the kneecap of Re-Atoum.

Her fetter of the gunwale is as the beard of the ram of the one of Kenset.

The ššs plants are as the two eyes of the female spirit, which Horus saw.

Her eyes are as the entrails of Isis and Osiris.

Her three are as the phallus of Baby.

Her mastheads are as the two fingers of Osiris.

Her eyes are as the teeth of Osiris, falling while he embraces the earth.

Her poles are as that which divided the two thighs of Ḗw.

Her smḏḏ.yt is as the ribs of Nephthys.

Her frames are as the rib of Isis and Osiris.

Her ing.w is as Hesmet, who eats the Libyan.

Her two mšˁ are as the disease-demons who are in Noun.

Her looms are as the seats of the sandal of Horus.

Her bent timbers are as the offering of the lakes of the one who is in ṭmz.t.

Her weave is as Heqet in the mouth of her lake.

Her bailing scoops are as that which divided the two thighs of Baby in the mouth of that which the land surrounds for him.

Her two battlements are as the two goddesses of Netjeru.

Her screen is as the jaws of Isis and Osiris.

Her beams are as the lone star, after he has separated the storm from the sky, who judges
with power.

Her mast is as the weakness of the arms of Baby.

Her two nfw are as the great star of Re.

Her hsf.t-hr is as the braided lock of the scorpion.

Her backstay is as the backbone of Nehebkau.

The rope of raising the sail is as the gods and souls of Pe.

Her starboard face is as the left arm of Re-Atoum.

Her port side is as Sekhmet, while she protects.

Her stern post is as Sekhmet, while she protects.

Her bow rope and her stern rope are as the beard of the ram of Hnb.wty.

Everything which I have forgotten in this ferry boat, is that which is invoked for me for it, by these gods who placed me.

It is they who take from the storehouse, they who have taken there, for Horus, the lord, in going forth to him, to the sky, angry with mankind, which was even placed for you among your cargo, for those who went to Imyt.

What are these two Imyt from which you have come?

The field of offering and the field of rushes.

The warrant comes even to you.

I came even from the two Ouou-places, while I am in their arm, (namely) the gods.

Do not take them away, these which they gave me upon the lake of the one of SAr of the
rushes.

These seven gods, it was found. They are bowed, and they harvest barley, while you bow.

I gather even that which is between their thighs in order that the voice will go forth for them there, in traveling downstream to their Letopolis, in traveling upstream. He saw that the boat will be brought to him, equipped is the spirit, while the fare for it is brought to him.

You did not yet know the number of your fingers.

One who was alone, he has inherited you because I will be content.

The one who brings Horus to his eye, Seth to the testicles, who brings the eye of Horus to him, while it flies, while it falls from the east of this garden, which was rescued from Seth.

O, this ferryman, (through) who I am brought. Who are you?

Who is the one who loves his father.

Your father will love you.

What will he do for you?

I knit his bones together for him, I gather her limbs together for her, while I give invocation offerings to her, O, who was loved, beneficent for him, beneficent for his survivors.

Amino-acid code

NRLRNNNN-RNHQR-RNRRRNMNQDNAQDDNQDDNLNIDDD- DGDQDDDDNQDDDLCNQDDILDL-QH-----

Appendix 3.50.13. M1Be

Introduction

The one who brings Horus to his eye, Seth to the testicles, who brings the eye of Horus to him, while it flies, while it falls from the east of this garden, which was rescued from Seth.

O, this ferryman, (through) who I am brought. Who are you?

Who is the one who loves his father.

Your father will love you.

What will he do for you?

I knit his bones together for him, I gather her limbs together for her, while I give invocation offerings to her, O, who was loved, beneficent for him, beneficent for his survivors.
Behold, she is upon the shipyard. She has not yet been cut out. May she be cut out, may she be bound together, may she be assembled together with Sokar, the lord of the Henu bark.

Her bow-piece is as the brow of Ha, lord of the west. Her stern-piece is as the brow of Sobek, the lord of r(s)-m3k.w. Her keel is as the backbone of the field of the kite. Her bow is as the brow of Ha, lord of the west.

Four of her openings are as Imseti, Duamoutef, Hapy and Qebehsenuf. Her two steering posts are as the two elder gods, who preside over Nedit. Her repelling edges and her ribbing are as the great gods who are in Noun. Her two lashings are as the two lips of the lord of Dep.

Her lashings of the gunwale are as the ropes which are in the bindings of the Henu bark. Her fetter of the gunwale is as the kneecap of Atoum. The striker of her cordage is as the two fingers of Osiris.

Her eyes are as the eyes of the female spirit, which Horus saw. Her three are as the entrails of Isis and Osiris. Her mastheads are as the phallus of Baby. The striker of her cordage is as the two fingers of Osiris.

Her cordage are as the strings of saliva which are upon the mouth of Osiris. Her poles are as the teeth of Osiris, as he falls, after she embraced the land in Nedit. Her sm3d.yt is as that which divided the two thighs of rw.

Her frames are as the ribs of Nephthys. Her frames are as the ribs of Isis and Osiris. Her ing.w is as the armpit of Baby. Her ms3.w is as Hesmet, who eats the Libyan. Her ibs.t is as the disease-demons who are in...
Noun.
Her looms are as the hides of the ram which are with Horus and Seth.

Her bent timbers are as the seats of the sandal of Horus.

Her weave is as the offering of the lakes of the one who is in tm3.t.

Her bailing scoop is as Heqet in the mouth of her lake.

Her battlement is as that which divided the two thighs of Baby.

Her screen is as the two goddesses of Netjeru.

Her beams are as the two jawbones of Isis and Osiris.

Her mast is like the lone star, after he has separated the storm from the sky.

Her two nfw are as the weakness of the arms of Baby.

Her forestay of she who is upon the two feathers is as the great star of Re.

The ropes of raising the sail are like the braided lock of the evil one.

The bulls of her lashings are as the gods and souls in Pe.

Her face of her starboard is as the right arm of Re-Atoum.

Her starboard is as the left arm of Re-Atoum.

Her stern post is as Sekhmet, while she protects.

Her tiller is as Sekhmet.

Her sail is as Nut the equipped.

Her oars are as the gods and souls in Nekhen, Her sounding poles are as the god and souls who are with Noun.

Her gangway is as the movements which are in the hand of Horus, upon his traveling to the true rope of the horizon.

Her bow rope and her stern rope are as the beard of the ram.

The mooring post of her front is as Nekhbed, Her two arms around Horus.

The mooring post of her back is as the white crown while it supports Wadjet.

Her mallet is as the knot of the spine of the spine of the ram.
ram.

V,148,b (X) -

Conclusion
V,150-160,a-b (X) -

Spell 44 follows

Amino-acid code
- INRRRN-RNGCR-RNRRMNNLNNILRENNIRHNNNNEKLNRLNRINLRLKNH-N-MICGIIN------------------

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Appendix 4. Glossary of verbal definitions

The following appendix provides a glossary of the verbal forms used in this work and the database created for this work. Note that the terminology and structure is based on the grammar of Ockinga.\(^{15}\) The verbal forms are discussed in the form that they take, followed by the manner in which they can be used, separated into sub-groups. For full description with examples, see the grammar of Ockinga.

\(^{15}\) Ockinga (2005).
**Nominal $sdm=f^{16}$**  
(Present tense, active or passive)\(^{17}\)

| Form: Gemination of 2ae gem. and 3ae inf. |
| Passive might receive a .$w$ or .$y$ ending before the classifier. |
| Use: |
| Initial position in main clause: Emphatic use. |
| Balanced sentence. |
| Nominal use: Subject of an adjectival sentence. |
| Following connectors. |

**Circumstantial $sdm=f^{18}$**  
(Present tense, active or passive)

| Form: Gemination of 2ae gem. |
| Passive might receive a .$w$ or .$y$ ending before the classifier. |
| Use: Non initial position: Temporal clause. |
| $iw(=f)\ sdm=f$. |
| Non initial main clause\(^{19}\). |

**$sdm.n=f^{20}$**  
(Past tense, active or passive)

| Form: Addition of .$n$ to the stem, after the classifier. |
| Gemination might occur in 2ae gem. or 3ae inf. |
| Use: |
| Initial position in main clause: Emphatic use. |
| Balanced sentence. |
| Nominal use: Subject of an adjectival sentence. |
| Following connectors. |
| (Circumstantial $sdm.n=f$) |
| Non initial position: Temporal clause. |
| $iw(=f)\ sdm.n=f$. |
| "$h\cdot n\ sdm.n=f$. |
| Non initial main clause\(^{21}\). |
| Negation (present tense following the negative particle $n$). |

---

\(^{16}\) Ockinga (2005), p. 37-38. Note that in Ockinga, this is called Aorist $sdm=f$ instead.

\(^{17}\) Note that Ockinga (2005), p. 46-47, has a specific separate entry for the passive, but I rather consider it something that can happen to each distinct $sdm=f$ form. See Roccati (2006).


\(^{19}\) Continuation of an $iw(=f)\ sdm=f$ structure in a secondary phrase, without repeating the $iw(=f)$.  

\(^{20}\) Ockinga (2005), p. 38-41, used as a nominal or circumstantial, difference lies in use, rather than form, and is to some extent artificial.

\(^{21}\) Continuation of an $iw(=f)\ sdm.n=f$ or "$h\cdot n\ sdm.n=f$ construction in a secondary phrase, without repeating the $iw(=f)$ or "$h\cdot n$.  

1268
**Prospective \(s\)\(\text{d}m\)-\(f\)**

(Future tense, active or passive)

**Form:**
- Gemination of the 2ae gem.
- Potential addition of a \(y\) ending or \(w\) ending (for noun subjects) before or after the classifier.

**Use:**
- **Initial position in main clause:** Main clause (future use).
- **Object clause:** After \(rh\), \(msg\), \(wd\), \(mri\) and \(shz\).
- **Non initial position:**
  - Following non-enclitic particle \(ks\).
  - Following particle \(ir\) (fulfillable conditions).
  - Final or consecutive clauses, expressing consequence.
  - Negation after negative particle \(n\) (OK future tense negation).
- **Nominal use:**
  - Following connectors.

**Subjunctive \(s\)\(\text{d}m\)-\(f\)**

(Future tense, active or passive)

**Form:**
- Potential addition of a \(y\) ending.
- Potential addition of a \(t\) ending with irregular 3ae inf.
- \(msg\) can be written as \(mst\).
- No gemination.

**Use:**
- **Initial position in main clause:** Wish clause.
- **Object clause:**
- **Non initial position:**
  - Final or consecutive clauses, expressing consequence.
  - Negation after the negative particle \(nn\) (future tense negation).
  - Negation after \(n-sp\).
  - Following particle \(ir\) (fulfillable conditions).

---

**Indicative $sdm=t^{24}$** (Past tense, active or passive)

Form: No gemination.

$rdi$ commonly written with a $r$.

Passive might receive a $.w$ or $.y$ ending before the classifier.

Use: Initial position in main clause: Main clause (Past tense, OK and $CT$).

Non initial position: Negation after the negative particle $n$ (Past tense negation).

Nominal use: Following connectors $dr$ ‘since’, $m$-$ht$

‘after’, $m$ ‘when’, $n$ ‘because’.

**$sdm.tsf^{25}$** (Active or passive)

Form: No gemination.

Addition of $.t$ ending before the classifier.

Use: Nominal use: Following connectors $r$ ‘until’, $dr$ ‘since’.

Non initial position: Negation after negative particle $n$

(action has not yet occurred).

**$sdm.twsf^{26}$** (Passive form of active $sdm=t$ forms)

Form: Addition of a $.tw$ ending after the classifier. Note that the $w$ is commonly not written.

Further changes are dependent on the $sdm=t$ form the $.tw$ ending modifies.

Use: Passive form of the $sdm=t$ the $.tw$ ending modifies.

**$sdm.n.twsf^{27}$** (Passive form of active $sdm.n=t$ forms)

Form: Addition of a $.tw$ ending after the $.n$ ending. Note that the $w$ is commonly not written.

Further changes are dependent on the $sdm.n=t$ form the $.tw$ ending modifies.

Use: Passive form of the $sdm.n=t$ the $.tw$ ending modifies.

**$sdmm=t^{28}$** (Passive future tense)

Form: Gemination of the third radical of the 3-lit.

Potential addition for a $.w$ ending for 3ae inf. and causative verbs.

Use: Initial position in main clause: Main clause (Passive future tense)

---

24 Ockinga (2005), p. 41. Note that it is called (Historic) Perfect in Ockinga.
25 Ockinga (2005), p. 42, 47. Note that Ockinga separated the active and passive forms.
28 Ockinga (2005), p. 47. Old Kingdom form, rarely occurs in the Coffin Texts, usually replaced by a $sdm.twsf$. 

1270
Relative $sdm$ $n$-$f^{29}$ (Past tense)

Form:
- No gemination.
- Can receive a $\cdot t$, $\cdot w$ or $\cdot w t$ group depending on the number and gender of the antecedent.

Use:
- Adjectival use: Attribute

Imperfective relative $sdm$-$f^{30}$ (Present tense)

Form:
- Gemination of 2ae gem. and 3ae inf.
- Can receive a $\cdot t$, $\cdot w$ or $\cdot w t$ group depending on the number and gender of the antecedent.

Use:
- Adjectival use: Attribute.

Prospective relative $sdm$-$f^{31}$ (future tense)

Form:
- No gemination
- Can receive a $\cdot t$, $\cdot w$ or $\cdot w t$ group depending on the number and gender of the antecedent.
- Can receive a $\cdot y$ or $\cdot r(i)$ ending as well.

Use:
- Adjectival use: Attribute.

---

**SDm.ty-f**\(^\text{32}\) (Future verbal adjective)

**Form:**
Addition of a .ty group to the stem, and a y after the suffix (except for plural).
Commonly, the y is not written.

**Use:**
- **Adjecntival use:** Attribute.
- **Nominal use:** As a noun.

**SDm.in-f**\(^\text{33}\) (Contingent past tense)

**Form:**
Addition of a .in group between the stem and the classifier.

**Use:**
- Initial position in main clause: Main clause (Contingent past tense)

**SDm.hr-f**\(^\text{34}\) (Contingent present tense)

**Form:**
Addition of a .hr group between the stem and the classifier.

**Use:**
- Initial position in main clause: Main clause (Contingent present tense)

**SDm.kz-f**\(^\text{35}\) (Contingent future tense)

**Form:**
Addition of a .kz group between the stem and the classifier.

**Use:**
- Initial position in main clause: Main clause (Contingent future tense, expresses consequence).

**Imperative**\(^\text{36}\)

**Form:**
- Only in 2\(^{\text{nd}}\) person singular or plural.
- The .w ending can be added for plural forms.
- No gemination.
- Irregular forms: ini for rdi, mi for iwi.
- Special form: m for ‘take!’.
- i. prefix can be added to the stem.

**Use:**
- As an imperative.

---

\(^{32}\) Ockinga (2005), p. 70.


\(^{34}\) Ockinga (2005), p. 48.

\(^{35}\) Ockinga (2005), p. 49.

\(^{36}\) Ockinga (2005), p. 35.
**Stative**

Form: No gemination.
Additional of number and gender specific endings after the stem:
1. c sg: .k, .kw, .ki, .kwi; 2. c sg: .t(i); 3. m sg: .w; 3. f sg: .t(i); 1. c pl: .wn (rare);
2. c pl: .tywn; 3. m/c pl: .w (or .y); 3. m du: .wy; 3. f du: .ty.
The .w and .t(i) endings are commonly written before the classifier, the other endings after the classifiers.
The .w or .y ending is often not written.

Use:
Initial position in main clause:
1\textsuperscript{st} person, other forms need a preceding particle.
2\textsuperscript{nd} person, expressing a wish.
Non initial position:
Expressing a state or perfect tense.
Adverbial predicate in pseudo-verbal constructions.

**Infinitive**

Form: Gemination in 2ae gem.
Addition of a .t ending for 3ae inf. and 4ae inf., causative 2-lit. and the verb sm.
Not always added.

Use:
Non initial position:
Object clause (wd, rdi, m33, mri, šš).
Following connectors.
Narrative infinitive.
Captions in scenes.
Psuedo-verbal construction:
\textit{iw=f hr sdm
iw=f m sdm
iw=f r sdm}

\textsuperscript{37} Ockinga (2005), p. 51-53, Note that it is called Old Perfective, Qualitative and Psuedo-participle in Ockinga as well.
\textsuperscript{38} Ockinga (2005), p. 53-56.
**Perfective participle**\(^{39}\) (Past tense, active or passive)

Form: No gemination.
Can reflect gender and number of the antecedent.
Masculine singular forms of the 3ae inf. can receive a \( .y \) ending when passive.

Use:
- Nominal use: As a noun. Predicate in a nominal sentence with unstressed subject.
- Adjectival use: Attribute Predicate in an adjectival sentence.

**Imperfective participle**\(^{40}\) (Present tense, active or passive)

Form: Gemination with 2ae gem. and 3ae inf.
Can reflect gender and number of the antecedent.
Additional of a \( .w \) ending is possible.

Use:
- Nominal use: As a noun. Predicate in a nominal sentence with unstressed subject.
- Adjectival use: Attribute Predicate in an adjectival sentence.

**Prospective participle**\(^{41}\) (Future tense, active or passive)

Form: No gemination
Can reflect gender and number of the antecedent.
Masculine forms can receive a \( .y \) ending, feminine forms a \( .t(i) \) ending.

Use:
- Nominal use: As a noun. Predicate in a nominal sentence with unstressed subject.
- Adjectival use: Attribute Predicate in an adjectival sentence.

---

Appendix 5. Verbal structure

The following appendix consists of the groups which were used for chapter 4. On the following pages, the phrases used for the comparison in chapter 4 are laid out, following the sequential order of spells used for this work. Every spell is divided in phrases, which are separated into different groups, based on lemma, morphology, syntax and position, as discussed in chapter 4.2.

For the purpose in clarity, the verbal form discussed for every group has been marked in red. Note that the witnesses might be marked in red or green as well. In these cases, red was used when the verb form was completely reconstructed. Green was used when the verb form was partially reconstructed.

However, it needs to be noted that the definition of a partial lacuna is extremely broad. For example, it can be used when only one sign of the sign group is damaged, even if the sign is recognisable. On the other end of the spectrum, it can be used when there are only traces left of one sign of the sign group.

For a glossary regarding the definitions of the verbal forms used, see appendix 4.
### Appendix 5.1. Spell 1

<table>
<thead>
<tr>
<th>Spell: 1</th>
<th>Phrase: 1 6–7 b</th>
</tr>
</thead>
</table>

**Group 1:** Imperative (2nd person singular), Lemma ṭsi (first position)

**Lemma:** ṭsi (to raise)

**Morphology 1:** imperative

**Morphology 2:** 2nd person singular

**Syntax:**

<table>
<thead>
<tr>
<th>Witness: B3Bo</th>
</tr>
</thead>
</table>

**Transliteration:**

wsir ḏḥwty-nḥt ṭn ṭs ṭn ḥr iṣb(y)-t

**Translation:**
The osiris, this ḏḥwty-nḥt, raise yourself upon your left side

**Notes:**
only traces of the Aa39 left.

<table>
<thead>
<tr>
<th>Witness: B2Bo</th>
</tr>
</thead>
</table>

**Transliteration:**

wsir ḏḥwty-nḥt pn ṭs ṭw ḥr iṣb(y)-k

**Translation:**
The osiris, this ḏḥwty-nḥt, raise yourself upon your left side

**Notes:**

<table>
<thead>
<tr>
<th>Witness: B4Bo</th>
</tr>
</thead>
</table>

**Transliteration:**

wsir ḏḥwty-nḥt ṭn ṭs ṭn ḥr iṣb(y)-t

**Translation:**
The osiris, this ḏḥwty-nḥt, raise yourself upon your left side

**Notes:**

<table>
<thead>
<tr>
<th>Witness: B1P</th>
</tr>
</thead>
</table>

**Transliteration:**

wsir ṣp ṭs ṭw ḥr iṣb(y)-k

**Translation:**
The osiris, this ṣp, raise yourself upon your left side

**Notes:**

<table>
<thead>
<tr>
<th>Witness: B15C</th>
</tr>
</thead>
</table>

**Transliteration:**

wsir ḏḥwty-nḥt pn ṭs ṭw ḥr iṣb(y)-k

**Translation:**
The osiris, this ḏḥwty-nḥt, raise yourself upon your left side

**Notes:**

de Buck is not sure about the traces of Y2

<table>
<thead>
<tr>
<th>Witness: B6C</th>
</tr>
</thead>
</table>

**Transliteration:**

wsir ḏḥwty-nḥt pn ṭs ṭw ḥr gš=k iṣb(y)

**Translation:**
The osiris, this ḏḥwty-nḥt, raise yourself upon your left side

**Notes:**

de Buck is not sure about the traces of Y2
**Witness: B4C**
Translation: wsir ss.t-hd-htp tn ts tw [hr isb.(y)-t]
Translation: The osiris, this ss.t-hd-htp, raise yourself upon your left side

**Notes:**

**Witness: Y1C**
Translation: wsir mn pw ts tw ḫr isb.(y)-k
Translation: This osiris this someone, raise yourself upon your left side

**Notes:**

**Witness: TT319**
Translation: wsir nfr.w tn ts tn ḫr imn[y]-t
Translation: The osiris, this nfr.w, raise yourself upon your right side

**Notes:**

**Witness: T9C**
Translation: wsir {n} ts tw ḫr isb.(y)-k
Translation: Osiris, raise yourself upon your left side,

**Notes:** Q33 is not the right sign here, but I expect it to be some variant of this or of Aa20

**Witness: MC105,a**
Translation: wsir ṣḏi tn ts tn ḫr isb.(y)-t
Translation: The osiris, this ṣḏi, raise yourself upon your left side

**Notes:**

**Witness: S10C**
Translation: wsir ir pn ts tw ḫr isb.(y)-k
Translation: The osiris, this ṣḏi, raise yourself upon your left side

**Notes:**

**Witness: MC105,b**
Translation: wsir ṣḏi tn ts [n ḫr isb.(y)-t]
Translation: The osiris, this ṣḏi, raise yourself upon your left side

**Notes:**

**Witness: T1L**
Translation: ḫs ḳmṣw pn ts [w ḫr isb.(y)-k]
Translation: Ho, this ḳmṣw, raise yourself upon your left side

**Notes:**

the U39 is not visible
**Group 2:** Imperative (2nd person singular), Lemma rdi (first position)

*Lemma:* tsi (to raise)
*Morphology 1:* imperative
*Morphology 2:* 2nd person singular

*Witness:* BH5C
*Transliteration:* wsir ḫmn-nḥti pn ḫn ḫ ḫmr nš(.y)-k
*Translation:* The osiris, this ḫmn-nḥti, place and raise yourself upon your left side

*Notes:* D38 might also be D37, difference is not clearly visible.

**Group 3:** Imperative (2nd person singular), Lemma tsi (second position)

*Lemma:* tsi (to raise)
*Morphology 1:* imperative
*Morphology 2:* 2nd person singular

*Witness:* BH5C
*Transliteration:* wsir ḫmn-nḥti pn ḫn ḫ ḫmr nš(.y)-k
*Translation:* The osiris, this ḫmn-nḥti, place and raise yourself upon your left side

*Notes:*

*Notes phrase:* In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B15C, B6C, B4C, MC105,a, Y1C, S10C, TT319, MC105,b, T9C, T1L), G2+G3 (BH5C)
Spell: 1  Phrase: 1  6 – 7  c

Group 1: Imperative (2nd person singular), Lemma
Lemma: rdi (to give, to place)
Morphology 1: imperative
Morphology 2: 2nd person singular
Morphology 3:

Syntax: Subject:

Witness: B3Bo
Transliteration: imi  tin hr imn=t
Translation: place yourself upon your right side.
Notes:

Witness: B4Bo
Transliteration: imi  tin hr imn=t
Translation: place yourself upon your right side.
Notes:

Witness: B4C
Transliteration: [imi  tin hr imn-t]
Translation: place yourself upon your right side.
Notes:

Witness: Y1C
Transliteration: imi  tw hr imn-k
Translation: place yourself upon your right side.
Notes:

Witness: B2Bo
Transliteration: imi  tw hr imn=k
Translation: place yourself upon your right side.
Notes:

Witness: B6C
Transliteration: imi  tw gs=k imn.ti
Translation: place yourself upon your right side.
Notes:

Witness: MC105,a
Transliteration: imi  tin hr imn=t
Translation: place yourself upon your right side.
Notes:

Witness: TT319
Transliteration: imi  tw hr imn=k
Translation: place yourself upon your right side.
Notes:
Witness: MC105,b
Transliteration: [imi] t[hr imn-t]
Translation: place yourself upon your right side.
Notes:

Witness: T9C
Transliteration: imi t[hr imn-k]
Translation: place yourself upon your right side.
Notes:

Witness: T1L
Transliteration: [imi t[hr imn]+k
Translation: place yourself upon your right side.
Notes:

Group 2: Prospective sDm=f (main clause), Lemma rdi
Lemma: rdi (to give, to place)
Morphology 1: sDm=f prospective
Morphology 2: Morphology 3: Syntax: Subject:
Main clause Pronominal subject

Witness: B1P
Transliteration: di-i t[hr isb(y)+k
Translation: I will place you upon your left side.
Notes:

Witness: BH5C
Transliteration: di-i t[hr imn-k
Translation: I will place you upon your right side.
Notes:
It is possible to read the M17*M17 which follows as a part of this token as well
Group 3: Stative (1st person singular), Lemma rdi
Lemma: rdi (to give, to place)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
Stative 1st person singular

Witness: B15C
Transliteration: di.kw imn-k
Translation: while I am placing your right side.
Notes:

Notes phrase: In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B6C, B4C, MC105,a, Y1C, TT319, MC105,b, T9C, T1L), G2 (B1P, BH5C), G3 (B15C)
Appendix 5.2. Spell 2

Spell: 2 Phrase: 1 8 c

Group 1: Prospective $sdm$.tw=f (Object clause), Lemma $rdi$

Lemma: $rdi$ (to give, to place)

Morphology 1: $sdm$.tw=f
Morphology 2: prospective

Syntax: Object clause
Subject: Nominal subject

Witness: B3Bo

Transliteration: $rdi.t(w) n=t b\beta=t imy t\beta.\alpha t imy.t \hat{s}\tilde{t}.w$
Translation: that your ba which is in the land and your shade which is in the secret places be given to you.
Notes:

Witness: B4Bo

Transliteration: $rdi.t(w) n=t b\beta+t imy t\beta.\alpha t imy.t \hat{s}\tilde{t}.w$
Translation: that your ba which is in the land and your shade which is in the secret places be given to you.
Notes:

Witness: B15C

Transliteration: $rdi.t(w) n=k b\beta+k imy t\beta.\alpha t imy.t \hat{s}\tilde{t}.w$
Translation: that your ba which is in the land and your shade which is in the secret places be given to you.
Notes:

Witness: B2Bo

Transliteration: $rdi.t(w) n=k b\beta+k imy t\beta.\alpha t imy.t \hat{s}\tilde{t}.w$
Translation: that your ba which is in the land and your shade which is in the secret places be given to you.
Notes: note the accidental switch of X8 and D21

Witness: B1P

Transliteration: $rdi.t(w) n=k b\beta+k imy t\beta.\alpha t imy.t \hat{s}\tilde{t}.w$
Translation: that your ba which is in the land and your shade which is in the secret places be given to you.
Notes:

Witness: B4C

Transliteration: $rdi.t(w) n=k b\beta+k imy t\beta.\alpha t imy.t \hat{s}\tilde{t}.w$
Translation: that your ba which is in the land and your shade which is in the secret places be given to you.
Notes:
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Witness: MC105
Transliteration: rdi.t(w) n=T bA=T imy tA Sw.t=T imy.t Štš.w
Translation: that your ba which is in the land and your shade which is in the secret places be given to you.
Notes:

Witness: Y1C
Transliteration: rdi.t(w) n=k {k} bA=k imy tA Sw.t=k imy.t Štš.w
Translation: that your ba which is in the land and your shade which is in the secret places be given to you.
Notes:

Witness: S10C
Transliteration: [rdi.t(w) n=k] bA=k imy tA Sw.t=k imy.t Štš.w
Translation: that your ba which is in the land and your shade which is in the secret places be given to you.
Notes:

Notes group:
Note that the object clause here is based on the wD and wHm written in line 1,8,a
Note that this can be read as an infinitive as well

Group 2: Indicative sDm=f (Main clause), Lemma rdi
Lemma: rdi (to give, to place)
Morphology 1: indicative
Morphology 2: Morphology 3: Syntax: Subject:
sDm=f Main clause Nominal subject

Witness: B6C
Transliteration: rdi n=k bA=k imy tA Sw.t=k imy.t Štš.w
Translation: your soul which is in the land and your shade which is in the secret places caused for you

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B15C, B4C, MC105, Y1C, S10C, TT319), G2 (B6C)
Group 1: Prospective ṣḏm-f (Final clause implying purpose), Lemma  ṭḥrw (first position)

Lemma:  ṭḥrw (to be justified)
Morphology 1:  ṭḥrw
Morphology 2: Prospective
Morphology 3:  ṭḥrw

Syntax: Final clause implying purpose  
Subject: Pronominal subject

Witness: B3Bo
Transliteration:  ṭḥrw ḫṯ[.yw]=t
Translation: so that you will be justified against your enemies.
Notes:

Witness: B4Bo
Transliteration:  ṭḥrw ḫṯ[.yw]=t
Translation: so that you will be justified against your enemies.
Notes:

Witness: B15C
Transliteration:  ṭḥrw ḫṯ[.yw]=k [r] ḫṯ[.yw]=k
Translation: so that you will be justified against your enemies.
Notes:

Witness: B2Bo
Transliteration:  ṭḥrw ḫṯ[.yw]=k
Translation: so that you will be justified against your enemies.
Notes:

Witness: B1P
Transliteration:  ṭḥrw ḫṯ[.yw]=k
Translation: so that you will be justified against your enemies.
Notes:

Witness: B6C
Transliteration:  ṭḥrw ḫṯ[.yw]=k ḫṯ[.yw]=k
Translation: so that you are justified against your male and female enemies.
Notes:
so that you will be justified against your enemies.

Notes:

Witness: TT319
Transliteration: 
Translation: so that you are justified against your male and female enemies, against those, male and female, who hate you, they who will do judgement in front of you on this day.

Notes:

Group 2: circumstantial sdm-f (iw(-f) sdm-f), Lemma ms'-hrw (first position)
Lemma: ms'-hrw (to be justified)
Morphology 1: circumstantial
Morphology 2: sdm-f
Morphology 3: Pronominal subject
Syntax: iw(-f) sdm-f
Subject: 

Witness: S10C
Translation: You are justified against your enemies, against those male and females who act against you, against those who hate you, they who will do judgement in front of you on this day.

Notes:
### Group 3: Imperfective active participle (masculine plural), Lemma *iri* (second position)

<table>
<thead>
<tr>
<th><strong>Lemma:</strong></th>
<th><em>iri</em></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Morphology 1:</strong></td>
<td>participle</td>
</tr>
<tr>
<td><strong>Morphology 2:</strong></td>
<td>imperfective active</td>
</tr>
<tr>
<td><strong>Morphology 3:</strong></td>
<td>masculine plural</td>
</tr>
<tr>
<td><strong>Syntax:</strong></td>
<td>Subject:</td>
</tr>
<tr>
<td><strong>Witness:</strong></td>
<td>MC105</td>
</tr>
<tr>
<td><strong>Transliteration:</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Translation:</strong></td>
<td>so that you will be justified against your male and female enemies, against those male and females who act against you, they who will do judgement in front of you on this day.</td>
</tr>
<tr>
<td><strong>Notes:</strong></td>
<td></td>
</tr>
</tbody>
</table>

| **Witness:** | S10C |
| **Transliteration:** | 
| **Translation:** | You are justified against your enemies, against those who hate you, they who will do judgement in front of you on this day. |
| **Notes:** | |

### Group 4: Imperfective active participle (masculine plural), Lemma *msdí* (second position)

<table>
<thead>
<tr>
<th><strong>Lemma:</strong></th>
<th><em>msdí</em></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Morphology 1:</strong></td>
<td>participle</td>
</tr>
<tr>
<td><strong>Morphology 2:</strong></td>
<td>imperfective active</td>
</tr>
<tr>
<td><strong>Morphology 3:</strong></td>
<td>masculine plural</td>
</tr>
<tr>
<td><strong>Syntax:</strong></td>
<td>Subject:</td>
</tr>
<tr>
<td><strong>Witness:</strong></td>
<td>TT319</td>
</tr>
<tr>
<td><strong>Transliteration:</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Translation:</strong></td>
<td>so that you are justified against your male and female enemies, against those, male and female, who hate you, they who will do judgement in front of you on this day.</td>
</tr>
<tr>
<td><strong>Notes:</strong></td>
<td></td>
</tr>
</tbody>
</table>
Group 5: Imperfective active participle (masculine plural), Lemma iri (second position)

Lemma: iri (to do, to make)

Morphology 1: participle 
Morphology 2: imperfective active 
Morphology 3: feminine plural 

Syntax: Subject: 

Witness: Y1C 

Transliteration: iw msz-ḥrw <ṣk> r ḥft.yw=k r irr.wt r-k r msdq.w ṭ w ir.t(y)=sn wdf-mdw ḥft-k m ḥrw pn 

Translation: You are justified against your enemies, against those who act against you, against those who hate you, they who will do judgement in front of you on this day. 

Notes: 

Group 6: Imperfective active participle (masculine plural), Lemma iri (third position)

Lemma: iri (to do, to make)

Morphology 1: participle 
Morphology 2: imperfective active 
Morphology 3: masculine plural 

Syntax: Subject: 

Witness: MC105 

Transliteration: msz-ḥrw t ḥft.yw <ṣt> r ḥft.ywt t r irr.w w r-t r irr.wt r-t ir.t(y)=sn wdf-mdw ḥft-t m ḥrw pn 

Translation: so that you will be justified against your male and female enemies, against those male and females who act against you, they who will do judgment in front of you on this day. 

Notes: 

Witness: S10C 

Transliteration: iw msz-ḥrw=k r ḥft.yw=k r irr.w r r irr.wt r-k r msdq.w ṭ w ir.t(y)=sn wdf-mdw ḥft-k m ḥrw pn 

Translation: You are justified against your enemies, against those male and females who act against you, against those who hate you, they who will do judgement in front of you on this day. 

Notes: 

Only traces left of the G43, the rest is visible.
Group 7: Imperfective active participle (masculine plural), Lemma msḏi (third position)

Lemma:
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: feminine plural

Subject: 
Witness: TT319

Transliteration:
msḏ-hrw-t r hft.yw[t]-t [r msḏ-dd.w t tn msḏ[w]t tn ir.t(y)-sn wḏ-mdw [hft-t] m hrw pn

Translation:
so that you are justified against your male and female enemies, against those, male and female, who hate you, they who will do judgement in front of you on this day.

Notes:

Group 8: Imperfective active participle (masculine plural), Lemma msḏi (third position)

Lemma: msḏi (to hate)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine plural

Subject: 
Witness: Y1C

Transliteration:
iw msḏ-hrw <-$k$> r hft.yw-k r irr.wt r-k r msḏ-dd.w t wn ir.t(y)-sn wḏ-mdw hft-k m hrw pn

Translation:
You are justified against your enemies, against those who act against you, against those who hate you, they who will do judgement in front of you on this day.

Notes:
Group 9:  \(s\text{dm}.\text{ty}=fy\), Lemma \(iri\) (fourth position)

**Lemma:** \(iri\) (to do, to make)

**Morphology 1:**

**Morphology 2:**

**Morphology 3:**

**Syntax:**

**Subject:**

\(s\text{dm}.\text{ty}=fy\)

**Witness:** MC105

**Transliteration:**

\(ms\text{srhw}=\{ r \text{hftyw}<<\{t\} r \text{hftyw} [\text{t} r \text{msdd}\text{w} \text{t}n \text{msdd}\text{w} \text{t}n \text{irr}\text{t}y\text{sn} \text{w}d\text{f mdw} \text{hft}\text{t} \r m \text{hrw} \r n\)

**Translation:**

so that you will be justified against your male and female enemies, against those male and females who act against you, they who will do judgment in front of you on this day.

**Notes:**

**Witness:** Y1C

**Transliteration:**

\(iw ms\text{srhw}<<\{k\} r \text{hftyw}k r \text{irrw}t r \text{k r msddw} w \text{t} n \text{irr}\text{t}y\text{sn} \text{w}d\text{f mdw} \text{hft}k \r m \text{hrw} \r n\)

**Translation:**

You are justified against your enemies, against those who act against you, against those who hate you, they who will do judgment in front of you on this day.

**Notes:**

**Group**

10:  Imperfective active participle (masculine plural), Lemma \(ms\text{dli}\) (fourth position)

**Lemma:**

**Morphology 1:**

**Morphology 2:**

**Morphology 3:**

**Syntax:**

**Subject:**

participle  imperfective active  feminine plural

**Witness:** S10C

**Transliteration:**

\(iw ms\text{srhw}k r \text{hftyw}k r \text{irrw}t r \text{k r msddw} w t n \text{irr}\text{t}y\text{sn} \text{w}d\text{f mdw} \text{hft}k \r m \text{hrw} \r n\)

**Translation:**

You are justified against your enemies, against those male and females who act against you, against those who hate you, they who will do judgment in front of you on this day.
Group 11: \textit{sdm}.

\textbf{Lemma: iri} (to do, to make)

\textbf{Morphology 1:}  \textbf{Morphology 2:}  \textbf{Morphology 3:}  \textbf{Syntax:}  \textbf{Subject:}  \textit{sdm}.

\textbf{Witness: S10C}

\textbf{Transliteration:} iw miz\textsuperscript{-}hrw\textsuperscript{k} r hft.yw\textsuperscript{k} r irr.w r\{k r irr\}.wt r\textsuperscript{k} r m$\text{d}$d.wt tw ir.t(y)=sn w$\text{d}$r-mdw hft+k m hrw pn

\textbf{Translation:} You are justified against your enemies, against those male and females who act against you, against those who hate you, they who will do judgement in front of you on this day.

\textbf{Notes:}

\textit{Notes phrase:} In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B15C, B6C, B4C), G1+G3+G6+G9 (MC105), G2+G5+G8+G9 (Y1C), G2+G3+G6+10+G11 (S10C), G1+G4+G7+G9 (TT319)
Appendix 5.3. Spell 3

Spell: 3 Phrase: 1 10 e

Group 1: Perfective active participle (masculine plural), Lemma ird (first position)

Lemma: ird (to do, to make)
Morphology 1: participle Morphology 2: perfective active Morphology 3: masculine plural Syntax: Subject:

Witness: B3Bo
Transliteration:
\[ r \text{ ir.w} \text{ r=t} r \text{ ir.wt r=t} \]
Translation: against those males who acted against you, against those females who acted against you,
Notes:

Group 2: Perfective active participle (masculine singular), Lemma ird (first position)

Lemma: ird (to do, to make)
Morphology 1: participle Morphology 2: perfective active Morphology 3: masculine singular Syntax: Subject:

Witness: B4Bo
Transliteration:
\[ r \text{ ir r=t} r \text{ ir.t r=t} \]
Translation: against the one who acted against you, against she who acted against you,
Notes:
Group 3: Imperfective active participle (masculine plural), Lemma: iri (first position)

Lemma: iri (to do, to make)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine plural
Syntax:
Subject:

Witness: B1P
Transliteration: \( r \text{ irr.wt} \ r=k \)
Translation: against those males and females that act against you,

Notes:

Witness: MC105
Transliteration: \( ir \text{ irr.wt} \ r=T \ m \text{ irr.wt} m \text{ irr.wt} \ r=T \ m \text{ irr.wt} \)
Translation: against those males who act against you, against those females who act against you in the necropolis.

Notes:

Group 4: Perfective active participle (feminine plural), Lemma: iri (first position)

Lemma: iri (to do, to make)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: feminine plural
Syntax:
Subject:

Witness: B2Bo
Transliteration: \( r \text{ ir.wt} \ r=k \)
Translation: against they, male and female, who acted against you,

Notes:
Group 5: Imperfective active participle (feminine plural), Lemma iri (first position)

Lemma:  
iri (to do, to make)

Morphology 1:  
participle

Morphology 2:  
imperfective active

Morphology 3:  
feminine plural

Syntax:  

Subject:  

Witness:  
B6C

Transliteration:  
irr. wt  r=k

Translation:  
who act against you

Group 6: Perfective active participle (feminine plural), Lemma iri (second position)

Lemma:  
iri (to do, to make)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
feminine plural

Syntax:  

Subject:  

Witness:  
B3Bo

Transliteration:  
r ir.w r=T r  ir.wt  r=T

Translation:  
against those males who acted against you, against those females who acted against you,

Notes:

Group 7: Perfective active participle (feminine singular), Lemma iri (second position)

Lemma:  
iri (to do, to make)

Morphology 1:  
participle

Morphology 2:  
perfective active

Morphology 3:  
feminine singular

Syntax:  

Subject:  

Witness:  
B4Bo

Transliteration:  
r ir r=T r  ir.1 r=T

Translation:  
against the one who acted against you, against she who acted against you,

Notes:
| Group 8: Imperfective active participle (feminine plural), Lemma iri (second position) |
| Lemma: iri (to do, to make) |
| Morphology 1: participle | Morphology 2: imperfective active | Morphology 3: feminine plural |
| Syntax: | Subject: |
| Witness: B1P | Witness: MC105 |
| Transliteration: r irr.w <irr>.wt r=k | Transliteration: ir irr.w ir=T r irr.wt r=T m Xr.t-nTr |
| Translation: against those males and females that act against you, | Translation: against those males who act against you, against those females who act against you in the necropolis. |
| Notes: | Notes: |

Notes phrase:
In this phrase, the following pattern variations occur: G1+G6 (B3Bo), G2+G7 (B4Bo), G3+G8 (B1P, MC105), G4 (B2Bo), G5 (B6C),
Appendix 5.4. Spell 4

Spell: 4 Phrase: 1 11 b

Group 1: Nominal $s\delta m$-f (Balanced sentence), Lemma $sn$
   Lemma: $sn$ (to open)
   Morphology 1: Morphology 2: Morphology 3: $s\delta m$-f
   Syntax: Subject:

   Witness: B3Bo
   Transliteration: $sn\ n=\text{t} gbb \ 'r.\ty=f \ hr=\text{t}$
   Translation: Geb opens his two jaws for you upon you.

   Witness: B4Bo
   Transliteration: $sn\ n=\text{t} gbb \ 'r.\ty=f \ hr=\text{t}$
   Translation: Geb opens his two jaws for you upon you.

   Witness: B15C
   Transliteration: $sn\ n=k gbb \ 'r.\ty=f \ hr=k$
   Translation: Geb opens his two jaws for you upon you.

   Witness: B4C
   Transliteration: $sn\ n=t\ gbb\ 'r.\ty=f\ hr=t$
   Translation: Geb opens his two jaws for you upon you.

   Witness: MC105
   Transliteration: $sn\ n=t\ gbb\ 'r.\ty=f\ hr=t$
   Translation: Geb opens his jaws for you upon you.
Witness: Y1C  
Transliteration:  
\( sn \ n\-k \ gbb \ 'r.\ty-f \ hr-k \)  
Translation:  
Geb opens his two jaws for you upon you.  
Notes:  

Witness: S10C  
Transliteration:  
\( s[n \ n\-k] \ gbb \ 'r.\ty-f \ hr-f \)  
Translation:  
Geb opens his jaws for you upon him.  
Notes:  
Only traces of the O34 left, the rest is lost.

Witness: T9C  
Transliteration:  
\( sn \ n\-k \ gbb \ 'r.\ty-f \ hr-k \)  
Translation:  
Geb opens his two jaws for you upon you.  
Notes:  

Group 2:  
Circumstantial \( sdm.n-f \) (Temporal clause), Lemma \( sn \).  
Lemma:  
\( sn \) (to open)  
Morphology 1:  
sDm.n=f  
Morphology 2:  
circumstantial  
Morphology 3:  
Temporal clause  
Syntax:  
Nominal subject  

Witness: TT319  
Transliteration:  
\( sn.n \ gbb \ 'r.\ty-f \ hr-\)  
Translation:  
after Geb opened his two jaws upon you.  
Notes:  

Notes phrase:  
in this phrase, the following pattern variations occur: G1 (B3Be, B2Bo, B4Bo, B1P, B15C, B6C, B4C, MC105, Y1C, S10C, T9C), G2 (TT319)
Spell: 4 Phrase: 111 e

Group 1: Subjunctive $sdm$-f (Wish clause), Lemma $wnm$ (first position)

Lemma: $wnm$ (to eat)


Witness: B3Bo
Transliteration: $wnm$-f $t$ $sp$-f $b^\prime$-$h$-k
Translation: May you eat your bread and may you receive your abundance
Notes:

Witness: B4Bo
Transliteration: $wnm$-f $t$ $sp$-f $b^\prime$-$h$.-$w$-f
Translation: May you eat your bread and may you receive your abundance
Notes:

Witness: B15C
Transliteration: $wnm$-k $t$-k $sp$-k $b^\prime$-$h$-k
Translation: May you eat this, your bread, and may you receive your abundance
Notes:

Witness: MC105
Transliteration: $wnm$ $sdi$ $tn$ $t$-$s$ $pn$ $sp$ $sdi$ $tn$ $b^\prime$-$h$-s
Translation: May this $sdi$ eat this, her bread, and may this $sdi$ receive her abundance

Witness: Y1C
Transliteration: $wnm$-k $t$-k $pn$ $sp$-k $b^\prime$-$h$-k
Translation: May you eat this, your bread, and may you receive your abundance
**Witness:** S10C  
**Transliteration:**  
\[\text{wnm} \cdot \text{k} \cdot t \cdot \text{k} \cdot \text{pn} \cdot \text{ssp} \cdot \text{k} \cdot \text{b'r'h} \cdot \text{k} \]

**Translation:**  
May you eat this, your bread, and may you receive your abundance.

**Notes:**  
*Note that MC105 and T9C use a nominal subject instead of a pronominal subject.*

**Group 2:** Imperative (2nd person singular), Lemma \(\text{wnm} \) (first position)  
**Lemma:** \(\text{wnm} \)  
(to eat)  
**Morphology 1:** imperative  
**Morphology 2:** 2nd person singular  
**Morphology 3:**  
**Syntax:**  
**Subject:**

**Witness:** B6C  
**Transliteration:**  
\[\text{wnm} \cdot \text{t} \cdot \text{k} \cdot \text{ssp} \cdot \text{k} \cdot \text{b'r'h} \cdot \text{k} \]

**Translation:**  
Eat your bread, so that you receive your abundance.

**Notes:**

**Group 3:** Nominal \(\text{sDm.n} \cdot \text{f} \) (Balanced sentence), Lemma \(\text{wnm} \) (first position)  
**Lemma:** \(\text{wnm} \)  
(to eat)  
**Morphology 1:**  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:** Balanced sentence  
**Subject:** Pronominal subject

**Witness:** TT319  
**Transliteration:**  
\[\text{wnm} \cdot \text{n} \cdot \text{f} \cdot \text{t} \cdot \text{f} \cdot \text{ssp} \cdot \text{n} \cdot \text{k} \cdot \text{b'r'h} \cdot \text{k} \]

**Translation:**  
You have eaten your bread, you have received your abundance.

**Notes:**
<table>
<thead>
<tr>
<th>Witness</th>
<th>Transliteration</th>
<th>Translation</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>B3Bo</td>
<td>wn-m=t t=ti šsp=t k’=tk</td>
<td>May you eat your bread and may you receive your abundance</td>
<td>Unusual spelling (reversing the s and S), reading based on the classifier.</td>
</tr>
<tr>
<td>B2Bo</td>
<td>wn-m-k t=k šsp=k b’=tk</td>
<td>May you eat your bread and may you receive your abundance</td>
<td></td>
</tr>
<tr>
<td>B4Bo</td>
<td>wn-m=t t=ti šsp=t b’=tk.w=t</td>
<td>May you eat your bread and may you receive your abundance</td>
<td></td>
</tr>
<tr>
<td>B1P</td>
<td>k’k=t k=t šsp=k b’=tk</td>
<td>May you eat your bread and may you receive your abundance</td>
<td></td>
</tr>
<tr>
<td>B4C</td>
<td>[wn-m=t t=ti šsp=t b’=tk]t</td>
<td>May you eat your bread and may you receive your abundance</td>
<td></td>
</tr>
<tr>
<td>Y1C</td>
<td>wn-m=k t=k šsp=k b’=tk</td>
<td>May you eat this, your bread, and may you receive your abundance</td>
<td></td>
</tr>
</tbody>
</table>

**Group 4:** Subjunctive $s^m$-f (Wish clause), Lemma $šsp$ (second position)

**Lemma:** $šsp$ (to receive)

**Morphology 1:** subjunctive

**Morphology 2:**

**Morphology 3:**

**Syntax:** Wish clause

**Subject:** Pronominal subject

**Witness:** B3Bo

**Transliteration:** wn-m=t t=ti šsp=t k’=tk

**Translation:** May you eat your bread and may you receive your abundance

**Witness:** B2Bo

**Transliteration:** wn-m-k t=k šsp=k b’=tk

**Translation:** May you eat your bread and may you receive your abundance

**Witness:** B4Bo

**Transliteration:** wn-m=t t=ti šsp=t b’=tk.w=t

**Translation:** May you eat your bread and may you receive your abundance

**Witness:** B1P

**Transliteration:** k’k=t k=t šsp=k b’=tk

**Translation:** May you eat your bread and may you receive your abundance

**Witness:** B4C

**Transliteration:** [wn-m=t t=ti šsp=t b’=tk]t

**Translation:** May you eat your bread and may you receive your abundance

**Witness:** Y1C

**Transliteration:** wn-m=k t=k šsp=k b’=tk

**Translation:** May you eat this, your bread, and may you receive your abundance

**Notes:**

**Witness:** MC105

**Transliteration:** k’k šdi tin t=s pn šsp šdi tin b’=tk

**Translation:** May this šdi eat this, her bread, and may this šdi receive her abundance

**Notes:**

**Witness:** Y1C

**Transliteration:** wn-m=k t=k pn šsp=k b’=tk

**Translation:** May you eat this, your bread, and may you receive your abundance

**Notes:**
**Witness:** S10C  
**Transliteration:** wnm-k 1-t k pn šsp-k b’ḥ-k  
**Translation:** May you eat this, your bread, and may you receive your abundance.

**Notes:**  
The O43B is not visible (might be a O43A here).

**Notes group:**  
Note that MC105 and T9C use a nominal subject instead of a pronominal subject.

**Group 5:** Prospective sḏm-f (Final clause implying purpose), Lemma šsp (second position)  
**Lemma:** šsp (to receive)  
**Morphology 1:** Prospective  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:** Final clause implying purpose  
**Subject:** Pronominal subject

**Witness:** B6C  
**Transliteration:** wnm t[-k] šsp-k b’ḥ-k  
**Translation:** Eat your bread, so that you receive your abundance.

**Notes:**  
The Q3 is not visible.

**Group 6:** Nominal sḏm.n-f (Balanced sentence), Lemma šsp (second position)  
**Lemma:** šsp (to receive)  
**Morphology 1:** Nominal  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:** Balanced sentence  
**Subject:** Pronominal subject

**Witness:** TT319  
**Transliteration:** wnm.n-t 1 šsp.n-k [b’ḥ]-k  
**Translation:** You have eaten your bread, you have received your abundance.
Notes group:
In this phrase, the following pattern variations occur: G1+G4 (B3Be, B2Bo, B4Bo, B1P, B15C, B4C, MC105, Y1C, S10C, T9C), G2+G5 (B6C), G3+G6 (TT319)

Spell: 4 Phrase: 1 12 a

**Group 1:** Subjunctive sd$m$-f (Wish clause), Lemma sd$z$

**Lemma:** sd$z$ (to go, to travel)

**Morphology 1:** subjunctive

**Syntax:** Wish clause

**Subject:** Pronominal subject

**Witness:** B3Bo

**Transliteration:** sd$z$+i r r(w)d wr

**Translation:** may you go to the great stairway

**Notes:**

**Witness:** B2Bo

**Transliteration:** sd$z$+k r r(w)d wr

**Translation:** may you go to the great stairway

**Notes:**

**Witness:** B4Bo

**Transliteration:** sd$z$+i r r(w)d wr

**Translation:** may you go to the great stairway

**Notes:**

**Witness:** B1P

**Transliteration:** sd$z$+k r r(w)d wr

**Translation:** may you go to the great stairway

**Notes:**

**Witness:** B15C

**Transliteration:** sd$z$+k r r(w)d wr

**Translation:** may you go to the great stairway

**Notes:**

**Witness:** B6C

**Transliteration:** sd$z$+k r r(w)d+k wr

**Translation:** may you go to your great stairway

**Notes:**
**Witness:** B4C  
Transliteration:  
sd3+t r (w)d wr  
Translation:  
may you go to the great stairway  
Notes:  

**Witness:** MC105  
Transliteration:  
sd3 šdi tra r (w)d wr  
Translation:  
may this šdi go to the great stairway  
Notes:  

**Witness:** Y1C  
Transliteration:  
sd3+k r r(w)d wr  
Translation:  
may you go to the great stairway  

**Witness:** S10C  
Transliteration:  
sd3[-k r r(w)d] wr  
Translation:  
may you go to the great stairway  

**Witness:** T9C  
Transliteration:  
sd3 bwAw tra r (w)d wr  
Translation:  
may this bwAw go to the great stairway  

Notes group:  
Note that MC105 and T9C use a nominal subject instead of a pronominal subject  

**Group 2:** Stative (2nd person singular), Lemma sd3  
**Lemma:** sd3 (to go, to travel)  
**Morphology 1:**  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:**  
**Subject:**  

**Witness:** TT319  
Transliteration:  
sd3.i(t(i) <r> r(w)d)  
Translation:  
while you are traveling to the stairway.  
Notes:  
A sd3m.tw-f is possible here as well, if the reconstruction of the r is not performed.
Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3Be, B2Bo, B4Bo, B1P, B15C, B6C, B4C, MC105, Y1C, S10C, T9C), G2 (TT319)

Spell: 4 Phrase: 1 12 c

**Group 1:** Subjunctive \(s\bar{d}m\)-f (Wish clause), Lemma \(st\i\) (to kindle)

**Lemma:** stii

**Morphology 1:** subjunctive

**Morphology 2:**

**Morphology 3:**

**Syntax:** Wish clause

**Subject:** Pronominal subject

**Witness:** B3Bo

Transliteration:

\(st\i\ n\=\{ s\bar{r}\\bar{f}\\bar{t}\ r \bar{t}\\)

Translation:

may you kindle for yourself your warmth to the land

Notes:

**Witness:** B2Bo

Transliteration:

\(st\i\ k n\=\{ s\bar{r}\\bar{f}\\bar{t}\ k r \bar{t}\\)

Translation:

may you kindle for yourself your warmth to the land

Notes:

**Witness:** B4Bo

Transliteration:

\(st\i\ n\=\{ s\bar{r}\\bar{f}\\bar{t}\ r \bar{t}\\)

Translation:

may you kindle for yourself your warmth to the land

Notes:

**Witness:** B1P

Transliteration:

\(st\i\ k n\=\{ s\bar{r}\\bar{f}\\bar{t}\ k r \bar{t}\\)

Translation:

may you kindle for yourself your warmth to the land

Notes:

**Witness:** B15C

Transliteration:

\([s]\i\ k n\=\{ s\bar{r}\\bar{f}\\bar{t}\ k r \bar{t}\)

Translation:

may you kindle for yourself your warmth to the land

Notes:

The S29-V13 group is not visible (but in de Buck quite clear that this has to be the spelling).
**Witness:** B4C  
**Transliteration:** st=s r s r tA  
**Translation:** may you kindle your warmth to the land  
**Notes:**

**Witness:** MC105  
**Transliteration:** st śdi in s rf=s r tA  
**Translation:** may this śdi kindle her warmth to the land  
**Notes:**

**Witness:** Y1C  
**Transliteration:** st=k s rf=k r tA  
**Translation:** may you kindle your warmth to the land  
**Notes:**

**Notes group:**  
*Note that MC105 uses a nominal subject instead of a pronominal subject*

**Group 2:** Passive subjunctive sDm=f (Wish clause), Lemma sti  
**Lemma:** sti (to kindle)  
**Morphology 1:** subjunctive  
**Morphology 2:** passive  
**Morphology 3:**  
**Syntax:** Wish clause  
**Subject:** Nominal subject

**Witness:** S10C  
**Transliteration:** st s rf=k r tA  
**Translation:** may your warmth be kindled to the land  
**Notes:**

**Notes phrase:**  
*In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B15C, B6C, B4C, MC105, Y1C, TT319), G2 (S10C).*
Appendix 5.5. Spell 5

Spell: 5  Phrase: 1 15  b

**Group 1:** Imperative (2nd person singular), Lemma ḫḫ (first position)

**Lemma:** ḫḫ (to take)

**Morphology 1:**

imperative

**Morphology 2:**

2nd person singular

**Morphology 3:**

**Syntax:**

**Subject:**

Witness: B3Bo

Transliteration: ḫḫ n-t p.t ḫ ḫ n-t tā

Translation: Take the sky, inherit the earth

Notes:  

Witness: B4Bo

Transliteration: ḫḫ n-t p.t ḫ ḫ n-t tā

Translation: Take the sky, inherit the earth

Notes:  

Witness: B15C

Transliteration: ḫḫ n-k p.t ḫ ḫ n-k tā

Translation: Take the sky, inherit the earth

Notes:  

Witness: B2Bo

Transliteration: ḫḫ n-k p.t ḫ ḫ n-k tā

Translation: Take the sky, inherit the earth

Notes:  

Due to the X1 I am not sure of this reading.

Witness: B1P

Transliteration: ḫḫ n-k p.t ḫ ḫ n-k tā

Translation: Take the sky, inherit the earth

Notes:  

Witness: B6C

Transliteration: ḫḫ n-k p.t ḫ ḫ n-k tā

Translation: Take the sky, inherit the earth

Notes:
**Witness:** B4C  
**Transliteration:**  
it $n$-t $p.t$ iw($n$-t $ts$)  
**Translation:**  
Take the sky, inherit the earth  
**Notes:**

**Witness:** S10C  
**Transliteration:**  
it $n$-$k$ $iw$ $n$-$k$ $ts$  
**Translation:**  
take and inherit the land  
**Notes:**
Due to the X1 I am not sure of this reading.

**Group 2:**  
Circumstantial $sdm$.n-f ($iw$(-f) $sdm$.n-f), Lemma $i$i  
**Lemma:** $i$i (to take)  
**Morphology 1:**  
$sdm$.n-f  
circumstantial

**Syntax:**  
Subject:

**Witness:** MC105  
**Transliteration:**  
iw $it$.n $wsir$ [$sdi$] $tn$ $p.t$ $iw$.n $wsir$ [$sdi$ $tn$] $ts$  
**Translation:**  
The Osiris, this $sdi$ has taken the sky, the Osiris, this $sdi$ has inherited the land  
**Notes:**

**Group 3:**  
Imperative (2nd person singular), Lemma $iw$ (second position)  
**Lemma:** $iw$ (to inherit)  
**Morphology 1:**  
imperative

**Syntax:**  
Subject:

**Witness:** B3Bo  
**Transliteration:**  
it $n$-t $p.t$ $iw$ $n$-t $ts$  
**Translation:**  
Take the sky, inherit the earth  
**Notes:**

**Witness:** B2Bo  
**Transliteration:**  
it $n$-$k$ $p.t$ $iw$ $n$-$k$ $ts$  
**Translation:**  
Take the sky, inherit the earth  
**Notes:**
Witness: B4Bo
Transliteration: \( i\tau \, n=\tau \, p.t \, i\nu(w) \, n=\tau \, t\)
Translation: Take the sky, inherit the earth

Witness: B1P
Transliteration: \( i\tau \, n=k \, p.t \, i\nu(w) \, n=k \, t\)
Translation: Take the sky, inherit the earth

Witness: B15C
Transliteration: \( i\tau \, n=k \, p.t \, i\nu[w] \, n=k \, t\)
Translation: Take the sky, inherit the earth

Witness: B6C
Transliteration: \( i\tau \, n=k \, p.t \, i\nu(w) \, n=k \, t\)
Translation: Take the sky, inherit the earth

Witness: B4C
Transliteration: \( i\tau \, n=\tau \, p.t \, i\nu[w] \, n=\tau \, t\)
Translation: Take the sky, inherit the earth

Notes: Only traces of the E9 left, the rest is lost.

Notes: take and inherit the land

Group 4: **Circumstantial sdm.n-f (i\nu(f) sdm.n-f), Lemma i\nu (second position)**

Lemma: i\nu (to inherit)

Morphology 1: Circumstantial

Morphology 2: sdm.n-f

Morphology 3: i\nu(f) sdm.n-f

Syntax: Nominal subject

Subject: Nominal subject

Witness: MC105
Transliteration: \( i\nu \, i\tau.n \, wsr \, [\dot{\mathfrak{s}}d\dot{i}] \, t\, n \, i\nu \, i\nu(w) \, n \, wsr \, [\dot{\mathfrak{s}}d\dot{i} \, t\, n] \, t\)
Translation: The Osiris, this \( \dot{\mathfrak{s}}d\dot{i} \) has taken the sky, the Osiris, this \( \dot{\mathfrak{s}}d\dot{i} \) has inherited the land

Notes phrase: In this phrase, the following pattern variations occur: G1+G3 (B3Bo, B2Bo, B4Bo, B1P, B15C, B6C, B4C, S10C), G2+G4 (MC105)
<table>
<thead>
<tr>
<th>Spell</th>
<th>Phrase</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>sdm=f</td>
<td>15-16</td>
<td>c-a</td>
</tr>
<tr>
<td></td>
<td>1</td>
<td>c</td>
</tr>
</tbody>
</table>

**Group 1:** Prospective relative sdm=f, Lemma nHm

**Lemma:**

nHm (to take away)

**Morphology 1:**

sdm=f

**Morphology 2:**

prospective relative

**Morphology 3:**

**Syntax:**

Subject: Pronominal subject

**Witness:**

B4Bo

Transliteration:

in-m ir=f nHm=f p.t t m rpnw nfr

Translation:

who is he who will take this sky away from you, as the good young god?

Notes:

**Witness:**

B1P

Transliteration:

nn.w ir=f nHm=f p.t t m rpnw nfr

Translation:

who is he who will take this sky away from you, as the good young god?

Notes:

**Witness:**

B4C

Transliteration:

[in-m ir=f nHm=f p.t t m=r-f]

Translation:

who is he who will take this sky away from you?

Notes:

Only the G17 is visible

**Witness:**

B15C

Transliteration:

nm ir-f [nH]m=r-f p.t t m rpnw nfr

Translation:

who is he who will take this sky away from you, as the good young god?

Notes:

**Witness:**

B6C

Transliteration:

nm ir-f nHm=f p.t t m rpnw nfr

Translation:

who is he who will take this sky away from you, as the good young god there?

Notes:

**Witness:**

MC105

Transliteration:

[in-m ir-f nHm=f p.t t m=r-wsir šdī t]

Translation:

who is he who will take this sky away from the Osiris, this šdī?

Notes:
Group 2: Imperfective active participle (masculine singular), Lemma nḥm
Lemma: nḥm (to take away)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular
Syntax: Subject:
Witness: B3Bo
Transliteration: \( nm \ ir[-f] \ nḥm \ p.t \ tn \ m[-]\-t \ m \ nṛr \ pn \ rnpw \ nfr \ im \)
Translation: who is the one who takes this sky away from you, as the young and good god there?
Notes:
Witness: B2Bo
Transliteration: \( nm \ ir-f \ nḥm \ p.t \ tn \ m-s-k \ m \{m\} \ nṛr \ pn \ rnpw \ nfr \ im \)
Translation: who is the one who takes this sky away from you, as the young and good god there?
Notes:

Group 3: Infinitive (status absolutus), lemma nḥm
Lemma: nḥm (to take away)
Morphology 1: infinitive
Morphology 2: status absolutus
Morphology 3: Syntax: Subject:
Witness: S10C
Transliteration: \( in-nm \ r \ n[ḥm] \ p.t \ tn \ m-s-k \)
Translation: who will take this sky away from you?
Notes: The N35 is visible, and maybe traces of the N42.
Notes phrase:
In this phrase, the following pattern variations occur: G1 (B4Bo, B1P, B15C, B6C, B4C, MC105), G2 (B3Bo, B2Bo), G3 (S10C)
**Group 1:** Imperfective active participle (masculine singular),Lemma ms²-hrw

*Lemma:* ms²-hrw (to be justified)

*Morphology 1:* participle

*Morphology 2:* imperfective active

*Morphology 3:* masculine singular

*Syntax:* Subject

*Witness:* B2Bo

*Transliteration:* ms²-hrw r hft.ywt=k Hm.t-rs

*Translation:* who is justified against your male and female enemies, ect.

*Notes group:* Could be an infinitive or stative as well.

**Group 2:** Nominal sdm-f (emphatic use), Lemma ms²-hrw

*Lemma:* ms²-hrw (to be justified)

*Morphology 1:* sdm-f

*Morphology 2:* nominal

*Morphology 3:*

*Syntax:* Emphatic use

*Subject:* Pronominal subject

*Witness:* B1P

*Transliteration:* ms²-hrw r hft.ywt=Hm.t-rs

*Translation:* you are justified even against your male enemies, against your female enemies, ect.

*Notes:*
Witness: B6C

Transliteration: 
\textit{m₃z\*-tₜw\*s\*k} r \textit{lft.ywt\*s\*k}

Translation:
you are justified even against your male and female enemies.

Notes:

Notes phrase:
\textit{In this phrase, the following pattern variations occur: G1 (B2Bo, B4Bo, B1P), G2 (B3Bo, B15C, B6C)}
Appendix 5.6.  Spell 6

Spell: 6  Phrase: 1 17  b

Group 1: Active sḏm.1-f (nominal use), Lemma srd
Lemma: srd (to plant)
Morphology 1: Morphology 2: Morphology 3:
sḏm.1-f

Syntax: Subject:
Nominal use Pronominal subject

Witness: B3Bo
Transliteration:
ḏr srd.t=k šw.t r sḥ.t
Translation:
since you planted the plume to the horizon,
Notes:

Witness: B4Bo
Transliteration:
ḏr srd.t=k šw.t r sḥ.t
Translation:
since you planted the plume to the horizon,
Notes:

Witness: B4C
Transliteration:
ḏr srd.t=k šw.t r sḥ.t
Translation:
since you planted the plume to the horizon,
Notes:

Witness: MC105
Transliteration:
ḏr [srd.t]-q šw.t r sḥ.t
Translation:
since you planted the plume to the horizon,
Notes:
Only the M32 is visible.
Group 2: Indicative \textit{sdm-f} (nominal use), Lemma \textit{sd}
\begin{itemize}
\item \textbf{Lemma:} \textit{sd} (to break)
\item \textbf{Morphology 1:} \textit{sdm-f}
\item \textbf{Morphology 2:} indicative
\item \textbf{Morphology 3:} Syntax: Nominal use
\item \textbf{Subject:} Pronominal subject
\end{itemize}
\begin{itemize}
\item \textbf{Witness:} B15C
\item \textbf{Transliteration:} \textit{dr sd=k šw.t r šh.t}
\item \textbf{Translation:} since you have broken the plume to the horizon
\end{itemize}

Group 3: Indicative \textit{sdm-f} (nominal use), Lemma \textit{srd}
\begin{itemize}
\item \textbf{Lemma:} \textit{srd} (to plant)
\item \textbf{Morphology 1:} \textit{sdm-f}
\item \textbf{Morphology 2:} indicative
\item \textbf{Morphology 3:} Syntax: Nominal use
\item \textbf{Subject:} Pronominal subject
\end{itemize}
\begin{itemize}
\item \textbf{Witness:} B6C
\item \textbf{Transliteration:} \textit{dr srd=k šw.t r šh.t}
\item \textbf{Translation:} since you have planted the plume to the horizon
\end{itemize}

Group 4: Infinitive (status absolutus), Lemma \textit{srd}
\begin{itemize}
\item \textbf{Lemma:} \textit{srd} (to plant)
\item \textbf{Morphology 1:} \textbf{Morphology 2:} \textbf{Morphology 3:} Syntax: Subject:
\item \textbf{infinitive} status absolutus
\end{itemize}
\begin{itemize}
\item \textbf{Witness:} S10C
\item \textbf{Transliteration:} \textit{dr srd r šh.t}
\item \textbf{Translation:} since planting to the horizon
\item \textbf{Notes:} Only traces left of the D46 and the M32, the rest is visible
\end{itemize}
Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B4C, MC105), G2 (B15C), G3 (B6C), G4 (S10C)

<table>
<thead>
<tr>
<th>Spell</th>
<th>Phrase</th>
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<tbody>
<tr>
<td>6</td>
<td>1 17 d</td>
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</tbody>
</table>

**Group 1:** Subjunctive sqm-f (wish clause), Lemma snq

**Lemma:** snq (to suckle)

<table>
<thead>
<tr>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
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<tr>
<td>sqm-f</td>
<td></td>
<td></td>
<td>Wish clause</td>
<td>Pronominal subject</td>
</tr>
</tbody>
</table>

**Witness:** B3Bo

<table>
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<tr>
<th>Transliteration</th>
<th>Translation</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>snk-t mw.t-t spd.t</td>
<td>May you suckle your mother Sothis,</td>
<td></td>
</tr>
</tbody>
</table>

**Witness:** B2Bo

<table>
<thead>
<tr>
<th>Transliteration</th>
<th>Translation</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>snk-k mw.t-k spd.t</td>
<td>May you suckle with your mother Sothis,</td>
<td></td>
</tr>
</tbody>
</table>

**Witness:** B4Bo

<table>
<thead>
<tr>
<th>Transliteration</th>
<th>Translation</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>snk-t mw.t-t spd.t</td>
<td>May you suckle with your mother Sothis,</td>
<td></td>
</tr>
</tbody>
</table>

**Witness:** B1P

<table>
<thead>
<tr>
<th>Transliteration</th>
<th>Translation</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>snk-k mw.t-k spd.t</td>
<td>May you suckle your mother Sothis,</td>
<td></td>
</tr>
</tbody>
</table>

**Witness:** B6C

<table>
<thead>
<tr>
<th>Transliteration</th>
<th>Translation</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>snk-k mw.t-k spd.t</td>
<td>May you suckle your mother Sothis,</td>
<td></td>
</tr>
</tbody>
</table>

**Witness:** B4C

<table>
<thead>
<tr>
<th>Transliteration</th>
<th>Translation</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>snk-t [mw.t-t spd.t]</td>
<td>May you suckle your mother Sothis,</td>
<td></td>
</tr>
</tbody>
</table>

Notes:

1314
Witness: S10C
Transliteration: snk [-k mw.t=k s]pd.t
Translation: May you suckle your mother Sothis,

Notes group: Could be any other type of sDm=f as well.

Group 2: Imperative (second person singular), Lemma snk
Lemma: snk (to suckle)
Morphology 1: imperative 2nd person singular

Witness: B15C
Transliteration: snk mw.t=k spd.t
Translation: Suckle your mother Sothis,

Group 3: Infinitive (status costructus), Lemma snk
Lemma: snk (to suckle)
Morphology 1: infinitive status costructus

Witness: MC105
Transliteration: s[nk] tn mw.t=t spd.t
Translation: Suckling you is your mother Sothis,
Notes: Only the S29 is visible, could be read as snk [-t n mw.t=t spd.t as well.

Notes phrase: In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B6C, B4C, S10C), G2 (B15C), G3 (MC105)
### Spell: 6  Phrase: 1 18  a

| Group 1: | Prospective ʿsdm-f (Main clause), Lemma p3g  
| Lemma: p3g (to kneel)  
| Morphology 1: ʿsdm-f  
| Morphology 2:  
| Morphology 3:  
| Syntax:  
| Subject:  
| Prospective  
|  
| Witness: B3Bo  
| Transliteration:  
| p3g ʿs.t ḫr-t  
| Translation:  
| Isis will kneel upon you,  
| Notes:  

| Witness: B2Bo  
| Transliteration:  
| p3g ʿs.t ḫr-k  
| Translation:  
| Isis will kneel upon you,  
| Notes:  

| Witness: B4Bo  
| Transliteration:  
| p3g ʿs.t ḫr-t  
| Translation:  
| Isis will kneel upon you,  
| Notes:  

| Witness: B1P  
| Transliteration:  
| p3g ʿs.t ḫr-k  
| Translation:  
| Isis will kneel upon you,  
| Notes:  

| Witness: B6C  
| Transliteration:  
| [p3]g ʿs.t ḫr-k  
| Translation:  
| Isis will kneel upon you,  
| Notes:  

**Notes group:**  
The reading of these as prospective is based on the two instances (S10C and B15C), where the .y prospective ending is actually written.

---

To be continued.
Group 2: Prospective sḏm-f (Main clause), Lemma p miło
Lemma: p możliwo (to scratch)
Morphology 1: sḏm-f
Morphology 2: prospective
Morphology 3: Main clause
Subject: Nominal subject
Witness: B15C
Transliteration: p mê.y ss.t hr=k
Translation: Isis will scratch upon you
Notes: In de Buck, traces of a bird, and a X1 are visible.

Group 3: Stative (2nd person singular), Lemma pğ
Lemma: pğ (to kneel)
Morphology 1: Stative
Morphology 2: 2nd person singular
Morphology 3: Syntax:
Subject:
Witness: B4C
Transliteration: [pğ].t(i) ss.t
Translation: You are kneeling, Isis,
Notes: In de Buck, traces of a bird, and a X1 are visible.

Group 4: Prospective sḏm-f (Main clause), Lemma bsgiving
Lemma: bsgiving (to be weary)
Morphology 1: sḏm-f
Morphology 2: prospective
Morphology 3: Main clause
Subject: Nominal subject
Witness: MC105
Transliteration: [bsgiving] ss.t hr=t
Translation: Isis will be weary under you
Notes: In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B6C), G2 (B15C), G3 (B4C), G4 (MC105, S10C)
<table>
<thead>
<tr>
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<th>1 18 b</th>
</tr>
</thead>
</table>

**Group 1:** Prospective $s\text{m-f}$ (Main clause), Lemma $s\text{s}_p$

- **Lemma:** $s\text{s}_p$ (to make bright)
- **Morphology 1:** $s\text{m-f}$
- **Morphology 2:** prospective
- **Morphology 3:**

- **Syntax:**
- **Subject:**

<table>
<thead>
<tr>
<th>Witness:</th>
<th>B3Bo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>$s\text{s}_p+s\text{ }t\text{n}$</td>
</tr>
<tr>
<td>Translation:</td>
<td>she will make you bright</td>
</tr>
<tr>
<td>Notes:</td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>Witness:</th>
<th>B2Bo</th>
</tr>
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<tbody>
<tr>
<td>Transliteration:</td>
<td>$s\text{s}_p+s\text{ }t\text{w}$</td>
</tr>
<tr>
<td>Translation:</td>
<td>she will make you bright</td>
</tr>
<tr>
<td>Notes:</td>
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<table>
<thead>
<tr>
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<tbody>
<tr>
<td>Transliteration:</td>
<td>$s\text{s}_p+s\text{ }t\text{n}$</td>
</tr>
<tr>
<td>Translation:</td>
<td>she will make you bright</td>
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<tr>
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<table>
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<tr>
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<td>$s\text{s}_p+s\text{ }t\text{w}$</td>
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<tr>
<td>Translation:</td>
<td>she will make you bright</td>
</tr>
<tr>
<td>Notes:</td>
<td></td>
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<table>
<thead>
<tr>
<th>Witness:</th>
<th>B1P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>$s\text{s}_p+s\text{ }t\text{w}$</td>
</tr>
<tr>
<td>Translation:</td>
<td>she will make you bright</td>
</tr>
<tr>
<td>Notes:</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness:</th>
<th>B6C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>$s\text{s}_p+s\text{ }t\text{w}$</td>
</tr>
<tr>
<td>Translation:</td>
<td>she will make you bright</td>
</tr>
<tr>
<td>Notes:</td>
<td></td>
</tr>
</tbody>
</table>
### Group 2: Prospective $sx\text{m}$-f (Main clause), Lemma $shpi$

**Lemma:** $shpi$ (to conduct)

<table>
<thead>
<tr>
<th>Morphology 1:</th>
<th>Morphology 2:</th>
<th>Morphology 3:</th>
<th>Syntax:</th>
<th>Subject:</th>
</tr>
</thead>
<tbody>
<tr>
<td>$sx\text{m}$-f</td>
<td>prospective</td>
<td></td>
<td>Main clause</td>
<td>Pronominal subject</td>
</tr>
</tbody>
</table>

**Witness:** B4C

**Transliteration:**

$shp+s\ t\text{n}$

**Translation:**

she will conduct you

**Notes:**

**Notes phrase:**

In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B15C, B6C), G2 (B4C, MC105)

**Spell:** 6

**Phrase:** 1 18 e

### Group 1: Perfective active participle (masculine singular), Lemma $iri$

**Lemma:** $iri$ (to do, to make)

<table>
<thead>
<tr>
<th>Morphology 1:</th>
<th>Morphology 2:</th>
<th>Morphology 3:</th>
<th>Syntax:</th>
<th>Subject:</th>
</tr>
</thead>
<tbody>
<tr>
<td>participle</td>
<td>perfective active</td>
<td>masculine singular</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Witness:** B4Bo

**Transliteration:**

$r\ ir.y\ r=t$

**Translation:**

against he who acted against you

**Notes:**
**Group 2:**  Imperfective active participle (masculine plural), Lemma *iri*

_Lemma:*  *iri*  (to do, to make)

Morphology 1:  Morphology 2:  Morphology 3:  Syntax:  Subject:
participle  imperfective active  masculine plural

_Witness:*  S10C

_Transliteration:*  \( r\ irr.w \ [r\sim k]\)

_Translation:*  against those who act against you

_Notes phrase:*  
In this phrase, the following pattern variations occur: G1 (B4Bo), G2 (S10C)
Note that B3Bo, B1P and B15C do have a phrase here, but it is non-verbal.

_Spell:*  6  Phrase:  1  18  g

**Group 1:**  Imperfective active participle (feminine plural), Lemma *msdi* (first position)

_lemma:*  *msdi*  (to hate)

Morphology 1:  Morphology 2:  Morphology 3:  Syntax:  Subject:
participle  imperfective active  feminine plural

_Witness:*  B6C

_Transliteration:*  \( r\ msdd.wt\) \( tw\)

_Translation:*  against those, male and female, that hate you

_Witness:*  S10C

_Transliteration:*  \( r\ msdd.wt\) \( tw\)

_Translation:*  against those, male and female, that hate you

_Notes:*  Reconstruction based on 1,13,c (same phrase)
**Group 2:** Imperfective active participle (masculine plural), Lemma msdí (first position)

**Lemma:** msdí (to hate)

**Morphology 1:** participle  
**Morphology 2:** imperfective active  
**Morphology 3:** masculine plural  
**Syntax:** Subject:

**Witness:** MC105

**Transliteration:**
\[ r \text{ msdí} [d.w] \text{ tn r msdí} [t.] \text{ tn} \]

**Translation:** against those males that hate you, against she who hates you

**Notes:**
Note that the I10-G43-A2 group is not visible, and that the reconstruction of the A2 is a guess, based on the size of the lacuna.

**Group 3:** Imperfective active participle (feminine singular), Lemma msdí (second position)

**Lemma:** msdí (to hate)

**Morphology 1:** participle  
**Morphology 2:** imperfective active  
**Morphology 3:** feminine singular  
**Syntax:** Subject:

**Witness:** MC105

**Transliteration:**
\[ r \text{ msdí} [d.w] \text{ tn r msdí} [t.] \text{ tn} \]

**Translation:** against those males that hate you, against she who hates you

**Notes:**
A sic was added by de Buck, due to the A2 classifier, and, in my opinion, that no X1 was written.

**Notes phrase:**
*In this phrase, the following pattern variations occur: G1 (B6C, B4C, S10C), G2+G3 (MC105)*
### Appendix 5.7. Spell 7

**Spell:** 7  **Phrase:** 1 19  c

<table>
<thead>
<tr>
<th>Group 1:</th>
<th>Nominal $sdm\text{-}f$ (emphatic use), Lemma $\text{ḥb}s$ (first position)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Lemma:</strong></td>
<td>$\text{ḥb}s$ (to be hacked up)</td>
</tr>
<tr>
<td><strong>Morphology 1:</strong></td>
<td>$sdm\text{-}f$</td>
</tr>
<tr>
<td><strong>Morphology 2:</strong></td>
<td>nominal</td>
</tr>
<tr>
<td><strong>Morphology 3:</strong></td>
<td>Syntax: Emphatic use   Subject: Nominal subject</td>
</tr>
</tbody>
</table>

**Witness:** B3Bo
Transliteration: $\text{ḥb}s \text{ ḥ}_z.n \text{ ṭ}_w.y$
Translation: The land is hacked up after the two rivals fought

**Witness:** B2Bo
Transliteration: $\text{ḥb}s \text{ ḥ}_z.n \text{ ṭ}_w.y$
Translation: The land is hacked up after the two rivals fought

**Witness:** B4Bo
Transliteration: $\text{ḥb}s \text{ ḥ}_z.n \text{ ṭ}_w.y$
Translation: The land is hacked up after the two rivals fought

**Witness:** B1P
Transliteration: $\text{ḥb}s \text{ ḥ}_z.n \text{ ṭ}_w.y$
Translation: The land is hacked up after the two rivals fought

**Witness:** B6C
Transliteration: $\text{ḥb}s \text{ ṭ}_w.y$
Translation: the land is hacked up while the two rivals fight

**Witness:** B4C
Transliteration: $\text{ḥb}s \text{ ḥ}_z.n \text{ ṭ}_w.y$
Translation: The land is hacked up after the two rivals fought

**Witness:** MC105
Transliteration: $\text{ḥb}s \text{ ḥ}_z.n \text{ ṭ}_w.y$
Translation: The land is hacked up after the two rivals fought

**Witness:** S10C
Transliteration: $\text{ḥb}s \text{ ḥ}_z.n \text{ ṭ}_w.y$
Translation: The land is hacked up after the two rivals fought

---

1322
Witness: T9C
Transliteration: ḫbṣ tṣ ḥṣ.n ṛḫ.wy
Translation: The land is hacked up after the two rivals fought
Notes:

Witness: T1NY
Transliteration: ḫbṣ tṣ ḥṣ.n ṛḫ.wy
Translation: The land is hacked up after the two rivals fought
Notes:

Witness: T1L
Transliteration: ḫbṣ tṣ [ḥṣ.n ṛ]ḥ.wy
Translation: The land is hacked up after the two rivals fought
Notes:

Group 2: Circumstantial sḏm.n-f (temporal clause), Lemma ḥṣ (second position)
Lemma: ḥṣ (to fight)
Morphology 1: sḏm.n-f circumstantial
Morphology 2:  
Morphology 3:  
Syntax:  
Subject:  

Witness: B3Bo
Transliteration: ḫbṣ tṣ ḥṣ.n ṛḥ.wy
Translation: The land is hacked up after the two rivals fought
Notes:

Witness: B2Bo
Transliteration: ḫbṣ tṣ ḥṣ.n ṛḥ.wy
Translation: The land is hacked up after the two rivals fought
Notes:

Witness: B4Bo
Transliteration: ḫbṣ tṣ ḥṣ.n ṛḥ.wy
Translation: The land is hacked up after the two rivals fought
Notes:

Witness: B1P
Transliteration: ḫbṣ tṣ ḥṣ.n ṛḥ.wy
Translation: The land is hacked up after the two rivals fought
Notes:
Witness: B4C
Transliteration: [hbs ts] ʰḥ₂.n ᵁh₁.wy
Translation: The land is hacked up after the two rivals fought
Notes:

Witness: MC105
Transliteration: hbs is ʰḥ₂.n ᵁh₁.wy
Translation: The land is hacked up after the two rivals fought
Notes: A211 is a placeholder, as in de Buck the man has only a shield.

Witness: S10C
Transliteration: [hbs ts] ʰḥ₂.n ᵁh₁.wy
Translation: The land is hacked up after the two rivals fought
Notes: Only traces of the D34 left.

Witness: T9C
Transliteration: hbs is ʰḥ₂.n ᵁh₁.wy
Translation: The land is hacked up after the two rivals fought
Notes:

Witness: T1NY
Transliteration: hbs is ʰḥ₂.n ᵁh₁.wy
Translation: The land is hacked up after the two rivals fought

Witness: T1L
Transliteration: hbs is [ʰḥ₁.n ]ʰḥ₂.₁h₁.wy
Translation: The land is hacked up after the two rivals fought

Group 3: Circumstantial sḏm-f (temporal clause), Lemma ʰḥ₂ (second position)
Lemma: ʰḥ₂ (to fight)
Morphology 1: sḏm-f circumstantial
Morphology 2: Temporal clause
Morphology 3: Nominal subject
Syntax: Subject:

Witness: B6C
Transliteration: hbs is ʰḥ₂ ᵁh₁.wy
Translation: The land is hacked up while the two rivals fight

Notes phrase:
In this phrase, the following pattern variations occur: G1+G2 (B3bo, B2Bo, B4Bo, B1P, B4C, MC105, S10C, T9C, T1NY, T1L), G1+G3 (B6C)
Spell: 7  Phrase: 1 20  c

**Group 1:** Nominal sdm.n-f (emphatic use), Lemma s’h (first position)

- **Lemma:** s’h to ennoble
- **Morphology 1:** Nominal
- **Morphology 2:** Nominal
- **Morphology 3:** Nominal
- **Syntax:** Emphatic use
- **Subject:** Nominal subject

**Witness:** B3Bo

**Transliteration:**
s’h.n sw itm.w m-ḥr.t ph.ty wr.ty ḥtp.ty ḫr-f

**Translation:**
Atoum has ennobled him with strength, the two great ladies are satisfied because of him.

**Notes:**

**Witness:** B2Bo

**Transliteration:**
s’ḥ.n sw itm.w m-ḥr.t ph.ty wr.ty ḥtp.ty ḫr-f

**Translation:**
Atoum has ennobled him with strength, the two great ladies are satisfied because of him.

**Notes:**

**Witness:** B4Bo

**Transliteration:**
s’ḥ.n sw nb-im m ph.ty wr.ty ḥtp.ty ḫr-f

**Translation:**
The lord of all has ennobled all of him with strength, the two great ladies are satisfied because of him.

**Notes:**

**Witness:** B1P

**Transliteration:**
s’ḥ.n sw itm.w m-ḥr.t ph.ty wr.ty ḥtp.ty ḫr-f

**Translation:**
Atoum has ennobled him with strength, the two great ladies are satisfied because of him.

**Notes:**

**Witness:** B6C

**Transliteration:**
s’ḥ.n sw nb-im ḥr ph.ty wr.ty ʿs.ty ḥtp.ty ḫr-f

**Translation:**
The lord of all has ennobled him under strength, the two very great ladies are satisfied because of him.

**Notes:**

**Witness:** B4C

**Transliteration:**
s’ḥ.n sw nb-im ḫr ph.ty wr.ty ʿs.ty ḥtp[.t]. ḫr-f

**Translation:**
The lord of all has ennobled him under strength, the two very great ladies are satisfied because of him.

**Notes:**
Witness: MC105
Transliteration:
ṣh.n sw ët.m w [m]-ḥr ṣy ṭy wr.ṭy ḫṭp. <t> y ḥr-s
Translation:
Atoum has ennobled him under the strength, the two great ladies are satisfied because of it.
Notes:

Witness: S10C
Transliteration:
ṣh[.[n sw ët.m.w] m ṣṭy wr[.ṭy] ḫṭp ḥr-f
Translation:
Atoum has ennobled him with the strength of the two ladies, who are satisfied because of him.
Notes:

Witness: T9C
Transliteration:
ṣh.n sw ët.m.w ḫḥ.ph. <t> y wr.ṭy ḫṭp.ṭy ḥr-s
Translation:
Atoum has ennobled him under strength, the two great ladies are satisfied because of it.
Notes:

Witness: T1NY
Transliteration:
ṣh[n sw [t]m.w] m-ḥr ṣṭy wr[.ṭy] ṣ.ty ḫṭ[.ṭy ḥr-f]
Translation:
Atoum has ennobled him under strength, the two very great ladies are satisfied because of him.
Notes:

Witness: T1L
Transliteration:
ṣh.n sw nb-tm m-ḥr ph[.ṭy] wr.ṭy ḫṭp ḥr-f
Translation:
The lord of all has ennobled him under the strength of the two ladies, who are satisfied because of him.
Notes:

Group 2: Stative (3rd person feminine plural), Lemma ḫṭp (second position)
Lemma: ḫṭp (to be satisfied)
Morphology 1: Stative 3rd person feminine plural
Morphology 2: Stative
Morphology 3: Stative
Syntax: Subject:

Witness: B3Bo
Transliteration:
ṣh.n sw ët.m.w m-ḥr.t ph.ṭy wr.ṭy ḫṭp.ṭy ḥr-f
Translation:
Atoum has ennobled him with strength, the two great ladies are satisfied because of him.
Notes:

Witness: B2Bo
Transliteration:
ṣh[n sw ët.m.w m-ḥr.t ph[.ṭy wr.ṭy ḫṭp.ṭy ḥr-f
Translation:
Atoum has ennobled him with strength, the two great ladies are satisfied because of him.
Notes:
Witness: B4Bo
Transliteration:
s'ḥ.n sw nb-im m ṣḥ ty wr.ty htp.ty ḫrs
Translation:
The lord of all has ennobled all of him with strength, the two great ladies are satisfied because of him.
Notes:

Witness: B1P
Transliteration:
s'ḥ.n sw ltm.w m-ḥr.t ṣḥ ty wr.ty htp.ty ḫrs
Translation:
Atoum has ennobled him with strength, the two great ladies are satisfied because of him.
Notes:
Note that htp.ty is written as ḫti.

Witness: B6C
Transliteration:
s'ḥ.n sw nb-im ḥr ṣḥ ty wr.ty ḫrs
Translation:
The lord of all has ennobled him under strength, the two very great ladies are satisfied because of him.
Notes:

Witness: MC105
Transliteration:
s'ḥ.n sw ltm.w ṣḥ ty wr.ty ḫτ ṣḥ ty ḫrs
Translation:
Atoum has ennobled him under strength, the two great ladies are satisfied because of it.
Notes:

Witness: T9C
Transliteration:
s'ḥ.n sw ltm.w ḫt ṣḥ ty wr.ty ḫτ
Translation:
Atoum has ennobled him under strength, the two great ladies are satisfied because of it.
Notes:
Note that htp. ty is written as ḫti.

Witness: T1NY
Transliteration:
s'ḥ.n sw ltm.w m-ḥr ṣḥ ty wr.ty ḫτ ṣḥ ty ḫτ
Translation:
Atoum has ennobled him under strength, the two very great ladies are satisfied because of him.
Notes:
Group 3: Imperfective active participle (feminine dual), Lemma ḫtp (second position)

Lemma: ḫtp (to be satisfied)
Morphology 1: participle imperfective active feminine dual
Syntax: Subject:
Witness: S10C
Transliteration:
saH[n sw imw m pH ty wrty] ḫtp ḫr-f
Translation: Atoum has ennobled him with the strength of the two ladies, who are satisfied because of him.
Notes:
Could be the 3rd person plural feminine stative as well, although without ending.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G2 (B3Bo, B2Bo, B4Bo, B1P, B6C, B4C, MC105, T9C, T1NY), G1+G3 (S10C, T1L)

Spell: 7 Phrase: 1 21 a

Group 1: Nominal sḏm-f (balanced sentence), Lemma tm (first position)

Lemma: tm (to end, to seize)
Morphology 1: sḏm-f nominal
Syntax: Balanced sentence
Witness: B3Bo
Transliteration:
tm ḫṭḥ ḫm ḫmn.w
Translation: The fighting comes to an end, the tumult is stopped
Notes:
The fighting comes to an end, the tumult is caused to stop.

The fighting comes to an end, the tumult is stopped.

The X1:U15 group is not visible
Group 2: nominal $sdm$-$f$ (emphatic use), Lemma $tm$ (first position)

Lemma: $tm$ (to end, to seize)

Morphology 1: $sdm$-$f$ nominal

Syntax: Emphatic use

Subject: Nominal subject

Witness: B4Bo

Transliteration: $tm$ ‘$hs n-$hr ir im

Translation: The fighting comes to an end before that which was done there

Notes:

Group 3: Nominal $sdm$-$f$ (balanced sentence), Lemma $htm$ (second position)

Lemma: $htm$ (to be stopped)

Morphology 1: $sdm$-$f$ nominal

Syntax: Balanced sentence

Subject: Nominal subject

Witness: B3Bo

Transliteration: $tm$ ‘$hs $htm $hn.$w

Translation: The fighting comes to an end, the tumult is stopped

Notes:

Witness: B4C

Transliteration: $[tm$ ‘$hs $htm $hn.$w]

Translation: The fighting comes to an end, the tumult is stopped

Notes:

Witness: MC105

Transliteration: $tm$ ‘$hs $htm $hn.$w

Translation: The fighting comes to an end, the tumult is stopped

Notes:
Witness: S10C
Transliteration: [tm 'h]m hnn.w
Translation: The fighting comes to an end, the tumult is stopped
Notes: Only traces left of the Q1:X1-G38 group, the V28 is not visible.

Witness: T9C
Transliteration: [tm 'h]m hnn.w
Translation: The fighting comes to an end, the tumult is stopped
Notes:

Witness: T1NY
Transliteration: [t]m 'h]m h[n.w]
Translation: The fighting comes to an end, the tumult is stopped
Notes: Note that the U15 has a little v on top of it in the original. (according to de Buck, sign is not visible on my current photos).

Witness: T1L
Transliteration: [tm [h]m hnn.w
Translation: The fighting comes to an end, the tumult is stopped
Notes: Note the incorrect use of V13 instead of the U15 one expects here (hence the sic in de Buck)

Group 4: Perfective passive participle (feminine singular), Lemma iri (second position)
Lemma: iri (to do, to make)
Morphology 1: participle
Morphology 2: perfective passive
Morphology 3: feminine singular
Syntax: Subject:

Witness: B4Bo
Transliteration: tm 'h]s n-hr ir [m
Translation: The fighting comes to an end before that which was done there
Notes: 
**Group 5:** Nominal sḏm-f (balanced sentence), Lemma šhtm (second position)

*Lemma:* šhtm (to cause to be stopped)

*Morphology 1: sḏm-f*  
*Morphology 2: nominal*  
*Morphology 3: Balanced sentence*  
*Syntax: Nominal subject*

*Witness:* B1P

*Transliteration:* tm ʕəšš šhtm ʔnn.n.w

*Translation:* The fighting comes to an end, the tumult is caused to stop.

*Notes:*

**Group 6:** Nominal sḏm-f (balanced sentence), Lemma bḥn (second position)

*Lemma:* bḥn (to be stopped)

*Morphology 1: sḏm-f*  
*Morphology 2: nominal*  
*Morphology 3: Balanced sentence*  
*Syntax: Nominal subject*

*Witness:* B6C

*Transliteration:* tm ʕəšš bḥn ʔnn.n.w

*Translation:* The fighting comes to an end, the tumult is stopped

*Notes:*

*Notes phrase:* In this phrase, the following pattern variations occur: G1+G3 (B3Bo, B2Bo, B4C, MC105, S10C, T9C, T1NY, T1L), G1+G5 (B1P), G1+G6 (B6C), G2+G4 (B4Bo)
<table>
<thead>
<tr>
<th>Spell: 7</th>
<th>Phrase: 1 21 b</th>
</tr>
</thead>
</table>

**Group 1:** Nominal *sdm-*f (balanced sentence), Lemma *ḥm* (first position)

<table>
<thead>
<tr>
<th>Lemma: <em>ḥm</em> (to quench)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1: *sdm-*f</td>
</tr>
<tr>
<td>Morphology 2: nominal</td>
</tr>
<tr>
<td>Morphology 3: passive</td>
</tr>
<tr>
<td>Syntax: Balanced sentence</td>
</tr>
<tr>
<td>Subject: Nominal subject</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness: B3Bo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration: <em>ḥm</em> <em>ṣd.t pr.t</em></td>
</tr>
<tr>
<td>Translation: the flame that went forth is quenched</td>
</tr>
<tr>
<td>Notes:</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness: B1P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration: <em>ḥm</em> <em>ṣd.t pr.t</em></td>
</tr>
<tr>
<td>Translation: the flame that went forth is quenched</td>
</tr>
<tr>
<td>Notes:</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness: B4C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration: [ʾḥm ṣd.t]</td>
</tr>
<tr>
<td>Translation: the flame is quenched</td>
</tr>
<tr>
<td>Notes:</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness: S10C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration: <em>ḥm</em> <em>ṣd.t</em></td>
</tr>
<tr>
<td>Translation: the flame is quenched</td>
</tr>
<tr>
<td>Notes:</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness: B2Bo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration: <em>ḥm</em> <em>ṣd.t pr.t</em></td>
</tr>
<tr>
<td>Translation: the flame that went forth is quenched</td>
</tr>
<tr>
<td>Notes:</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>Witness: B6C</th>
</tr>
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<tbody>
<tr>
<td>Transliteration: <em>ḥm</em> <em>ṣd.t pr.t</em></td>
</tr>
<tr>
<td>Translation: the flame that went forth is quenched</td>
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<td>Notes:</td>
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<table>
<thead>
<tr>
<th>Witness: MC105</th>
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<tbody>
<tr>
<td>Transliteration: <em>ḥm</em> <em>ṣd.t</em></td>
</tr>
<tr>
<td>Translation: the flame is quenched</td>
</tr>
<tr>
<td>Notes:</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness: T9C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration: <em>ḥm</em> <em>ṣd.t</em></td>
</tr>
<tr>
<td>Translation: the flame is quenched</td>
</tr>
<tr>
<td>Notes:</td>
</tr>
</tbody>
</table>
Witness: T1NY
Transliteration: \textit{iḥm sḏ.t}
Translation: the flame is quenched
Notes: The Q7A is not visible, but the lacuna fits the sign easily

Group 2: Nominal sḏm-f (Emphatic use), Lemma \textit{ḥm} (first position)
Lemma: \textit{ḥm} (to quench)
Morphology 1: sḏm-f nominal
Morphology 2: passive
Morphology 3: Emphatic use
Syntax: Nominal subject

Witness: B4Bo
Transliteration: \textit{ḥm sḏ.t pr.t}
Translation: the flame that went forth is quenched
Notes: Due to the participle used in I,21,a, the variation in syntax is required.
**Group 3:** perfective active participle (feminine singular), Lemma pri (second position)

<table>
<thead>
<tr>
<th>Witness</th>
<th>B3Bo</th>
<th>Transliteration:</th>
<th>ḫm sq.t pr.t</th>
<th>Translation:</th>
<th>the flame that went forth is quenched</th>
<th>Notes:</th>
<th>De Buck added a sic here due to the unusual writing of pri with Q3, instead of O1.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>B2Bo</th>
<th>Transliteration:</th>
<th>ḫm sq.t pr.t</th>
<th>Translation:</th>
<th>the flame that went forth is quenched</th>
<th>Notes:</th>
<th></th>
</tr>
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</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>B4Bo</th>
<th>Transliteration:</th>
<th>ḫm sq.t pr.t</th>
<th>Translation:</th>
<th>the flame that went forth is quenched</th>
<th>Notes:</th>
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<table>
<thead>
<tr>
<th>Witness</th>
<th>B6C</th>
<th>Transliteration:</th>
<th>ḫm sq.t pr.t</th>
<th>Translation:</th>
<th>the flame that went forth is quenched</th>
<th>Notes:</th>
<th></th>
</tr>
</thead>
</table>

**Notes phrase:**
*In this phrase, the following pattern variations occur: G1 (B4C, MC105, S10C, T9C, T1NY, T1L), G1+G3 (B3Bo, B2Bo, B1P, B6C), G2+G3 (B4Bo)*
Spell: 7 Phrase: 1 21 c

Group 1: Circumstantial sdm-f (temporal clause), Lemma idi
Lemma: idi (to be censed)
Morphology 1: sdm-f
Morphology 2: circumstantial
Morphology 3:

Syntax: Temporal clause
Subject: Nominal subject

Witness: B3Bo
Transliteration: idi dšr.w tš-.wy ḏsqš.t nṛ(t)
Translation: while the anger is censed before the divine tribunal

Witness: B1P
Transliteration: idi dš[r.w] tš-.wy ḏsqš.t nṛ(t)
Translation: while the anger is censed before the divine tribunal

Witness: B4C
Transliteration: idi dš[r.w] tš-.wy ḏsqš.t nṛ(t)
Translation: while the anger is censed before the divine tribunal

Witness: S10C
Transliteration: idi [dš]r.w tš-.wy ḏsqš.t [nṛ(.t)]
Translation: while the anger is censed before the divine tribunal

Notes: Only the M17 is visible, and there are traces left of D46
Witness: T1L
Transliteration: idī ḏsr.w ṭp-r.wy ḏṣḏ.t mi-kā
Translation: while the anger is censed before the entire tribunal

Notes group:
Note that this group could be read as prospective/subjunctive sḏm-f as well

Group 2: Prospective sḏm-f (Main clause), Lemma idī
Lemma: idī (to be censed)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sḏm-f prospective Main clause Nominal subject

Witness: B4Bo
Transliteration: idī.y ḏsr.w ṭp-r.wy ḏṣḏ.t nTr(.t)
Translation: the anger will be censed before the divine tribunal

Group 3: Subjunctive sḏm-f (wish clause), Lemma idī
Lemma: idī (to be censed)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sḏm-f subjunctive Wish clause Nominal subject

Witness: T9C
Transliteration: idī.t ḏsr.w ṭp-r.wy ḏṣḏ.t nTr.w
Translation: may the anger be censed before the tribunal of the gods.
Notes:
Could be read as a stative or infinitive as well.

Notes phrase:
*In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B1P, B6C, B4C, MC105, S10C, T1NY, T1L), G2 (B4Bo), G3 (T9C)*
Spell: 7 Phrase: 1 21 d

**Group 1:** Circumstantial sdm-f (temporal clause), Lemma ḫmsi (first position)

- **Lemma:** ḫmsi (to sit)
- **Morphology 1:** sdm-f
- **Morphology 2:** circumstantial
- **Syntax:** Temporal clause
- **Subject:** Pronominal subject

**Witness:** B3Bo

Transliteration: ḫms*s r wḏf-mdw m-bṣḥ gbb

Translation: while it sits in order to judge in the presence of Geb.

Notes: only traces of the A7A left.

**Witness:** B2Bo

Transliteration: ḫms*s r wḏf-mdw m-bṣḥ gbb

Translation: while it sits in order to judge in the presence of Geb.

Notes:

**Witness:** B1P

Transliteration: ḫms*s r wḏf-mdw m-bṣḥ gbb

Translation: while it sits in order to judge in the presence of Geb.

Notes:

**Witness:** B4C

Transliteration: ḫms*s [r wḏf-mdw r]-gs gbb

Translation: while it sits in order to judge beside Geb.

Notes:

**Group 2:** Perfective active participle (feminine singular), Lemma ḫmsi (first position)

- **Lemma:** ḫmsi (to sit)
- **Morphology 1:** participle
- **Morphology 2:** perfective active
- **Morphology 3:** feminine singular
- **Syntax:**
- **Subject:**

**Witness:** B4Bo

Transliteration: ḫms.t r wḏf-mdw m-bṣḥ gbb

Translation: which sat in order to judge in the presence of Geb.

Notes:

**Witness:** B6C

Transliteration: ḫms r wḏf-mdw m-bṣḥ r’ gbb imy p.t tś

Translation: which sat, in order to judge in the presence of Re who is in the sky and Geb who is in the land.

Notes:
Witness: T1NY
Transliteration: ḫmṣ.t r ḳr-ml w-bṣḥ gḥ[b]
Translation: which sat in order to judge in the presence of Geb.
Notes:

Group 3: Subjunctive ṣḏm-f (wish clause), Lemma ḫmṣ (first position)
Lemma: ḫmṣ (to sit)
Morphology 1: ṣḏm-f subjunctive
Morphology 2: Pronominal subject
Syntax: Wish clause
Subject:

Witness: MC105
Transliteration: ḫmṣ.t sn r ḳr-ml w-bṣḥ gḥb
Translation: may they sit in order to judge in the presence of Geb.
Notes:

Notes group:
Although it is possible to read a ṣḏm.tw-f here, it seems unlikely to me.

Group 4: Prospective ṣḏm-f (Main clause), Lemma ḫmṣ (first position)
Lemma: ḫmṣ (to sit)
Morphology 1: ṣḏm-f prospective
Morphology 2: Pronominal subject
Syntax: Main clause
Subject:

Witness: S10C
Transliteration: [ḥmṣ-s ḫr]-f ḳr-ml w-bṣḥ gḥb
Translation: they will sit, so that he performs judgment in the presence of Geb.
Notes:
Conjecture. Chosen in order to make the second reconstruction work better
Group 5: Infinitive (status absolutus), Lemma wḏ-mdw (second position)

Lemma: wḏ-mdw (to judge)
Morphology 1: infinitive
Morphology 2: status absolutus
Morphology 3: Syntax: Subject:

Witness: B3Bo
Transliteration: ħms=s r wḏ-mdw m-bšt gbb
Translation: while it sits in order to judge in the presence of Geb.
Notes:

Witness: B4Bo
Transliteration: ħms.t r wḏ-mdw m-bšt gbb
Translation: which sat in order to judge in the presence of Geb.
Notes:

Witness: B6C
Transliteration: ħms r wḏ-mdw m-bšt rṣ gbb ṯm p.t ts
Translation: which sat, in order to judge in the presence of Re who is in the sky and Geb who is in the land.
Notes:

Witness: MC105
Transliteration: ħms.t-sn r wḏ-mdw m-bšt gbb
Translation: may they sit in order to judge in the presence of Geb.
Notes:

Witness: B2Bo
Transliteration: ħms-s r wḏ-mdw m-bšt gbb
Translation: while it sits in order to judge in the presence of Geb.
Notes:

Witness: B1P
Transliteration: ħms-s r wḏ-mdw m-bšt gbb
Translation: while it sits in order to judge in the presence of Geb.
Notes:

Witness: B4C
Transliteration: ħms-s [r wḏ-mdw r]-gs gbb
Translation: while it sits in order to judge beside Geb.
Notes:

Witness: T9C
Transliteration: ħms.t-sn r wḏ-mdw <m>-bšt gbb
Translation: may they sit in order to judge in the presence of Geb.
Notes:
Note the mistaken use of M17 instead of S43 here.
Witness: T1NY
Transliteration: ḫms.t r wḏ-mdw m-bšḥ gb[b]
Translation: which sat in order to judge in the presence of Geb.

Group 6: Subjunctive sḏm=f (final clause implying purpose), Lemma irī (second position)
Lemma: irī (to do, to make)
Morphology 1: subjunctive
Morphology 2: 
Morphology 3: 
Syntax: Final clause implying purpose
Subject: Pronominal subject

Witness: S10C
Transliteration: [ḥms=s ir]=f wḏ-mdw m-bšḥ gbb
Translation: they will sit, so that he performs judgment in the presence of Geb.
Notes: Conjecture. Due to the visible =f before wḏ-mdw I have reconstructed irī. It could just as well be ḫmsi-f was the only thing written here.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G5 (B3Bo, B2Bo, B1P, B4C), G2+G5 (B4Bo, B6C, T1NY, T1L), G3+G5 (MC105, T9C), G4+G6 (S10C)

Spell: 7 Phrase: 1 22 b

Group 1: Nominal sDm=f (Emphatic use), Lemma mAa-xrw (first position)
Lemma: ms²-hrw (to be justified)
Morphology 1: nominal
Morphology 2: 
Morphology 3: 
Syntax: Emphatic use
Subject: Nominal subject

Witness: B3Bo
Transliteration: ms²-hrw wsīr ḥwty-nḥt tn ḫṛ-tn m ḥrw pn
Translation: The Osiris, this ḥwty-nḥt, is justified with you on this day

Witness: B2Bo
Transliteration: ms²-hrw wsīr ḥwty-nḥt m ḥrw pn
Translation: The Osiris ḥwty-nḥt is justified on this day
Witness: B1P
Transliteration: $m$m$c-\text{hrw} \text{ wsir spi pn } hr\text{-tn m [hrw pn]}
Translation: The Osiris, this $spi$, is justified with you on this day
Notes:

Witness: MC105
Transliteration: $m$m$c-\text{hrw} \text{ wsir } sdi \text{ in } hr\text{-tn m hrw pn}
Translation: The Osiris, this $sdi$, is justified with you on this day
Notes:

Witness: T9C
Transliteration: $m$m$c-\text{hrw} \text{ wsir } bwsw \text{ pn } hr\text{-tn m hrw pn}
Translation: The Osiris, this $bwsw$, is justified with you on this day
Notes:

Group 2: Nominal $s$m$m-f (Emphatic use), Lemma $s$m$m$ (first position)
Lemma: $s$m$m$ (to cause to be true)
Morphology 1: nominal Morphology 2: passive Morphology 3: Emphatic use Syntax: Nominal subject

Witness: B4Bo
Transliteration: $s$m$m-c \text{ hrw wsir } dhwty\text{-nht tn r hft.yw=s m hrw pn}
Translation: The Osiris, this $dhwty\text{-nht}$, is caused to be true of voice against her enemies on this day
Notes:

Witness: B6C
Transliteration: $m$m$c-\text{hrw} \text{ wsir } h\text{hs-nht} \text{ pn } hr\text{-tn m hrw pn}
Translation: The Osiris, this $\text{hs-nht}$, is justified with you on this day
Notes:

Witness: S10C
Transliteration: $m$m$c-\text{hrw} \text{ wsir } [ir \text{ pn } hr\text{-tn m}] \text{ hrw pn}
Translation: The Osiris, this $ir$, is justified with you on this day
Notes: Only traces left, there might be a $Aa11$ between U1 and D36.
**Group 3:** Subjunctive sdm-f (wish clause), Lemma rdi (first position)

**Lemma:** rdi (to give, to place)

**Morphology 1:** sdm-f subjunctive

**Syntax:** Wish clause **Subject:** Pronominal subject

**Witness:** B4C

Transliteration:
\[ di-tn m\textsuperscript{3}f-\textsuperscript{hrw} wsir s.t-\textsuperscript{hd-htp} [tn m hrw pn] \]

Translation:
May they cause that the Osiris, this \( s.t-\textsuperscript{hd-htp} \), is justified on this day

Notes:
Only traces left.

**Group 4:** Subjunctive sdm-f (object clause), Lemma m\textsuperscript{3}f-\textsuperscript{hrw} (second position)

**Lemma:** m\textsuperscript{3}f-\textsuperscript{hrw} (to be justified)

**Morphology 1:** sdm-f subjunctive

**Syntax:** Object clause **Subject:** Nominal subject

**Witness:** B4C

Transliteration:
\[ di-tn m\textsuperscript{3}f-\textsuperscript{hrw} wsir s.t-\textsuperscript{hd-htp} [tn m hrw pn] \]

Translation:
May they cause that the Osiris, this \( s.t-\textsuperscript{hd-htp} \), is justified on this day

Notes:
Only the U1-Aa11:D36-P8 group is visible.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B1P, B6C, MC105, S10C), G2 (B4Bo), G3+G4 (B4C, T1NY)
<table>
<thead>
<tr>
<th>Spell:</th>
<th>7</th>
<th>Phrase:</th>
<th>1</th>
<th>23</th>
<th>b</th>
</tr>
</thead>
</table>

**Group 1:** Nominal *sdm-f* (nominal use), Lemma *ndm* (first position)

**Lemma:** *ndm* (to be sweet)

**Morphology 1:** *sdm-f*

**Morphology 2:** nominal

**Morphology 3:**

**Syntax:** Nominal use

**Subject:** Nominal subject

**Witness:** B3Bo

**Transliteration:**

`mr ndm ib n ss.t hrw-s pw nfr n hn.t`

**Translation:** as the heart of Isis is sweet this, her good day of playing music

**Notes:**

**Witness:** B4Bo

**Transliteration:**

`mi ndm ib n ss.t hrw-s pw nfr n hn.t`

**Translation:** as the heart of Isis is sweet this, her good day of rowing

**Notes:**

**Witness:** B6C

**Transliteration:**

`mi ndm ib n ss.t hrw-s pw nfr n hn.t`

**Translation:** as the heart of Isis is sweet this, her good day of rowing

**Notes:**

**Witness:** MC105

**Transliteration:**

`mi ndm ib ss.t hrw-s pw n hn.t`

**Translation:** as the heart of Isis is sweet this, her day of making music

**Notes:**

**Witness:** S10C

**Transliteration:**

`[mi ndm] ib n ss.t m ss-s hr hrw-s pw n [hn.t]`

**Translation:** as the heart of Isis is sweet with her son Horus, this, her day of making music

**Notes:**

Only traces visible of M29*G17.
Witness: T9C
Transliteration:
\(mi \ nDm \ ib \ ss.t \ hrw=s \ \{p\} \ pw \ n \ hn.t\)
Translation: as the heart of Isis is sweet this, her day of making music
Notes:

Group 2: Nominal \(sdm\)-\(f\) (nominal use), Lemma \(ms^2-HT\) (first position)
Lemma: \(ms^2-HT\) (to be justified)
Morphology 1: \(sdm\)-\(f\) nominal
Morphology 2:     Morphology 3:     Syntax:     Subject:
sdm-f

Witness: T1NY
Transliteration:
\(mi \ mAa-\xrw As[t] \ hrw=s n \ hn.t\)
Translation: as Isis is justified (on) her day of resting
Notes:

Group 3: Infinitive (status absolutus), Lemma \(hni\) (second position)
Lemma: \(hni\) (to play music)
Morphology 1: infinitive
Morphology 2: status absolutus
Morphology 3: Syntax:     Subject:

Witness: B3Bo
Transliteration:
\(mr \ nDm \ ib \ n \ ss.t \ hrw=s \ pw \ nfr \ n \ hn.t\)
Translation: as the heart of Isis is sweet this, her good day of playing music
Notes:

Witness: B2Bo
Transliteration:
\(mr \ nDm \ ib \ n \ ss.t \ hrw=s \ pw \ nfr \ n \ hn.t\)
Translation: as the heart of Isis is sweet this, her good day of playing music
Notes:

Witness: MC105
Transliteration:
\(mi \ nDm \ ib \ ss.t \ hrw=s \ pw \ n \ hn.t\)
Translation: as the heart of Isis is sweet this, her day of making music
Notes:

Witness: S10C
Transliteration:
[\(mi \ nDm\) \(ib \ n \ ss.t \ m \ ss+s \ hrw=s \ pw \ n \ [hn.t]\)]
Translation: as the heart of Isis is sweet with her son Horus, this, her day of making music
Notes:
Witness: T9C
Transliteration: 
mi nDm ib ss.t hrw=s {p} pw n ḫn.t
Translation: 
as the heart of Isis is sweet this, her day of making music
Notes:

Group 4: Infinitive (status absolutus), Lemma ḫn (second position)
Lemma: ḫn (to row)
Morphology 1: Subject: infinitive
Morphology 2: status absolutus

Witness: B4Bo
Transliteration: 
mi nDm ib n As.t hrw=s pw nfr n Xn.t
Translation: 
as the heart of Isis is sweet this, her good day of rowing
Notes: Only traces of the N18.

Witness: B6C
Transliteration: 
mi nDm ib n As.[t] hrw=s pw nfr n Xn.t
Translation: 
as the heart of Isis is sweet this, her good day of rowing
Notes: Only traces of the N18 visible, might be another sign.

Witness: B1P
Transliteration: 
mi nDm ib n As.t h[r]w=s pw nfr n [Xn.t]
Translation: 
as the heart of Isis is sweet this, her good day of rowing
Notes:

Witness: B4C
Transliteration: 
mi nDm ib n As.t hrw=s pw n Xn.t
Translation: 
as the heart of Isis is sweet this, her day of rowing
Notes:
Group 5: Infinitive (status absolutus), Lemma ḫnī (second position)

Lemma: ḫnī (to rest)
Morphology 1: infinitive
Morphology 2: status absolutus
Syntax: Subject:

Witness: T1NY
Transliteration:
 mı ms²-ḥrw ss[.t] hrw-s n ḫn.t
Translation: as Isis is justified (on) her day of resting
Notes: Due to the spelling with A2, it is possible that one needs to read this as ḫnī, to make music.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (B3Bo, B2Bo, MC105, S10C, T9C), G1+G4 (B4Bo, B1P, B6C, B4C), G2+G5 (T1NY)

Spell: 7 Phrase: 1 23 c

Group 1: Circumstantial sḏm.n-f (temporal clause), Lemma īṭī

Lemma: īṭī (to take)
Morphology 1: sḏm.n-f circumstantial
Morphology 2:
Morphology 3:
Syntax: Subject:
Temporal clause Nominal subject

Witness: B3Bo
Transliteration:
īṭ.n ss-s ḫr t.t.wy[f(y) m ms²-ḥrw
Translation: after her son Horus took his two lands in justification.
Notes:

Witness: B4Bo
Transliteration:
īṭ.n ss-s ḫr t.t.wy[f(y) m ms²-ḥrw
Translation: after your son Horus took his two lands in justification.

Witness: B1P
Transliteration:
iṭṭ.n sA=s ḫr tA.wy=f(y) m mA-xrw
Translation: after her son Horus took his two lands in justification.
Witness: B6C  
Transliteration: \(itime \text{nsA=s Hr \text{ty=f (y) m mAmAx}}\)  
Translation: after her son Horus took his two lands in justification.  
Notes: 

Witness: MC105  
Transliteration: \(itime \text{nsA=s Hr \text{ty=f(y) im=f m mAmAx}}\)  
Translation: after her son Horus took his two lands with him in justification.  
Notes: 

Witness: S10C  
Transliteration: \(itime \text{nsA=s Hr \text{ty=f(y)} im=f m mAmAx}\)  
Translation: after her son Horus took his two lands with him in justification.  
Notes: The M17 is not visible. It is possible that the lacuna before V15 is actually the particle \(iw\).

Witness: T9C  
Transliteration: \(itime \text{nsA=s Hr \text{ty} m mAmAx}\)  
Translation: after her son Horus took the two lands there with a true voice.  
Notes: 

Witness: T1NY  
Transliteration: \(itime \text{sA=s}\)  
Translation: after her son took.  

Group 2:  
**Circumstantial** \(s\text{d}m.n-f\) (\(iw(=f) s\text{d}m.n-f\), Lemma \(i\text{ti}\)  
**Lemma:** \(i\text{ti}\) (to take)  
**Morphology 1:** circumstantial  
**Morphology 2:** circumstantial  
**Morphology 3:** \(iw(=f) s\text{d}m.n-f\)  
**Syntax:** Nominal subject  
**Subject:** 

Witness: B4C  
Transliteration: \(iw \itime \text{nsA=s Hr [ts.\text{ty=f m mAmAx}]}\)  
Translation: Her son Horus took his two lands in justification.  

Notes phrase:  
*In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B6C, MC105, S10C, T9C, T1NY), G2 (B4C)*
Appendix 5.8.  Spell 8

Spell: 8  Phrase: 1 24  a

**Group 1:** Imperative (2nd person plural), Lemma *nḏ* (first position)

**Lemma:** *nḏ*  (to protect)

**Morphology 1:** imperative  
**Morphology 2:** 2nd person plural  

**Syntax:**  
**Subject:**

**Witness:** B3Bo  
**Transliteration:** *i.nD hr-t[n] dšd3.t nṯr wdʿ.t(i)=s dhwty-nḥt tn*  
**Translation:** Greetings to you, tribunal of the god, she who will judge this *dhwty-nḥt*

**Notes:**

**Witness:** B1P  
**Transliteration:** *i.nD hr-t[n] dšd3.t nṯr wdʿ.t sw wsir spi p[n] im=s*  
**Translation:** Greetings to you, tribunal of the god, who judges him, the Osiris, this *spi*, in it

**Notes:**

**Witness:** MC105  
**Transliteration:** *i.nD hr-t[n] dšd3.t nṯr wdʿ.t(i)=s wsir šdi tn im=s m hrw pn*  
**Translation:** Greetings to you, tribunal of the god, she who will judge the Osiris, this *šdi*,

**Notes:**

**Witness:** B2Bo  
**Transliteration:** *i.nD hr-t[n] dšd3.t nṯr wdʿ.t sw wsir dhwty-nḥt*  
**Translation:** Greetings to you, tribunal of the gods, who judge him, the Osiris *dhwty-nḥt*

**Notes:**

**Witness:** B4C  
**Transliteration:** *[i.nD hr-t[n] dšd3.t nṯr wdʿ.t] wsir ss.t-hḏ-htp tn im=s m hrw pn*  
**Translation:** Greetings to you, tribunal of the god, who judges the Osiris, this *ss.t-hḏ-htp*,

**Notes:**

**Witness:** S10C  
**Transliteration:** *i.nD hr-t[n] dšd3.t nṯr wdʿ.t(i)=sn wsir ir pn*  
**Translation:** Greetings to you, tribunal of the god, they who judge the Osiris, this *ir*

**Notes:**
Greetings to you, tribunal of the god, they who will judge the Osiris, this \textit{bwsw},

**Notes:**

\textit{Group 2: Imperative (2nd person singular), Lemma \textit{nD} (first position)}

\textbf{Lemma}: \textit{nD} (to protect)

\textbf{Morphology 1}: \textbf{Morphology 2}: \textbf{Morphology 3}: \textbf{Syntax}: \textbf{Subject}: imperiative 2nd person singular

\textbf{Witness}: T9C

\textbf{Transliteration}:
\textit{i.nD h\textup{r}-tn d\textup{\$s.t} n\textup{tr} w\textup{f}.t(i)-sn wsir bw\textup{sw} pn im=s m hrw pn}

\textbf{Translation}:
Greetings to you, tribunal of the god, they who will judge the Osiris, this \textit{bwsw},

\textbf{Notes}:

\textit{Group 3: Nominal sDm=f (emphatic use), Lemma \textit{m$s$-\textup{hrw} (first position)}}

\textbf{Lemma}: \textit{m$s$-\textup{hrw}} (to be justified)

\textbf{Morphology 1}: \textbf{Morphology 2}: \textbf{Morphology 3}: \textbf{Syntax}: \textbf{Subject}: sDm=f nominal Emphatic use Nominal subject

\textbf{Witness}: T1L

\textbf{Transliteration}:
\textit{m$s$-\textup{hrw} wsir imsw pn}

\textbf{Translation}:
The Osiris, this \textit{imsw}, is justified

\textbf{Notes}:
Group 4: Prospective relative sdm-f, Lemma wd.f (second position)

**Lemma:** wd.f (to divide, to judge)

**Morphology 1:** prospective relative

**Morphology 2:**

**Morphology 3:**

**Syntax:**

**Subject:** Pronominal subject

**Witness:** B3Bo

**Transliteration:**

*i.nD hr-tn dsds.t nṯr wd.f.t(i)=s dhwyty-nḥt tn*

**Translation:**

Greetings to you, tribunal of the god, she who will judge
this dhwyty-nḥt

**Notes:**

The gemination of the D36 makes me wonder if it could not be a sdmnm-f
(which would make little sense to me).

**Witness:** MC105

**Transliteration:**

*i.nD Hr=Tn DADA.t nTr wDa.t(i) =s DHwty- ntx tn im=s m hrw pn*

**Translation:**

Greetings to you, tribunal of the god, she who will judge the Osiris, this ṣḍi,
the Osiris

**Notes:**

The X1:Y2 group is not visible (note, due to the size of the lacuna,
it is also possible that only a X1 was written).

Group 5: Imperfective active participle (feminine singular), Lemma wd.f (second position)

**Lemma:** wd.f (to divide, to judge)

**Morphology 1:** participle

**Morphology 2:** imperfective active

**Morphology 3:** feminine singular

**Syntax:**

**Subject:**

**Witness:** B2Bo

**Transliteration:**

*i.nD Hr=Tn DADA.t nTr wDa.t sw wsir dhwyty-nḥt*

**Translation:**

Greetings to you, tribunal of the gods, who judge him,
the Osiris dhwyty-nḥt

**Notes:**

**Witness:** B4Bo

**Transliteration:**

*i.nD hr-Tn dsds.t nṯr wd.f.t sw wsir dhwyty-nḥt tn*

**Translation:**

Greetings to you, tribunal of the god, who judges her, the Osiris,
this dhwyty-nḥt

**Notes:**

The X1:Y2 group is not visible (note, due to the size of the lacuna,
it is also possible that only a X1 was written).
Greetings to you, tribunal of the god, who judges him, the Osiris, this spi, in it

Greetings to you, tribunal of the god, who judges him, the Osiris, this ḫḥš-nḥt, in it

Greetings to you, tribunal of the god, who judges the Osiris, this sA.t-HD-Htp, before he was difficult.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G4 (B3Bo, MC105, S10C and T9C), G1+G5 (B2Bo, B1P, B4C), G2+G5 (B4Bo and B6C), G3 (T1L)

Spell: 8 Phrase: 1 24 b

Group 1: Relative ṣḏm.n-f, Lemma ḏd (first position)
Lemma: ḏd (to speak, to say)
Morphology 1: Relative ṣḏm.n-f
Morphology 2: relative
Morphology 3: Syntax: Subject:

because of that which she had said, being ignorant, sweet, before she was difficult.
Notes: Only traces left of the D46, and the X1:N35 group is not visible.
Witness: B4Bo
Transliteration:
\( hr\ dd.t.n\ dhwty\cdot nht\ tn\ hm.t(i)\ n\ dd.m.kwi\ n\ ks.n.t\-i\)
Translation:
because of that which this \( dhwty\cdot nht\) has said, being ignorant, I being sweet and before I became difficult.
Notes:

Witness: B6C
Transliteration:
\( hr\ dd.t.n\-f\ hm(.w)\ hr\ dd.t.n\-f\ nh[n(.w)\ ndm(.w)]\ ks.n(.w)\)
Translation:
because of that which he has said being ignorant, because of that which he has said being young, sweet and being in difficulty.
Notes:

Witness: MC105
Transliteration:
\( hr\ dd.t.n\-s\ hr\ ir.t.n\-s\ hm(.ti)\ n\ dd.m(.ti)\ n\ ks.n.t\-s\)
Translation:
because of that which she has said, because of that which she has done, being ignorant and young, before she became difficult.
Notes:

Notes group:
Note that B4Bo uses a nominal subject, instead of a pronominal subject.

Witness: B1P
Transliteration:
\( hr\ dd.t.n\-l\ hm.ki\ n\ dd.m.ki\ n\ ks.n.t\-l\)
Translation:
because of that which I have said, being ignorant, young and sweet, before I became difficult.
Notes:

Witness: B4C
Transliteration:
\( hr\ dd.t.n\-s\ hr\ ir.t.n\-f\ hm(.ti)\ n\ dd.m(.ti)\ n\ ks.n.t\-s\)
Translation:
because of that which he has said and done, being ignorant and young, before this \( ss.t\-hd\-htp\) became difficult against him.
Notes:

Witness: T9C
Transliteration:
\( hr\ dd.t.n\-f\ ir.t.n\-f\ hm(.w)\ n\ dd.m(.w)\ n\ ks.n.t\-f\)
Translation:
because of that which he has said and done, being ignorant and young, before he became difficult.
Notes:
Group 2: Imperfective relative, Lemma ḏd (first position)

Lemma: ḏd (to speak, to say)
Morphology 1: sDm=f
Morphology 2: Imperfective relative
Morphology 3: Syntax: Subject:
Pronominal subject

Witness: T1L
Transliteration:
hr ḏd.t-f nhm(.w) hr ir.t.n-f ḥm(.w) n sw [n ksn].t-f
Translation:
because of that which he says being young, because of that which he has done being ignorant to him,
before he became difficult.
Notes:

Group 3: Relative sḏm.n-f, Lemma iri (first position)

Lemma: iri (to do, to make)
Morphology 1: sḏm.n-f
Morphology 2: relative
Morphology 3: Syntax: Subject:
Pronominal subject

Witness: S10C
Transliteration:
hr ir.t.n wsir ir pn ḥm(.w) rh[(.w) n kṣ]n.t-f
Translation:
because of that which the Osiris, this ir, has done, being ignorant or knowledgeable, before he became difficult.
Notes:
**Group 4:** Relative $sgm.n-f$, Lemma $iri$ (second position)

**Lemma:** $iri$ (to do, to make)

**Morphology 1:** $sgm.n-f$

**Morphology 2:** relative

**Morphology 3:**

**Syntax:**

**Subject:** Pronominal subject

**Witness:** B4C

**Transliteration:**

$hr \ dd.t.n-f \ hr \ ir.t.n-f \ hm[.ti] \ nhm.t(i) <n> \ ksn.t \ s.t-hd-hyp \ tn \ r-f$

**Translation:**

because of that which he has said, because of that which he has done, being ignorant and young, before this $s.t-hd-hyp$
became difficult against him.

**Witness:** T9C

**Transliteration:**

$hr \ dd.t.n-f \ ir.t.n-f \ ihm(.) \ nhm(.) \ n \ ksn.t-f$

**Translation:**

because of that which he has said and done, being ignorant and young, before he became difficult.

**Notes:**

**Group 5:** Stative (3rd person feminine singular), Lemma $hm$ (second position)

**Lemma:** $hm$ (to not know)

**Morphology 1:** Stative

**Morphology 2:**

**Morphology 3:**

**Syntax:**

**Subject:** 3rd person feminine singular

**Witness:** B3Bo

**Transliteration:**

$hr \ dd.t.n-s \ hm.t(i) \ ndm.t(i) \ n \ ksn.t-s$

**Translation:**

because of that which she had said, being ignorant, sweet, before she was difficult.

**Witness:** B4Bo

**Transliteration:**

$hr \ dd.t.n \ dhwty-nht \ tn \ hm.t(i) \ ndm.kwi \ n \ ksn.t-i$

**Translation:**

because of that which this $dhwty-nht$ has said, being ignorant, I being sweet and before I became difficult.

**Notes group:**

Note that group 5 and group 6 should be considered the same, as the variation is based on the gender of the owner.
Group 6:  Stative (3rd person masculine singular), Lemma ḫm (second position)

**Lemma:** ḫm (to not know)

**Morphology 1:**

**Morphology 2:**

**Morphology 3:**

**Syntax:**  

**Subject:**

Stative  

**Witness:**  

**Transliteration:**

hr ḏḏ.t.n=f ḫm(.w) nḏm(.w) n ḵsn.t=f

**Translation:**

because of that which he had said, being ignorant, sweet, before he was difficult.

**Notes:**

**Witness:**  

**Transliteration:**

hr ḏḏ.t.n=f ḫm(.w) hr ḏḏ.t.n=f nh[n(.w) nḏm(.w)] ḵsn(.w)

**Translation:**

because of that which he has said being ignorant, because of that which he has said being young, sweet and being in difficulty.

**Notes:**

**Witness:**  

**Transliteration:**

Hr ir.t.n wsir ir pn ḫm(.w) ṭḥ{l}.(w) n ḵsn.t=f

**Translation:**

because of that which the Osiris, this ir, has done, being ignorant or knowledgeable, before he became difficult.

**Notes:**

Notes group:

Note that group 5 and group 6 should be considered the same, as the variation is based on the gender of the owner.

Group 7:  Stative (1st person singular), Lemma ḫm (second position)

**Lemma:** ḫm (to not know)

**Morphology 1:**

**Morphology 2:**

**Morphology 3:**

**Syntax:**  

**Subject:**

Stative  

**Witness:**  

**Transliteration:**

hr ḏḏ.t.n=i ḫm.ki nḥn.ki nḏm.ki n ḵsn.t=i

**Translation:**

because of that which I have said, being ignorant, young and sweet, before I became difficult.
Group 8: Stative (3rd person masculine singular), Lemma ṅḥn (second position)

Lemma: ṅḥn (to be young)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
Stative 3rd person masculine singular

Witness: T1L
Transliteration: ḥr ṅḥ.t nf ṅḥ(.w) ḥr ḫr.t nf ḫm(.w) ṃ sw [n ḫsm].t nf
Translation: because of that which he says being young, because of that which he has done being ignorant to him, before he became difficult.
Notes:

Group 9: Relative ṣḏm. n-f, Lemma ḥd (third position)

Lemma: ḥd (to speak, to say)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
ṣḏm. n-f relative Pronominal subject

Witness: B6C
Transliteration: ḥr ḥd.t nf ḫm(.w) ḥr ḥd.t n-f ṃḥ[n(.w) ḫm(.w)] ḫsm(.w)
Translation: because of that which he has said being ignorant, because of that which he has said being young, sweet and being in difficulty.
Notes:
**Group 10:** Stative (1st person singular), Lemma ndef (third position)  
**Lemma:** ndef (to be young)  
**Morphology 1:** Morphology 2: Morphology 3: Syntax: **Subject:**  
Stative 1st person singular  
**Witness:** B1P  
**Transliteration:** hr ḏ.t.n=i ḫm.ki ndef.ki nḅm.ki n kṣn.t-i  
**Translation:** because of that which I have said, being ignorant, young and sweet,  
before I became difficult.  
**Notes:**  

**Group 11:** Stative (3rd person feminine singular), Lemma ḫm (third position)  
**Lemma:** ḫm (to not know)  
**Morphology 1:** Morphology 2: Morphology 3: Syntax: **Subject:**  
Stative 3rd person feminine singular  
**Witness:** B4C  
**Transliteration:** hr ḏ.t.n-f hr ir.t.n-f ḫm(.t)i  nḥm.iti < n > kṣn.t sṣ.t-hḍ-hṭp tn r-f  
**Translation:** because of that which he has said, because of that which he has done,  
being ignorant and young, before this sṣ.t-hḍ-hṭp  
became difficult against him.  
**Notes:**  

**Notes group:**  
Note that group 11 and group 12 should be considered the same, as the variation is due to the gender of the owner.
**Group 12:**  Stative (3rd person masculine singular), Lemma ḫm (third position)

*Lemma:* ḫm (to not know)

*Stative 3rd person masculine singular*

*Witness:* T9C

*Transliteration:* ḥr ḏ.t.n-f ḫr ḫm(.w) n ḫm(.w) n ḫtn.t-f

*Translation:* because of that which he has said and done, being ignorant and young, before he became difficult.

*Notes group:* Note that group 11 and group 12 should be considered the same, as the variation is due to the gender of the owner

**Group 13:**  Relative sḏm.n-f, Lemma iri (third position)

*Lemma:* iri (to do, to make)

*sḏm.n-f relative*

*Witness:* T1L

*Transliteration:* ḥr ḏ.t-f ḫn(.w) ḥr ir.t.n-f ḫm(.w) n sḏm.n-f ḫtn.t-f

*Translation:* because of that which he says being young, because of that which he has done being ignorant to him, before he became difficult.

*Notes:*
**Group 14:**  
Stative (3rd person feminine singular), Lemma *nḏm* (third position)  

*Lemma:*  
*nḏm*  
(to be sweet)  

*Morphology 1:*  
*Morphology 2:*  
*Morphology 3:*  
*Syntax:*  
*Subject:*  
Stative  
3rd person feminine singular  

*Witness:*  
B3Bo  

*Transliteration:*  
*ḥr ḏd.t.n=s ḫm.t(i) n qsn.t=s*  

*Translation:*  
because of that which she had said, being ignorant, sweet, before she was difficult.  

*Notes:*  
Note that group 14 and group 15 should be considered the same, as the variation is due to the gender of the owner.

**Group 15:**  
Stative (3rd person masculine singular), Lemma *nḏm* (third position)  

*Lemma:*  
*nḏm*  
(to be sweet)  

*Morphology 1:*  
*Morphology 2:*  
*Morphology 3:*  
*Syntax:*  
*Subject:*  
Stative  
3rd person masculine singular  

*Witness:*  
B2Bo  

*Transliteration:*  
*ḥr ḏd.t.n=f ḫm(.w) n qsn.t=f*  

*Translation:*  
because of that which she had said, being ignorant, sweet, before she was difficult.  

*Notes:*  
Note that group 14 and group 15 should be considered the same, as the variation is due to the gender of the owner.
**Group 16:**  Stative (1st person singular), Lemma nḏm (third position)

**Lemma:** nḏm (to be sweet)

**Morphology 1:** Morpohology 2: **Morphology 3:** Syntax: **Subject:**
Stative 1st person singular

**Witness:** B4Bo

**Transliteration:**
hr ḏd.t.n ḏḥwty-nḥt tn ḫm.t(i) nḏm.kwi n ḵn.t-i

**Translation:**
because of that which this ḏḥwty-nḥt has said, being ignorant, I being sweet
and before I became difficult.

**Notes:**

**Group 17:**  Stative (3rd person masculine singular), Lemma ṛḥ (third position)

**Lemma:** ṛḥ (to know)

**Morphology 1:** **Morphology 2:** **Morphology 3:** Syntax: **Subject:**
Stative 3rd person masculine singular

**Witness:** S10C

**Transliteration:**
hr Ḣ.t.n wsir ir pn ḫm(.w) ṛḥ(.{w}) n ḵns.t-f

**Translation:**
because of that which the Osiris, this ir, has done, being ignorant or knowledgeable,
before he became difficult.

**Notes:**
Group 18:  Stative (3rd person masculine singular), Lemma nḥn (fourth position)
Lemma:  nḥn  (to be young)
Morphology 1:  Morphology 2:  Morphology 3:  Syntax:  Subject:
Stative  3rd person masculine singular
Witness:  B6C
Transliteration:  hr ḏd.t.n=f ḫm(w) ḏd.t.n=f nḥ[n(w) nḥm(w)] ḱsn(w)
Translation:  because of that which he has said being ignorant, because of that which he has said being young, sweet and being in difficulty.
Notes:  Only the N35:Aa1 group is actually visible, the rest is based on the suggestion of de Buck

Notes group:
Note that group 18 and group 19 should be considered the same, as the variation occurs due to the gender of the owner

Group 19:  Stative (3rd person feminine singular), Lemma nḥn (fourth position)
Lemma:  nḥn  (to be young)
Morphology 1:  Morphology 2:  Morphology 3:  Syntax:  Subject:
Stative  3rd person feminine singular
Witness:  MC105
Transliteration:  hr ḏd.t.n=s ḏr t.n=s ḫm(.ti) nḥn(.ti) n ḱsn.t=s
Translation:  because of that which she has said, because of that which she has done, being ignorant and young, before she became difficult.
Notes:  Note that group 18 and group 19 should be considered the same, as the variation occurs due to the gender of the owner
**Group 20:** Stative (1st person singular), Lemma nṯm (fourth position)

- **Lemma:** nṯm (to be sweet)
- **Morphology 1:** Stative
- **Morphology 2:** 1st person singular

**Witness:** B1P

**Transliteration:**
hr ḏḏ.t.n=i ḫm.ki nḥn.ki nṯm.ki n ṣns.t=i

**Translation:**
because of that which I have said, being ignorant, young and sweet,
before I became difficult.

**Notes:**

**Group 21:** Active sḏm.t=f (negation), Lemma ḥn (fourth position)

- **Lemma:** ḥn (to be difficult)
- **Morphology 1:** sḏm.t=f
- **Morphology 2:** active

**Witness:** B3Bo

**Transliteration:**
hr ḏḏ[l.t.n=s ḫm.(t)i] nḏm.t(i) n ṣns.t+s

**Translation:**
because of that which she had said, being ignorant, sweet,
before she was difficult.

**Notes:**

**Witness:** B4Bo

**Transliteration:**
hr ḏḏ.t.n ḫḥwty-nḥt tn ḫm.t(i) nḏm.kwi n ṣns.t=i

**Translation:**
because of that which this ḫḥwty-nḥt has said, being ignorant,
I being sweet and before I became difficult

**Notes:**

**Witness:** S10C

**Transliteration:**
hr ṣr.t.n ṣrɪs ṣr pn ḫm.(w) ṣḥḥ[.(w)] n ṣns.t=f

**Translation:**
because of that which the Osiris, this ṣr, has done, being ignorant or
knowledgeable, before he became difficult.

**Notes:**
Only traces of the N35:X1 left, and only the Y2 is actually visible.
**Group 22:** Stative (3rd person masculine singular), Lemma ḫm (fourth position)

**Lemma:** ḫm (to not know)

**Morphology 1:**

**Morphology 2:**

**Morphology 3:**

**Syntax:**

**Subject:**

**Stative**

**3rd person masculine singular**

**Witness:** T1L

**Transliteration:**

hr ḥd.t-f ḫm(.w) hr ir.t.n-f ḫm(.w) n sw [n kṣn].t-f

**Translation:**

because of that which he says being young, because of that which he has done being ignorant to him, before he became difficult.

**Notes:**

**Group 23:** Stative (3rd person masculine singular), Lemma nḏm (fifth position)

**Lemma:** nḏm (to be sweet)

**Morphology 1:**

**Morphology 2:**

**Morphology 3:**

**Syntax:**

**Subject:**

**Stative**

**3rd person masculine singular**

**Witness:** B6C

**Transliteration:**

hr ḥd.t.n-f ḥm(.w) hr ḥd.t.n-f nḥ[n(.w) nḏm(.w)] kṣn(.w)

**Translation:**

because of that which he has said being ignorant, because of that which he has said being young, sweet and being in difficulty.

**Notes:**
**Group 24:** Active $s\dot{d}m.1-f$ (negation), Lemma $\dot{k}sn$ (fifth position)

*Lemma:* $\dot{k}sn$ (to be difficult)

**Morphology 1:** $s\dot{d}m.1-f$ active

**Syntax:** Negation

**Subject:** Pronominal subject

**Notes group:** Note that B4C uses a nominal subject instead of a pronominal subject.

---

**Witness:** B1P

Transliteration: $hr \dot{d}d.t.n=i \dot{h}m.ki \dot{n}hn.ki n \dot{d}m.ki n \dot{k}sn.t-i$

Translation: because of that which I have said, being ignorant, young and sweet, before I became difficult.

**Notes:**

**Witness:** MC105

Transliteration: $hr \dot{d}d.t.n=s hr \dot{r}.t.n=s \dot{h}m(.ti) \dot{n}hn(.ti) n \dot{k}sn.t-s$

Translation: because of that which she has said, because of that which she has done, being ignorant and young, before she became difficult.

**Notes:**

**Witness:** T1L

Transliteration: $hr \dot{d}d.t=f \dot{n}hn(.w) hr \dot{r}.t.n=f \dot{h}m(.w) n \dot{k}sn.t-f$

Translation: because of that which he says being young, because of that which he has done being ignorant to him, before he became difficult.

**Notes:**
This reconstruction is doubtful.
Group 25: Stative (3rd person masculine singular), Lemma *qsn* (sixth position)

**Lemma:** *qsn* (to be difficult)

**Morphology 1:** Stative

**Morphology 2:** 3rd person masculine singular

**Morphology 3:**

**Syntax:**

**Subject:**

**Witness:** B6C

**Transliteration:**

$h\text{r} \ d\text{d}.t.n=f \ h\text{m}(.w) \ h\text{r} \ d\text{d}.t.n=f \ n\text{h}[n(.w) \ n\text{m}(,w)] \ qsn(.w)$

**Translation:**

because of that which he has said being ignorant, because of that which he has said being young, sweet and being in difficulty.

**Notes:**

**Notes phrase:**

In this phrase, the following pattern variations occur: G1+G4+G11+G19+G24 (B4C, MC105), G1+G5+G14+G21 (B3Bo), G1+G6+G15+G18 (B2Bo, should be considered the same as B3Bo), G1+G5+G16+G21 (B4Bo), G1+G7+G10+G20+G24 (B1P), G1+G6+G9+G18+G23+G25 (B6C), G3+G6+G17+G21 (S10C), G1+G4+G12+G18+G24 (T9C), G2+G8+G13+G22+G24 (T1L)

**Spell:** 8  Phrase: 1  25  a

Group 1: Imperfective active participle (masculine singular), Lemma *pXr* (first position)

**Lemma:** *pXr* (to envelop)

**Morphology 1:** participle

**Morphology 2:** imperfective active

**Morphology 3:** masculine singular

**Subject:**

**Witness:** B3Bo

**Transliteration:**

*pXr* $\text{HA}=s \ a\text{Ha} \ m$ $-\text{HA}=s$

**Translation:**

The one that envelopes is behind her, the one that stands is behind her

**Notes:**

**Notes phrase:**

In this phrase, the following pattern variations occur: G1+G4+G11+G19+G24 (B4C, MC105), G1+G5+G14+G21 (B3Bo), G1+G6+G15+G18 (B2Bo, should be considered the same as B3Bo), G1+G5+G16+G21 (B4Bo), G1+G7+G10+G20+G24 (B1P), G1+G6+G9+G18+G23+G25 (B6C), G3+G6+G17+G21 (S10C), G1+G4+G12+G18+G24 (T9C), G2+G8+G13+G22+G24 (T1L)

**Spell:** 8  Phrase: 1  25  a
**Witness:** B4Bo  
**Transliteration:** \( p\text{hr} \) \( h\text{r}^z \text{-} t \text{-} \text{hd-htp} \text{ tn} \text{ 'h} \text{r} \text{ m-s3 wsir s}3\text{.t-hd-htp tn} \)  
**Translation:** The one that envelopes is behind me, the one that stands is behind \( d\text{hwty-nht} \)  
**Notes:**

**Witness:** B6C  
**Transliteration:** \( p\text{fr} \text{ f} \text{h} \text{ r} \text{ m-s3-f} \)  
**Translation:** The one that envelopes is behind him, the one that stands is behind him  
**Notes:**

**Witness:** B4C  
**Transliteration:** \( p\text{fr} \) \( h\text{r}^z \text{ wsir s}3\text{.t-hd-htp tn} \text{ 'h} \text{r} \text{ m-s3 wsir s}3\text{.t-hd-htp tn} \)  
**Translation:** The one that envelopes is behind the Osiris, this \( s\text{s} \text{.t-hd-htp} \), the one that stands is behind the Osiris, this \( s\text{s} \text{.t-hd-htp} \)  
**Notes:**

**Group 2:** Imperfective active participle (masculine plural), Lemma \( p\text{fr} \) (first position)  
**Lemma:** \( p\text{fr} \) (to envelop)  
**Morphology 1:** participle  
**Morphology 2:** imperfective active  
**Morphology 3:** masculine plural  
**Syntax:** Subject:  
**Notes:**

**Witness:** B1P  
**Transliteration:** \( p\text{fr} \text{ w} \) \( h\text{r}^z \text{-} t \text{-} \text{hd-htp tn} \text{ 'h} \text{r} \text{ w m-s3-i} \)  
**Translation:** Those that envelop are behind me, those that stand are behind me  
**Notes:**

**Witness:** MC105  
**Transliteration:** \( p\text{fr} \text{ w} \) \( h\text{r}^z \text{ wsir s}d\text{hi tn} \text{ 'h} \text{r} \text{ w m-s3 s}d\text{hi tn} \)  
**Translation:** Those that envelop are behind the Osiris, this \( s\text{dhi} \), those that stand are behind this \( s\text{dhi} \)  
**Notes:**

The F32:D1 group is not visible, there are traces left of the F46.
**Witness:** S10C  
**Transliteration:**  
`phr. w ḥ3 wsir ir pn `ḥr.w <m-ss> wsir ir pn`  
**Translation:**  
Those that envelop are behind the Osiris, this `ir, those that stand are behind the Osiris, this `ir

**Witness:** T9C  
**Transliteration:**  
`phr. w ḥ3 wsir bsw pn `ḥr.w m-ss bsw pn`  
**Translation:**  
Those that envelop are behind the Osiris, this bsw, those that stand are behind this bsw

**Witness:** T1L  
**Transliteration:**  
`phr. w ḥ3=f `ḥr.w m-ss=f`  
**Translation:**  
Those that envelop are behind him, those that stand are behind him

**Notes:**

**Group 3:** Imperfective active participle (masculine singular), Lemma `ḥ (second position)  
**Lemma:** `ḥ (to stand)  
**Morphology 1:**  
participle  
**Morphology 2:**  
imperfective active  
**Morphology 3:**  
masculine singular  
**Subject:**

**Syntax:**

**Witness:** B3Bo  
**Transliteration:**  
`phr ḥ3=a `ḥr m-ss=a`  
**Translation:**  
The one that envelopes is behind her, the one that stands is behind her

**Notes:**

**Witness:** B2Bo  
**Transliteration:**  
`phr ḥ3 dhwyty-nḥt `ḥr m-ss=f`  
**Translation:**  
The one that envelopes is behind dhwyty-nḥt, the one that stands is behind him

**Notes:**

**Witness:** B4Bo  
**Transliteration:**  
`phr ḥ3=x `ḥr m-ss dhwyty-nḥt`  
**Translation:**  
The one that envelopes is behind me, the one that stands is behind dhwyty-nḥt

**Notes:**

**Witness:** B6C  
**Transliteration:**  
`phr [hr] ḥ3=f `ḥr m-ss=f`  
**Translation:**  
The one that envelopes is behind him, the one that stands is behind him

**Notes:**

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Witness: B4C

Transliteration:
phr [h3 wsir s3.1-hd-htp tn ʿḥʾ m-s3 wsir s3.1-hd-htp tn]

Translation:
The one that envelopes is behind the Osiris, this s3.1-hd-htp, the one that stands is behind the Osiris, this s3.1-hd-htp

Notes:

Group 4: Imperfective active participle (masculine plural), Lemma ʿḥʾ (second position)

Lemma: ʿḥʾ (to stand)

Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine plural

Syntax: Subject:

Witness: B1P

Transliteration:
phr. w h3 wsir ir pn ʿḥʾ. w <m-s3> wsir ir pn

Translation:
Those that envelop are behind me, those that stand are behind me

Notes:

Witness: S10C

Transliteration:
phr. w h3 wsir ir pn ʿḥʾ. w <m-s3> wsir ir pn

Translation:
Those that envelop are behind the Osiris, this ir, those that stand are behind the Osiris, this ir

Notes:

Witness: T9C

Transliteration:
phr. w h3 wsir bw3w pn ʿḥʾ. w m-s3 bw3w pn

Translation:
Those that envelop are behind the Osiris, this bw3w, those that stand are behind this bw3w

Notes:

Witness: T1L

Transliteration:
phr. w h3 wsir ʿḥʾ. w m-s3 f

Translation:
Those that envelop are behind him, those that stand are behind him

Notes:
Notes phrase:
*In this phrase, the following pattern variations occur: G1+G3 (B3Bo, B2Bo, B4Bo, B6C, B4C), and G2+G4 (B1P, MC105, S10C, T9C, T1I)*

**Spell:** 8  **Phrase:** 1  **25 b**

**Group 1:** Circumstantial sḏm-f (Temporal clause), Lemma msˁ-hrw (first position)

**Syntax:**

- **Subject:** Nominal subject
- **Temporal clause**

**Group 1:** Circumstantial sḏm-f (Temporal clause), Lemma msˁ-hrw (first position)

**Morphology 1:**

- **sḏm-f**
- **circumstantial**

**Morphology 2:**

- **Lemma:** msˁ-hrw (to be justified)

**Morphology 3:**

**Subject:** Nominal subject

**Syntax:**

- **Temporal clause**

**Witness:** B3Bo

**Translation:**

*while the Osiris, this ḏḥwty-nḫt, is justified in the presence of Geb, chiefest of the gods.*

**Notes:**

- Only the G43-A2 group is visible.

**Witness:** B2Bo

**Translation:**

*while the Osiris ḏḥwty-nḫt is justified in the presence of Geb, chiefest of the gods.*

**Notes:**

**Witness:** B1P

**Translation:**

*while the Osiris, this spi, is justified in the presence of Geb.*

**Notes:**

**Witness:** B6C

**Translation:**

*while the Osiris ḥḫ3-nḫt is justified in the presence of Geb.*

**Notes:**

**Witness:** B4C

**Translation:**

*while the Osiris, this sḏ.t-hdq-htp, is justified, even beside Geb.*

**Notes:**

**Witness:** MC105

**Translation:**

*while this śdī is justified against her male enemies and against her female enemies, in the presence of Geb.*

**Notes:**
while this *bwAw* is justified against his male and female enemies in the presence of Geb.

Notes:

**Group 2:** Circumstantial *sdm.n-f* (Temporal clause), Lemma *ḥ* (first position)

**Lemma:** *ḥ* (to stand)

**Morphology:**
- *sdm.n-f* (circumstantial)
- Temporal clause

**Subject:** Nominal subject

Witness: T9C

Transliteration:

*mṣ*-ḥrw *bwAw* pn r ḫt.įwt-f m-bšḥ gbb

Translation:

Translation:

Notes:

---

after this *imAw* stood up, his voice being true against his male enemies, against his female enemies, against they who will perform judgment together with you on this day.

Notes:

**Group 3:** Stative (3rd person masculine singular), Lemma *mṣ* (second position)

**Lemma:** *mṣ* (to be true)

**Morphology:**
- Stative
- 3rd person masculine singular

**Subject:**

Witness: T1L

Transliteration:

*ḥr*.n *imAw* pn ḫrw-f *mṣ*(.w) r ḫt.įwt-f r ḫt.įwt-f r ir.īt(y)-sn ṣwn ḫrw-mdw ḫnš*k m ḫrw pn

Translation:

Translation:

Notes:
Group 4: $sdm.ty$-fy, Lemma iri (third position)

Lemma: iri (to do, to make)

Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:

Witness: T1L

Transliteration: 

Translation: after this imAw stood up, his voice being true against his male enemies, against his female enemies, against they who will perform judgment together with you on this day.

Notes: In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B1P, B6C, B4C, MC105, T9C), G2+G3+G4 (T1L) Note that B4Bo does have a phrase here, but it is non-verbal

Spell: Phrase: 1 26 a

Group 1: Imperfective active participle (masculine singular), Lemma wdf$^*$ (first position)

Lemma: wdf$^*$ (to divide, to judge)

Morphology 1: participle Morphology 2: imperfective active Morphology 3: masculine singular Syntax: Subject:

Witness: B3Bo

Transliteration: 

Translation: under that god who judges her in accordance with that which she knows.

Notes: 

Witness: B2Bo

Transliteration: 

Translation: under that god who judges him in accordance with that which he knew.

Notes:
Witness: B4Bo
Transliteration:  
\( hr\ nfr\ pf\ wdf\ sw\ hft\ rh-f \)
Translation: under that god who judges him in accordance with that which he knows.
Notes:  

Witness: B1P
Transliteration:  
\( hr\ nfr\ pf\ wdf\ sw\ hft-f \)
Translation: under that god who judges him in front of him
Notes:  
The Y2 is not visible

Witness: B6C
Transliteration:  
\( hr\ nfr\ pf\ wdf\ sw\ hr-f \)
Translation: under that god who judges him under him
Notes:  

Witness: B4C
Transliteration:  
\( hr\ nfr\ pf\ wdf\ h.t\ hft\ rh-f \)
Translation: under that god who judges the case in accordance with that which he knows.
Notes:  

Witness: T9C
Transliteration:  
\( hr\ nfr\ pf\ wdf\ hft\ rh-f \)
Translation: under that god who judges in accordance with that which he knows.
Notes:  

Group 2: Imperfective relative \( sdm-f \), Lemma \( rh \) (second position)
Lemma: \( rh \) (to know)
Morphology 1: Imperfective relative
Morphology 2: Imperfective relative
Morphology 3: Syntax: Pronominal subject

Witness: B3Bo
Transliteration:  
\( hr\ nfr\ pf\ wdf\ s(y)\ hft\ rh+s \)
Translation: under that god who judges her in accordance with that which she knows.

Witness: B4Bo
Transliteration:  
\( hr\ nfr\ pf\ wdf\ sw\ hft\ rh-f \)
Translation: under that god who judges him in accordance with that which he knows.
Witness: B4C

Transliteration: hr nfr pf wdt h.t [hft rh-f]

Translation: under that god who judges the case in accordance with that which he knows.

Notes:

Witness: MC105

Transliteration: hr nfr pf wdt h.t hft rh-f

Translation: under that god who judges the case in accordance with that which he knows.

Notes:

Witness: T9C

Transliteration: hr nfr pf wdt hft rh-f

Translation: under that god who judges in accordance with that which he knows.

Notes:

Group 3: Relative sdm.n-f, Lemma rh (second position)

Lemma: rh (to know)

Morphology 1: sdm.n-f
Morphology 2: relative
Morphology 3: 
Syntax: Subject: Pronominal subject

Witness: B2Bo

Transliteration: hr nfr pf wdt sw hft rh1.n-f

Translation: under that god who judges him in accordance with that which he knew.

Notes:

Notes phrase: In this phrase, the following pattern variations occur: G1 (B1P, B6C), G1+G2 (B3Bo, B4Bo, B4C, MC105, T9C), G1+G3 (B2Bo)
She has stood up, her plume on her head, her truth on her brow.

Notes:
Only traces left of the initial D36, and the P6 is not visible.

Witness: B3Bo
Transliteration: [aHa]a.n =f Sw.t=f m tp=f mAa.t=f m HA.t=f
Translation: He has stood up, his plume on his head, his truth on his brow.
Notes: Only traces left of the initial D36

Witness: B4Bo
Transliteration: [aHa]a.n =f Sw.t=f m tp=f mAa.t=f m HA.t=f
Translation: He has stood up, his plume on his head, his truth on his brow.

Witness: B6C
Transliteration: aHa.n =f Sw.t m tp=f mAa.t =f m HA.t=f
Translation: He has stood up, the plume on his head, his truth on his brow.

Witness: T9C
Transliteration: aHa.n bwAw pn m-bšh gbb Sw.t=s m tp=s ms'.t=s m hš.t=s
Translation: This bwAw has stood up in the presence of Geb, her plume on her head, her truth on her brow.

Witness: T1L
Transliteration: aHa.n insw pn Sw.t=f m [tp]=f ms'.t=f m hš.t=f
Translation: This insw has stood up, his plume on his head, his truth on his brow.
Notes group:
Note that MC105, T9C and T1L use a nominal subject, instead of a pronominal subject

Group 2: Nominal $s\text{dm}-f$ (balanced sentence), Lemma $m\text{s}^\prime-\text{hrw}$ (first position)

**Lemma:**
$m\text{s}^\prime-\text{hrw}$ (to be justified)

**Morphology 1:** $s\text{dm}-f$
**Morphology 2:**
**Morphology 3:**
**Syntax:** Balanced sentence
**Subject:** Pronominal subject

**Witness:** B4C

**Transliteration:**

$m\text{s}^\prime-\text{hrw}-f$ $\text{s}w.t-f$ $m$ $tp-f$ $ms^\prime.t$ $m$ $hs.t-f$

**Translation:**
He is justified, his plume is on his head, truth is on his brow

Notes:

Group 3: Nominal $s\text{dm}.n-f$ (balanced sentence), Lemma $p\text{ri}$ (first position)

**Lemma:** $p\text{ri}$ (to go forth)

**Morphology 1:** $s\text{dm}.n-f$
**Morphology 2:**
**Morphology 3:**
**Syntax:** Balanced sentence
**Subject:** Nominal subject

**Witness:** S10C

**Transliteration:**

$pr.n$ $ws\text{ir}$ $ir$ $pn$ $m\text{s}^\prime-\text{hrw}-f$ $m$-$b\text{sh}$ $gbb$ $\text{s}w.t-f$ $m$ $tp-f$ $ms^\prime.t-f$ $m$ $hs.t-f$

**Translation:**
The Osiris, this $ir$, has gone forth, while he is justified in the presence of Geb, his plume on his head, his truth on his brow.

Notes:
Group 4: *Circumstantial sdm-f (Temporal clause), Lemma ms²-ḫrw (second position)*

**Lemma:** *ms²-ḫrw* (to be justified)

**Morphology 1:** sdm-f  
**Morphology 2:** circumstantial  
**Morphology 3:**  
**Syntax:** Temporal clause  
**Subject:** Pronominal subject

**Witness:** S10C

**Transliteration:**
pr.n wsir ir pn ms²-ḫrw-f m-bḥ ḫw.t-f m tp-f ms².t-f m ḫḥ.t-f

**Translation:**
The Osiris, this *ir*, has gone forth, while he is justified in the presence of Geb, his plume on his head, his truth on his brow.

**Notes:**
Only the P8 is visible.

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B6C, MC105, T9C, T1L), G2 (B4C), G3+G4 (S10C)
Appendix 5.9. Spell 9

Spell: 9 Phrase: 1 28 b

**Group 1:** Subjunctive $sdm$-f (wish clause), Lemma $wd$ (first position)

*Lemma:* $wd$ (to command)

*Morphology 1:* $sdm$-f

*Morphology 2:* subjunctive

*Morphology 3:*

**Syntax:** Wish clause  **Subject:** Pronominal subject

**Witness:** B3Bo

**Transliteration:**

$wd$-k $prr$-sn m $hjf.w$ $wsir$ $dhwty$-$nht$ $tn$

**Translation:**

May you command that they go forth at the approach of the Osiris, this $dhwty$-$nht$

**Notes:**

Only the V24-G43 is visible, there might be more than only the I10

**Witness:** B4Bo

**Transliteration:**

$wd$-k $prr$-sn m $hjf.w$ $wsir$ $dhwty$-$nht$ $tn$

**Translation:**

May you command that they go forth at the approach of the Osiris, this $dhwty$-$nht$

**Notes:**

**Witness:** B6C

**Transliteration:**

$wd$-k $prr$-sn m $hjf.w$ $wsir$ $z$-$nht$ $pn$

**Translation:**

May you command that they go forth at the approach of the Osiris, this $z$-$nht$

**Notes:**

**Witness:** B1P

**Transliteration:**

$wd$-k $prr$-sn m $hjf.k$ $wsir$ $dhwty$-$nht$

**Translation:**

May you command that they go forth at your approach, Osiris, this $spi$

**Notes:**

**Witness:** B4C

**Transliteration:**

$wd$-k $prr$-sn m $hjf.w$ $wsir$ $s$-$nht$-$htp$ $tn$

**Translation:**

May you command that they go forth at the approach of the Osiris, this $s$-$nht$-$htp$

**Notes:**
May you command that they go forth at the approach of this śdi

Notes:

May you command that they go forth at the approach of this bwšt

Notes:

Group 2: Prospective sḏm-f (Object clause), Lemma pri (second position)

Morphology 1: sḏm-f
Morphology 2: pri (to go forth)
Morphology 3: prospective

Subjects:

Object clause Pronominal subject

Witness: B3Bo
Translation: wḏ-k prr-sn m ḫsf.w wsir ḏḥwty-nḥt tn
Translation: May you command that they go forth at the approach of the Osiris, this ḏḥwty-nḥt
Notes:

Witness: B4Bo
Translation: wḏ-k prr-sn m ḫsf.w wsir ḏḥwty-nḥt tn
Translation: May you command that they go forth at the approach of the Osiris, this ḏḥwty-nḥt
Notes:
May you command that they go forth at the approach of the Osiris, this :`~h3-nḥt`  

**Notes:**

**Witness:** B6C  
**Transliteration:**  
$\text{wd}=\text{k } \text{prr}=\text{sn } \text{ḥṣf. } \text{w } \text{w}s\text{r } \text{ḥḥ3-nḥt } \text{pn}$  
**Translation:**  
May you command that they go forth at the approach of the Osiris, this :`~h3-nḥt`  

**Notes:**

**Witness:** MC105  
**Transliteration:**  
$\text{wd}=\text{k } \text{pr}=\text{sn } \text{ḥṣf. } \text{w } \text{ṣdī } \text{tn}$  
**Translation:**  
May you command that they go forth at the approach of this  `ṣdī`  

**Notes:**

**Witness:** T9C  
**Transliteration:**  
$\text{wd}=\text{k } \text{pr}=\text{sn } \text{ḥṣf. } \text{w } \text{bwAw } \text{pn}$  
**Translation:**  
May you command that they go forth at the approach of this  `bwAw`  

**Notes:**

**Group 3:** Infinitive (status constructus), Lemma  `ḥṣf` (third position)  
**Lemma:**  `ḥṣf` (to approach)  
**Morphology 1:** infinitive  
**Morphology 2:** status constructus  
**Morphology 3:**  
**Syntax:** Subject:  

**Witness:** B2Bo  
**Transliteration:**  
$\text{wd}=\text{k } \text{prr}=\text{sn } \text{ḥṣf } \text{w}s\text{r } \text{ḥḥwty-ḥḥt}$  
**Translation:**  
May you command that they go forth at the approach of the Osiris  `ḥḥwty-ḥḥt`  

**Notes:**

**Witness:** B4C  
**Transliteration:**  
$\text{wd}=\text{k } \text{prr}=\text{sn } \text{ḥṣf. } \text{w } \text{w}s\text{r } \text{ḥḥ3-nḥt } \text{pn}$  
**Translation:**  
May you command that they go forth at the approach of the Osiris, this  `ḥḥ3-nḥt`  

**Notes:**

**Witness:** S10C  
**Transliteration:**  
$\text{wd}=\text{k } \text{pr}=\text{sn } \text{ḥṣf. } \text{w } \text{w}s\text{r } \text{ḥḥ3-nḥt } \text{pn}$  
**Translation:**  
May you command that they go forth at the approach of the Osiris, this  `ḥḥ3-nḥt`  

**Notes:**

**Witness:** B4C  
**Transliteration:**  
$\text{wd}=\text{k } \text{prr}=\text{sn } \text{ḥṣf. } \text{w } \text{w}s\text{r } \text{s}s.t-ḥḥd-ḥḥp pn}$  
**Translation:**  
May you command that they go forth at the approach of the Osiris, this  `s}s.t-ḥḥd-ḥḥp`  

**Notes:**

1380
**Group 4:** Infinitive (status pronominalis), Lemma xsf (third position)

- **Lemma:** hsf (to approach)
- **Morphology 1:** infinitive
- **Morphology 2:** status pronominalis
- **Syntax:** Subject:

**Witness:** B1P

**Transliteration:**

wD=k prr=sn m [hsf]=k wsir spi pn

**Translation:**

May you command that they go forth at your approach, Osiris, this spi

**Notes:**

Complete conjecture, could be anything else as well.

**Notes phrase:**

In this phrase, the following pattern variations occur: G1+G2 (B3Bo, B4Bo, B6C, MC105, S10C T9C), G1+G2+G3 (B2Bo, B4C), G1+G2+G4 (B1P)

**Spell:** 9  **Phrase:** 1 28  c

**Group 1:** Subjunctive s_dm=f (Final clause implying purpose), Lemma s_dm (first position)

- **Lemma:** s_dm (to hear, to listen)
- **Morphology 1:** s_dm=f subjunctive
- **Syntax:** Subject:

**Witness:** B3Bo

**Transliteration:**

s_dm=sn gd.t=s nb.t nfr m hrw [p]n

**Translation:**

so that they may hear all that she says which is good on this day

**Notes:**

**Translation:**

so that they hear all that he says which is good on this day

**Notes:**

**Witness:** B1P

**Transliteration:**

s_dm=sn gd.t=f nb.t nfr m hrw pn

**Translation:**

so that they hear all that he says which is good on this day

**Notes:**

**Witness:** B6C

**Transliteration:**

s_dm=sn gd.t=f nb.t nfr m hrw pn

**Translation:**

so that they hear all that he says which is good on this day

**Notes:**
\textit{Witness:} B4C  
Transliteration:  
sdm\(\cdot\)sn \(gd.\)t\(\cdot\)s nb.t m hrw pn  
Translation:  
so that they hear all that she says on this day  
Notes:  

\textit{Witness:} MC105  
Transliteration:  
sdm\(\cdot\)s mdw\(\cdot\)s \(\dd s\)di tn nfr m hrw pn  
Translation:  
so that it may hear her words, of this \(\dd s\)di, which are good on this day  
Notes:  

\textit{Witness:} S10C  
Transliteration:  
[sdm]\(\cdot\)sn mdw wsir \(ir\) nfr \(m\) hrw pn  
Translation:  
so that they hear the words of the Osiris, this \(ir\), which are good on this day  
Notes:  
Only the G17 is visible  

\textit{Witness:} T9C  
Transliteration:  
sdm\(\cdot\)sn mdw bw\(\dd s\)w \(p < n >\) nfr m hrw pn  
Translation:  
so that they may hear the words of this \(bw\dd s\)w which are good on this day  
Notes:  

\textbf{Group 2:} Subjunctive sdm.tw\(\cdot\)f (final clause implying purpose), Lemma sdm (first position)  
\textit{Lemma:} sdm (to hear, to listen)  
\textit{Morphology 1:} sdm.tw\(\cdot\)f subjunctive  
\textit{Morphology 2:}  
\textit{Morphology 3:}  
\textit{Syntax:} Final clause implying purpose  
\textit{Subject:} Nominal subject  

\textit{Witness:} B4Bo  
Transliteration:  
sdm.\(t\)\(w\) dd.t\(\cdot\)s nb.t nfr m hrw pn  
Translation:  
so that all that she says which is good on this day is heard.  
Notes:  

\textbf{Notes:}
Group 3: Imperfective relative $sdm\cdot f$, Lemma $dd$ (second position)

Lemma: $dd$ (to speak, to say)
Morphology 1: $s\cdot d\cdot m\cdot f$
Morphology 2: Imperfective relative
Morphology 3: Syntax:

Subject: Pronominal subject

Witness: B3Bo
Transliteration: $s\cdot d\cdot m\cdot s\cdot n\cdot b\cdot t\ nfr\ m\ hrw\ [p]\n$
Translation: so that they may hear all that she says which is good on this day
Notes:

Witness: B4Bo
Transliteration: $s\cdot d\cdot t\cdot w\ dd\cdot t\cdot s\ nb\cdot t\ nfr\ m\ hrw\ pn$
Translation: so that all that she says which is good on this day is heard.
Notes:

Witness: B6C
Transliteration: $s\cdot d\cdot m\cdot n\cdot b\cdot t\ nfr\ m\ hrw\ pn$
Translation: so that they hear all that he says which is good on this day
Notes:
Group 4: Imperfective active participle (masculine singular), Lemma nfr (second position)

Lemma: nfr (to be good)

Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular

Syntax: Subject:

Witness: MC105
Translation: so that it may hear her words, of this šdi, which are good on this day
Notes: Only traces left of the D21

Witness: S10C
Translation: so that they hear the words of the Osiris, this ir, which are good on this day
Notes:

Witness: T9C
Translation: so that they may hear the words of this bwAw which are good on this day
Notes:

Group 5: Imperfective active participle (feminine singular), Lemma nfr

Lemma: nfr (to be good)

Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: feminine singular

Syntax: Subject:

Witness: B3Bo
Translation: so that they may hear all that she says which is good on this day
Notes:

Witness: B2Bo
Translation: so that they hear all that he says which is good on this day
Notes:
so that all that she says which is good on this day is heard.

Notes:
A later addition, scribbled next to the nb.t in the column.

---

so that they hear all that he says which is good on this day

Notes:
A later addition, scribbled next to the nb.t in the column.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3(B4C), G1+G4 (MC105, S10C, T9C), G1+G3+G5 (B3Bo, B2Bo, B1P, B6C), G2+G3+G5 (B4Bo)

Spell: 9 Phrase: 1 29-30 c-a

Group 1: Nominal sdm.n-f (Emphatic use), Lemma snn (first position)

Lemma: snn (to cause to be firm)

Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:

sdm.n-f nominal Emphatic use Pronominal subject

Witness: B3Bo

he has set it on his head as a reward of justification against his male enemies, against his female enemies.

Notes:
The Y5 is not visible.
**Group 2:** Subjunctive $sDm=f$ (Final clause implying purpose), Lemma smn (first position)

**Lemma:** smn

(to cause to be firm)

**Morphology 1:** $sDm=f$

**Morphology 2:** subjunctive

**Morphology 3:**

**Syntax:** Final clause implying purpose

**Subject:** Pronominal subject

---

**Witness:** B2Bo

**Transliteration:**

$mnm f s(y) m tp-f r mtnw.t mz^s-hrw r hft.ywt-f$

**Translation:**

so that he will set it on his head as a reward of justification against his male and female enemies.

**Notes:**

---

**Witness:** B1P

**Transliteration:**

$mnm f s(y) m tp-f r mtnw.t n.t mz^s-hrw-f r hft.yw-f$

**Translation:**

so that he will set it on his head as a reward of his justification against his enemies.

**Notes:**

---

**Witness:** B4C

**Transliteration:**

$[snm f s(y) m tp-f r mtnw. t f n.t mz^s-hrw]$

**Translation:**

so that he will set it upon his head as the reward of justification.

**Notes:**

---

**Witness:** S10C

**Transliteration:**

$snn <s> s(y) m tp-f r m[nw.t] n.t mz^s-hrw$

**Translation:**

so that he will set it upon his head as the reward of justification.

**Notes:**

---

**Witness:** B4Bo

**Transliteration:**

$mnm f s(y) m tp-f r mtnw.t mz^s-hrw-f r hft.ywt-f$

**Translation:**

so that he will set it on his head as a reward, so that he is justified against his male and female enemies.

**Notes:**

---

**Witness:** B6C

**Transliteration:**

$mnm f s(y) m tp-f r mtnw.t mz^s-hrw [r hft.yw-f r hft.ywt-f$

**Translation:**

so that he will set it upon his head as a reward of justification against his male enemies, against his female enemies.

**Notes:**

---

**Witness:** MC105

**Transliteration:**

$mnm f s(y) m tp-f r mtnw.t-t n.t mz^s-hrw-f$

**Translation:**

so that he will set it upon his head as your reward of his justification.

**Notes:**

---

**Witness:** T9C

**Transliteration:**

$mnm f s(y) m tp-f r mtnw.t n.t mz^s-hrw$

**Translation:**

so that he will set it upon his head as the reward of justification.

**Notes:**

1386
**Group 3:** Subjunctive $s\text{Dm}=f$ (Final clause implying purpose), Lemma $ms^\text{f}-\text{hrw}$ (second position)

<table>
<thead>
<tr>
<th>Lemma:</th>
<th>$ms^\text{f}-\text{hrw}$ (to be justified)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1:</td>
<td>subjunctive</td>
</tr>
<tr>
<td>Morphology 2:</td>
<td>Final clause implying purpose</td>
</tr>
<tr>
<td>Morphology 3:</td>
<td>Pronominal subject</td>
</tr>
<tr>
<td>Subject:</td>
<td>Pronominal subject</td>
</tr>
</tbody>
</table>

**Witness:** B4Bo

**Transliteration:**

\[ smn-f \ s(y) \ m \ tp=f \ r \ mtnw.t \ ms^\text{f}-\text{hrw}=f \ r \ hft.ywt=f \]

**Translation:**

so that he will set it on his head as a reward, so that he is justified against his male and female enemies.

**Notes:**

Could be a substantive as well (his justification)

**Notes phrase:**

*In this phrase, the following pattern variations occur: G1 (B3Bo), G2 (B2Bo, B1P, B6C, B4C, MC105, S10C, T9C) G2+G3 (B4Bo)*

**Spell:** 9 **Phrase:** 9 1 30 b

**Group 1:** Imperfective active participle (masculine singular), Lemma $fs$ (to crush)

<table>
<thead>
<tr>
<th>Lemma:</th>
<th>$fs$ (to crush)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1:</td>
<td>participle</td>
</tr>
<tr>
<td>Morphology 2:</td>
<td>imperfective active</td>
</tr>
<tr>
<td>Morphology 3:</td>
<td>masculine singular</td>
</tr>
<tr>
<td>Syntax:</td>
<td>Final clause implying purpose</td>
</tr>
<tr>
<td>Subject:</td>
<td>Pronominal subject</td>
</tr>
</tbody>
</table>

**Witness:** B3Bo

**Transliteration:**

\[ swt \ fs \ hr.wy \ sth \ n-f \]

**Translation:**

He is the one who crushes the testicles of Seth for him

**Notes:**

**Witness:** B2Bo

**Transliteration:**

\[ swt \ fs \ hr.wy \ sth \ n-f \]

**Translation:**

He is the one who crushes the testicles of Seth for him

**Notes:**

**Witness:** B4Bo

**Transliteration:**

\[ swt \ fs \ hr.wy \ sth \ n-f \]

**Translation:**

He is the one who crushes the testicles of Seth for him

**Notes:**

**Witness:** B1P

**Transliteration:**

\[ swt \ fs \ hr.wy \ sth \ n-f \]

**Translation:**

He is the one who crushes the testicles of Seth for him

**Notes:**

---

1387
**Witness:** B6C
Transliteration: swt ḍḥ rs ṻḥ ny śth
Translation: He is the one who crushes the testicles of Seth
Notes: The F51 is not visible.

**Witness:** T1L
Transliteration: swt ḍḥ <š is > Ṽḥ ny śth
Translation: He is the one that crushes the testicles of Seth
Notes: Only the D36:i9 group was written.

**Group 2:** Nominal ṣḏm.n-f (Emphatic use), Lemma ḍḥ
Lemma: ḍḥ (to crush)
Morphology 1: ṣḏm.n-f nominal
Syntax: Emphatic use
Subject: Pronominal subject

**Witness:** MC105
Transliteration:  ḍḥs.n-f Ṽḥ rs śth
Translation: He has crushed the testicles of Seth

Notes group:
*Note that the spelling order of this word is volatile, and that I read it as the same verb is more based on context than on the actual spellings used in this group.*
Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B6C, B4C, T1L), G2 (MC105, S10C, T9C)

Spell:  9  Phrase:  1  30  c

**Group 1:**  *Indicative sDm=f (negation), Lemma ski (first position)*

*Lemma:*  ski  (to perish)

*Morphology 1:*  sDm=f  *Morphology 2:*  indicative  *Morphology 3:*  

*Syntax:*  Negation  *Subject:*  Pronominal subject

*Witness:*  B3Bo

Transliteration:

\[n \text{sk} \lessgtr f \text{mt} = f\]

Translation:

he did not perish, he did not die

*Witness:*  B1P

Transliteration:

\[n \text{sk} - f \text{n mt} = f\]

Translation:

he did not perish, he did not die

*Witness:*  B4Bo

Transliteration:

\[n \text{sk} - f \text{n mt} = f\]

Translation:

he did not perish, he did not die

*Witness:*  B4C

Transliteration:

\[n \text{sk} - f \text{n mt} = f\]

Translation:

he did not perish, he did not die

**Group 2:**  *Circumstantial sDm.n-f (negation), Lemma ski (first position)*

*Lemma:*  ski  (to perish)

*Morphology 1:*  sDm.n-f  *Morphology 2:*  circumstantial  *Morphology 3:*  

*Syntax:*  Negation  *Subject:*  Pronominal subject

*Witness:*  B2Bo

Transliteration:

\[n \text{sk} . n - f \text{iwty mwt} = f\]

Translation:

he does not perish, who does not die

Notes:
**Group 3: Nominal sḏm.n-f (nominal use), Lemma ski (first position)**

*Lemma:* ski (to perish)

*Morphology 1:* sḏm.n-f

*Morphology 2:* nominal

*Morphology 3:*

*Syntax:* Nominal use

*Subject:* Pronominal subject

*Witness:* B6C

*Transliteration:* iwty sk.n-f iwty ḫtm.n-f

*Translation:* who he did not destroy, who he did not destroy, who he did not destroy, the Osiris, this imꜣw did not perish.

*Notes:*

**Group 4: Indicative sḏm-f (negation), Lemma mwṯ (first position)**

*Lemma:* mwṯ (to die)

*Morphology 1:* sḏm-f

*Morphology 2:* indicative

*Morphology 3:*

*Syntax:* Negation

*Subject:* Nominal subject

*Witness:* MC105

*Transliteration:* n mt wsir ṣḏi tn n sk=s n ḫtm=s

*Translation:* the Osiris, this ṣḏi, did not die, she did not perish, she was not destroyed

*Notes:*
Group 5:  **Indicative sḏm-f (negation), Lemma mwt (second position)**

**Lemma:** mwt (to die)

**Morphology 1:** sḏm-f  
**Morphology 2:** indicative  
**Morphology 3:**

**Syntax:** Negation  
**Subject:** Pronominal subject

**Witness:** B3Bo  
**Transliteration:** n sk<=f> m unwind  
**Translation:** he did not perish, he did not die  
**Notes:**

**Witness:** B4Bo  
**Transliteration:** n sk=f n m unwind  
**Translation:** he did not perish, he did not die  
**Notes:**

**Witness:** B1P  
**Transliteration:** n sk=f n m unwind  
**Translation:** he did not perish, he did not die  
**Notes:**

Group 6:  **Nominal sḏm.n-f (nominal use), Lemma htm (second position)**

**Lemma:** htm (to destroy)

**Morphology 1:** sḏm.n-f  
**Morphology 2:** nominal  
**Morphology 3:**

**Syntax:** Nominal use  
**Subject:** Pronominal subject

**Witness:** B6C  
**Transliteration:** iwty sk.n-f iwty htm.n-f  
**Translation:** who he did not destroy, who he did not destroy  
**Notes:**

**Witness:** T1L  
**Transliteration:** iwty sk.n-f iwty htm.n-f [n sk] wsir imsw pn  
**Translation:** who he did not destroy, who he did not destroy, the Osiris, this imsw did not perish.  
**Notes:**
Group 7:  \textit{Indicative sdm=f (negation), Lemma ski (second position)}

\textbf{Lemma:}  \textit{ski} (to perish)

\textbf{Morphology 1:}  \textit{sdm=f}

\textbf{Morphology 2:}  \textit{indicative}

\textbf{Morphology 3:}  \textit{negation}

\textbf{Syntax:}  \textit{Pronominal subject}

\textbf{Subject:}  \textit{Pronominal subject}

\textbf{Witness:}  MC105

\textbf{Transliteration:}  \textit{n mt wsir šdi tn n sk=s n htm=s}

\textbf{Translation:}  the Osiris, this \textit{šdi}, did not die, she did not perish, she was not destroyed

\textbf{Notes:}  Note that the V29 was a later addition.

Group 8:  \textit{Indicative sDm=f (negation), Htm (second position)}

\textbf{Lemma:}  \textit{htm} (to be destroyed)

\textbf{Morphology 1:}  \textit{sdm=f}

\textbf{Morphology 2:}  \textit{indicative}

\textbf{Morphology 3:}  \textit{negation}

\textbf{Syntax:}  \textit{Pronominal subject}

\textbf{Subject:}  \textit{Pronominal subject}

\textbf{Witness:}  S10C

\textbf{Transliteration:}  \textit{n mt wsir īr pn n htm=f}

\textbf{Translation:}  the Osiris, this \textit{īr} did not die, he was not destroyed

\textbf{Notes:}
**Group 9:** Indicative $\text{sdm}=\text{f}$ (negation), $\text{htm}$ (third position)

**Lemma:** $\text{htm}$ (to be destroyed)

**Morphology 1:** $\text{sdm}=\text{f}$ indicative

**Syntax:** Negation

**Subject:** Pronominal subject

**Witness:** MC105

**Transliteration:**
$n \ mt \ wsir \ ʂdi \ tn \ n \ sk+s \ n \ ʰtm+s$

**Translation:**
the Osiris, this ʂdi, did not die, she did not perish,
she was not destroyed

**Notes:**
Only traces of the G172 left.

**Group 10:** Indicative $\text{sdm}=\text{f}$ (negation), Lemma ʂki (third position)

**Lemma:** ʂki (to perish)

**Morphology 1:** $\text{sdm}=\text{f}$ indicative

**Syntax:** Negation

**Subject:** Nominal subject

**Witness:** T1L

**Transliteration:**
iuity sk. n=f iuity $ʰtm.n-f \ [n \ sk] \ wsir \ imsw \ pn$

**Translation:**
who he did not destroy, who he did not destroy, the Osiris, this imsw did not perish.

**Notes:**
Uncertain, as it is a reconstruction.

**Notes phrase:**
*In this phrase, the following pattern variations occur: G1+G5 (B3Bo, B4Bo, B1P, B4C), G2 (B2Bo), G3+G6 (B6C), G4+G7+G9 (MC105, T9C), G4+G8 (S10C), G3+G6+G10 (T1L)*
Spell: 9 Phrase: 1 30-31 d-a

**Group 1:** prospective relative ṣḏm-f, Lemma msi

**Lemma:** msi (to birth, to bring forth)

**Morphology 1:**  ṣḏm-f

**Morphology 2:**

**Morphology 3:**

**Syntax:**

**Subject:** Nominal subject

**Witness:** B3Bo

**Transliteration:** ṭwt sb3 pw ms.w inn.t

**Translation:** you are that star which the west will bring forth

**Notes:**

**Witness:** B4Bo

**Transliteration:** ṭwt sb3 pw ms.w inn.t

**Translation:** you are that star which the west will bring forth

**Notes:**

**Witness:** B4C

**Transliteration:** [ṭwr] sb3 pw {pw}iry-st ms.w inn.t

**Translation:** you are that star, the warden of the west, which the west will bring forth

**Notes:**

**Witness:** T9C

**Transliteration:** ṭwt sb3 pw ms.w inn.t

**Translation:** you are that star which the west will bring forth

**Notes:**

**Witness:** B2Bo

**Transliteration:** ṭwt sb3 pw ms.w inn.t

**Translation:** you are that star which the west will bring forth

**Notes:**

**Witness:** B1P

**Transliteration:** [ṭwr] is sb3 pw ms.w inn.t nfr[.t]

**Translation:** you are truly that star which the good west will bring forth

**Notes:**

**Witness:** MC105

**Transliteration:** ṭwt sb3 pw ms.w inn.t

**Translation:** you are that star which the west will bring forth

**Notes:**

**Witness:** T9C

**Transliteration:** ṭwt sb3 pw ms.w inn.t

**Translation:** you are that star which the west will bring forth

**Notes:**
**Group 2:** Relative $sdm.n-f$, Lemma $msi$

*Lemma:* $msi$ (to birth, to bring forth)

*Morphology 1:* $sdm.n-f$

*Morphology 2:* relative

*Syntax:*

*Subject:* Nominal subject

*Witness:* B6C

*Transliteration:* $n \ fwt \ is \ sbz \ pw \ ms.n \ imn.t \ nfr.t$

*Translation:* because you are truly that star which the good west brought forth

*Notes:*

*Notes phrase:* In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B4C, MC105, T9C), G2 (B6C)

**Spell:** 9 Phrase: 1 31 b

---

**Group 1:** Nominal $sdm-f$ (nominal use), Lemma $ski$ (first position)

*Lemma:* $ski$ (to destroy)

*Morphology 1:* $sdm-f$

*Morphology 2:* nominal

*Syntax:*

*Subject:* Nominal use Pronominal subject

*Witness:* B3Bo

*Transliteration:* iwty $sk-f$ iwty $htm-f$

*Translation:* which he does not destroy, which he does not destroy

*Notes:*

*Witness:* B2Bo

*Transliteration:* iwty $sk-f$ iwty $htm[f]$

*Translation:* which he does not destroy, which he does not destroy

*Notes:*

*Witness:* B4Bo

*Transliteration:* iwty $sk-f$ iwty $htm-f$

*Translation:* which he does not destroy, which he does not destroy

*Notes:*

*Witness:* B1P

*Transliteration:* iwty $sk<^f>$ $htm-f$

*Translation:* which he does not destroy, does not destroy

*Notes:*
Group 2: Nominal sḏm. n-f (nominal use), Lemma ski (first position)

Lemma: ski (to destroy)

Morphology 1: Morphology 2: Morphology 3:
sḏm. n-f nominal

Syntax: Subject:
Nominal use Pronominal subject

Witness: B6C
Transliteration: iwty sk n-f ḥtm. n-f
Translation: who he did not destroy and destroy
Notes: Addition technically not needed, double column writing

Witness: MC105
Transliteration: iwty sk n-f iwty ḥtm. n-f
Translation: who he did not destroy, who he did not destroy
Notes:

Witness: T9C
Transliteration: n sk n-f n mt n-f
Translation: who he did not destroy, who he did not destroy
Notes:

Group 3: Indicative sḏm-f (negation), Lemma ski (first position)

Lemma: ski (to destroy)

Morphology 1: Morphology 2: Morphology 3:
sḏm-f indicative

Syntax: Subject:
Negation Pronominal subject

Witness: B4C
Transliteration: n sk n-f n mt n-f
Translation: he does not perish, he does not die
Notes:
Not sure if the sign before V29 is actually T20, but it is the best suggestion I have at the moment.
**Group 4:** Nominal sDm-f (nominal use), Lemma ḫtm (second position)

**Lemma:** ḫtm (to destroy)

**Morphology 1:** sDm=f  **Morphology 2:**  **Morphology 3:**  

**Syntax:**  **Subject:**
Nominal use  Pronominal subject

**Witness:** B3Bo  
**Transliteration:** iwty sk=f iwty ḫtm-f  
**Translation:** which he does not destroy, which he does not destroy  
**Notes:** the V28 is not visible.

**Witness:** B4Bo  
**Transliteration:** iwty sk=f iwty ḫtm=f  
**Translation:** which he does not destroy, which he does not destroy  
**Notes:**

**Group 5:** Nominal sḏm.n-f (nominal use), Lemma ḫtm (seconda position)

**Lemma:** ḫtm (to destroy)

**Morphology 1:** sḏm.n-f  **Morphology 2:**  **Morphology 3:**  

**Syntax:**  **Subject:**
Nominal use  Pronominal subject

**Witness:** B6C  
**Transliteration:** iwty sk<.n=f> ḫtm.n-f  
**Translation:** who he did not destroy and destroy  
**Notes:**
**Witness:** T9C  
**Transliteration:**  
iwty sk. n-f iwty htm. n-f  
**Translation:**  
who he did not destroy, who he did not destroy  
**Notes:**  
Group 6: Indicative sdm-f (negation), mwt (second position)  
Lemma: mwt (to die)  
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:  
sdm-f indicative Negation Pronominal subject

**Witness:** B4C  
**Transliteration:**  
n sk[-f n mlt-f]  
**Translation:**  
he does not perish, he does not die  
**Notes:**  
Notes phrase:  
In this phrase, the following pattern variations occur: G1+G4 (B3Bo, B2Bo, B4Bo, B1P), G2+G5 (B6C, MC105, T9C), G3+G6 (B4C).  
**Spell:** 9  **Phrase:** 1 31 c

**Group 1:** Prospective sdm-f (negation), Lemma ski (first position)  
Lemma: ski (to perish)  
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:  
sdm-f prospective Negation Nominal subject

**Witness:** B3Bo  
**Transliteration:**  
n sk dhwy-t n htm-s  
**Translation:**  
this dhwy-t will not perish, she will not be destroyed

**Witness:** B2Bo  
**Transliteration:**  
n sk dhwy-t n htm-f  
**Translation:**  
dhwy-t will not perish, he will not be destroyed

1398
**Witness**: B4Bo

**Transliteration**: 
\[n \text{ sk dhwty-nht tn n šḥtm dhwty-nht } [\text{tn}]\]

**Translation**: 
This \text{dhwty-nht} will not perish, this \text{dhwty-nht} will not be caused to be destroyed

**Notes**: 

**Witness**: MC105

**Transliteration**: 
\[n \text{ sk šdı } [\text{tn}] n ḥtm-s\]

**Translation**: 
This \text{šdı} will not perish, she will not be destroyed

**Notes**: 

**Group 2**: Prospective \text{ṣdm-f} (negation), Lemma \text{ḥtm} (second position)

**Lemma**: ḥtm (to be destroyed)

**Morphology 1**: Prospective

**Morphology 2**: Prospective

**Morphology 3**: Prospective

**Syntax**: Negation

**Subject**: Pronominal subject

**Witness**: B3Bo

**Transliteration**: 
\[n \text{ sk dhwty-nht tn n ḥtm-s}\]

**Translation**: 
This \text{dhwty-nht} will not perish, she will not be destroyed

**Notes**: 

**Witness**: B4C

**Transliteration**: 
\[[n \text{ sk šṣ.t-hdı-hṭp tn n ḥtm} ] šṣ.t-hdı-hṭp tn\]

**Translation**: 
This \text{šṣ.t-hdı-hṭp} will not perish, this \text{šṣ.t-hdı-hṭp} will not be destroyed

**Notes**: 

**Witness**: T9C

**Transliteration**: 
\[n \text{ sk bwzw pn n ḥtm-f}\]

**Translation**: 
This \text{bwzw} will not perish, he will not be destroyed

**Notes**: 

**Witness**: B2Bo

**Transliteration**: 
\[n \text{ sk dhwty-nht n ḥtm-f}\]

**Translation**: 
\text{dhwty-nht} will not perish, he will not be destroyed

**Notes**: 

Only traces of the X1 left, the rest is visible.

**Witness**: MC105

**Transliteration**: 
\[n \text{ sk šdı } [\text{tn}] n ḥtm-s\]

**Translation**: 
This \text{šdı} will not perish, she will not be destroyed

**Notes**:
**Witness:** T9C

**Transliteration:**

*n sk bwswn n htm-f*

**Translation:**

this *bwswn* will not perish, he will not be destroyed

**Notes:**

*Note that B4C uses a nominal subject, instead of a pronominal subject.*

**Group 3:**  
Prospective *sdlm-f* (negation), Lemma *shtm* (second position)

**Lemma:**  
*shtm* (to cause to be destroyed)

**Morphology 1:**  
*sdlm-f* prospective

**Morphology 3:**  
Negation

**Subject:**  
Nominal subject

**Witness:** B4Bo

**Transliteration:**

*n sk dhwty-nht n n shtm dhwty-nht [tn]*

**Translation:**

this *dhwty-nht* will not perish, this *dhwty-nht* will not be caused to be destroyed

**Notes:**

*In this phrase, the following pattern variations occur: G1+G2 (B3Bo, B2Bo, B4C, MC105, T9C) G1+G3 (B4Bo)*
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</table>
**Witness:** S10C

Transliteration:
\[ n\ w\ d.\ t\ sdb\ nb\ dw\ r-wsir\ dhwty-nht\ tn\ i\ in\ itm.w \]

Translation:
there is no placing of any restraint of evil against him by Atoum, by the gods, by the spirits, by all the people.

Notes:
*Note that this group could be read as a sdm.t(w)-f as well.*

**Group 3:** *Imperfective passive participle (masculine singular), Lemma i (second position)*

*Lemma:* i (to say)

*Morphology 1:* participle

*Morphology 2:* imperfective passive

*Morphology 3:* masculine singular

**Subject:**

**Witness:** B3Bo

Transliteration:
\[ n\ wd\ sdb\ nb\ dw\ r-wsir\ dhwty-nht\ tn\ i\ in\ itm.w \]

Translation:
not any restraint of evil will be placed against the Osiris, this \(dhwty-nht\), is said by Atoum

Notes:
Witness: B4Bo  
Transliteration:  
n wd sdb.w nb(.w) dw r wsir ðhwty-nḥt tn i in itm.w  
Translation:  
not any restraints of evil will be placed against the Osiris,  
this ðhwty-nḥt, is said by Atoum  
Notes:  

Notes phrase:  
In this phrase, the following pattern variations occur: G1 (MC105, T9C), G2 (B4C, S10C), G1+G3 (B3Bo, B2Bo, B4Bo), G2+G3 (B6C)  

Spell: 9  Phrase: 1 32  b  

Group 1: Imperfective relative sḏm=f, Lemma dd (first position)  
Lemma: dd (to speak, to say)  
Morphology 1:  
Morphology 2:  
Morphology 3: Imperfective relative  

Witness: B3Bo  
Transliteration:  
ir ḫ.t nb(.t) dw.t ḏḏ.t+sn ir.t r wsir ðhwty-nḥt tn m-bšḥ gbb  
Translation:  
as for anything evil which they say, and which was done against  
the Osiris, this ðhwty-nḥt, in the presence of Geb,  
Notes:  

Witness: B4Bo  
Transliteration:  
(ir) ḫ.t nb.t ḏḏ(.t)+sn ir.t r wsir ðhwty-nḥt tn m-bšḥ gbb  
Translation:  
as for anything evil which they say, and which was done against  
the Osiris, this ðhwty-nḥt, in the presence of Geb,  
Notes:  

Witness: B6C  
Transliteration:  
n wd.t sdb nb dw r wsir ḡḥs-nḥt pn i in itm.w  
Translation:  
there is no placing of any restraint of evil against the Osiris, this ḡḥs-nḥt,  
is said by Atoum  
Notes:  

Notes:  

Translation:  
not any restraints of evil will be placed against the Osiris,  
this ðhwty-nḥt, is said by Atoum  
Notes:  

Notes:  

Translation:  
as for anything evil which they say, and which was done against  
the Osiris, this ðhwty-nḥt, in the presence of Geb,  
Notes:  

Translation:  
as for anything evil which they say against ðhwty-nḥt in the presence of Geb,  
Notes:  

Translation:  
as for anything evil which they say and which they will do against the Osiris, this spi,  
in the presence of Osiris, in the presence of Geb,  
Notes:
as for anything evil which they say, and which was done against the Osiris, this "ḥḥ-ḥḥt, evil is in the presence of Osiris and Geb,

Notes:

The X1 is not visible.

as for that which they say, and which was done, anything evil against the Osiris, this ir

Notes:

Group 2: Perfective passive participle (feminine singular), Lemma iri (second position)

Lemma: iri (to do, to make)

Morphology 1: participle

Morphology 2: perfective passive

Morphology 3: feminine singular

Syntax: Subject:

Witness: B3Bo

Transliteration:
ir ḥ.t nb(.t) ḏw.t ḏd.t-sn ir.t r wsir ḏḥwty-nḥt tn m-bḥ ḡbb
Translation:
as for anything evil which they say, and which was done against the Osiris, this ḏḥwty-nḥt, in the presence of Geb,

Witness: B4Bo

Transliteration:
(ir ḥ.t nb.t ḏw.t ḏd(.t)-sn ir.t r wsir ḏḥwty-nḥt tn m-bḥ ḡbb
Translation:
as for anything evil which they say, and which was done against the Osiris, this ḏḥwty-nḥt, in the presence of Geb,
Witness: B6C
Transliteration: ir ḫ.t nb.t ḏw.t ḏd.t-sn ir.t r wsir ḫỉnḫ pn ḏw m-bšḥ wsir gbb
Translation: as for anything evil which they say, and which was done against the Osiris, this ḫỉnḫ, evil is in the presence of Osiris and Geb.
Notes:

Group 3: Prospective relative sḏm-f, Lemma iri (second position)
Lemma: iri (to do, to make)
Morphology 1: sḏm-f prospective relative

Witness: B1P
Transliteration: ir ḫ.t nb.t ḏd.t-sn ir.t-sn r wsir ūpi pn m-bšḥ wsir m-bšḥ gbb
Translation: as for anything which they say and which they will do against the Osiris, this ūpi, in the presence of Osiris, in the presence of Geb.
Notes:

Witness: MC105
Transliteration: i[r ḫ.t] nb.[t] ḏd.t-sn ir.t-sn r šdī tn ḏw
Translation: as for everything which they say and which they will do to this šdī, which is evil.
Notes:

Group 4: Imperfective relative sḏm-f, Lemma iri (second position)
Lemma: iri (to do, to make)
Morphology 1: sḏm-f Imperfective relative

Witness: S10C
Transliteration: [ir] ḏd.t-sn ir.t ḫ.t nb.t ḏw.[t] r wsir ir pn
Translation: as for that which they say, and which was done, anything evil against the Osiris, this ir
Notes:

Witness: B4C
Transliteration: ir ḫ.t nb.t ḏd.[t] t-sn ir.t-sn r-f
Translation: as for anything they say and will do against him.
Notes:

Witness: B1P
Transliteration: ir ḫ.t nb.t ḏd.t-sn ir.t-sn r wsir ūpi pn m-bšḥ wsir m-bšḥ gbb
Translation: as for anything which they say and which they will do against the Osiris, this ūpi, in the presence of Osiris, in the presence of Geb.
Notes:

Group 4: Imperfective relative sḏm-f, Lemma iri (second position)
Lemma: iri (to do, to make)
Morphology 1: sḏm-f Imperfective relative

Syntax: Pronominal subject
Witness: T9C

Transliteration: 
\( ir \ h. t \ nb(.t) \ dd.t-sn \ irr.t-sn \ r \ bw\sw \ pn \ \d\w \)

Translation: 
as for everything which they say, and which they do against this \( bw\sw \), which is evil,

Notes:

Group 5: Imperfective active participle (feminine singular), Lemma \( dw \) (third position)

Lemma: \( dw \) (to be evil)

Morphology 1: participle

Morphology 2: imperfective active

Morphology 3: feminine singular

Syntax: 

Subject: 

Witness: MC105

Transliteration: 
\( ir [r \ h. t] \ nb(.t) \ dd.t-sn \ irr.t-sn \ r \ S\di \ tn \ \d\w \)

Translation: 
as for everything which they say and which they will do to this \( S\di \), which is evil,

Notes:

Notes phrase: 

In this phrase, the following pattern variations occur: G1+G2 (B3Bo, B2Bo, B4Bo, B6C, S10C), G1+G3 (B1P, B4C), G1+G3+G5 (MC105), G1+G4+G5 (T9C)

Spell: 9 Phrase: 1 33 a

Group 1: Prospective \( sdm-f \) (Main clause), Lemma \( wnn \)

Lemma: \( wnn \) (to be)

Morphology 1: \( sdm-f \) prospective

Morphology 2: 

Morphology 3: 

Syntax: 

Subject: 

Witness: B3Bo

Transliteration: 
\( iw{n}\+sn [r-s]n \ wnn+sn \ r\+sn \)

Translation: 
they are against them, they will be against them

Witness: B2Bo

Transliteration: 
\( iw{n}\+sn \ r\+sn \ wnn+sn \ r\+sn \)

Translation: 
they are against them, they will be against them

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**Witness:** B1P  
**Transliteration:** iw=sn r=sn wnn=sn r=sn  
**Translation:** they are against them, they will be against them  
**Notes:**

**Witness:** B6C  
**Transliteration:** iw{n}=sn r=sn wnn=sn r=sn  
**Translation:** they are against them, they will be against them  
**Notes:**

**Witness:** MC105  
**Transliteration:** iw{n}=sn r=sn wnn=sn r=sn  
**Translation:** they are against them, they will be against them  
**Notes:**

**Group 2:** Imperfective active participle (masculine plural), Lemma wnn  
**Lemma:** wnn (to be)  
**Morphology 1:** participle  
**Morphology 2:** imperfective active  
**Morphology 3:** masculine plural  
**Syntax:**  
**Subject:**

**Witness:** B4C  
**Transliteration:** iw=sn r=sn wnn n=sn r=sn  
**Translation:** they are against them, who are for them against them  
**Notes:**

**Group 3:** Circumstantial sdm.n-f (iw(-f) sdm.n-f), Lemma wnn  
**Lemma:** wnn (to be)  
**Morphology 1:** sdm.n-f  
**Morphology 2:** circumstantial  
**Morphology 3:** iw(-f) sdm.n-f  
**Syntax:**  
**Subject:** Pronominal subject
Witness: S10C
Transliteration: iw[sn] wn.n sn
Translation: they existed,
Notes: Only traces left.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B1P, B6C, MC105), G2 (B4C), G3 (S10C).
Note that B4Bo and T9C do have a phrase here, but it is non-verbal.

Spell: 9 Phrase: 1 33 b

Group 1: Imperfective relative sḏm-f, Lemma ḏḏ
Lemma: ḏḏ (to speak, to say)
Morphology 1: sḏm-f, Morphology 2: Imperfective relative
Morphology 3: Syntax: Subject:

Witness: MC105
Transliteration: ḏḏ.t sn pw
Translation: this is what they say
Notes:
Group 2: Relative sdm.n-f, Lemma dd

Lemma: dd (to speak, to say)

Morphology 1: sdm.n-f
Morphology 2: relative
Morphology 3: 

Syntax: 

Subject: Pronominal subject

Witness: S10C
Transliteration: dd.t.n-sn pw
Translation: this is what they said.

Notes:

Notes phrase: In this phrase, the following pattern variations occur: G1 (MC105), G2 (S10C, T9C).

Witness: T9C
Transliteration: dd.t.n-sn pw
Translation: this is what they said.

Notes:
Appendix 5.10. Spell 10

Spell: 10  Phrase: 1 33  d

Group 1: Passive nominal $\text{sdm-f}$ (Emphatic use), Lemma $\text{wd'f}$

Lemma: $\text{wd'f}$ (to divide, to open)

Morphology 1: Nominal  Morphology 2:  Morphology 3: Passive

Syntax:  Emphatic use  Subject: Nominal subject

Witness: B3Bo
Translation: $h3 \text{ wsr} \text{ dhwyti-nht tn wdf'(w) n-t sb3 in sss.t}$
Translation: Ho Osiris, this $\text{dhwyty-nht}$, the portal is opened for you by Seshat

Witness: B4Bo
Translation: $h3 \text{ wsr} \text{ dhwyty-nht tn wdf'(w) n-t sb3 in sss.t}$
Translation: Ho Osiris, this $\text{dhwyty-nht}$, the portal is opened for you by Seshat

Witness: B6C
Translation: $h3 \text{ wsr} 'h3-nht pn wdf'(w) n-k sb3 in sss.t}$
Translation: Ho Osiris, this $'h3-nht$, the portal is opened for you by Seshat.
Notes: It is possible that a $iw$ was written before the $\text{wd'f}$.

Witness: S10C
Translation: $[wdf'(w) sb3] n \text{ wsr ir pn in sss.t}$
Translation: The portal is opened for the Osiris, this $ir$, by Seshat.
Notes: It is possible that a $iw$ was written before the $\text{wd'f}$.

Witness: T9C
Translation: $wdf'(w) sb3 n bwsw \text{ pn in sss.t}$
Translation: The portal is opened for the Osiris, this $bwsw$, by Seshat.
Notes:
Group 2: Passive circumstantial $sdm$ (iw(-f) $sdm$), Lemma $wd^f$

Lemma: $wd^f$ (to divide, to open)

Morphology 1: circumstantial  Morphology 2: passive  Morphology 3: $iw(-f) sdm$-f  Syntax:  Subject: Nominal subject

Witness: B4C

Transliteration: $iw$ $wd^f(.w)$ $n^f$ $\{sb^s \text{ in } s\sigma^s.f\}$

Translation: The portal is opened for you by Seshat

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B6C, MC105, S10C, T9C), G2 (B4C)

Spell: 10 Phrase: 1 35 b (1,35,d in MC105, S10C, T9C)

Group 1: Imperfective active participle (masculine plural), Lemma $msd\dot{i}$ (first position)

Lemma: $msd\dot{i}$ (to hate)

Morphology 1: participle  Morphology 2: imperfective active  Morphology 3: masculine plural  Syntax:  Subject: masculine plural

Witness: MC105

Transliteration: $r$ $msd\dot{i}.w$ $s(y)$ $r$ $ms\{dd.wt$ $s(y)$ $r$ irr.$w$ $r$-$s$ $r$ $irr.wt$ $r$-$s$

Translation: against those males who hate her, against those females who hate her, against those males who act against her, against those females who act against her,

Group 2: Imperfective active participle (feminine plural), Lemma $iri$ (first position)

Lemma: $iri$ (to do, to make)

Morphology 1: participle  Morphology 2: imperfective active  Morphology 3: feminine plural  Syntax:  Subject: feminine plural
against those males and females who act against him, against those males and females who hate him,

**Group 3:** Imperfective active participle (feminine plural), Lemma ms\(d\)i (first position)

- **Lemma:** ms\(d\)i
- **Morphology 1:** participle
- **Morphology 2:** imperfective active
- **Morphology 3:** feminine plural
- **Syntax:** Subject: participle
- **Subject:** imperfective active feminine plural

**Witness:** T9C

Translation: those male and female who hate him, those females that act

**Group 4:** Imperfective active participle (feminine plural), Lemma ms\(d\)i (second position)

- **Lemma:** ms\(d\)i
- **Morphology 1:** participle
- **Morphology 2:** imperfective active
- **Morphology 3:** feminine plural
- **Syntax:** Subject: participle
- **Subject:** imperfective active feminine plural

**Witness:** MC105

Translation: against those males who hate her, against those females who hate her, against those males who act against her, against those females who act against her,

**Notes:** only traces left of the F31, the rest is not visible.

Note that in S10C the collective is intended, where in MC105 only the female side is intended.
Group 5:  Imperfective active participle (feminine plural), Lemma iri (second position)
Lemma:  iri (to do, to make)
Morphology 1:  participle
Morphology 2:  imperfective active
Morphology 3:  feminine plural
Syntax:  
Subject:  
Witness:  T9C
Transliteration:  msqd.wt sw irr.wt
Translation:  those male and female who hate him, those females that act
Notes:  

Group 6:  Imperfective active participle (masculine plural), Lemma iri (third position)
Lemma:  iri (to do, to make)
Morphology 1:  participle
Morphology 2:  imperfective active
Morphology 3:  masculine plural
Syntax:  
Subject:  
Witness:  MC105
Transliteration:  r msqd.w s(y) r ms[dd.wt s(y) r irr]w r=s r irr.wt r=s
Translation:  against those males who hate her, against those females who hate her, against those males who act against her, against those females who act against her,
Notes:  Only the Z2 plural strokes are visible.

Group 7:  Imperfective active participle (feminine plural), Lemma iri (fourth position)
Lemma:  iri (to do, to make)
Morphology 1:  participle
Morphology 2:  imperfective active
Morphology 3:  feminine plural
Syntax:  
Subject:  

Witness: MC105
Transliteration:
\( r \ msdq.w \ s(y) r ms\{dd.wt s(y) r \ irr\}.w r=s r \ irr.wt r=s \)
Translation:
against those males who hate her, against those females who hate her, against those males who act against her, against those females who act against her,

Notes phrase:
In this phrase, the following pattern variations occur: G1\+G4\+G6\+G7 (MC105), G2\+G4 (S10C), G3\+G5 (T9C). Note that B1P and B4C do have a phrase here, but it is non-verbal.

Spell: 10  Phrase: 1 35  c

Group 1:  \( sdm.ty=^fy \)
Lemma: \( iri \) (to do, to make)
Morphology 1:  Morphology 2:  Morphology 3:  Syntax:  Subject:

Witness: B3Bo
Transliteration:
\( r \ ir.(y)=sn wdf^mdw hft=s m hrw pn \)
Translation:
against those who will do judgement against her on this day.

Witness: B4Bo
Transliteration:
\( r \ ir.(y)=sn wdf^mdw hft=s m hrw pn \)
Translation:
against those who will do judgement against her on this day.

Witness: B6C
Transliteration:
\( r \ ir.(y)=sn wdf^mdw hft m hrw pn \)
Translation:
against those who will do judgement against her on this day.

Witness: MC105
Transliteration:
\( r \ ir.(y)=sn wdf^mdw hft=s m hrw[ ] pn \)
Translation:
against those who will do judgement against her on this day.
Witness: S10C
Transliteration: [r ir].t(y)-sn wḏ-mdw hft m [hrw pn]
Translation: against those who will do judgement against on this day.
Notes: Only the X1 is visible.

Group 2: Imperfective active participle (masculine plural), Lemma wḏ-mdw
Lemma: wḏ-mdw (to judge)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine plural
Syntax: Subject:

Witness: T9C
Transliteration: sn wḏ-mdw hft m hrw p <n>
Translation: (of) them who judge against on this day.
Notes phrase: In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B6C, MC105, S10C), G2 (T9C)
Appendix 5.11. Spell 11

Spell: 11  Phrase: 1 35  e

| Group 1: Subjunctive sdm-f (wish clause), Lemma iwi (first position) |
| Lemma: iwi (to come) |
| Morphology 1: sdm-f subjunctive |
| Syntax: Wish clause |
| Subject: Pronominal subject |

Witness: B3Bo
Transliteration: iwi-k sp sn.w in n+k tw i iwi-k sp sn.w
Translation: May you come, may you come, while tw is brought to you.
Oh, may you come, may you come

Witness: B4Bo
Transliteration: iwi-k sp sn.w in n+k tw i iwi-k sp sn.w
Translation: May you come, may you come, while the statue that came twice is brought to you
Oh, may you come, may you come

Witness: B6C
Transliteration: iwi-k sp sn.w
Translation: May you come, may you come

Witness: MC105
Transliteration: [iwi-k sp sn.w in n+k t]w iwi sp sn.w šdi tn
Translation: May you come, may you come, while tw is brought to you, may this šdi come, may this šdi come

Witness: T9C
Transliteration: iwi-k sp sn.w in n+k tw+k iwi sp sn.w bwšw pn
Translation: May you come, may you come, while your tw is brought to you.
May this bwšw come, may this bwšw come
**Group 2:** Passive circumstantial $sdm=f$ (Temporal clause), Lemma ini (second position)

*Lemma:* ini (to bring)

*Morphology 1:* $sdm=f$  
*Morphology 2:* circumstantial  
*Morphology 3:* passive

*Syntax:*  
*Subject:* Temporal clause  
Nominal subject

*Witness:* B3Bo  
*Transliteration:* $iwi=k$ sp sn.w $in$ n+k $tw$ i $iwi=k$ sp sn.w

*Translation:*  
May you come, may you come, while $tw$ is brought to you.

Oh, may you come, may you come

*Witness:* B4Bo  
*Transliteration:* $iwi=k$ sp sn.w $in$ n+k $tw$ i $iwi=k$ sp sn.w

*Translation:*  
May you come, may you come, while $tw$ is brought to you.

Oh, may you come, may you come

*Witness:* MC105  
*Transliteration:* $[iwi+k$ sp sn.w $in$ n+k $t\{l\}$ w iwi sp sn.w $\&di$ in

*Translation:*  
May you come, may you come, while $tw$ is brought to you,  
may this $\&di$ come, may this $\&di$ come

*Group 3:* Perfective active participle (masculine singular), Lemma iri (second position)

*Lemma:* iri (to do, to make)

*Morphology 1:* participle  
*Morphology 2:* perfective active  
*Morphology 3:* masculine singular

*Syntax:*  
*Subject:*
Witness: B4C
Transliteration: 
iwi sp sn.w -k min ir tw iwi sp sn.w -k
Translation: 
May you come, may you come today, who made tw, may you come, may you come.

Group 4: Subjunctive $s^m$-f (wish clause), Lemma iwi (third position)
Lemma: iwi (to come)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
s$^m$-f subjunctive Wish clause Pronominal subject

Witness: B3Bo
Transliteration: 
iwi=k sp sn.w in n=k tw i iwi=k sp sn.w
Translation: 
May you come, may you come, while tw is brought to you.
Oh, may you come, may you come

Witness: B4Bo
Transliteration: 
iwi=k sp sn.w in n=k tw i iwi=k sp sn.w
Translation: 
May you come, may you come, while tw is brought to you.
Oh, may you come, may you come

Witness: MC105
Transliteration: 
[iwi=k sp sn.w in n=k t]w iwi sp sn.w šdi in
Translation: 
May you come, may you come, while tw is brought to you,
may this šdi come, may this šdi come

Notes group:
Note that MC105 and T9C use a nominal subject instead of a pronominal subject.
Group 5: Perfective active participle (masculine singular), Lemma iwi (third position)

Lemma: iwi (to come)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Syntax: Subject:
Witness: B1P
Transliteration: iwi=k [sp] sn.w in n[-k t[w[t] iwi sp sn.w
Translation:
May you come, may you come, while the statue that came twice is brought to you

Notes phrase:
In this phrase, the following pattern variations occur: G1+G2+G4 (B2Bo, B3Bo, B4Bo, MC105, T9C), G1+G2+G5 (B1P), G1 (B6C), G1+G3+G4 (B4C)

Spell: 11 Phrase: 1 36 c

Group 1: Subjunctive sqm-f (wish clause), Lemma iri (first position)

Lemma: iri (to do, to make)
Morphology 1: sqm-f
Morphology 2: subjunctive
Morphology 3: Wish clause
Syntax: Subject: Pronominal subject
Witness: B3Bo
Transliteration: ir=Tn dd.t=s nb.t
Translation: may you do everything that she says.

Group 2: Perfective active participle (masculine plural), Lemma iri (first position)

Lemma: iri (to do, to make)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine plural
Syntax: Subject:
Witness: B2Bo

Transliteration:
\[ \text{ir} \ \text{d} \_t \_s \ \text{nb} \_t \]

Translation:
those who did everything that he says.

**Group 3:** Imperfective relative \( sdm \_f \), Lemma \( dd \) (second position)

**Lemma:** \( dd \)  (to say, to speak)

**Morphology 1:** Imperfective relative

**Morphology 2:**

**Morphology 3:**

**Syntax:**

**Subject:** Pronominal subject

Witness: B3Bo

Transliteration:
\[ \text{ir} \_tn \ \text{dd} \_t \_s \ \text{nb} \_t \]

Translation:
may you do everything that she says.

Witness: B2Bo

Transliteration:
\[ \text{ir} \_tn \ \text{dd} \_t \_s \ \text{nb} \_t \]

Translation:
those who did everything that he says.

Witness: B4Bo

Transliteration:
\[ \text{ir} \_tn \ \text{dd} \_t \_s \ \text{nb} \_t \]

Translation:
may you do everything that she says.

Notes phrase:
*In this phrase, the following pattern variations occur: G1+G3 (B3Bo, B4Bo), G2+G3 (B2Bo)*

**Spell:** 11  **Phrase:** 1 36  d-e

**Group 1:** Imperative (2nd person plural), Lemma \( wdi \) (first position)

**Lemma:** \( wdi \)  (to put, to place)

**Morphology 1:** imperative

**Morphology 2:**

**Morphology 3:**

**Syntax:**

**Subject:** 2nd person plural

1420
**Group 2:** Imperative (2nd person plural), Lemma rdi (first position)

- **Witness:** B3Bo
  - **Transliteration:**
    
    \[ \text{dy } n-s \text{ is ntr. } w \text{ my ir-tn } ntr. \text{ w} \]
  - **Translation:**
    Give adoration to her gods, come, gods

- **Witness:** B2Bo
  - **Transliteration:**
    
    \[ \text{dy } n-f \text{ is ntr. } w \text{ my ir-tn } ntr. \text{ w} \]
  - **Translation:**
    Give adoration to him gods, come, gods

- **Witness:** B6C
  - **Transliteration:**
    
    \[ \text{dy } n-f \text{ is ntr. } w \text{ my ir-Tn } ntr. \text{ w} \]
  - **Translation:**
    Give adoration to him gods, come, gods

- **Witness:** T9C
  - **Transliteration:**
    
    \[ \text{dy } n-f \text{ is ntr. } w \text{ my ir-Tn } ntr. \text{ w} \]
  - **Translation:**
    Give adoration to him and come

**Group 3:** Passive circumstantial sdm-f (Temporal clause), Lemma rdi (first position)

- **Witness:** B4Bo
  - **Transliteration:**
    
    \[ \text{im.y } n-s \text{ is ntr. } w \text{ my ir-tn } ntr. \text{ w} \]
  - **Translation:**
    Give adoration to her gods, come, gods

- **Witness:** B1P
  - **Transliteration:**
    
    \[ \text{im.y } n-f \text{ is ntr. } w \text{ my ir-tn } ntr. \text{ w} \]
  - **Translation:**
    Give adoration to him gods, come, gods

- **Witness:** B4C
  - **Transliteration:**
    
    \[ \text{im.y } n-f \text{ is my} \]
  - **Translation:**
    Give adoration to him and come
while adoration is give to her. Come,

*Group 4:*  Imperative (2nd person plural), Lemma *iwi* (second position)

**Lemma:** *iwi*  
(to come)

**Morphology 1:** imperative  
**Morphology 2:** 2nd person plural  
**Morphology 3:**  
**Syntax:**  
**Subject:**

---

**Witness:** B3Bo  
**Transliteration:**  
*dy n-s iš nṯr.w my ir-tā nṯr.w*  
**Translation:**  
Give adoration to her gods, come, gods

**Witness:** B4Bo  
**Transliteration:**  
*im.y n-s iš nṯr.w my ir-tā nṯr.w*  
**Translation:**  
Give adoration to her gods, come, gods

**Witness:** B6C  
**Transliteration:**  
*dy n-f iš nṯr.w my ir-tā nṯr.w*  
**Translation:**  
Give adoration to him gods, come, gods

**Witness:** MC105  
**Transliteration:**  
*rd.y n-s iš my*  
**Translation:**  
while adoration is give to her. Come,
Notes phrase:
In this phrase, the following pattern variations occur: G1+G4 (B3Bo, B2Bo, B6C, T9C), G2+G4 (B4Bo, B1P, B4C), G3+G4 (MC105)

Spell: 11 Phrase: 1 37 a

Group 1: Subjunctive $sdm\cdot f$ (Final clause implying purpose), Lemma $m^{33}$ (first position)

Lemma: $m^{33}$ (to see)
Morphology 1: $sdm\cdot f$
Morphology 2: subjunctive
Morphology 3: Syntax: Final clause implying purpose Subject: Pronominal subject

Witness: B3Bo
Transliteration: $m^{33}\cdot t n\ s(y)\ pr[.\ t i\ m\ h t p]$
Translation: so that you see her going forth in peace,

Witness: B4Bo
Transliteration: $m^{33}\cdot t n\ s(y)\ pr.\ t(i)\ m\ pr=\ s\ m\ h t p$
Translation: so that you see her, going forth from her house, in peace,

Witness: B6C
Transliteration: $m^{33}\cdot t n\ sw\ pr(.w)\ m\ h t p$
Translation: so that you see him, going forth in peace,

Witness: MC105
Transliteration: $[m^{33}\cdot t n]\ wsir\ s d i\ t n\ pr.\ t(i)\ m\ pr=\ wsir\ s d i\ t n\ m\ h t p]$
Translation: so that you see the Osiris, this $s d i$, going forth from the house of the Osiris, this $s d i$, in peace.

Witness: T9C
Transliteration: $m^{33}\cdot t n\ wsir\ bw z\ s\ n\ pr(.w)\ m\ pr=\ h r\ i r.\ t=\ f$
Translation: so that you see the Osiris, this $b w z\ s$, going forth from the house, because of his eye.
Group 2:  Stative (3rd person feminine singular), Lemma pri (second position)

Lemma: pri (to go forth)
Morphology 1:  Morphology 2:  Morphology 3:  Syntax:  Subject:
Stative  3rd person feminine singular

Witness: B3Bo
Transliteration: m[z-tn s(y) pr[.ti m ḫtp]
Translation: so that you see her going forth in peace,
Notes: Only the O1 is visible.

Witness: MC105
Transliteration: [mAn-Tn wsir ŝdi tn pr.t(i) m pr wsir ŝdi tn m ḫtp]
Translation: so that you see the Osiris, this ŝdi, going forth from the house of the Osiris, this ŝdi, in peace.

Notes group:
Group 2 and group 3 should be considered together as one group, as the variation only occurs due to the gender of the owner.

Group 3:  Stative (3rd person masculine singular), Lemma pri (second position)

Lemma: pri (to go forth)
Morphology 1:  Morphology 2:  Morphology 3:  Syntax:  Subject:
Stative  3rd person masculine singular

Witness: B2Bo
Transliteration: m[z-tn sw pr(.w) m ḫtp
Translation: so that you see him, going forth in peace,

Witness: B1P
Transliteration: msn-tn sw wsir spi pn pr(.w) m ḫtp
Translation: so that you see him, the Osiris, this spi, going forth in peace,

Notes group:
so that you see him, going forth in peace,  

Notes group:  
Group 2 and group 3 should be considered together as one group, as the variation only occurs due to the gender of the owner.

Group 4:  
Stative (3rd person masculine singular), Lemma iyi (second position)  
Lemma:  
Morphology 1:   
Morphology 2:  
Morphology 3:   
Syntax:   
Subject:  
Stative   
3rd person masculine singular

so that you see him coming in peace.

Notes phrase:  
In this phrase, the following pattern variations occur: G1+G2 (B3Bo, B4Bo, MC105), G1+G3 (B2Bo, B1P, B6C, T9C), G1+G4 (B4C)

Spell:   
Phrase:   
37   

Group 1:  
Stative (3rd person masculine singular), Lemma msr  
Lemma:  
Morphology 1:   
Morphology 2:  
Morphology 3:   
Syntax:   
Subject:  
Stative   
3rd person masculine singular

her voice being true against her enemies  

Notes phrase:  
In this phrase, the following pattern variations occur: G1+G2 (B3Bo, B4Bo, MC105), G1+G3 (B2Bo, B1P, B6C, T9C), G1+G4 (B4C)

Spell:   
Phrase:   
37   

her voice being true against her enemies  

his voice being true against his male and female enemies.
**Witness:** B1P

Transliteration:  
hrw\(f\) ms\(f\)(.w) r lft.yw\(f\)

Translation:  
his voice being true against his enemies.

**Witness:** B6C

Transliteration:  
hrw ms\(f\)(.w) r lft.yw\(f\)

Translation:  
the voice being true against his enemies.

**Group 2:**  
*Circumstantial* s\(dm\)-\(f\) (Temporal clause), Lemma ms\(^{-}hrw\)

**Lemma:** ms\(^{-}hrw\) (to be justified)

Morphology 1:  
s\(dm\)-\(f\)

Morphology 2:  
circumstantial

Morphology 3:  

Syntax:  
Temporal clause

Subject:  
Pronominal subject

**Witness:** B4Bo

Transliteration:  
ms\(^{-}hrw\)-s r mt.w\(s\)

Translation:  
while she is justified against her dead men.

**Notes phrase:**  
*In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B1P, B6C), G2 (B4Bo)*

**Spell:**  
11  Phrase:  
1 37  c

**Group 1:**  
*Nominal* s\(dm\).n\(-f\) (Balanced sentence), Lemma \(i\)(\(i\)

**Lemma:** \(i\)(\(i\) (to take)

Morphology 1:  
s\(dm\).n\(-f\)

Morphology 2:  
nominal

Morphology 3:  

Syntax:  
Balanced sentence

Subject:  
Pronominal subject

**Witness:** B3Bo

Transliteration:  
\(i\).n\(-f\) wrr.t

Translation:  
She took her two crowns of UE,

**Witness:** B2Bo

Transliteration:  
\(i\).n\(-f\) wrr.t

Translation:  
He took the crown of UE,
Witness: B1P
Transliteration: *iti n-f wrr.t-f*
Translation: He took his crown of UE,

Witness: B4C
Transliteration: *iti n-f wrr.t*
Translation: He took the crown of UE,

Witness: MC105
Transliteration: *[iti n šdī in] wrr.t*
Translation: This šdī took the crown of UE,

Witness: T9C
Transliteration: *iti n bwśw pn wrr.t*
Translation: This bwśw took the crown of UE,

Group 2: Circumstantial *sdī m.n-f (iw(=f) sdī m.n-f)* Lemma *iți*
Lemma: *iți* (to take)
Morphology 1: *sdī m.n-f* circumstantial
Morphology 2: 
Morphology 3: 
Syntax: 
Subject: 
Pronominal subject

Witness: B4Bo
Transliteration: *iw itī n*s wrr.ty*s*
Translation: She took her two crowns of UE,

Group 3: Nominal *sdī m.n-f (Emphatic use)*, Lemma *iți*
Lemma: *iți* (to take)
Morphology 1: *sdī m.n-f* nominal
Morphology 2: 
Morphology 3: 
Syntax: 
Subject: 
Emphatic use Pronominal subject

Witness: B6C
Transliteration: *iti n-f wrr.t*
Translation: He took the crown of UE,

Notes: This syntax variation only occurred due to the *sdī m*-f use in line 1,37,d.
Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B1P, B4C, MC105, T9C), G2 (B4Bo), G3 (B6C)

Spell: 11 Phrase: 1 37 d

Group 1: Nominal sd.n-f (Balanced sentence), Lemma ḥnti
Lemma: ḥnti (to be in front)
Morphology 1: sd.n-f
Morphology 2: nominal
Morphology 3: Syntax: Balanced sentence Subject: Pronominal subject
Witness: B3Bo
Transliteration: [ḥnt.n-ṣ] ns.[wi gbb]
Translation: she was in front of the thrones of Geb.

Witness: B2Bo
Transliteration: ḥnt.n-f ns.wt gbb
Translation: he was in front of the thrones of Geb.

Witness: B1P
Transliteration: ḥnt.n-f ns.wt gbb
Translation: he was in front of the thrones of Geb.

Witness: B4C
Transliteration: ḥnt.n-f ns.wt gbb
Translation: he was in front of the thrones of Geb.

Witness: MC105
Transliteration: ḥnt.n šdi [in ns.wt gbb]
Translation: this šdi was in front of the thrones of Geb.

Witness: T9C
Transliteration: ḥnt.n bwśw pn ns.wt gbb
Translation: this bwśw was in front of the thrones of Geb.

Notes group:
Note that MC105 and T9C use a nominal subject (owner)

Group 2: Circumstantial sd.n-f (None-initial main clause) Lemma ḥnti
Lemma: ḥnti (to be in front)
Morphology 1: sd.n-f
Morphology 2: circumstantial
Morphology 3: Syntax: None-initial main clause Subject: Pronominal subject
**Witness:**  B4Bo

**Transliteration:**
\[\text{ḥnt.n=s ns.wt gbb}\]

**Translation:**
she was in front of the of the thrones of Geb.

**Notes:**
This variation only occurred due to the use of \textit{iw} in 1,37,c

**Group 3:** Circumstantial \textit{sḏm=f} (Temporal clause), Lemma \textit{ḥnti}

**Lemma:** \textit{ḥnti} (to be in front)

**Morphology 1:** \textit{sḏm=f}  
**Morphology 2:** circumstantial  
**Morphology 3:**  
**Syntax:**  
**Subject:**

**Witness:**  B6C

**Transliteration:**
\[\text{ḥnt.f ns.wt gbb}\]

**Translation:**
while he is in front of the thrones of Geb,

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B1P, B4C, MC105, T9C), G2 (B4Bo), G3 (B6C)

**Spell:** 11  
**Phrase:** 1 38 a

**Group 1:** Nominal \textit{sḏm.n=f} (Balanced sentence), Lemma \textit{nḥm} (first position)

**Lemma:** \textit{nḥm} (to take)

**Morphology 1:** \textit{sḏm.n=f}  
**Morphology 2:** nominal  
**Morphology 3:**  
**Syntax:**  
**Subject:**

**Witness:**  B3Bo  
**Witness:**  B2Bo

**Transliteration:**
\[\text{nḥm.n=s ḫḏ.s ky}\]  
\[\text{nḥm.n=f ḫḏ.f ky}\]

**Translation:**
she has taken possession while she destroys the other.  
he has taken possession, while he destroys the other.
**Witness:** B1P
Transliteration: nhm.n-f h headphones ky hmt-rs
Translation: he has taken possession, while the other destroys it, etc.

**Witness:** B4C
Transliteration: nhm.n-f sw headphones sw [ky]
Translation: he has taken possession of it, while the other destroys it.

**Witness:** MC105
Transliteration: [nh]m.n šdī in hq-s [ky]
Translation: this šdī has taken possession, while she destroys the other.

**Group 2:** Circumstantial sdm.n-f (None-initial main clause) Lemma nḥm (first position)

**Lemma:** nḥm (to take)
Morphology 1: sdm.n-f circumstantial
Morphology 2: None-initial main clause
Morphology 3: Pronominal subject

**Witness:** B4Bo
Transliteration: nḥm.n-f hq-s ky
Translation: he has taken possession, while she destroys the other.

**Notes:** Dependent on the iw in l,37,c

**Group 3:** Circumstantial sdm.n-f (Temporal clause), Lemma nḥm (first position)

**Lemma:** nḥm (to take)
Morphology 1: sdm.n-f circumstantial
Morphology 2: Temporal clause
Morphology 3: Pronominal subject

**Witness:** B6C
Transliteration: nḥm.n-f hq sw ky
Translation: after he has taken possession, while the other destroys it.
**Group 4:** Circumstantial $s\text{dm}=-f$ (Temporal clause), Lemma $\text{ḥḍ}i$ (second position, subject owner)

**Lemma:** $\text{ḥḍ}i$ (to destroy)

**Morphology 1:** $s\text{dm}=-f$  
**Morphology 2:** circumstantial  
**Morphology 3:**  
**Syntax:** Temporal clause  
**Subject:** Pronominal subject

**Witness:** B3Bo  
**Transliteration:** $n\text{hm}.n=s\;\text{ḥḍ}=-s\;\text{ky}$  
**Translation:** she has taken possession while she destroys the other.

**Witness:** B2Bo  
**Transliteration:** $n\text{hm}.n=-f\;\text{ḥḍ}=-f\;\text{ky}$  
**Translation:** he has taken possession, while he destroys the other.

**Notes group:**
Notes that MC105 uses a nominal subject, instead of a pronominal subject.  
Variation due to owner versus ky as subject of the verb.

**Group 5:** Circumstantial $s\text{dm}=-f$ (Temporal clause), Lemma $\text{ḥḍ}i$ (second position)

**Lemma:** $\text{ḥḍ}i$ (to destroy)

**Morphology 1:** $s\text{dm}=-f$  
**Morphology 2:** circumstantial  
**Morphology 3:**  
**Syntax:** Temporal clause  
**Subject:** Nominal subject

**Witness:** B1P  
**Transliteration:** $n\text{hm}.n=-f\;\text{ḥḍ}\;\text{sw}\;\text{ky}\;\text{ḥmt}-r\text{s}$  
**Translation:** he has taken possession, while the other destroys it, etc.

**Witness:** B6C  
**Transliteration:** $n\text{hm}.n=-f\;\text{ḥḍ}\;\text{sw}\;\text{ky}$  
**Translation:** after he has taken possession, while the other destroys it.
Witness: B4C
Transliteration: nḥm. n-f sw ḥd sw [ky]
Translation: he has taken possession of it, while the other destroys it.

Notes phrase: In this phrase, the following pattern variations occur: G1+G4 (B3Bo, B2Bo, MC105), G2+G4 (B4Bo), G3+G5 (B6C), G1+G5 (B1P, B4C)
Appendix 5.12. Spell 12

**Spell:** 12  **Phrase:** 1  38  b

**Group 1:** Nominal $sdm.nf$ (Emphatic use), Lemma pri (first position)

*Lemma:* pri (to go forth)
*Group 1:*

*Morphology 1:* $sdm.nf$
*Morphology 2:* nominal

**Syntax:** Emphatic use  **Subject:** Pronominal subject

**Witness:** B3Bo
**Transliteration:**
wsir $dhdwty-nht$ tn $pr.n[t]$ wr.ti $s.t$
**Translation:**
The Osiris, this $dhdwty-nht$, you went forth really great,

**Notes:**
De Buck added a sic here (as the D54 is not written).

**Witness:** B4Bo
**Transliteration:**
wsir $dhdwty-nht$ tn $pr.n[t]$ wr.t(i) $s.t(i)$
**Translation:**
The Osiris, this $dhdwty-nht$, you went forth really great,

**Notes:**

**Witness:** B15C
**Transliteration:**
wsir $dhdwty-nht$ pn $pr.n[k]$ wr.ti $s.t$
**Translation:**
The Osiris, this $dhdwty-nht$, you went forth really great,

**Witness:** B4C
**Transliteration:**
wsir $[ss.t-hd-htp]$ tn $pr.n[k]$ wr.t(i) $s.t(i)$
**Translation:**
The Osiris, this $ss.t-hd-htp$, you went forth really great,

**Witness:** B6C
**Transliteration:**
wsir $h3-nht$ pn $pr.n[k]$ $pr.n[k]$ wr.t(i) $s.t(i)$
**Translation:**
The Osiris, this $h3-nht$, you went forth, you went forth really great,
**Witness:** T2C
**Transliteration:**
\( pr.n \cdot k \ wr.ti \) [\( ^{[r}.t(i) \)]
**Translation:**
You went forth really great,
**Notes:**

**Group 2:** Subjunctive \( s\breve{d}m-f \) (Wish clause), Lemma \( pri \) (first position)

- **Lemma:** \( pri \) (to go forth)
- **Morphology 1:** subjunctive
- **Morphology 2:** subjunctive
- **Morphology 3:** subjunctive
- **Syntax:** Wish clause
- **Subject:** Pronominal subject

**Witness:** T9C
**Transliteration:**
\( w\breve{s}i\breve{r} \ bw\breve{s}w \ pn \ pr-k \ wr.t(i) \) [\( ^{[r}.t(i) \)]
**Translation:**
The Osiris, this \( bw\breve{s}w \), may you go forth really great,

**Group 3:** Stative (3rd person feminine singular), Lemma \( wr \) (first position)

- **Lemma:** \( wr \) (to be great)
- **Morphology 1:** 3rd person feminine singular
- **Morphology 2:** 3rd person feminine singular
- **Morphology 3:** 3rd person feminine singular
- **Syntax:** Stative
- **Subject:** Pronominal subject

**Witness:** MC105
**Transliteration:**
\( w\breve{s}i\breve{r} \ s\breve{d}i \ [m] \ wr.ti \) [\( ^{[r}.t(i) \)]
**Translation:**
The Osiris, this \( s\breve{d}i \) is really great,

**Group 4:** Stative (second person singular), Lemma \( wr \) (second position)

- **Lemma:** \( wr \) (to be great)
- **Morphology 1:** 2nd person singular
- **Morphology 2:** 2nd person singular
- **Morphology 3:** 2nd person singular
- **Syntax:** Stative
- **Subject:** Pronominal subject
**Witness:** B3Bo  
**Transliteration:**  
wsir dhwyty-nht in pr.n-t \(wr.ti\) ts.ti  
**Translation:**  
The Osiris, this \(dhwyty-nht\), you went forth really great,

---

**Witness:** B4Bo  
**Transliteration:**  
wsir dhwyty-nht in pr.n-t \(wr.t(i)\) ts.t(i)  
**Translation:**  
The Osiris, this \(dhwyty-nht\), you went forth really great,

---

**Witness:** B1P  
**Transliteration:**  
wsir spi pn pr.n-k \(wr.ti\) ts.ti  
**Translation:**  
The Osiris, this \(spi\), you went forth really great,

---

**Witness:** B15C  
**Transliteration:**  
wsir dhwyty-nht pn \([pr.n]-k\) \(wr.ti\) ts.t(i)  
**Translation:**  
The Osiris, this \(dhwyty-nht\), you went forth really great,

---

**Witness:** B4C  
**Transliteration:**  
wsir \([ss.t-hd-htp\ tn]\ pr.n-k \(wr.t(i)\) ts.t(i)  
**Translation:**  
The Osiris, this \(ss.t-hd-htp\), you went forth really great,

---

**Witness:** T9C  
**Transliteration:**  
wsir bwsw pn pr-k \(wr.t(i)\) ts.t(i)  
**Translation:**  
The Osiris, this \(bwsw\), may you go forth really great,

**Notes:**  
Only traces left of the U33, and the M17 is not visible.
**Group 5:**  
*Stative (3rd person feminine singular), Lemma ʿṣi (second position)*

*Lemma:* ʿṣi (to be great)  
*Morphology 1:*  
*Morphology 2:*  
*Morphology 3:*  
*Syntax:*

*Stative*  
*3rd person feminine singular*  

*Witness:* MC105  
*Transliteration:*  
*wsir ʿṣi [m] wr.ti ʿṣ[.ti]*  
*Translation:*  
The Osiris, this ʿṣi is really great,  

*Notes:*  
Only traces left of the O29:D36 group, and the U33 is not visible. Reconstruction is based on wr.ti in this line.

**Group 6:**  
*Stative (second person singular), Lemma ʿṣi (third position)*

*Lemma:* ʿṣi (to be great)  
*Morphology 1:*  
*Morphology 2:*  
*Morphology 3:*  
*Syntax:*

*Stative*  
*2nd person singular*  

*Witness:* B3Bo  
*Transliteration:*  
*wsir ḏḥwty-nḥt tn pr.n-t wr.ti ʿṣ.ti*  
*Translation:*  
The Osiris, this ḏḥwty-nḥt, you went forth really great,  

*Witness:* B2Bo  
*Transliteration:*  
*wsir ḏḥwty-nḥt pr.n-k wr.t(i) ʿṣ.t(i)*  
*Translation:*  
The Osiris ḏḥwty-nḥt, you went forth really great,  

*Witness:* B4Bo  
*Transliteration:*  
*wsir ḏḥwty-nḥt tn pr.n-t wr.t(i) ʿṣ.t(i)*  
*Translation:*  
The Osiris, this ḏḥwty-nḥt, you went forth really great,  

*Witness:* B1P  
*Transliteration:*  
*wsir spī pn pr.n-k wr.ti ʿṣ.ti*  
*Translation:*  
The Osiris, this spī, you went forth really great,

*Witness:* B15C  
*Transliteration:*  
*wsir ḏḥwty-nḥt pn [pr.n]-k wr.ti ʿṣ.ti*  
*Translation:*  
The Osiris, this ḏḥwty-nḥt, you went forth really great,  

*Witness:* B6C  
*Transliteration:*  
*wsir ḍḥs-nḥt pn pr.n-k pr.n-k wr.t(i) ʿṣ.t(i)  
Translation:*  
The Osiris, this ḍḥs-nḥt, you went forth, you went forth really great,
The Osiris, this ss.t-hd-htp, you went forth really great,

The Osiris, this ir, you went forth really great,

The Osiris, this bwAw, may you go forth really great,

You went forth really great,

The gods who speak on behalf of Horus,

The gods who speak on behalf of Horus,

The gods who speak on behalf of Horus,
**Witness:** B15C  
Transliteration:  
ntr.w mdw hr-tp-n ḫr  
Translation:  
The gods who speak on behalf of Horus,

**Witness:** B6C  
Transliteration:  
ntr.w mdw hr-tp-n ḫr  
Translation:  
The gods who speak on behalf of Horus,

**Witness:** B4C  
Transliteration:  
[ntr.w mdw ḫr-tp ḫr]  
Translation:  
The gods who speak on behalf of Horus,

**Witness:** S10C  
Transliteration:  
ntr.w mdw [hr]-tp ḫr  
Translation:  
The gods who speak on behalf of Horus,

**Group 2:**  
Lemma: mdw  
Morphology 1: sḏm.ty=fy, Lemma mdw  
Morphology 2: mdw  
Morphology 3: sḏm.ty=fy

**Witness:** MC105  
Transliteration:  
[ntr.w mdw].ty=sn ḫr-tp-n ḫr  
Translation:  
The gods who will speak on behalf of Horus,

Notes:  
Only traces of the G43, and the X1:A2 group are visible.

**Group 3:**  
Lemma: mdw  
Morphology 1: Nominal sḏm-f (Emphatic use), Lemma mdw  
Morphology 2: mdw  
Morphology 3: sḏm-f

**Notes:**

Only traces of the G43, and the X1:A2 group are visible.
Witness:  T2C

Transliteration:  
npr.w mdw-s[n hr]-tp ḫr

Translation:  
The gods, they speak even on behalf of Horus,

Notes phrase:  
In this phrase, the following pattern variations occur: G1 (B2Bo, B3Bo, B4Bo, B1P, B15C, B6C, B4C, S10C), G2 (MC105, T9C), G3 (T2C).

Spell:  
12  Phrase:  
1  39  c

Group 1:  
Circumstantial  $s\delta m\cdot f$ (Temporal clause), Lemma  $s\mathfrak{h}r$ (first position)

Lemma:  
$s\mathfrak{h}r$ (to overthrow)

Morphology 1:  
s$\delta m\cdot f$

circumstantial

Morphology 2:  

Morphology 3:  

Syntax:  
Temporal clause

Subject:  
Pronominal subject

Witness:  
B3Bo

Transliteration:  
$s\mathfrak{h}r\cdot n\cdot f\ s\mathfrak{h}l$

Translation:  
while you overthrow Seth for him.

Witness:  
B2Bo

Transliteration:  
$s\mathfrak{h}r\cdot n\cdot f\ s\mathfrak{h}l$

Translation:  
while they overthrow Seth for him.

Witness:  
B4Bo

Transliteration:  
$s\mathfrak{h}r\cdot n\cdot f\ s\mathfrak{h}l$

Translation:  
while you overthrow Seth for him.

Witness:  
B15C

Transliteration:  
$s\mathfrak{h}r\cdot s\mathfrak{n} n\cdot f\ s\mathfrak{l}\mathfrak{i}$

Translation:  
while they overthrow Seth for him.

Witness:  
B1P

Transliteration:  
$s\mathfrak{h}r\cdot s\mathfrak{n} n\cdot f\ s\mathfrak{l}\mathfrak{i}$

Translation:  
while they overthrow Seth for him.

Witness:  
B4C

Transliteration:  
$[s\mathfrak{h}r\cdot s\mathfrak{n} n\cdot f\ s\mathfrak{l}\mathfrak{i}]$

Translation:  
while they overthrow Seth for him.

Witness:  
B2Bo

Transliteration:  
$s\mathfrak{h}r\cdot n\cdot f\ s\mathfrak{h}l$

Translation:  
while they overthrow Seth for him.

Witness:  
B4C

Transliteration:  
$[s\mathfrak{h}r\cdot s\mathfrak{n} n\cdot f\ s\mathfrak{l}\mathfrak{i}]$

Translation:  
while they overthrow Seth for him.
Witness: MC105
Transliteration: shfr sn n-f hft.yw-s hft.ywt-s
Translation: while they overthrow her male enemies and her female enemies for him.
Notes: Only the S29*(Aa1:D21) group is visible.

Witness: S10C
Transliteration: shfr sn n-f stš
Translation: while they overthrow Seth for him.

Witness: T9C
Transliteration: shfr sn n-f hft.ywt msdd.w sw
Translation: while they overthrow enemies and those who hate him for him.

Witness: T2C
Transliteration: shfr sn n-f stš
Translation: while they overthrow Seth for him.

Group 2: Imperfective active participle (masculine plural), Lemma shfr (first position)
Lemma: sxr (to overthrow)
Morphology 1: participle  Morphology 2: imperfective active  Morphology 3: masculine plural
Syntax: Subject:

Witness: B6C
Transliteration: shfr n-f stš
Translation: who overthrow Seth for him.
Notes: Could be read shfr.n-f stš (after he overthrew Seth), as well.

Group 3: Imperfective active participle (masculine plural), Lemma msdši (second position)
Lemma: msdši (to hate)
Morphology 1: participle  Morphology 2: imperfective active  Morphology 3: masculine plural
Syntax: Subject:
Witness: T9C

Transliteration: sḥr-sn n-f ḫt. ywt msḏḏ. w sw

Translation: while they overthrow enemies and those who hate him for him.

Notes phrase: In this phrase, the following pattern variations occur: G1 (B2Bo, B3Bo, B4Bo, B1P, B15C, B4C, MC105, S10C, T2C), G2 (B6C), G1+G3 (T9C).

Spell: Phrase: 12 1 39 d

Group 1: Prospective sḏm-f (in-construction), Lemma mḏw

Lemma: mḏw (to speak)

Morphology 1: sḏm-f Prospective

Morphology 2: mḏw (to speak)

Morphology 3: prospective

Syntax: in-construction

Subject: Pronominal subject

Witness: B3Bo

Transliteration: nṯsn mḏw-sn ḫr-tp-n wsir ḫḥwty-nḥt tn

Translation: They will speak on behalf of the Osiris, this ḫḥwty-nḥt,

Witness: B4Bo

Transliteration: nṯn mḏw-sn sw ḫr-tp-n wsir ḫḥwty-nḥt tn

Translation: You will speak of it on behalf of the Osiris, this ḫḥwty-nḥt,

Witness: B15C

Transliteration: nṯ[n] mḏw-sn n wsir ḫḥwty-nḥt pn

Translation: They will speak for the Osiris, this ḫḥwty-nḥt,

Witness: B1P

Transliteration: i. nṯsn mḏw-sn ḫr-tp ḫḥwty-nḥt

Translation: They will speak on behalf of ḫḥwty-nḥt,

Witness: B6C

Transliteration: lw nṯsn mḏw-sn ḫḏ-s-nḥt pn

Translation: They will speak for this ḫḏ-s-nḥt,
Witness: MC105
Transliteration: 
[i. < n >] nsn mdw•sn [n n šdi m]
Translation: They will speak for this šdi,
Notes: Only traces left of the G43.

Witness: S10C
Transliteration: ntsn [mdw•sn ḫr-tp wsir] ir pn
Translation: They will speak on behalf of the Osiris, this ir,
Notes:

Witness: T9C
Transliteration: i.tnsn mdw•sn ḫr-tp bwzw pn
Translation: They will speak on behalf of this bwzw,

Witness: T2C
Transliteration: nts[n] mdw•sn n dṣgi pn
Translation: They will speak for this dṣgi,

Group 2: Imperfective active participle (masculine plural), Lemma mdw
Lemma: mdw (to speak)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
participle imperfective active masculine plural in-construction

Witness: B4C
Transliteration: [ntsn] mdw ḫr-tp wsir sṣ.t-ḥḏ-ḥtp pn
Translation: It is they who speak on behalf of the Osiris, this sṣ.t-ḥḏ-ḥtp,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B15C, B6C, MC105, S10C, T9C, T2C), G2 (B4C).

Spell: 12 Phrase: 1 40 a

Group 1: Imperfective relative sḏm=f, Lemma sḥr
Lemma: sḥr (to overthrow)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sḏm=f Imperfective relative Pronominal subject
**Witness:**  B3Bo  

Transliteration:  
\[slr.w \cdot sn \ n=s \ hft.yw=s \ hft[r].yw[r]-s\]

Translation:  
that which they overthrow for her are her male enemies and her female enemies.

**Group 2:**  **Circumstantial** \(sdm-f\) (Temporal clause), **Lemma** \(slr\)  

**Lemma:**  \(slr\)  
(to overthrow)  

**Morphology 1:**  \(sdm-f\)  
(circumstantial)  

**Synt:**  Temporal clause  
**Subj:**  Pronominal subject  

**Witness:**  B2Bo  

Transliteration:  
\[slr \cdot sn \ n-f \ hft.yw\cdot f\]

Translation:  
while they overthrow his male and female enemies for him.

**Witness:**  B15C  

Transliteration:  
\[slr \cdot sn \ n-f \ hft.yw\cdot f\]

Translation:  
while they overthrow his male and female enemies for him.

**Witness:**  MC105  

Transliteration:  
\[slr \cdot sn \ n-f \ hft.yw\cdot s\ hft.yw\cdot t\cdot s\]

Translation:  
while they overthrow her male enemies and her female enemies for her.

**Notes:**  
Spelling based on 1,39,c
**Witness:** T9C
**Transliteration:**
\(sh\text{hr} \text{sn n-f lft.ywt-f}\)
**Translation:**
while they overthrow his male and female enemies for him.

**Notes:**
The Aa1 is not visible, and there are only traces left of the D21.

---

### Group 3

**Circumstantial** \(sdm-f\) (Temporal clause), Lemma \(hr\)

**Lemma:** \(hr\) (to fall)

**Morphology 1:** circumstantial  
**Morphology 2:**  
**Morphology 3:**

**Syntax:**  
**Subject:**

**Witness:** B1P

---

**Witness:** T2C
**Transliteration:**
\(s[h]\text{hr} \text{sn n-f lft.ywt-f}\)
**Translation:**
while they overthrow his male and female enemies for him,

**Notes:**

---

### Group 4

**Imperfective active participle** (masculine plural), Lemma \(sh\text{hr}\)

**Lemma:** \(sh\text{hr}\) (to overthrow)

**Morphology 1:** participle  
**Morphology 2:** imperfective active  
**Morphology 3:** masculine plural

**Syntax:**

**Subject:**

**Witness:** B4C

---

**Transliteration:**
\(sh\text{hr n-f lft.yw-s}\)
**Translation:**
who overthrows her enemies for him.

**Notes phrase:**

In this phrase, the following pattern variations occur: G1 (B3Bo), G2 (B2Bo, B4Bo, B15C, B6C, MC105, S10C, T9C, T2C), G3 (B1P), G4 (B4C).
Appendix 5.13. Spell 13

Spell: 13 Phrase: 1 41-42 c-a

Group 1: Stative (3rd person masculine singular), Lemma msr-ḥrw (first position)

Lemma: msr-ḥrw (to be justified)

Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
Stative 3rd person masculine singular

Witness: B3Bo
Transliteration:
m hr msr-ḥrw iwr.n-f iwr
Translation:
as Horus, justified, after he inherited the inheritance,

Witness: B4Bo
Transliteration:
m hr msr-ḥrw iwr.n-f iwr
Translation:
as Horus, justified, after he inherited the inheritance,

Witness: B15C
Transliteration:
m hr msr-ḥrw iwr.n-f iwnw
Translation:
as Horus, justified, after he inherited Heliopolis,

Witness: MC105
Transliteration:
m hr msr-ḥrw [iwr.n-f] iwr
Translation:
as Horus, justified, after you inherited the inheritance,
Notes: The A2 is not visible.

Witness: B2Bo
Transliteration:
m hr msr-ḥrw iwr.n-f iwr
Translation:
as Horus, justified, after he inherited the inheritance,

Witness: B1P
Transliteration:
m hr msr-ḥrw iwr.n-f iwr
Translation:
as Horus, justified, after he inherited the inheritance,

Witness: B4C
Transliteration:
m hr msr-ḥrw iwr.w n-k iwr
Translation:
as Horus, justified, the warrant will inherit the inheritance for you,

Witness: S10C
Transliteration:
m [ḥr] msr-ḥrw [iwr]n wsir [ir pn iwr]
Translation:
as Horus, justified, after the Osiris, this ir inherited the inheritance.
Notes:
Witness: T2C
Transliteration: [m hr ms'-hrw iw'.n-k iw']
Translation: as Horus, justified, after you inherited the inheritance,

Group 2: Infinitive (status constructus), Lemma pri (first position)
Lemma: pri (to go forth)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
ininitive status constructus

Witness: B6C
Transliteration: mr pr.t hr xrw=f mAa iwa.n=f iwnw
Translation: like the going forth of Horus, his voice being true, after he inherited Heliopolis,

Group 3: Circumstantial sḏm.n-f (Temporal clause), Lemma iw (second position)
Lemma: iw (to inherit)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sgḏm.n-f circumstantial Temporal clause Pronominal subject

Witness: B3Bo
Transliteration: m hr ms'-hrw iw'.n-f iw
Translation: as Horus, justified, after he inherited the inheritance,

Witness: B4Bo
Transliteration: m hr ms'-hrw iw'.n-f iw
Translation: as Horus, justified, after he inherited the inheritance,
**Witness:** B15C  
**Transliteration:**  
\( m\ hr\ ms^r-hrw\ iw^r.n\ f\ iwnw \)

**Translation:**  
as Horus, justified, after he inherited Heliopolis,

**Notes:**

**Witness:** MC105  
**Transliteration:**  
\( m\ hr\ ms^r-hrw\ [iw^r.n-f]\ iwnw \)

**Translation:**  
as Horus, justified, after you inherited the inheritance,

**Notes:**  
Only traces visible of the D36 and Y2, the rest is not visible.

---

**Witness:** S10C  
**Transliteration:**  
\( m\ [hr]\ ms^r-hrw\ [iw]n\ wsir\ [ir\ pn\ iw^r]\)

**Translation:**  
as Horus, justified, after the Osiris, this \( ir \) inherited the inheritance.

**Notes:**  
The E9 is not visible.

**Group 4:** Prospective \( sd\m=f \) (Main clause), Lemma \( iw^r \) (second position)  
**Lemma:** \( iw^r \) (to inherit)  
**Morphology 1:** \( sd\m=f \) prospective  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:** Main clause  
**Subject:** Nominal subject

**Witness:** B4C  
**Transliteration:**  
\( m\ hr\ ms^r-hrw\ iw^r.w\ n-k\ iw^r \)

**Translation:**  
as Horus, justified, the warrant will inherit the inheritance for you,

**Notes:**  
Note that it is possible that the D36:Y2 group after the F44 is part of \( iw^r \), making it \( iw^r.n-k \) instead.

**Group 5:** Stative (3rd person masculine singular), Lemma \( ms^r \) (second position)  
**Lemma:** \( ms^r \) (to be true)  
**Morphology 1:**  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:**  
**Subject:**  
Stative 3rd person masculine singular

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like the going forth of Horus, his voice being true, after he inherited Heliopolis,

**Group 6:** Circumstantial $s\Delta m.n$-f (Temporal clause), Lemma $i\nu$ (third position)

**Lemma:** $i\nu$ (to inherit)

**Morphology 1:** circumstantial

**Morphology 2:**

**Morphology 3:** Temporal clause

**Subject:** Pronominal subject

**Notes phrase:**
In this phrase, the following pattern variations occur: G1+G3 (B2Bo, B3Bo, B4Bo, B1P, B15C, MC105, S10C, T2C), G1+G4 (B4C), G2+G5+G6 (B6C).

**Spell:**

**Phrase:** 1 42 b
**Witness:** B4Bo  
Transliteration:  
\( hp\dot{s}.n-f \)  
Translation:  
after he has powered power.  
Notes:  

**Witness:** B1P  
Transliteration:  
\( hp\dot{s}[.n]-f \)  
Translation:  
after he has powered power.  
Notes:  
The N35 is not visible.

**Witness:** B15C  
Transliteration:  
\( hp\dot{s}.n-f \)  
Translation:  
after he powered that which he has powered.  
Notes:  

**Witness:** B6C  
Transliteration:  
\( [hp\dot{s}.n]-f \)  
Translation:  
after he has powered power.

**Witness:** MC105  
Transliteration:  
\( h[p\dot{s}.n-t] \)  
Translation:  
after you powered power.  
Notes:  
Only the Aa1 is visible.

**Witness:** T2C  
Transliteration:  
\( hp\dot{s}.n-k \)  
Translation:  
after you powered power.  
Notes:  

**Group 2:**  
**Prospective sdm-f (Main clause), Lemma hp\( \dot{s} \) (first position)**  
**Lemma:**  
\( hp\dot{s} \)  
(to power)  
**Morphology 1:**  
sdm-f  
(prospective)  
**Morphology 2:**  
(prospective)  
**Morphology 3:**  
(prospective)  
**Syntax:**  
Main clause  
**Subject:**  
Pronominal subject

**Witness:** B4C  
Transliteration:  
\( [hp\dot{s}.t-k n-k] \)  
Translation:  
you will power power for yourself.  
Notes:  
The Aa1:Q3 group is not visible.
**Group 3:** Relative ṣḏm. n-f, Lemma ḫps (second position)

- **Lemma:** ḫps (to power)
- **Morphology 1:** ṣḏm. n-f
- **Morphology 2:** relative
- **Morphology 3:**
- **Syntax:**
- **Subject:** Pronominal subject

- **Witness:** B15C
- **Transliteration:** ḫps n-f ḫps n-f
- **Translation:** after he powered that which he has powered.
- **Notes:** Could be read as ḫps n-f ḫps n-f instead as well.

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (B2Bo, B3Bo, B4Bo, B1P, B6C, MC105, T2C), G2 (B4C), G1+G3 (B15C).

**Spell:** 13 **Phrase:** 1 42 c

**Group 1:** Imperative (second person singular), Lemma pri (first position)

- **Lemma:** pri (to go forth)
- **Morphology 1:** imperative
- **Morphology 2:** 2nd person singular
- **Morphology 3:**
- **Syntax:**
- **Subject:**

- **Witness:** B3Bo
- **Transliteration:** pri ḫps×w rm-bšḥ ḫps×w nṯr.w ṣḏj.t hrw p.yt dp.yt iwn.yt
- **Translation:** Go forth, justified in the presence of this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis,

- **Witness:** B1P
- **Transliteration:** pri ḫps×w-f ḫps×w nṯr.w ṣḏj.t hrw p.yt dp.yt iwn.yt
- **Translation:** Go forth, while he is justified in the presence of this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis,

- **Witness:** B15C
- **Transliteration:** pri ḫps×w-k
- **Translation:** Go forth while you are justified.
Witness: B6C
Transliteration: 
\[ p[r] \ hrw=f \ ms^2 \ m-bsh \ d\d t \ tw \ n.t \ nfr.w \ p \ dp \ nfr.w \ iwnw \]
Translation: 
Go forth, his voice is true in the presence of this tribunal of the gods of Pe and Dep, the gods of Heliopolis,
Notes: the D21 is not visible.

Group 2: Nominal \textit{sdm.n-f} (Emphatic use), Lemma \textit{pri} (first position)

\begin{itemize}
  \item \textit{Lemma:} \textit{pri} (to go forth)
  \item \textit{Morphology 1:} \textit{nominal}
  \item \textit{Morphology 2:} \textit{Emphatic use}
  \item \textit{Morphology 3:} \textit{Pronominal subject}
  \item \textit{Syntax:} Emphatic use
  \item \textit{Subject:} Pronominal subject
\end{itemize}

Witness: B4Bo
Transliteration: \[ pr.n \ wy \ hrw=r \ ms^2 \ m \ d\d t \ tw \ n.t \ nfr.w \ p \ yt \ dp \ yt \ iwn.yt \]
Translation: 
You went forth, your voice true with this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis,

Witness: S10C
Transliteration: \[ pr.n \ wsir \ ir \ pn \ ms^2-\hrw=s \ m-bsh \ d\d t \ tw \ n.t \ nfr.w \ p \ yt \ dp \ y[t] \ nfr.w \ iwn.yt \]
Translation: 
The Osiris, this \textit{ir}, went forth while he is true of voice in the presence of this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis,

Group 3: Infinitive (status absolutus), Lemma \textit{pri} (first postion)

\begin{itemize}
  \item \textit{Lemma:} \textit{pri} (to go forth)
  \item \textit{Morphology 1:} \textit{infinitive}
  \item \textit{Morphology 2:} \textit{status absolutus}
\end{itemize}

\textit{Syntax:} 
\textit{Subject:}
**Witness:** B4C
**Transliteration:**
\[pr\, ms^2-\text{hrw}\, k\, m\, dsds\, t\, n\, nt\, w\, p\, yt\, dp\, yt\, iwn\, yt\]
**Translation:**
going forth while you are justified with the tribunal of the gods, those of Pe, those of Dep, those of Heliopolis,

**Group 4:** Stative (3rd person masculine singular), Lemma \(ms^2-\text{hrw}\) (second position)
**Lemma:** \(ms^2-\text{hrw}\) (to be justified)
**Morphology 1:** Stative
**Morphology 2:** 3rd person masculine singular

**Witness:** B3Bo
**Transliteration:**
\[pr\, mAa-\text{xr}\, m\, b\, AH\, DADA\, t\, tw\, n\, t\, n\, tr\, w\, p\, yt\, dp\, yt\, iwn\, yt\]
**Translation:**
Go forth, justified in the presence of this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis,

**Group 5:** Stative (3rd person masculine singular), Lemma \(ms^2\) (second position)
**Lemma:** \(ms^2\) (to be true)
**Morphology 1:** Stative
**Morphology 2:** 3rd person masculine singular

**Witness:** B4Bo
**Transliteration:**
\[pr\, nt\, hrw-f\, ms^2\, m\, dsds\, t\, n\, nt\, w\, p\, yt\, dp\, yt\, iwn\, yt\]
**Translation:**
You went forth, your voice true with this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis,

**Group 6:** Circumstantial \(sdm-f\) (temporal clause), Lemma \(ms^2-\text{hrw}\) (second position)
**Lemma:** \(ms^2-\text{hrw}\) (to be justified)
**Morphology 1:** Circumstantial
**Morphology 2:** Pronominal subject

**Witness:** B6C
**Transliteration:**
\[pr\, hrw-f\, ms^2\, m-bsh\, dsds\, t\, n\, nt\, w\, p\, dp\, nt\, w\, iwnw\]
**Translation:**
You went forth, your voice true with this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis,

Go forth, his voice is true in the presence of this tribunal of the gods, those of Pe and Dep, the gods of Heliopolis,
Witness: B1P
Transliteration: pr ms²-hrw-f m-bsh ḏṣḏs.t tw n.t nṯr.w p.yt dp.yt iwn.yt
Translation: Go forth, while he is justified in the presence of this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis,

Witness: B15C
Transliteration: pr ms²-hrw=k
Translation: Go forth while you are justified.

Witness: B4C
Transliteration: pr.t ms²-hrw=k m ḏṣḏs.t n.t nṯr[.w p.yt dp.yt iwn.yt]
Translation: going forth while you are justified with the tribunal of the gods, those of Pe, those of Dep, those of Heliopolis,

Witness: MC105
Transliteration: pr.n ṣḏi n[.t ms²-hrw=s m ḏṣḏs.t] tw [n.t nṯr.w p] dp.w n.t nṯr.w iwn.t
Translation: This ṣḏi went forth, while she is justified with this tribunal of the gods of Pe and Dep, of the gods of Dendera,

Witness: S10C
Transliteration: [pr.n wsir ir] pn ms²-hrw-[f] m[-bsh] ḏṣḏs.t tw n.t [nṯr.w p].yt dp.y[t.l] nṯr[.w iwn.yt]
Translation: The Osiris, this ir, went forth while he is true of voice in the presence of this tribunal of the gods, those of Pe, those of Dep, those of Heliopolis,

Notes phrase:
In this phrase, the following pattern variations occur: G1+G4 (B3Bo, B2Bo), G1+G5 (B6C), G1+G6 (B1P, B15C), G2+G5 (MC105, S10C) G3+G6 (B4C)

Spell: 13 Phrase: 1 43 a

Group 1: Infinitive (status constructus), Lemma pri (first position)
Lemma: pri (to go forth)
Morphology 1: infinitive
Morphology 2: status constructus
Morphology 3: Syntax: Subject:

Witness: B3Bo
Transliteration: mi pr.t ḫ rw[-f ms²] r stḥ
Translation: like the going forth of Horus, his voice being true against Seth,
**Witness:** B4Bo

**Transliteration:**

$\text{mi} \text{ pr.1} \text{ hr} \text{ m$\text{s}^*$-hrw-f} \text{ r st}$š $\text{wd}$

**Translation:**

like the going forth of Horus, while he is justified against Seth, the one who is judged,

**Notes:**

Only the D21 is visible.

**Group 2:** Nominal $\text{sdm.n-f (Emphatic use), Lemma pri (first position)}$

**Lemma:** pri (to go forth)

**Morphology 1:** $\text{sdm.n-f}$ nominal

**Morphology 2:**

**Morphology 3:**

**Syntax:**

**Subject:**

**Witness:** B6C

**Transliteration:**

$\text{mr} \text{ pr.n} \text{ hr} \text{ hrw-f} \text{ m$\text{s}^*$ r st}$š

**Translation:**

like Horus went forth, his voice being true against Seth,

**Group 3:** Nominal $\text{sdm-f (Nominal use), Lemma pri (first position)}$

**Lemma:** pri (to go forth)

**Morphology 1:** $\text{sdm-f}$ nominal

**Morphology 2:**

**Morphology 3:**

**Syntax:**

**Subject:**

**Witness:** MC105

**Transliteration:**

$\text{mi} \text{ pr.1} \text{ hr} \text{ m$\text{s}^*$-hrw-f} \text{ r wdt}$

**Translation:**

like the going forth of Horus, while he is justified against Seth, the one who is judged,
Witness: S10C
Transliteration: [mi] pr hr msｒ-ḥrw=f r stš
Translation: like Horus goes forth, while he is justified against Seth,
Notes: Only traces left.

Group 4: Stative (3rd person masculine singular), Lemma msｒ (second position)
Lemma: msｒ (to be true)
Morphology 1: Stative
Morphology 2: 3rd person masculine singular

Witness: B3Bo
Transliteration: mi pr.t hr xrw=f mAa r stX
Translation: like the going forth of Horus, his voice being true against Seth,
Notes: Only the D36:Y2 group is visible.

Witness: B6C
Transliteration: mr pr.n hr ḥrw=f msｒ r stš
Translation: like Horus went forth, his voice being true against Seth,
Notes: }

Group 5: Circumstantial sqm-f (temporal clause), Lemma msｒ-ḥrw (second position)
Lemma: msｒ-ḥrw (to be justified)
Morphology 1: sqm-f
Morphology 2: circumstantial
Morphology 3: Temporal clause

Subject: Pronominal subject
Witness: B4Bo
Transliteration: 
\[ mi \ pr. t \ hr \ ms^3-hrw-f \ r \ st\$ \ wd^c \]
Translation: like the going forth of Horus, while he is justified against Seth, the one who is judged,

Witness: B1P
Transliteration: 
\[ mi \ pr. t \ hr \ ms^3-hrw-f \ r \ wd^c \]
Translation: like the going forth of Horus, while he is justified against the one who is judged,

Witness: MC105
Transliteration: 
\[ mi \ [p]\r\.t \ hr \ [ms^3-hrw-f] \ r \ s[t]\$
Translation: like the going forth of Horus, while he is justified against Seth,

Witness: S10C
Transliteration: 
\[ [mi] \ pr \ hr \ ms^3-hrw-f \ r \ st\$
Translation: like Horus goes forth, while he is justified against Seth,

Group 6: Imperfective passive participle (masculine singular), Lemma \( wd^c \) (third position)
Lemma: \( wd^c \) (to judge)
Morphology 1: participle imperfective passive masculine singular
Morphology 2: Morphology 3: Syntax: Subject:

Witness: B4Bo
Transliteration: 
\[ mi \ pr.t \ hr \ ms^3-hrw-f \ r \ st\$ \ wd^c \]
Translation: like the going forth of Horus, while he is justified against Seth, the one who is judged,

Witness: B1P
Transliteration: 
\[ mi \ pr.t \ hr \ ms^3-hrw-f \ r \ wd^c \]
Translation: like the going forth of Horus, while he is justified against the one who is judged,

Notes phrase:
In this phrase, the following pattern variations occur: G1+G4 (B3Bo, B2Bo, B4C), G1+G5+G6 (B4Bo, B1P), G1+G5 (MC105), G2+G4 (B6C), G3+G5 (S10C).
Appendix 5.14. Spell 14

Spell: 14 Phrase: 1 44 c

Group 1: Stative (2nd person singular), Lemma ḥri (first position)
Lemma: ḥri (to be far)
Morphology 1: Morphology 2: Morphology 3:
Stative 2nd person singular Syntax: Subject:

Witness: B3Bo
Transliteration:
hr.t(i) ḥhwty-nḥt tn nτ(y) ḥr(.w) r-s
Translation:
You are far from this ḥhwty-nḥt, who is far from her.

Witness: B4Bo
Transliteration:
h[r[t(i)] ḥhwty-nḥt tn nτ(y) ḥr(.w) r ḥhwty-nḥt tn
Translation:
You are far from this ḥhwty-nḥt, who is far from this ḥhwty-nḥt.
Notes:
The X1:N31 group is not visible.

Witness: B15C
Transliteration:
h[r[t(i)] ḥhwty-nḥt pn ḥr ḥhwty-nḥt pn
Translation:
You are far from this ḥhwty-nḥt, who was far from this ḥhwty-nḥt.

Witness: B2Bo
Transliteration:
hr.t(i) r-τ nτ(y) hr(.w) r-τ
Translation:
You are far from me, who is far from me.

Witness: B1P
Transliteration:
hr.t(i) r-τ nτ(y) hr.w r-τ
Translation:
You are far from me, who is far from me.
Notes:
The N31 is not visible (traces according to de Buck, but in my image even that is no longer visible.

Witness: B6C
Transliteration:
h[r[t(i)] ḥz-nḥt pn n < n> hr.t ḥz-nḥt pn
Translation:
You are far from this ḥz-nḥt, there is no being far from this ḥz-nḥt.
**Witness:** MC105

Transliteration:

[hr.t(i) r wsir šdî] nt(y) ḥr(.w) r[f]

Translation:

You are far from the Osiris, this šdî, who is far from him.

**Witness:** S10C

Transliteration:

hr.t(i) r wsir ḫr pn nty ḥr(.w) r[f]

Translation:

You are far from the Osiris, this ḫr, who is far from him.

**Witness:** T9C

Transliteration:

hr.t(i) r wsir bwAw pn nty ḥr(.w) r-f

Translation:

You are far from the Osiris, this bwAw, who is far from him.

**Witness:** T2C

Transliteration:

hr.t(i) r dsg ḫr[.w] r-f

Translation:

You are far from the Osiris, this dsg, who is far from him.

**Group 2:**

Subjunctive *sdm-f* (wish clause), Lemma *ḥr* (first position)

**Lemma:** *ḥr* (to be far)

**Morphology 1:** subjunctive

**Morphology 2:**

**Morphology 3:**

**Syntax:** Wish clause

**Subject:** Pronominal subject

**Witness:** B4C

Transliteration:

hr-tn r wsir sz.t-hd-htp ḫr-tn r [wsir sz.t-hd-htp tn]

Translation:

May you be far from the Osiris *sz.t-hd-htp*, may you be far from the Osiris, this *sz.t-hd-htp*.

**Notes:**

**Group 3:**

Stative (3rd person masculine singular), Lemma *ḥr* (second position)

**Lemma:** *ḥr* (to be far)

**Morphology 1:**

**Morphology 2:**

**Morphology 3:**

**Syntax:**

**Subject:**

Stative 3rd person masculine singular
Witness: B3Bo
Transliteration: 
$\text{hr.t(i) r dtwty-nht tn $nt(y)$ hr(.w) r-s}$
Translation: 
You are far from this $dtwty-nht$, who is far from her.
Notes:

Witness: B2Bo
Transliteration: 
$\text{hr.t(i) r=i nt(y) hr(.w) r-i}$
Translation: 
You are far from me, who is far from me.
Notes:
There might be a X1 between the D21 and the N31 (could just be a chiselmark (see de Buck 1,44,1*). the D2 is not visible.

Witness: B4Bo
Transliteration: 
$\text{hr.t(i) r dtwty-nht tn $nt(y)$ hr(.w) r dtwty-nht}$
Translation: 
You are far from this $dtwty-nht$, who is far from this $dtwty-nht$.

Witness: MC105
Transliteration: 
$[hr.t(i) r wszr $sdi$] tn $nt(y)$ hr(.w) r[=f]
Translation: 
You are far from the Osiris, this $sdi$, who is far from him.
Notes:
Only the V28 and the D2 are visible. Note that the lacuna seems small for D21:N31-D21:i9 together.

Witness: S10C
Transliteration: 
$\text{hr.t(i) r wszr ir pn $nt(y)$ hr(.w) [r-f]}$
Translation: 
You are far from the Osiris, this $ir$, who is far from him.
Notes:
Only the V28 and the D2 are visible. Note that the lacuna seems small for D21:N31-D21:i9 together.

Witness: T9C
Transliteration: 
$\text{hr.t(i) r wszr $bwAw$ pn $nt(y)$ hr(.w) r-f}$
Translation: 
You are far from the Osiris, this $bwAw$, who is far from him.
Notes:

Witness: T2C
Transliteration: 
$\text{hr.t(i) r $dsg$ [pn] hr(.w) r-f}$
Translation: 
You are far from the Osiris, this $dsg$, who is far from him.
Notes:
Only the V28 and D2 are visible.
Group 4: Perfective active participle (masculine singular), Lemma ḫrī (second position)

**Lemma:** ḫrī (to be far)

**Morphology 1:** participle  **Morphology 2:** perfective active  **Morphology 3:** masculine singular

**Witness:** B15C

**Transliteration:** hr.t(i) r dḥwty-nḥt pn ḫr r dḥwty-nḥt pn

**Translation:** You are far from this dḥwty-nḥt, who was far from this dḥwty-nḥt.

Group 5: Infinitive (status absolutus), Lemma ḫrī (second position)

**Lemma:** ḫrī (to be far)

**Morphology 1:** infinitive  **Morphology 2:** status absolutus

**Witness:** B6C

**Transliteration:** hr.t(i) r ḥṣ-nḥt pn n<n> ḫr.t r ḥṣ-nḥt pn

**Translation:** You are far from this ḥṣ-nḥt, there is no being far from this ḥṣ-nḥt.

Group 6: Subjunctive sḏm-f (wish clause), Lemma ḫrī (second position)

**Lemma:** ḫrī (to be far)

**Morphology 1:** sḏm-f  **Morphology 2:** subjunctive  **Morphology 3:** Wish clause  **Subject:** Pronominal subject

**Witness:** B4C

**Transliteration:** ḫr.tn r wsir sš.t-ḥḏ-ḥtp ḫr.tn r [wsir sš.t-ḥḏ-ḥtp tn]

**Translation:** May you be far from the Osiris sš.t-ḥḏ-ḥtp, may you be far from the Osiris, this sš.t-ḥḏ-ḥtp.

**Notes phrase:** In this phrase, the following pattern variations occur: G1+G3 (B2Bo, B3Bo, B4Bo, B1P, MC105, S10C, T9C, T2C), G2+G6 (B4C), G1+G4 (B15C), G1+G5 (B6C).
Spell: 14 Phrase: 1 44 d

Group 1: Imperative (second person singular), Lemma tm (first position)
Lemma: tm (to not do)
Morphology 1: imperative
Morphology 2: 2nd person singular
Syntax: Subject:

Witness: B3Bo
Transliteration: m ‘r n-s nt(y) ‘r(.w) n-s
Translation: Do not ascend to her, who ascends to her.

Witness: B2Bo
Transliteration: m ‘r n-i nt(y) ‘r(.w) n-i
Translation: Do not ascend to me, who ascends to me.

Witness: B4Bo
Transliteration: m ‘r n dhwyty-nht tn nt(y) ‘r(.w) n-s
Translation: Do not ascend to this dhwyty-nht, who ascends to her.

Witness: B1P
Transliteration: m ‘r n-i nt(y) ‘r.w r-i
Translation: Do not ascend to me, who ascends towards me.

Witness: B15C
Transliteration: m ‘r r dhwyty-nht pn i‘r.w
Translation: Do not ascend towards this dhwyty-nht, the one who ascends.

Witness: B6C
Transliteration: m ‘r r ‘h3-nht pn ‘r.t r ‘h3-nht
Translation: Do not ascend towards this ‘h3-nht, that which ascends towards ‘h3-nht.

Witness: B4C
Transliteration: [m ‘r n wsir ss.t-hd-htp tn nt(y) ‘r(.w) n] ss.t-hd-htp tn
Translation: Do not ascend to the Osiris, this ss.t-hd-htp, who ascends to this ss.t-hd-htp

Witness: MC105
Transliteration: m i‘r [n šdi tn nty i‘r(.w) n-f]
Translation: Do not ascend to this šdi, who ascends to him.
Witness: S10C
Transliteration: [m ħr n wsir ir pn ħr n=f]
Translation: Do not ascend to the Osiris, this ir, who ascends to him.

Witness: T9C
Transliteration: m ħr n bsgw pn nty ħr(.w) n=f
Translation: Do not ascend to this bsgw, who ascends to him.

Witness: T2C
Transliteration: m [ḥr n dsgl pn nty ħr(.w) n=f]
Translation: Do not ascend to this dsgl, who ascends to him.

Witness: B3Bo
Transliteration: m ħr n=i nty ħr(.w) n+s
Translation: Do not ascend to me, who ascends to me.

Witness: B2Bo
Transliteration: m ħr n-i nty ħr(.w) n-i
Translation: Do not ascend to me, who ascends to me.

Witness: B4Bo
Transliteration: m ħr n dhwt-nty tn nty ħr(.w) n+s
Translation: Do not ascend to this dhwt-nty, who ascends to her.

Witness: B1P
Transliteration: m ħr n i nty ħr(.w) n=i
Translation: Do not ascend to me, who ascends towards me.

Witness: B4C
Transliteration: [m ħr n wsir ss.t-ḥd-htp tn nty ħr(.w) n] ss.t-ḥd-htp tn
Translation: Do not ascend to the Osiris, this ss.t-ḥd-htp, who ascends to this ss.t-ḥd-htp

Witness: MC105
Transliteration: m ħr [ndi tn nty ħr(.w) n=f]
Translation: Do not ascend to this ndi, who ascends to him.
Group 3: Imperfective active participle (masculine singular), Lemma ar (second position)

Lemma: *r (to ascend)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular

Witness: B15C
Transliteration: m [i'r n dsgi pn n(y) i'r(.w) n-f]
Translation: Do not ascend to this dsgi, who ascends to him.

Notes: Note that in actuality ax is written here, hence the sic in de Buck (Aa1 instead of D21).

Group 4: Imperfective active participle (feminine singular), Lemma ar (second position)

Lemma: *r (to ascend)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: feminine singular

Witness: B6C
Transliteration: m [i'r n dsgi pn n(y) i'r(.w) n-f]
Translation: Do not ascend to this dsgi, who ascends to him.

Notes: Note that in actuality ax is written here, hence the sic in de Buck (Aa1 instead of D21).
| Spell: | 14 | Phrase: | 1 | 44-45 | e-a |

**Group 1:** Prospective $sdm$-f ($iw$=-f) $sdm$-f, Lemma $wd$ (first position)

**Lemma:** $wd$ (to judge)

<table>
<thead>
<tr>
<th>Morphology 1:</th>
<th>Morphology 2:</th>
<th>Morphology 3:</th>
<th>Syntax:</th>
<th>Subject:</th>
</tr>
</thead>
<tbody>
<tr>
<td>$sdm$-f</td>
<td>prospective</td>
<td></td>
<td>$iw$=-f $sdm$-f</td>
<td>Pronominal subject</td>
</tr>
</tbody>
</table>

**Witness:** B3Bo

**Transliteration:**

$iw wsir \text{dhwy}-nht tn \text{wdf}$ $i.mr$-f $m iwnw$

**Translation:**
The Osiris, this $\text{dhwy}$-$nht$, will judge Imeref in Heliopolis.

**Witness:** B2Bo

**Transliteration:**

$iw wsir \text{dhwy}nht \text{wdf}$-$f$ $i.mr$-f $m iwnw$

**Translation:**
The Osiris $\text{dhwy}$-$nht$ will judge Imeref in Heliopolis.

**Witness:** B4Bo

**Transliteration:**

$iw wsir \text{dhwy}-nht tn \text{wdf}$-$f$ $i.mr$-f $m iwnw$

**Translation:**
The Osiris, this $\text{dhwy}$-$nht$, will judge Imeref in Heliopolis.

**Witness:** B6C

**Transliteration:**

$iw wsir \text{hj}$-$nht$ $\text{pn wdf}$-f $i.mr$-f $m iwnw$

**Translation:**
The Osiris, this $\text{hj}$-$nht$, will judge Imeref in Heliopolis.

**Notes:**
The Y2 is not visible.

**Witness:** B4C

**Transliteration:**

$iw wsir \text{s3.t-hd-htp wdf}$-f $i.mr$-f $m iwnw$

**Translation:**
The Osiris $\text{s3.t-hd}$-$htp$ will judge (I)meref in Heliopolis.

**Notes:**

**Witness:** MC105

**Transliteration:**

$[iw \text{wdf} \text{ sdi} tn (i).mr]$-$f$ $m iwnw$

**Translation:**
This $\text{sdi}$ will judge (I)meref in Heliopolis.

**Notes:**
Only traces of the Aa21 and the Y2 left, the word might actually read $\text{wdf}$-$mdw$ instead.
**Group 2:**  
*Circumstantial* *sdm.n-f* (*iw(=f) sdm.n-f*), *Lemma* *wd* (first position)  

<table>
<thead>
<tr>
<th>Lemma</th>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>wd</em></td>
<td><em>sdm.n-f</em></td>
<td></td>
<td></td>
<td><em>iw(=f) sdm.n-f</em></td>
<td>Pronominal subject</td>
</tr>
</tbody>
</table>

*Witness:* B1P  
*Transliteration:*  
*iw wsir spi pn wdf.n-f mr.y-f m iwnw*  
*Translation:*  
The Osiris, this *spi*, has judged the one whom he will love in Heliopolis.

*Witness:* B15C  
*Transliteration:*  
*iw wsir dhwty-nht pn wdf.n-f m iwnw*  
*Translation:*  
The Osiris, this *dhwty-nht* judged in Heliopolis.

*Witness:* T9C  
*Transliteration:*  
*iw wdf.n bwsw pn mr-f m iwn niw.t*  
*Translation:*  
This *bwsw* has judged the one who he will love at the pillar of the city.

**Notes group:**  
*Note that T9C uses a nominal subject (owner)*

**Group 3:**  
*Passive circumstantial* *sdm-f* (*iw(=f) sdm-f*), *Lemma* *wd* (first position)  

<table>
<thead>
<tr>
<th>Lemma</th>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>wd</em></td>
<td><em>sdm-f</em></td>
<td></td>
<td>passive</td>
<td><em>iw(=f) sdm-f</em></td>
<td>Pronominal subject</td>
</tr>
</tbody>
</table>

*Witness:* T2C  
*Transliteration:*  
*[iw] wsir dsgi pn [wdf(.w)-f] in mr-f m [iwnw]*  
*Translation:*  
The Osiris, this *dsgi*, is judged by the one he will love in Heliopolis.  
*Notes:*  
Needs to be passive to let the in in this line make sense.
Group 4: Stative (3rd person masculine singular), Lemma wḏ (first position)

Lemma: wḏ (to judge)
Morphology 1: Stative 3rd person masculine singular

Witness: S10C
Transliteration: iw wsir ir pn wḏ(.w) i.mr-f m iwnw
Translation: The Osiris, this ir, judges Imeref in Heliopolis.

Group 5: Prospective relative ḏm-f, Lemma mṛi (second position)

Lemma: mṛi (to love)
Morphology 1: ḏm-f prospective relative

Witness: B1P
Transliteration: iw wsir spi pn wḏ(.n-f) mr-y-f m iwnw
Translation: The Osiris, this spi, has judged the one whom he will love in Heliopolis.

Witness: T2C
Transliteration: [iw] wsir dṣgi pn [wḏ(.w)-f] in mr-f m [iwnw]
Translation: The Osiris, this dṣgi, will be judged by the one he will love in Heliopolis.

Notes phrase: In this phrase, the following pattern variations occur: G1 (B2Bo, B3Bo, B4Bo, B6C, B4C, MC105), G2+G5 (B1P, T9C), G2 (B15C), G3+G5 (T2C), G4 (S10C).
Appendix 5.15. Spell 15

Spell: 15,a
Phrase: 1 46 b

Group 1: Circumstantial $d\text{m}-f$ (Temporal clause), Lemma $\text{snt}$ (first position)

Lemma: $\text{snt}$ (to revile)

Morphology 1: $s\text{m}-f$
Morphology 2: circumstantial
Morphology 3: 
Syntax: Temporal clause
Subject: Pronominal subject

Witness: B3Bo
Transliteration: $\overline{\text{snt}}-\text{sn wsir }\overline{\text{dhwty}}-\text{nht }\overline{\text{tn}}$
Translation: while they revile the Osiris, this $\overline{\text{dhwty}}-\text{nht}$,

Witness: B2Bo
Transliteration: $\overline{\text{snt}}-\text{sn wsir }\overline{\text{dhwty}}-\text{nht}$
Translation: while they revile the Osiris $\overline{\text{dhwty}}-\text{nht}$

Witness: B4Bo
Transliteration: $\overline{\text{sn}}[\overline{n}] \text{ wsir }\overline{\text{dhwty}}-\text{nht }\overline{\text{tn}}$
Translation: while they revile the Osiris, this $\overline{\text{dhwty}}-\text{nht}$,

Witness: B1P
Transliteration: $\overline{\text{snt}}-\text{sn wsir }\overline{\text{spi}} \overline{\text{pn}}$
Translation: while they revile the Osiris, this $\overline{\text{spi}}$,

Witness: B15C
Transliteration: $\overline{\text{sn}} \overline{\text{sn wsir }\overline{\text{dhwty}}-\text{nht }\overline{\text{pn}}}$
Translation: while they revile the Osiris, this $\overline{\text{dhwty}}-\text{nht}$,

Witness: B6C
Transliteration: $\overline{\text{snt}}-\text{sn }\overline{\text{ir.t r wsir }\overline{\text{hzt}}}-\text{nht }\overline{\text{pn}}$
Translation: while they revile that which was done against the Osiris, this $\overline{\text{hzt}}-\text{nht}$

Group 2: Perfective passive participle (feminine singular), Lemma $\text{iri}$ (second position)

Lemma: $\text{iri}$ (to do, to make)

Morphology 1: participle
Morphology 2: perfective passive
Morphology 3: feminine singular
Syntax: 
Subject: 

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Witness: B6C  
Transliteration: \( \text{št}t\text{sn} \text{ir} \text{r wsir } \text{ḥ}z-nḥt \text{ pn} \)  
Translation: while they revile that which was done against the Osiris, this \( \text{ḥ}z-nḥt \)

Notes phrase:  
In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B15C), G1+G2 (B6C).

Spell: 15,a  Phrase: 1 46 c

**Group 1:** sdm.ty=fy, Lemma iri (first position)  
**Lemma:** iri (to do, to make)  
**Morphology 1:**  
**Syntax:**  
**Subject:** Pronominal subject

**Witness:** B3Bo  
Transliteration: \( \text{ir} \text{r(y)}=\text{sn} \text{gw} \text{t nb} \text{r wsir } \text{ḥ}wty-nḥt \text{ tn} \)  
Translation: they who will do any evil against the Osiris, this \( \text{ḥ}wty-nḥt \).

**Witness:** B2Bo  
Transliteration: \( \text{ir} \text{r(y)}=\text{sn} (\text{i})\text{ḥ} \text{t nb} . \text{t} \text{ r } \text{ḥ}wty-nḥt \text{ dw} \)  
Translation: they who will do anything against \( \text{ḥ}wty-nḥt \), which was evil.

**Witness:** B4Bo  
Transliteration: \( \text{ir} \text{r(y)}=\text{sn} \text{ r wsir } \text{ḥ}wty-nḥt \text{ tn} \text{ dw} \)  
Translation: they who will act against the Osiris, this \( \text{ḥ}wty-nḥt \) evilly.

**Witness:** B1P  
Transliteration: \( \text{ir} \text{r(y)}=\text{sn} (\text{i})\text{ḥ} \text{t } [\text{nb} \text{.t}] \text{ r } \text{ṣ} \text{pi } \text{ pn} \text{ dw} \)  
Translation: they who will do anything against the Osiris, this \( \text{ṣ} \text{pi} \), which was evil.

**Witness:** B15C  
Transliteration: \( \text{ir} \text{r(y)}=\text{sn} (\text{i})\text{ḥ} \text{t nb} \text{.t} \text{ r } \text{ḥ}wty-nḥt \text{ pn} \text{ dw} \)  
Translation: they who will do anything against this \( \text{ḥ}wty-nḥt \), which was evil.

**Witness:** B6C  
Transliteration: \( \text{ir} \text{r(y)}=\text{sn} (\text{i})\text{ḥ} \text{t nb} \text{.t} \text{ r } \text{ḥ}z-nḥt \text{ pn} \text{ dw} \)  
Translation: they who will do anything against the Osiris, this \( \text{ḥ}z-nḥt \), which was evil.
### Group 2: Perfective active participle (feminine singular), Lemma  qed (second position)

**Lemma:**  qed  (to be evil, to be bad) 

<table>
<thead>
<tr>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>participle</td>
<td>perfective</td>
<td>feminine</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Witness:**  B2Bo  
**Transliteration:**  
ir.t(y)=sn (i)h.t nb.t r dqytw-nht qed  
**Translation:**  
they who will do anything against dqytw-nht, which was evil.

**Witness:**  B1P  
**Transliteration:**  
ir.t(y)-sn (i)h.t [nb.t] r wsir spi pn qed  
**Translation:**  
they who will do anything against the Osiris, this spi, which was evil.

**Witness:**  B15C  
**Transliteration:**  
ir.t(y)-sn (i)h.t nb.t r dqytw-nht pn qed  
**Translation:**  
they who will do anything against this dqytw-nht, which was evil.

**Notes phrase:**

*In this phrase, the following pattern variations occur: G1+G2 (B2Bo, B1P, B15C, B6C), and G1 (B3Bo, B4Bo). Although I consider it a complete coincidence, it has to be noted that the variation currently occurs on gender lines.*

**Spell:**  15,b  
**Phrase:**  1 45  

### Group 1: Nominal sdm.tw-f (Emphatic use), Lemma ith

**Lemma:**  ith  (to pull off, to drag) 

<table>
<thead>
<tr>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>sdm.tw-f</td>
<td>nominal</td>
<td>Emphatic use</td>
<td>Nominal subject</td>
<td></td>
</tr>
</tbody>
</table>

**Witness:**  B4C  
**Transliteration:**  
ith.t(w) nft.w kis  
**Translation:**  
the fetters of the bull are pulled off,
Group 2: Imperative (2nd person singular), Lemma *iṭḥ*

Lemma: *iṭḥ* (to pull off, to drag)

Morphology 1: Imperative
Morphology 2: 2nd person singular

Syntax: Subject:

Witness: MC105
Transliteration: *iṭḥ* *ntt.w kṣ*
Translation: pull the fetters off the bull,
Notes: The X1 is not visible

Witness: S10C
Transliteration: *iṭḥ* [ntt].w kṣ.w
Translation: pull the fetters of the bulls,
Notes: Only traces left of the X1:V28 group, and the V1 is not visible.

Witness: T2C
Transliteration: *iṭḥ* *ntt.w kṣ*
Translation: pull the fetters off the bull,

Group 3: Imperfective relative *sdm*-f, Lemma *iṭḥ*

Lemma: *iṭḥ* (to pull off, to drag)

Morphology 1: Imperfective relative
Morphology 2: *sdm*-f

Syntax: Subject: Nominal subject

Witness: T9C
Transliteration: *iṭḥ* kṣ
Translation: who the bull pulls off,
Notes: Could be nearly any verb form. I currently have no way to explain the addition of G38 to the spelling.

Notes phrase: In this phrase, the following pattern variations occur: G2 (MC105, S10C, T2C), G1 (B4C), G3 (T9C).
Spell: 15, b  Phrase: 1 45-46 d+d

Group 1: Circumstantial $d$m-f (Temporal clause), Lemma $h^c'i$ (first position)

Lemma: $h^c'i$ (to appear)

Morphology 1: $d$m-f
Morphology 2: circumstantial

Syntax: Temporal clause
Subject: Nominal subject

Witness: B4C

Transliteration:
$h^c\ n.t <r> s\ h_m\ mdw\ pf\ [h^c\ n.t\ r\ isw.t-sn\ r\ irr.t]\ r\ wsir\ s^2.t-hd-htp\ tn\ m\ hrw\ pn$

Translation:
while Neith appears <against> that power and word, while Neith appears against their old age, against those who act against the Osiris, this $s^2.t-hd-htp$ on this day.

Witness: S10C

Transliteration:
$h^c\ n.t\ r\ mdw\ pf\ dw\ h^c\ n.t\ r\ s\ h_m\ pf\ dw\ h^c\ n.t\ r\ isw.t-sn\ wsir\ ir\ pn\ h^c\ n.t\ r\ rdi.t-sn\ wsir\ ir\ pn$

Translation:
while Neith appears against this bad word, while Neith appears against this bad power, while Neith appears against their old age of the Osiris, this $ir$, while Neith appears against that which they gave the Osiris, this $ir$.

Witness: T2C

Transliteration:
$[h^c\ n.t\ r\ mdw\ pf\ h^c\ n.t\ r\ s\ h_m\ pf\ r\ hft[.yw]\ (i)p[f\ msdd.w] dsgi\ pn\ ir.t(y)=sn\ (i)h.t\ nb[t]\ dw(.t)\ r\ dsgi\ [pn]]$

Translation:
while Neith appears against that word, while Neith appears against that power, against those enemies, those who hate this $dsgi$, they who will do everything evil against this $dsgi$.

Witness: MC105

Transliteration:
$[h^c\ n.t\ r\ mdw]\ pf\ h^c\ n.t\ [r\ s\ h_m\ pf\ r\ hft[.yw]\ \ddi\ tn\ msdd.w\ [\ddi\ tn\ r\ ir.t(y)]\ -s\ <n>\ w^f-mdw\ hft-s\ m\ hrw\ p[n]$  

Translation:
while Neith appears against that word, while Neith appears against that power, against the enemies of this $\ddi$, those who hate this $\ddi$, against those who will do judgment in front of her on this day.

Witness: T9C

Transliteration:
$h^c\ ks\ n.t\ r\ hft[.yw]\ n.(w)\ wbz\ msdd.w\ sw\ ir.t(y)=sn\ w^f-mdw\ hft[.bwAw]\ pn\ m\ hrw\ pn$

Translation:
while the ka of Neith appears against the enemies of the open court, those that hate him, they who will do judgment against this $bwAw$ on this day.
**Group 2:** Circumstantial sdm-f (Temporal clause), Lemma hfr (second position)

*Lemma:* hfr (to appear)

*Morphology 1:* sdm-  
*Morphology 2:* circumstantial  
*Morphology 3:*  

*Syntax:* Temporal clause  
*Subject:* Nominal subject

*Witness:* B4C  
*Translation:* while Neith appears <against> that power and word, while Neith appears against their old age, against those who act against the Osiris, this ss.t-hd-htp on this day.

*Witness:* S10C  
*Translation:* while Neith appears against this bad word, while Neith appears against this bad power, while Neith appears against their old age of the Osiris, this ir, while Neith appears against that which they gave the Osiris, this ir.

**Group 3:** Imperfective active participle (masculine plural), Lemma msdi (second position)

*Lemma:* msdi (to hate)

*Morphology 1:* participle  
*Morphology 2:* imperfective active  
*Morphology 3:* masculine plural

*Syntax:*  
*Subject:*  

*Witness:* T9C  
*Translation:* while the ka of Neith appears against the enemies of the open court, those that hate him, they who will do judgment against this bwsw on this day.
Group 4: Imperfective active participle (feminine plural), Lemma iri (third position)

Lemma: iri (to do, to make)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: feminine plural
Syntax: Subject:
Witness: B4C
Transliteration:
ḥr n.t <r> šhm mdw pf [ḥr n.t r iṣw.t sn r ỉr.t] r wsir sṣ.t-hḏ-ḥtp tn m hṛw pn
Translation:
while Neith appears <against> that power and word, while Neith appears against their old age, against those who act against the Osiris, this sṣ.t-hḏ-ḥtp on this day.

Group 5: Imperfective active participle (masculine plural), Lemma msḍī (third position)

Lemma: msḍī (to hate)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine plural
Syntax: Subject:
Witness: MC105
Transliteration:
[ḥr n.t r mdw] pf ḥr n.t [r šhm pf r ḫr.t yw] šḍī tn msḍḍ.w
[šḍī tn r iṛ.t(y)]<n> wḏf-mdw ḫr+s m hṛw p[n]
Translation:
while Neith appears against that word, while Neith appears against that power, against the enemies of this šḍī, those who hate this šḍī, against those who will do judgment in front of her on this day.
Notes:
If the Z2 plural strokes were written, they are lost in the lacuna.

Group 6: Circumstantial ṣḏm-f (Temporal clause), Lemma ḥrī (third position)

Lemma: ḥrī (to appear)
Morphology 1: ṣḏm-f (circumstantial)
Morphology 2: temporal clause
Morphology 3: Nominal subject
Syntax: Subject:
Witness: T2C
Transliteration:
[ḥr n.t] r mdw p[f ḥr n.t r šhm pf] r ḫr[.t yw] (i)p[f msḍḍ.w]
dṣgi pn ỉr.t(y)=sn (i)ḥ.t nb[.]l ḫw[.]l ḫ[.t] r dṣgi [pn]
Translation:
while Neith appears against that word, while Neith appears against that power, against those enemies, those who hate this dṣgi, they who will do everything evil against this dṣgi.
Notes:
while Neith appears against this bad word, while Neith appears against this bad power, while Neith appears against their old age of the Osiris, this ir, while Neith appears against that which they gave the Osiris, this ir.

**Group 7:** Circumstantial sdm-f (Temporal clause), Lemma hfr (fourth position)

**Lemma:** hfr (to appear)

**Morphology 1:** circumstantial

**Morphology 2:** Temporal clause

**Morphology 3:** Nominal subject

while Neith appears against this bad word, while Neith appears against this bad power, while Neith appears against their old age of the Osiris, this ir, while Neith appears against that which they gave the Osiris, this ir.

**Group 8:** Prospective relative sdm-f, Lemma rdi (fifth position)

**Lemma:** rdi (to give, to place)

**Morphology 1:** prospective relative

**Morphology 2:**

**Morphology 3:**

**Syntax:**

**Subject:** Pronominal subject

while Neith appears against this bad word, while Neith appears against this bad power, while Neith appears against their old age of the Osiris, this ir, while Neith appears against that which they gave the Osiris, this ir.

**Group 9:** sdm.ty-fy, Lemma iri (final position)

**Lemma:** iri (to do, to make)

**Morphology 1:**

**Morphology 2:**

**Morphology 3:**

**Subject:** Pronominal subject

while Neith appears against this bad word, while Neith appears against this bad power, while Neith appears against their old age of the Osiris, this ir, while Neith appears against that which they will give the Osiris, this ir.
**Witness:** MC105

**Transliteration:**

\[ h' n.t r \text{mdw} \] \( pf \) \( h' n.t \) \( [r \text{shm pf r hf}t.yw] \) \( \text{s}d\text{i} \) \( \text{tn ms}d\text{d}.w \)

\( [\text{s}d\text{i} \) \( \text{tn} \) \( \text{r} \) \( \text{ir.}t(y)\text{]}\text{s} <n> \text{wdf}-\text{mdw} \) \( \text{hf}t+s \) \( m \) \( \text{hrw p}[n] \)

**Translation:**

while Neith appears against that word, while Neith appears against that power, against the enemies of this \( \text{s}d\text{i} \), those who hate this \( \text{s}d\text{i} \), against those who will do judgment in front of her on this day.

**Notes:**

Note that the phrase from \( \text{ir.ty}=\text{sn} \) on seems to follow the same general pattern variant as spell 15, a phrase 1,46,c.

**Notes phrase:**

In this phrase, the following pattern variations occur: \( \text{G1+G2+G5+G9} \) (MC105, T2C), \( \text{G1+G2+G4} \) (B4C), \( \text{G1+G2+G6+G7+G8} \) (S10C), \( \text{G1+G3+G9} \) (T9C).

Note that many of the translations here are reconstructions and/or conjecture.

---

**Witness:** T9C

**Transliteration:**

\[ h' k\text{s n.t r hf}t.yw n(w) \text{wbs ms}d\text{d}.w \text{sw} \text{ir.t}t(y)=\text{sn} \text{wdf}-\text{mdw} \]

\( \text{hf}t \) \( \text{bw}\text{sw} \) \( \text{pn m hrw pn} \)

**Translation:**

while the ka of Neith appears against the enemies of the open court, those that hate him, they who will do judgment against this \( \text{bw}\text{sw} \) on this day.
Appendix 5.16. Spell 16-17

Spell: 16-17 Phrase: 1 47 b

Group 1: Prospective \$dm-f (Main clause), Lemma \$msi (first position)

Lemma: \$msi (to sit)

Morphology 1: \$dm-f

Syntax: Main clause

Subject: Nominal subject

Witness: B2Bo

Transliteration: \$msi \$w si ENSIONI -m bSH \gbb \(i(r(y)-p^s.t \ntfr.w]

Translation: The Osiris ENSIONI will sit in the presence of Geb, the chiefest of the gods.

Witness: B1P

Transliteration: \$msi \$w si \spn \m bSH \gbb \((i(r(y)-p^s.t \ntfr.w]

Translation: The Osiris, this \spn will sit in the presence of Geb, the chiefest of the gods.

Witness: B4Bo

Transliteration: \$msi \$w si ENSIONI \n m bSH \gbb

Translation: The Osiris, this ENSIONI, will sit in the presence of Geb.

Witness: B6C

Transliteration: \$msi \$w si ENSIONI \n m bSH \gbb \r c t \ntfr.w]

Translation: The Osiris, this ENSIONI will sit in order to hear Geb, concerning the limb of the gods.

Group 2: Nominal \$dm.n-f (Emphatic use), Lemma \$msi (first position)

Lemma: \$msi (to sit)

Morphology 1: \$dm.n-f

Syntax: Empathic use

Subject: Nominal subject

Witness: B15C

Transliteration: \$msi \$w si ENSIONI pn m bSH \gbb

Translation: The Osiris, this ENSIONI sat even in the presence of Geb.

Witness: MC105

Transliteration: \$msi \$w si ENSIONI \n m bSH \gbb

Translation: This \$di sat even in order to judge in the presence of Geb.
Witness: S10C
Transliteration: *hms[n] wsir ir pn r wdf-mdw m-bšh gbb*
Translation: The Osiris, this *ir* sat even in order to judge in the presence of Geb.
Notes: The N35 is not visible.

Witness: T2C
Transliteration: [hms.n wsir dsg]*pn r wdf mdw m-bšh gbb*
Translation: The Osiris, this *dsg*, sat even in order to separate the words in the presence of Geb.
Notes:

Witness: BH5C
Transliteration: *hms.n wsir hnum-nḥti pn r wdf mdw m-bšh gbb*
Translation: The Osiris, this *hnum-nḥti*, sat even in order to separate the words in the presence of Geb.
Notes: Note the use of A1 instead of A2 (hence the sic in de Buck).

**Group 3:** Infinitive (status absolutus), Lemma smt (second position)

<table>
<thead>
<tr>
<th>Lemma: smt (to hear)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1:</td>
</tr>
<tr>
<td>Morphology 2:</td>
</tr>
<tr>
<td>Morphology 3:</td>
</tr>
<tr>
<td>Syntax:</td>
</tr>
<tr>
<td>Subject:</td>
</tr>
</tbody>
</table>

Witness: B6C
Transliteration: *hms wsir *ḥš-nḥt pn r smt gbb r ḫ.t nṯr.w*
Translation: The Osiris, this *ḥš-nḥt* will sit in order to hear Geb, concerning the limb of the gods.

**Group 4:** Infinitive (status absolutus), Lemma wdf-mdw (second position)

<table>
<thead>
<tr>
<th>Lemma: wdf-mdw (to judge)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1:</td>
</tr>
<tr>
<td>Morphology 2:</td>
</tr>
<tr>
<td>Morphology 3:</td>
</tr>
<tr>
<td>Syntax:</td>
</tr>
<tr>
<td>Subject:</td>
</tr>
<tr>
<td>Witness:</td>
</tr>
<tr>
<td>----------</td>
</tr>
<tr>
<td>Transliteration:</td>
</tr>
<tr>
<td>Translation:</td>
</tr>
</tbody>
</table>

**Group 5:** Infinitive (status absolutus), Lemma अर्जुक्त (second position)

<table>
<thead>
<tr>
<th>Lemma:</th>
<th>अर्जुक्त (to separate, to judge)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1:</td>
<td>infinitive</td>
</tr>
<tr>
<td>Morphology 2:</td>
<td>status absolutus</td>
</tr>
<tr>
<td>Syntax:</td>
<td>Subject:</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness:</th>
<th>T2C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>हम्स.न विर अजगर पने र अर्जुक्त में बध्द गब्ब</td>
</tr>
<tr>
<td>Translation:</td>
<td>The Osiris, this अजगर, sat even in order to separate the words in the presence of Geb.</td>
</tr>
</tbody>
</table>

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (B2Bo, B4Bo, B1P), G1+G3 (B6C), G2 (B15C), G2+G4 (MC105, S10C), G2+G5 (T2C, BH5C). Note that B3Bo does have a line here, but it is non-verbal.

**Spell:** 16-17  
**Phrase:** 1 48 a

<table>
<thead>
<tr>
<th>Group 1:</th>
<th>Circumstantial हम्स.न-फ (अफ़) हम्स.न-फ, Lemma मसी</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lemma:</td>
<td>मसी (to birth, to bring forth)</td>
</tr>
<tr>
<td>Morphology 1:</td>
<td>हम्स.न-फ</td>
</tr>
<tr>
<td>Morphology 2:</td>
<td>circumstantial</td>
</tr>
<tr>
<td>Morphology 3:</td>
<td>अफ़ हम्स.न-फ</td>
</tr>
<tr>
<td>Syntax:</td>
<td>Subject:</td>
</tr>
<tr>
<td>Nominal subject:</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness:</th>
<th>B3Bo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>इसी म्स.न स्व स्ती</td>
</tr>
<tr>
<td>Translation:</td>
<td>Isis has brought him forth,</td>
</tr>
</tbody>
</table>

**Notes:**
In this phrase, the following pattern variations occur: G1 (B2Bo, B4Bo, B1P), G1+G3 (B6C), G2 (B15C), G2+G4 (MC105, S10C), G2+G5 (T2C, BH5C). Note that B3Bo does have a line here, but it is non-verbal.
Witness: B4Bo
Transliteration: īw ms.n sw śs.t
Translation: Isis has brought him forth,

Witness: B1P
Transliteration: īw ms.n sw śs.t
Translation: Isis has brought him forth,

Witness: B15C
Transliteration: īw ms.n sw śs.t
Translation: Isis has brought him forth,

Witness: B6C
Transliteration: īw ms.n sw śs.t
Translation: Isis has brought him forth,

Witness: S10C
Transliteration: īw ms.n sw mw.[f] śs.t
Translation: His mother Isis has brought him forth,

Witness: T2C
Transliteration: [īw ms.n] sw śs.t
Translation: Isis has brought him forth,

Witness: BH5C
Transliteration: īw ms.n sw śs.t
Translation: Isis has brought him forth,

Notes:
Note that the scribe wrote the n with D35 instead of N35.
As I cannot make the line work reading the D35 as a negative, I took it as a corruption.

Group 2: Nominal sqm.n-f (Emphatic use), Lemma msi
Lemma: msi (to birth, to bring forth)
Morphology 1: sqm.n-f
Morphology 2: nominal
Morphology 3: Emphatic use
Syntax: Nominal subject
Witness: MC105
Transliteration: 
\[ms.n\ sw\ mw.t=f\ is.t\]
Translation: 
His mother Isis has brought him forth,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B15C, B6C, S10C, T2C, BH5C), G2 (MC105).

Spell: 16-17 Phrase: 1 48 b

Group 1: Circumstantial \(sdm.n\-f\) \((iw(-f)\ sdm.n\-f)\), Lemma \(\text{\textit{šdī}}\) (to bring up)
Lemma: \(\text{\textit{šdī}}\)
Morphology 1: \(sdm.n\-f\) Circumstantial
Morphology 2: 
Morphology 3: 
Syntax: 
Subject: 

Witness: B3Bo
Transliteration: \(iw\ \text{\textit{šdī}}\ sw\ nhb.t\)
Translation: Nekhbet has brought him up,

Witness: B2Bo
Transliteration: \(iw\ \text{\textit{šdī}}\ sw\ nhb.t\)
Translation: Nekhbet has brought him up,

Witness: B4Bo
Transliteration: \(iw\ \text{\textit{šdī}}\ sw\ nhb.t\)
Translation: Nekhbet has brought him up,

Witness: B1P
Transliteration: \(iw\ \text{\textit{šdī}}\ sw\ nhb.t\)
Translation: Nekhbet has brought him up,

Witness: B15C
Transliteration: \(iw\ \text{\textit{šdī}}\ sw\ nhb.yt\)
Translation: Nekhbet has brought him up,

Witness: B6C
Transliteration: \(iw\ \text{\textit{šdī}}\ sw\ nhb.t\)
Translation: Nekhbet has brought him up,
Witness: MC105
Transliteration: iw EDURE sw nb.t
Translation: Nekhbet has brought him up,

Witness: S10C
Transliteration: iw EDURE sw nb.t
Translation: Nekhbet has brought him up,

Witness: T2C
Transliteration: [iw] EDURE sw [nb.t]
Translation: Nekhbet has brought him up,

Group 2: Nominal sgd.m.n-f (None-initial main clause), Lemma sds
Lemma: sds (to tremble)
Morphology 1: sgd.m.n-f circumstantial Syntax: None-initial main clause Subject: Nominal subject

Witness: BH5C
Transliteration: sgdz.s sw nbk.yt
Translation: Nekhbet has made him tremble,
Notes: Reflecting to the iw in 1,48,a.

Notes phrase: In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, B4Bo, B1P, B15C, B6C, MC105, S10C, T2C), G2 (BH5C).

Spell: 16-17 Phrase: 1 48 c

Group 1: Circumstantial sgd.m.n-f (iw=f) sgd.m.n-f, Lemma if (first position)
Lemma: if (to nurse)
Morphology 1: sgd.m.n-f circumstantial Syntax: iw=f sDm.n=f Subject: Nominal subject
**Witness:** B3Bo
Transliteration: iw st.n sw st.yt hr
Translation: the nurse of Horus has nursed him,

**Witness:** B4Bo
Transliteration: iw st.n sw st.yt hr
Translation: the nurse of Horus has nursed him,

**Notes:**
I cannot really explain the M17*M17 group here.

**Witness:** B15C
Transliteration: iw sty.n sw st.yt hr
Translation: the nurse of Horus has nursed him,
Notes: I cannot really explain the M17*M17 group here.

**Witness:** B1P
Transliteration: iw sty.n sw st.yt hr
Translation: the nurse of Horus has nursed him,
Notes: I cannot really explain the M17*M17 group here.

**Witness:** S10C
Transliteration: iw st.n sw st.yt [hr]
Translation: the nurse of Horus has nursed him,

**Witness:** BH5C
Transliteration: iw stt.n sw st.(yt) hr
Translation: the nurse of Horus has nursed him,
Notes: Note the X1 which was added between the G1 and V13 (really crammed in de Buck).
**Group 2:** Circumstantial $s_d=m_n=f$ (Temporal clause), Lemma $\alpha$ (first position)

- **Lemma:** $\alpha$ (to nurse)
- **Morphology 1:** $s_d=m_n=f$ (circumstantial)
- **Morphology 2:**
- **Morphology 3:** Temporal clause
- **Syntax:**
- **Subject:** Pronominal subject

**Witness:** MC105

**Transliteration:**
$\alpha.n=f \alpha.[T]y.t \ hr$

**Translation:**
after she has nursed, the nurse of Horus.

**Group 3:** $s_d=m_m=f$, Lemma $\alpha$ (second position)

- **Lemma:** $\alpha$ (to nurse)
- **Morphology 1:** $s_d=m_m=f$
- **Morphology 2:**
- **Morphology 3:**
- **Syntax:**
- **Subject:** Nominal subject

**Witness:** B6C

**Transliteration:**
$iw \alpha.n sw \alpha.wt \alpha[T] Hr$

**Translation:**
the nurse, (through) Horus will be nursed, has nursed him,

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (B2Bo, B3Bo, B4Bo, B1P, B15C, S10C, T2C, BHSC), G1+G3 (B6C), G2 (MC105).

**Spell:** 16-17 **Phrase:** 1 48-49 d-a

**Group 1:** Nominal $s_d=m-f$ (Emphatic use), Lemma $\phi r$

- **Lemma:** $\phi r$ (to serve)
- **Morphology 1:** $s_d=m-f$
- **Morphology 2:**
- **Morphology 3:**
- **Syntax:**
- **Subject:** Nominal subject

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**Witness:** B3Bo  
**Translation:**  
*phr* *n-f sḥm.w stḥ m-ḥš.w sḥm.w-f*

**Translation:**  
The powers of Seth serve for him, even in excess of his (own) powers,

**Group 2:**  
*Circumstantial* *ṣdm-f* (*iw(-f) ṣdm-f*), Lemma *phr*

**Lemma:** *phr* (to serve)

**Morphology 1:**  
*ṣdm-f*

**Morphology 2:**  
circumstantial

**Morphology 3:**  

**Syntax:**  
*iw(-f) ṣdm-f*

**Subject:**  
Nominal subject

**Witness:** B4Bo  
**Translation:**  
*iw phr n-f sḥm.w stḥ m-ḥš.w sḥm.w-f*

**Translation:**  
The powers of Seth serve for him, even in excess of his (own) powers,

**Witness:** B6C  
**Translation:**  
*iw phr n-f sḥm.w stḥ m-ḥš.w sḥm.w-f*

**Translation:**  
The powers of Seth serve for him in excess of his (own) powers,

**Group 3:**  
*Imperfective active participle* (masculine singular), Lemma *phr*

**Lemma:** *phr* (to serve)

**Morphology 1:**  
participle

**Morphology 2:**  
imperfective active

**Morphology 3:**  
masculine plural

**Syntax:**  

**Subject:**  

**Notes:**  
*Necessary variation due to the Z2 plural strokes.*
Group 4:

Circumstantial sdi.m.n=f (iw(=f) sdi.m.n=f), Lemma prh

Lemma: prh (to serve)

Morphology 1: Circumstantial

Morphology 2: Circumstantial

Morphology 3: Nominal subject

Syntax: Subject:

iw(=f) sdi.m.n=f Nominal subject

Witness: MC105

Transliteration:

iw prh.n wsir šdǐ ti sdm.w stš m-ḫṣ.w sdm.w-s

Translation:
The Osiris, this šdǐ has enveloped the powers of Seth, in excess of her (own) powers.

Witness: S10C

Transliteration:

iw prh.n wsir sdm.w stš m-ḫṣ.w sdm.w-f

Translation:
Osiris has enveloped the powers of Seth in excess of his (own) powers.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B2Bo, B3Bo), G2 (B4Bo, B15C, B6C), G3 (B1P), G4 (MC105, S10C, T2C).

Spell: 16-17 Phrase: 1 49 b

Group 1:

Circumstantial sdi.m.n-f (iw(=f) sdi.m.n-f), Lemma rdi (first position)

Lemma: rdi (to give, to place)

Morphology 1: Circumstantial

Morphology 2: Circumstantial

Morphology 3: Nominal subject

Syntax: Subject:

iw(=f) sdi.m.n-f Nominal subject

Witness: B3Bo

Transliteration:

iw rdi.n n-f ti=f wsir iṣṣ.ty-f iptnty

Translation:
His father Osiris has given these two staffs of his to him.

Witness: B2Bo

Transliteration:

iw rdi.n n-f ti=f wsir iṣṣ.ty=f iptnty wr.ty ṣ.ṣ.ty ḏn=in=f ntr.w m sdm.f

Translation:
His father Osiris has given to him these two staffs really great staffs of his, while he chastises the gods.
Witness: B4Bo
Transliteration: iw rdi.n n-f l-t-f wsir m izz.ty-f iptnty
Translation: His father has placed Osiris for him with these two staffs of his.

Witness: B1P
Transliteration: iw rdi.n n-f l-t-f wsir izz.ty-f iptnty
Translation: His father Osiris has given these two staffs of his to him.

Witness: B15C
Transliteration: iw rdi.n n-f l-t-f wsir izz.ty-f
Translation: His father Osiris has given his two staffs to him.

Witness: B6C
Transliteration: iw rdi.n n-f l-t-f wsir izz.ty-f iptnty
Translation: His father Osiris has given these two staffs of his to him.

Witness: MC105
Transliteration: iw rdi.n n-s l-w-s wsir izz.ty-f ipwty
Translation: Her fathers Osiris have given these two staffs of his to her.

Witness: S10C
Transliteration: iw rdi.n n-f l-t-f wsir izz.ty-f wr.ty w3.ty
Translation: His father Osiris has given to him his two really great staffs.

Witness: T2C
Transliteration: [iw rdi.n n-f l-t-f wsir] ms'-hrw
Translation: His father has given justification to him.

Notes: Conjecture

Group 2: Circumstantial sdm-f (Temporal clause), Lemma dniN (second position)
Lemma: dniN (to chastise)
Morphology 1: sdm-f circumstantial
Morphology 2: Temporal clause
Morphology 3: Pronominal subject
Witness: B2Bo

Translation:
iw rdi.n n=f it=f wsir is{z.ty}=f iptnty wr.ty ʾs.ty dḥḏn=f nṯr.w m sḥm=f

Translation:
His father Osiris has given to him these two staffs really great staffs of his, while he chastises the gods with his power.

Notes:
This group only exist due to a mistake of the scribe, who placed part of line 1,50,b-c with this line.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3Bo, B4Bo, B1P, B15C, B6C, MC105, S10C, T2C), G1+G2 (B2Bo).

Spell: 16-17 Phrase: 1 49-50 c-a

Group 1: Nominal sḏm.n-f (Emphatic use), Lemma iyî (first position)

Lemma: iyî (to come)

Morphology 1: nomial

Morphology 2: syntax: Subject: Nominal subject

Witness: B3Bo

Transliteration:
iyî.n wsîr ḏḥwty-nḥt tn ḫn=f im=s m msʾ-hrw

Translation:
The Osiris, this ḏḥwty-nḥt, has come, while he exults over it, in justification.

Notes:

Witness: B2Bo

Transliteration:
iyî. n wsîr ḏḥwty-nḥt ḫ-k-f im=s m msʾ-hrw

Translation:
The Osiris ḏḥwty-nḥt has come, while he exults over it, in justification.

Notes:

Witness: B4Bo

Transliteration:
iyî. n wsîr ḏḥwty-nḥt [tn] ḫn=f im=s m msʾ-hrw

Translation:
The Osiris, this ḏḥwty-nḥt, has come, while he exults over it, in justification.

Notes:

Witness: B1P

Transliteration:
iyî. n wsîr spi pn ḫn=f im=s m msʾ-hrw

Translation:
The Osiris, this spi, has come, while he exults over it, in justification.

Notes:
Witness: B15C
Transliteration: iyí.n wsir dlhwty-nḥt pn ḫkn-f im-s m msr-ḥrw
Translation: The Osiris, this dlhwty-nḥt, has come, while he exults over it, in justification.
Notes:

Witness: MC105
Transliteration: iyí.n šdī in ḫk-s im-sny
Translation: This šdī has come, while she exults over them two.
Notes:

Witness: T2C
Transliteration: iyí.n wsir dsqī pn ḫk[-f im-sny]
Translation: The Osiris, this dsqī, has come, while he exults over these two
Notes: Only traces left.

**Group 2:** Nominal sḏm.n-f (Balanced sentence), Lemma iyí (first position)

**Lemma:** iyí (to come)
**Morphology 1:** sḏm.n-f nominal
**Syntax:** Balanced sentence
**Subject:** Nominal subject

**Group 3:** Circumstantial sḏm-f (Temporal clause), Lemma ḫKn (second position)

**Lemma:** ḫKn (to exult)
**Morphology 1:** sḏm-f circumstantial
**Syntax:** Temporal clause
**Subject:** Pronominal subject
Witness: B3Bo
Translation: iyi.n wsir dhhty-nht tn hkn-s im-s m mrs-hrw
Translation: The Osiris, this dhhty-nht, has come, while she exults over it, in justification.

Witness: B2Bo
Translation: iyi.n wsir dhhty-nht hkn-f im-s m mrs-hrw
Translation: The Osiris dhhty-nht has come, while he exults over it, in justification.

Witness: B4Bo
Translation: iyi.n wsir dhhty-nht [m] hkn-f im-s m mrs-hrw
Translation: The Osiris, this dhhty-nht, has come, while he exults over it, in justification.

Witness: B1P
Translation: iyi.n wsir spi pn hkn-f im-s m mrs-hrw
Translation: The Osiris, this spi, has come, while he exults over it, in justification.

Witness: MC105
Translation: iyi.n śdl tn ḫk-s im-sny
Translation: This śdl has come, while she exults over them two.

Notes:

The D40 classifier is not visible.

Witness: T2C
Translation: iyi.n wsir dṣgī pn ḫk[-f im-sny]
Translation: The Osiris, this dṣgī, has come, while he exults over these two
Notes: Only the V28 is visible. there are traces left of the V31A, and maybe of the D39.


Witness: B6C
Transliteration:
\[iy\,n\,wsir\,\,\overset{\circ}{h}s\,-\,n\hnt\,\,pn\,\overset{\circ}{h}kn.n\,-\,f\,im\,+\,sn\,\,m\,m\overset{\circ}{s}\,-\,\overset{-}{hrw}\]
Translation:
The Osiris, this \(\overset{\circ}{h}s\,-\,n\hnt\), came and he exulted over them, in justification.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (B3Bo, B2Bo, B4Bo, B1P, B15C, MC105, T2C), G2+G4 (B6C).

Spell: 16-17 Phrase: 1 50 b

Group 1: Passive circumstantial \(s\overset{-}{d}m\,-\,f\) \((iw(=f)\,s\overset{-}{d}m\,-\,f)\), Lemma \(rdi\)
Lemma: \(rdi\) (to give, to place)
Morphology 1: circumstantial Morphology 2: passive Morphology 3: Syntax: Subject: \(iw(=f)\,s\overset{-}{d}m\,-\,f\)
Nominal subject

Witness: B3Bo
Transliteration:
\(iw\,\overset{-}{rdi}\,n\,-\,f\,psD.ty\,-\,f\,iptnty\,wr.ty\,\overset{-}{s}.\,ty\)
Translation:
These two very great enneads of him are given to him,

Witness: B4Bo
Transliteration:
\(iw\,\overset{-}{rdi}\,n{f}\,-\,s\,psD.ty\,-\,s\,iptnty\,wr.ty\,\overset{-}{s}.\,ty\)
Translation:
These two very great enneads of her are given to her,

Witness: B15C
Transliteration:
\(iw\,\overset{-}{rdi}\,n\,-\,f\,psD.ty\,-\,f\,iptnty\,wr.ty\,\overset{-}{s}.\,ty\)
Translation:
These two very great enneads of him are given to him,

Notes group:
These witnesses could be an active \(s\overset{\circ}{d}m.n\,-\,f\) as well.

Group 2: Passive circumstantial \(sDm.n\,-\,f\) \((iw(=f)\,sDm.n\,-\,f)\), Lemma \(rdi\)
Lemma: \(rdi\) (to give, to place)
Morphology 1: circumstantial Morphology 2: passive Morphology 3: Syntax: Subject: \(iw(=f)\,s\overset{-}{d}m.n\,-\,f\)
Nominal subject
These two enneads of his have been given to him,

These two very great enneads of him have been given to him,

These two very great enneads of him have been given to him,

Her two very great enneads have been given to her,

Only traces left of the D21.

In this phrase, the following pattern variations occur: G1 (B3Bo, B4Bo, B15C), G2 (B2Bo, B1P, B6C, MC105).

while he chastises the gods with his power.

while she chastises the gods with her powers
while he chastises the gods with his power.

Notes:
Only traces left of the I10&N35-I10&N35 group (although clearly that), and it is unclear which type of arm should be used here.

Witness: MC105
Transliteration:
\[\text{dn} \text{n} \text{w} \text{sir} \text{ } \text{šdī} \text{ } \text{in} \text{ } \text{nfr} \text{.} \text{w} \text{ } \text{m} \text{ } \text{sḥm} \text{-} \text{s}\]
Translation:
while the Osiris, this šdī, chastises the gods with her power.

Notes group:
Note that MC105 uses a nominal subject instead.

Group 2:
Passive circumstantial \(sdm\text{-}f\) (Temporal clause), Lemma \(dn\text{dn}\)

_Lemma:_ \(dn\text{dn}\) (to chastise)

_Morphology 1:_ circumstantial  
_Morphology 2:_ passive  
_Morphology 3:_ Temporal clause  
_Syntax:_ Nominal subject  
_Subject:_

Witness: B2Bo
Transliteration:
\[\text{dn} \text{dn} \text{nfr} \text{.} \text{w} \text{ } \text{m} \text{ } \text{sḥm} \text{-} \text{f}\]
Translation:
while the gods are chastised with his power.

Notes:
necessary due to a lack of a suffix between \(dn\text{dn}\) and \(nfr\).

Group 3:
Circumstantial \(sdm.n\text{-}f\) (Temporal clause), Lemma \(dn\text{nd}\)

_Lemma:_ \(dn\text{nd}\) (to rage)

_Morphology 1:_ circumstantial  
_Morphology 2:_  
_Morphology 3:_ Temporal clause  
_Syntax:_ Pronominal subject  
_Subject:_
after he has raged against the gods with his power.

Notes:
could be a nominal sḏm.ṣn=f, or dnd n-f instead.

Group 4: Circumstantial sḏm-ḏ (Temporal clause), Lemma dnd
Lemma: dnd (to rage)

Witness: S10C

while the Osiris, this ir rages with his power.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3Bo, B4Bo, B1P, B15C, MC105), G2 (B2Bo), G3 (B6C), G4 (S10C).

Spell: 16-17 Phrase: 1 51 d

Group 1: Circumstantial sḏm-ḏ (iḏw(-f) sḏm-ḏ), Lemma nḏ
Lemma: nḏ (to protect)

Witness: B3Bo

Horus, foremost of the living, protects his father Osiris,

Notes:
Only traces of the Aa27 are left.
Witness: B6C
Transliteration: iw hr m-hnt *nh nd-f it-f wsir
Translation: Horus, in front of life, protects his father Osiris,

Group 2: Circumstantial sdm.n-f (iw(=f) sdm.n-f), Lemma nd
Lemma: nd (to protect)
Morphology 1: iw(=f) sdm.n-f
Morphology 2: circumstantial
Morphology 3: Syntax: Subject:
Subject: Pronominal subject

Witness: B1P
Transliteration: iw hr xnt(y) anx.w nd.n-f it-f wsir
Translation: Horus, foremost of the living, has protected his father Osiris,

Witness: S10C
Transliteration: Sw a=f iw nD.n=f
Translation: and Shu and his arm, you have protected your father Osiris,
Notes: Only traces left of the second N35.

Group 3: circumstantial sdm.n-f (Temporal clause), Lemma nd
Lemma: nd (to protect)
Morphology 1: sdm.n-f
Morphology 2: circumstantial
Morphology 3: Syntax: Subject:
Subject: Pronominal subject

Witness: B15C
Transliteration: iw hr hmt(y) *nh.w nd.n-f it-f wsir
Translation: Horus, foremost of the living, has protected his father Osiris,

Witness: T2C
Transliteration: iw [nd.n-f it=f wsir]
Translation: he has protected his father Osiris,
Notes:
Witness: MC105

Transliteration: nd.n-f it-f wsir

Translation: after he protected his father Osiris.

Notes phrase: In this phrase, the following pattern variations occur: G1 (B3Bo, B4Bo, B6C), G2 (B1P, B15C, S10C, T2C), G3 (MC105).

Spell: 16-17 Phrase: 1 52 a

Group 1: Circumstantial sdm.n-f (Temporal clause), Lemma snhm (first position)

Lemma: snhm (to prevent)

Morphology 1: sdm.n-f circumstantial

Morphology 2: Morphology 3: Syntax: Subject:

Temporal clause Pronominal subject

Witness: B3Bo

Transliteration: snhm.n-f nmt.wt sms.w it-f

Translation: after he has prevented the movements of the one who slew his father.

Notes:

Witness: B15C

Transliteration: snhm.n-f nmt.wt sms.w it wsir nfr.w

Translation: after he prevented the movements of those who slew his father Osiris, who is good.

Notes:

The first N35 is not visible.
Group 2: Circumstantial $sdm.n$=f (Temporal clause), Lemma $nhm$ (first position)

Lemma: $nhm$ (to take away)
Morphology 1: $sdm.n$=f circumstantial
Morphology 2: 
Morphology 3: 
Syntax: Temporal clause
Subject: Pronominal subject

Witness: B4Bo

Transliteration: $nhm.n$=s $nmt.t$ $smA$=it=s

Translation: after she took away the movement of the one who slew her father.

Notes:

Group 3: Circumstantial $sdm.n$=f ($iw$(=f) $sdm.n$=f), Lemma $nhm$ (first position)

Lemma: $nhm$ (to take away)
Morphology 1: $sdm.n$=f circumstantial
Morphology 2: 
Morphology 3: 
Syntax: $iw$(=f) $sdm.n$=f
Subject: Pronominal subject

Witness: S10C

Transliteration: $iw$ $nhm[n]$=k $nmt.wt$ $n.(w)t$ $smz.w$ $it$k $wsir$

Translation: you took the movements of those who slew your father Osiris away.

Notes: The final N35 is not visible.

Group 4: Circumstantial $sdm.n$=f ($iw$(=f) $sdm.n$=f), Lemma $snhm$ (first position)

Lemma: $snhm$ (to prevent)
Morphology 1: $sdm.n$=f circumstantial
Morphology 2: 
Morphology 3: 
Syntax: $iw$(=f) $sdm.n$=f
Subject: Pronominal subject
Witness: T2C
Transliteration: [iw] snHm[n]-f nmt.wt n[(w)t] sm3.w [it]-f wsir
Translation: he has prevented the movements of those who slew his father Osiris.
Notes: The second N35 is not visible.

Group 5: Perfective active participle (masculine singular), Lemma sm3 (second postion)
Lemma: sm3 (to slay)
Morphology 1: participle Morphology 2: perfective active Morphology 3: masculine singular Syntax: Subject:

Witness: B3Bo
Transliteration: snHm.n-f nmt.wt sm3 it=f
Translation: after he has prevented the movements of the one who slew his father.

Witness: B4Bo
Transliteration: nhm.n-s nmt.t sm3 it=s
Translation: after she took away the movement of the one who slew her father.

Witness: B6C
Transliteration: s[n]hm.n-f nmt.wt sm3 it=f wsir
Translation: after he prevented the movements of the one who slew his father Osiris.

Group 6: Perfective active participle (masculine plural), Lemma sm3 (second postion)
Lemma: sm3 (to slay)
Morphology 1: participle Morphology 2: perfective active Morphology 3: masculine plural Syntax: Subject:

Witness: B3Bo
Transliteration: snHm.n-f nmt.wt sm3 it=f
Translation: after he has prevented the movements of the one who slew his father Osiris.
Witness: B1P
Transliteration:
\[\text{snhm} \cdot \text{n-f nmt.wt sm3.w it-f wsir}\]
Translation:
after he prevented the movements of those who slew
his father Osiris.
Notes:
It is unclear if the G43 stands for the \(\text{.w}\) ending, or for the plural form.

Witness: B15C
Transliteration:
\[\text{snhm} \cdot \text{n-f nmt.wt sm3.w it wsir nfr.w}\]
Translation:
after he prevented the movements of those who slew the father Osiris,
who is good.
Notes:

Witness: S10C
Transliteration:
\[\text{iw nhm[.n]-k nmt.wt n.(w)t sm3.w it-k wsir}\]
Translation:
you took the movements of those who slew your father Osiris away.
Notes:

Witness: T2C
Transliteration:
\[\text{[iw]} \text{ snhm[.n]-f nmt.wt n[.(w)t] sm3.w [it]-f wsir}\]
Translation:
he has prevented the movements of those who slew his father Osiris.
Notes:
Only traces left of the G43 (if it is not a G1), and the Z2 plural strokes
are not visible (if they are there).

Group 7: Imperfective active participle (masculine singular), Lemma \(nfr\) (third position)
Lemma: \(nfr\) (to be good)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular
Syntax: Subject:
Witness: B15C
Transliteration:
\[\text{snhm} \cdot \text{n-f nmt.wt sm3.w it wsir nfr.w}\]
Translation:
after he prevented the movements of those who slew the father Osiris, who is good.
Notes:
Could be a stative as well.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G5 (B3Bo, B6C), G1+G6 (B1P), G1+G6+G7 (B15C), G2+G5 (B4Bo), G3+G6 (S10C), G4+G6 (T2C).
| Spell: 16-17 Phrase: 1 52 b |
|---|---|---|---|

**Group 1:** sdm.ty=fy, Lemma iri
- **Lemma:** iri (to do, to make)
- **Morphology 1:** sdm.ty=fy
- **Morphology 2:**
- **Morphology 3:**
- **Syntax:**
- **Subject:** Pronominal subject

**Witness:** B3Bo
- **Transliteration:** ir ir.t(y)-sn ʾw3 nb ḏw r wsir ḏhwty-nḥt tn
- **Translation:** As for those who will do any evil robbery against the Osiris, this ḏhwty-nḥt,

**Witness:** B1P
- **Transliteration:** ir ir.t(y)-sn ʾw3 nb ḏw.y r wsir spi pn
- **Translation:** As for those who will do any evil robbery against the Osiris, this spi,

**Witness:** B15C
- **Transliteration:** ir t(y)-sn ʾw3 nb [r wsir] ḏhwty-nḥt pn
- **Translation:** Those who will do any evil robbery against the Osiris, this ḏhwty-nḥt,

**Witness:** B6C
- **Transliteration:** ir ir.t(y)-sn ʾw3 nb ḏw r wsir ʾḥ3-nḥt pn
- **Translation:** As for those who will do any evil robbery against the Osiris, this ʾḥ3-nḥt,

**Witness:** T2C
- **Transliteration:** [ir ir.t(y)-sn ʾw]s nb ḏw r ḏsgi pn
- **Translation:** as for those who will do any evil robbery against this ḏsgi,

**Group 2:** Perfective active participle (feminine plural), Lemma iri
- **Lemma:** iri (to do, to make)
- **Morphology 1:** participle
- **Morphology 2:** perfective active
- **Morphology 3:** feminine plural
- **Syntax:**
- **Subject:**

1499
**Witness:** MC105
**Transliteration:**
\( ir.wt\ sht\ nb\ r\ šdi\ tn \)
**Translation:**
those who made any trap against this šdi,

**Notes phrase:**
*In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B15C, B6C, T2C), G2 (MC105)*

**Spell:** 16-17  **Phrase:** 1 52-53 c-a

### Group 1: \( sdm.k3+f, \) Lemma: \( iri \) (first position)
**Morphology 1:**
**Morphology 2:**
**Morphology 3:**
**Syntax:**
**Subject:** Nominal subject

**Witness:** B3Bo
**Transliteration:**
\( ir.k3\ dhlwy-nht\ tn\ c\ hr\ m\ hr.w\ m\ wr.w sn\ m\ [iwnw]\ r-gs\ wsir\ h\cdot y \)
**Translation:**
then this dhlwy-nht will make the arm upon with those who are under, with their great ones in Heliopolis, beside Osiris who was risen.

**Witness:** B1P
**Transliteration:**
\( ir.k3\ c\ hr\ m\ hr.w\ m\ wr.w sn\ m\ iwnw\ r-gs\ wsir\ h\cdot w \)
**Translation:**
then I will make the arm upon with those who are under, with their great ones in Heliopolis, beside Osiris who was risen.

**Witness:** B6C
**Transliteration:**
\( ir.k3+i\ c\ hr\ m\ hr.w sn\ wr.w sn\ m\ iwnw\ r-gs\ wsir\ h\cdot w \)
**Translation:**
then I will make the arm upon with their ones who are under and their great ones in Heliopolis, beside the Osiris who was risen.

**Witness:** MC105
**Transliteration:**
\( ir.k3\ šdī\ tn\ hr\ m\ hr.w\ m\ wr.w s\ itpw\ r-gs\ irr.w\ h\cdot w \)
**Translation:**
then this šdī will act upon (it) with those who are below, with these great ones of her, beside those who do appearances.
Witness: T2C
Transliteration: 
\textit{ir.\textit{k} s d\textit{s}gi pn \textit{hr} m \textit{hr}.\textit{w} m \textit{wr}.\textit{w}=\textit{sn} ipw r]-gs ir \textit{h}^\circ.w}
Translation: 
then this \textit{d\textit{s}gi} will act upon (it) with those who are below, with these great ones of them, beside the one who did appearances.
Notes: 
Only the D4 is visible, and there are traces left of the V31A.

Notes group: 
Note that B1P and B6C use a pronominal subject instead.

\textbf{Group 2: Imperfective active participle (feminine singular), Lemma ir\textit{i} (first position)}
\textbf{Lemma:} \textit{ir\textit{i}} (to do, to make)
\textbf{Morphology 1:} participle imperfective active feminine singular

Witness: B15C
Transliteration: 
\textit{irr}.\textit{t} hr v m hr.w m hr.w m \textit{wr}.\textit{w}=\textit{sn} m iwnw r-gs \textit{wsir} \textit{h}^\circ.y
Translation: 
that which acts with the arm with those who are above, with those who are under, with their great ones in Heliopolis, beside Osiris who was risen.

\textbf{Group 3: Perfective passive participle (masculine singular), Lemma \textit{h}^\circ.i (second position)}
\textbf{Lemma:} \textit{h}^\circ.i (to appear, to rise)
\textbf{Morphology 1:} participle perfective passive masculine singular

Witness: B3Bo
Transliteration: 
\textit{ir}.\textit{k} s \textit{dh\textit{w}ty-nht} in v hr m hr.w m \textit{wr}.\textit{w}=\textit{sn} m [iwnw] r-gs \textit{wsir} \textit{h}^\circ.y
Translation: 
then this \textit{dh\textit{w}ty-nht} will make the arm upon with those who are under, with their great ones in Heliopolis, beside Osiris who was risen.
Witness: B1P
Transliteration: 
\textit{ir}.\textit{k}s-i c hr m hr.w m \textit{wr}.\textit{w}=\textit{sn} m iwnw r-gs \textit{wsir} \textit{h}^\circ.w
Translation: 
then I will make the arm upon with those who are under, with their great ones in Heliopolis, beside Osiris, who was risen.
that which acts with the arm with those who are above, with those who are under, with their great ones in Heliopolis, beside Osiris who was risen.

**Group 4:** Imperfective active participle (masculine plural), Lemma *iri* (second position)

<table>
<thead>
<tr>
<th>Witness:</th>
<th>B15C</th>
<th>B6C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td><em>ir.t hr wa m hr.w m wr.w=sn m iwnw r-gs wsir ḫr.w</em></td>
<td><em>ir.kz=hi hr m hr.w=sn wr.w=sn m iwnw r-gs wsir ḫr.w</em></td>
</tr>
<tr>
<td>Translation:</td>
<td>that which acts with the arm with those who are above, then I will make the arm upon with their ones who are under and their great ones in Heliopolis, beside the Osiris who was risen.</td>
<td></td>
</tr>
</tbody>
</table>

**Lemma:** *iri* (to do, to make)

**Morphology 1:** participle  
**Morphology 2:** imperfective active  
**Morphology 3:** masculine plural

**Group 5:** Perfective active participle (masculine singular), Lemma *iri* (second position)

<table>
<thead>
<tr>
<th>Witness:</th>
<th>MC105</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>*ir.kz ḫd.t m hr.w m wr.w=sn ipw r-gs <em>irr.w ḫr.w</em></td>
</tr>
<tr>
<td>Translation:</td>
<td>then this ḫd.t will act upon (it) with those who are below, with these great ones of her, beside those who do appearances.</td>
</tr>
</tbody>
</table>

**Lemma:** *iri* (to do, to make)

**Morphology 1:** participle  
**Morphology 2:** perfective active  
**Morphology 3:** masculine singular

Notes phrase: In this phrase, the following pattern variations occur: G1+G3 (B3Bo, B1P, B6C), G2+G3 (B15C), G1+G4 (MC105), G1+G5 (T2C).
Appendix 5.17. Spell 18

Spell: 18 Phrase: 1 53 d

Group 1: Subjunctive sdm-f (Wish clause), Lemma nmi (first position)

Lemma: nmi (to traverse)
Morphology 1: sdm-f
Morphology 2: subjunctive
Morphology 3: Syntax:
Subject: Wish clause Pronominal subject

Witness: B15C
Transliteration:
\( hs\ wsir\ \text{dhwty-nht}\ pn\ nmi <k>\ \text{ds-k}\ p.t \)
Translation:
Ho, the Osiris, this \text{dhwty-nht}, may you traverse and cross the sky.

Group 2: Subjunctive sdm-f (Wish clause), Lemma dsi (final position)

Lemma: dsi (to cross)
Morphology 1: sdm-f
Morphology 2: subjunctive
Morphology 3: Syntax:
Subject: Wish clause Pronominal subject

Witness: B3Bo
Transliteration:
\( hs\ wsir\ \text{dhwty-nht}\ tn\ dsi-t\ p.t \)
Translation:
Ho, the Osiris, this \text{dhwty-nht}, may you cross the sky.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G2 (B15C), G1 (B3Bo, B1P, B6C).
**Spell:** 18  **Phrase:** 1 54  

**Group 1:** *Infinitive (status absolutus), Lemma rdi*

**Lemma:** rdi  
(to give, to place)

**Morphology 1:** Infinitive

**Morphology 2:** status absolutus

**Syntax:**  
**Subject:**

**Witness:** B3Bo

**Transliteration:**
im. yw dws.t ḫr rdi.t ḫr. w-t nfr(.w)

**Translation:**
Those who are in the netherworld cause your beautiful appearances.

**Witness:** B1P

**Transliteration:**
im. yw dws.t ḫr rdi.t ḫr. w-k nfr(.w)

**Translation:**
Those who are in the netherworld cause your beautiful appearances.

**Witness:** B6C

**Transliteration:**
im. yw dws.t [ẖr rdi.t ḫr]. w-k nfr(.w)

**Translation:**
Those who are in the netherworld cause your beautiful appearances.

**Group 2:** *Stative (3rd person masculine plural), Lemma nfr*

**Lemma:** nfr  
(to be good)

**Morphology 1:** Stative

**Morphology 2:** 3rd person masculine plural

**Syntax:**  
**Subject:**

**Witness:** B15C

**Transliteration:**
im. yw dws.t nfr.w

**Translation:**
Those who are in the netherworld are beautiful.

**Notes phrase:**
*In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C), G2 (B15C).*
Group 1: Subjunctive sdm-f (Wish clause), Lemma pri (first position)

Lemma: pri (to go forth)
Morphology 1: sdm-f subjunctive
Syntax: Wish clause
Witness: B3Bo
Transliteration: pr=ṭ m skt.t hṣ=ṭ m ūnd.t
Translation: May you go forth from the night bark and may you descend into the day bark,

Witness: B1P
Translation: May you go forth from the night bark and may you descend into the day bark,

Group 2: Nominal sdm-f (Balanced sentence), Lemma pri (first position)

Lemma: pri (to go forth)
Morphology 1: sdm-f nominal
Syntax: Balanced sentence
Witness: B15C
Transliteration: prr=ṭ m skt.t hṣ=ṭ k m ūnd.t
Translation: You go forth from the night bark, you descend into the day bark,

Group 3: Subjunctive sdm-f (Wish clause), Lemma hṣi (second position)

Lemma: hṣi (to descend)
Morphology 1: sdm-f subjunctive
Syntax: Wish clause
Witness: B6C
Transliteration: prr=ṭ m skt.t hṣ=ṭ m ūnd.t
Translation: May you go forth from the night bark, you descend even into the day bark,
May you go forth from the night bark and may you descend into the day bark,

**Group 4:** Nominal $sdm=f$ (Balanced sentence), Lemma $hsi$ (second position)

**Lemma:** $hsi$ (to descend)

**Morphology 1:** $sdm=f$ nominal

**Syntax:** Balanced sentence  
**Subject:** Pronominal subject

**Group 5:** Nominal $sdm=f$ (Emphatic use), Lemma $hsi$ (second position)

**Lemma:** $hsi$ (to descend)

**Morphology 1:** $sdm=f$ nominal

**Syntax:** Emphatic use  
**Subject:** Pronominal subject

**Notes phrase:**
*In this phrase, the following pattern variations occur: G1+G3 (B3Bo, B1P), G2+G4 (B15C), G1+G5 (B6C).*
Group 1: Imperfective relative sdm-\( f \), Lemma \( w\!d \)

Lemma: \( w\!d \) (to command)

Morphology 1: Imperfective relative

Witness: B3Bo

Transliteration:

\( m\ w\!d\ \text{n-t}\ hr\ \delta[s-f]\ nb\ p\'.t \)

Translation:
as that which Horus himself, lord of the patricians, commands to you.

Witness: B1P

Transliteration:

\( \text{wd}\ \text{n-k}\ hr\ \delta s-f\ nb\ p\'.t \)

Translation:

which Horus himself, lord of the patricians, commands to you.

Witness: B6C

Transliteration:

\( m\ w\!d.t\ \text{n-k}\ hr\ \delta s-f\ nb\ p\'.t \)

Translation:
as that which Horus himself, lord of the patricians, commands to you.

Group 2: Relative sdm.\( n\)-\( f \), Lemma \( w\!d \)

Lemma: \( w\!d \) (to command)

Morphology 1: Relative

Witness: B15C

Transliteration:

\( m\ w\!d.t\ \text{n-k}\ hr\ \delta s-f\ nb\ p\'.t \)

Translation:
as that which Horus himself, the lord of the patricians, has commanded to you.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C), G2 (B15C).
<table>
<thead>
<tr>
<th>Spell: 18</th>
<th>Phrase: 1 54 f</th>
</tr>
</thead>
</table>

**Group 1:** Nominal sdm-f (Balanced sentence), Lemma pri  
Lemma: pri (to go forth)  
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:  
sdm-f nominal Balanced sentence Pronominal subject  
Witness: B3Bo  
Transliteration:  
h₂ wsir ḏḥwty-nḥt tn prr-t ḫr imy-wr.t-n.t n p.t  
Translation: Ho, the Osiris, this ḏḥwty-nḥt, you go forth upon the west side of the sky,  
Witness: B1P  
Transliteration:  
h₂ wsir spi pn prr-k ḫr imy-wr.t-n.t n p.t  
Translation: Ho, the Osiris, this spi, you go forth upon the west side of the sky,  
Witness: B6C  
Transliteration:  
h₂ wsir ḏḥwty-nḥt pn prr-k ḫr imy-wr.t-n.t n p.t  
Translation: Ho, the Osiris, this ḏḥwty-nḥt, you go forth upon the west side of the sky,  
Witness: B15C  
Transliteration:  
h₂ wsir ḏḥwty-nḥt pn prr- k ḫr imy-wr.t-n.t [n.t] p.t  
Translation: Ho, the Osiris, this ḏḥwty-nḥt, may you go forth to the west side of the sky,  
Notes phrase:  
*In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C), G2 (B15C).*
Spell: 18 Phrase: 1 54 g

**Group 1:** Nominal *sdm*-f (Balanced sentence), Lemma *hsi*

**Lemma:** *hsi* (to descend)

**Morphology 1:** *sdm*-f  **Morphology 2:** nominal  **Morphology 3:**

**Syntax:** Balanced sentence  **Subject:** Pronominal subject

**Witness:** B3Bo

**Transliteration:** *h3zi* = T Hr tA - wr aA n tA

**Translation:** you descend upon the great east side of the land,

**Witness:** B1P

**Transliteration:** *h3zi* = k Hr tA - wr aA n tA

**Translation:** you descend upon the great east side of the land,

**Witness:** B6C

**Transliteration:** *h3zi* = k Hr tA - wr aA n tA

**Translation:** you descend upon the great east side of the land,

**Group 2:** Subjunctive *sdm*-f (Wish clause), Lemma *hsi*

**Lemma:** *hsi* (to descend)

**Morphology 1:** *sdm*-f  **Morphology 2:** subjunctive  **Morphology 3:**

**Syntax:** Wish clause  **Subject:** Pronominal subject

**Witness:** B15C

**Transliteration:** *h3zi* = k Hr tA - wr aA n tA

**Translation:** may you descend upon the great east side of the land,

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C), G2 (B15C).
## Appendix 5.18. Spell 20

<table>
<thead>
<tr>
<th>Spell</th>
<th>Phrase</th>
<th>1</th>
<th>56</th>
<th>c</th>
</tr>
</thead>
</table>

**Group 1:** Passive $sdm-f$ (main clause), lemma $rdi$

- **Lemma:** $rdi$ (to give, to place)
- **Morphology 1:** $sdm-f$
- **Morphology 2:** passive
- **Morphology 3:**
- **Syntax:** Main clause
- **Subject:** Nominal subject

**Witness:** B3Bo

**Transliteration:**

$rdi.w n=t ib=t n.y m(w).t=t hz.ty=t n(.y) d.t=t$

**Translation:**

Given to you is your heart ($ib$) which belongs to your mother, your heart ($hz.ty$), which belongs to your body,

**Group 2:** Nominal $sdm.n-f$ (Emphatic use), Lemma $rdi$

- **Lemma:** $rdi$ (to give, to place)
- **Morphology 1:** $sdm.n-f$
- **Morphology 2:** nominal
- **Morphology 3:**
- **Syntax:** Emphatic use
- **Subject:** Pronominal subject

**Witness:** B1P

**Transliteration:**

$rdi.n-i n=k ib=k n(.y) m(w).t=k hz.ty=k n(.y) d.t=k$

**Translation:**

I have given even to you: your heart ($ib$), which belongs to your mother, your heart ($hz.ty$), which belongs to your body,

**Group 3:** Circumstantial $sdm.n-f$ ($iw(+f)$ $sdm.n-f$), Lemma $rdi$

- **Lemma:** $rdi$ (to give, to place)
- **Morphology 1:** $sdm.n-f$
- **Morphology 2:** circumstantial
- **Morphology 3:**
- **Syntax:** $iw(+f) sdm.n-f$
- **Subject:** Pronominal subject

**Witness:** B6C

**Transliteration:**

$iw rdi.n=i n=k ib=k n(.y) mw.t=k hz.ty=k n(.y) d.t=k$

**Translation:**

I gave to you: your heart ($ib$), which belongs to your mother, your heart ($hz.ty$), which belongs to your body,
**Group 4:** Passive subjunctive $s\text{d}m\text{-}f$ (wish clause), Lemma $rdi$

Lemma: $rdi$ (to give, to place)

Morphology 1: subjunctive  
Morphology 2: passive  
Morphology 3: Wish clause  
Subject: Nominal subject

**Witness:** B4C

Transliteration: $di(w)\ n\text{-}k\ ib\text{-}k\ n(.y)\ mw.t\text{-}k\ h\text{a}.ty\text{-}k\ n(.y)\ d.t\text{-}k$

Translation: May be given to you your heart ($ib$), which belongs to your mother, your heart ($h\text{a}.ty$), which belongs to your body,

**Group 5:** Circumstantial $s\text{d}m\text{-}f$ (Temporal clause), Lemma $rdi$

Lemma: $rdi$ (to give, to place)

Morphology 1: circumstantial  
Morphology 2:  
Morphology 3: Temporal clause  
Subject: Pronominal subject

**Witness:** MC105

Transliteration: $di\text{=}\text{t}n\ ib\text{=}\text{t}\ n(.y)\ mw.t\text{=}\text{t}\ h\text{a}.ty\text{=}\text{t}n(.y)\ d.t$

Translation: while you give your heart ($ib$), which belongs to your mother, your heart ($h\text{a}.ty$), which belongs to eternity,

**Group 6:** Circumstantial $s\text{d}m\.tw\text{-}f$ (Temporal clause), Lemma $rdi$

Lemma: $rdi$ (to give, to place)

Morphology 1: circumstantial  
Morphology 2:  
Morphology 3: Temporal clause  
Subject: Nominal subject

**Witness:** T9C  
Witness: T1L

Transliteration: $di.t(w)\ n\text{-}k\ ib\text{-}k\ n(.y)\ mw.t\text{-}k\ h\text{a}.ty\text{-}k\ n(.y)\ d.t\text{-}k$

Translation: while given to you is your heart ($ib$), which belongs to your mother, your heart ($h\text{a}.ty$), which belongs to your body,

while given to you is your heart ($ib$), which belongs to your mother, your heart ($h\text{a}.ty$), which belongs to your body,
Witness: BH5C
Transliteration: 
\( \text{di.t(w)} \ n-k \ i\text{b}=k \ n(y) \ h.t-k \ h\text{ty}=k \ n(y) \ d.t-k \)
Translation: 
while given to you is your heart (ib), which belongs to your belly, your heart (HA.ty), which belongs to your body,

Notes phrase: 
In this phrase, the following pattern variations occur: G1 (B3Bo), G2 (B1P), G3 (B6C), G4 (B4C), G5 (MC105), G6 (T9C, T1L, BH5C).

Spell: 20 Phrase: 1 57 b

Group 1: Prospective \text{sd}m=f (Main clause), Lemma \text{h}t\text{p} 
Lemma: \text{h}t\text{p} (to be content) 
Morphology 1: 
Morphology 2: 
Morphology 3: 
Syntax: 
Subject: 
Witness: B3Bo 
Transliteration: 
\text{h}t\text{p} n=\text{f} \ nb.w \ is.w 
Translation: 
The owners of the tombs will be gracious to you,

Witness: B1P 
Transliteration: 
\text{h}t\text{p} n=k \ im.yw \ is.w=sn 
Translation: 
those who are in their tombs will be gracious to you,

Witness: B6C 
Transliteration: 
\text{h}t\text{p} n=k \ im.y(w) \ is.w=sn 
Translation: 
those who are in their tombs will be gracious to you,

Witness: MC105 
Transliteration: 
\text{h}t\text{p} n=\text{f} \ nb.w \ is.w 
Translation: 
The owners of the tombs will be gracious to you,

Witness: T9C 
Transliteration: 
\text{h}t\text{p} n-k \ nb.w \ is.w 
Translation: 
The owners of the tombs will be gracious to you,

Witness: T1L 
Transliteration: 
[\text{h}t\text{p} n-k \ nb.w \ is].w 
Translation: 
The owners of the tombs will be gracious to you,
**Group 2:** Prospective *sdm*-f (Main clause), Lemma *rdi*

*Lemma:* *rdi*  (to give, to place)
*Morphology 1:* *sdm*-f  
*Morphology 2:* prospective  
*Morphology 3:*  
*Syntax:* Main clause  
*Subject:* Nominal subject  

*Witness:* B4C

*Transliteration:*  
*Translation:*  
the lord of those of the tombs will cause for you

*Notes phrase:*  
*In this phrase, the following pattern variations occur:* G1 (B3Bo, B1P, B6C, MC105, T9C, T11), G2 (B4C).

*Spell:*  
*Phrase:*  

**Group 1:** Subjunctive *sdm*-f (Wish clause), Lemma *iwi* (first position)

*Lemma:* *iwi*  (to come)
*Morphology 1:* *sdm*-f  
*Morphology 2:* subjunctive  
*Morphology 3:*  
*Syntax:* Wish clause  
*Subject:* Nominal subject  

*Witness:* B3Bo

*Transliteration:*  
*Translation:*  
may the owners of the coffins come to you,

**Group 2:** Prospective *sdm*-f (Main clause), Lemma *wn* (first position)

*Lemma:* *wn*  (to open)
*Morphology 1:* *sdm*-f  
*Morphology 2:* prospective  
*Morphology 3:*  
*Syntax:* Main clause  
*Subject:* Nominal subject  

1513
Witness: B1P  
Transliteration: wn n-k nb.w krs.w tn  
Translation: the owners of their burials will open for you,  
Notes:  

Witness: B6C  
Transliteration: wn n-k nb.w krs.w tn  
Translation: the owners of their coffins will open for you,  
Notes: Only traces left of the N35, and de Buck added a sic as there is no O31 written.

Witness: T9C  
Transliteration: wn n-k nb.w is.w  
Translation: the owners of tombs will open for you,  
Notes:  

Witness: T1L  
Transliteration: wn n-k nb.w [is.w]  
Translation: the owners of tombs will open for you,  
Notes: It seems that the scribe did not know which verb to add here, so added the classifiers for to open and to hasten.

Witness: BH5C  
Transliteration: wn n-k nb.w krs.w htp n-k nb.w  
Translation: The owners of coffins will open for you, the lords will be gracious to you,  

Group 3: Subjunctive sDm=f (Object clause), Lemma wn (first position)  
Lemma: wn (to open)  
Morphology 1: sDm=f  
Morphology 2: subjunctive  
Morphology 3: Object clause  
Syntax: Nominal subject  
Subject:  

Witness: B4C  
Transliteration: wn n-t nb.w krs.w  
Translation: that the owners of coffins will open for you  
Notes: Due to the di in 1,57,b.
Group 4: Prospective $sdm$-f (Main clause), Lemma $htp$ (second position)

Lemma: $htp$ (to be content)

Morphology 1: $sdm$-f
Syntax: Main clause
Subject: Nominal subject

Witness: BH5C

Transliteration:
$wn$ $n=k$ $nb.w$ $krs.w$ $htp$ $n=k$ $nb.w$

Translation:
The owners of coffins will open for you, the lords will be gracious to you,
Notes:
Could technically be $htp.n=k$ instead.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3Bo), G2 (B1P, B6C, T9C, T1L), G3 (B4C), G2+G4 (BH5C).

Spell: 20 Phrase: 1 57 d

Group 1: Subjunctive $sdm$-f (wish clause), Lemma $ini$ (first position)

Lemma: $ini$ (to bring)

Morphology 1: $sdm$-f
Syntax: Wish clause
Subject: Pronominal subject

Witness: B3Bo

Transliteration:
in.$t$sn $n=t$ c.$wt=t$ w$s$.$wt$ r$=t$
Translation:
may they bring your limbs which were far from you to you,

Witness: B1P

Transliteration:
in.$t$sn $n=k$ c.$wt=k$ w$s$.$wt$ r$k$
Translation:
may they bring your limbs which were far from you to you,

Witness: B4C

Transliteration:
in[.t$sn$ $n=t$ $c.$.$wt=t$ $w$s.$wt$ $r=t$]
Translation:
may they bring your limbs which were far from you to you,
Notes:
The X1 is not visible.

Witness: MC105

Transliteration:
in.$t$sn $n=t$ c.$wt=t$ w$s$.$wt$ r$=t$
Translation:
may they bring your limbs which were far from you to you,
Notes:
**Witness:** T9C  
**Transliteration:** \(in.t\)sn n-k c wt-k nb.\((w)t\) wz wt r-k  
**Translation:** may they bring all your limbs which were far from you to you,

**Witness:** T1L  
**Transliteration:** \([in.t]\)s n-k c wt-k wA.(w)t r-k  
**Translation:** may it bring your limbs which were far from you to you,

**Witness:** BH5C  
**Transliteration:** \(in.t\)s n-k c wt-k wz(w)t ir-k  
**Translation:** may it bring your limbs which were far from you to you,

**Notes:** Only traces of the W25 left, the rest is visible.

**Group 2:** Passive subjunctive \(sDm-f\) (wish clause), Lemma ini (first position)  
**Lemma:** ini (to bring)  
**Morphology 1:** subjunctive  
**Morphology 2:** passive  
**Morphology 3:** Wish clause  
**Syntax:** Nominal subject

**Witness:** B6C  
**Transliteration:** \(in.(w)\) n-k c wt-k w\([.\(w)t]\) r-k  
**Translation:** may your limbs which were far from you be brought to you,

**Group 3:** Perfective active participle (feminine plural), Lemma w\(si\) (second position)  
**Lemma:** w\(si\) (to be far)  
**Morphology 1:** participle  
**Morphology 2:** perfective active  
**Morphology 3:** feminine plural  
**Syntax:** Nominal subject

---

1516
**Witness:** B3Bo  
**Transliteration:**  
*in.t-sn n=t ṣ.wt-k w3.wt r=t*  
**Translation:**  
may they bring your limbs which were far from you to you,

**Witness:** B1P  
**Transliteration:**  
*in.t-sn n-k ṣ.wt-k w3.wt r=k*  
**Translation:**  
may they bring your limbs which were far from you to you,

**Witness:** B6C  
**Transliteration:**  
*in(.w) n=k wA.(w)t r=k*  
**Translation:**  
may your limbs which were far from you be brought to you,

**Notes:**  
The X1 is not visible.

**Witness:** MC105  
**Transliteration:**  
*in.t-sn n=t ṣ.wt-k w3.wt r=t*  
**Translation:**  
may they bring your limbs which were far from you to you,

**Witness:** T9C  
**Transliteration:**  
*in.t-sn n-k ṣ.wt-k nb.(w)t w3.wt r=k*  
**Translation:**  
may they bring all your limbs which were far from you to you,

**Witness:** T1L  
**Transliteration:**  
*[in.t]=s n=k ṣ.wt-k w3.(w)t r=k*  
**Translation:**  
may it bring your limbs which were far from you to you,

**Witness:** BH5C  
**Transliteration:**  
*in.t-s n=k ṣ.wt-k w3.(w)t i-r=k*  
**Translation:**  
may it bring your limbs which were far from you to you,

**Notes phrase:**  
In this phrase, the following pattern variations occur: G1+G3 (B3Bo, B1P, B4C, MC105, T9C, T1L, BH5C), G2+G3 (B6C).

**Spell:** 20  
**Phrase:** 1 58 a

**Group 1:** Circumstantial ṣdm.tw-f (temporal clause), Lemma smn (first position)  
**Lemma:** smn (to establish)  
**Morphology 1:** ṣdm.tw-f  
**Morphology 2:** circumstantial  
**Morphology 3:**  
**Syntax:** Temporal clause  
**Subject:** Nominal subject
**Witness:** B3Bo
Transliteration: \([s]mn.t(w) \text{ } hr \text{ } itt\text{-f}\)
Translation: while the face of your shape is established.
Notes: The S29 is not visible.

**Witness:** B6C
Transliteration: \(smn.t(w) \text{ } hr \text{ } itt\text{-k}\)
Translation: while the face of your shape is established.
Notes: 

**Witness:** B4C
Transliteration: \([smn.t(w) \text{ } hr \text{ } itt]\text{-f}\)
Translation: while the face of your shape is established.

**Witness:** MC105
Transliteration: \(smn.t(w) \text{ } hr \text{ } itt\text{-wt}\)
Translation: while the face of that which is taken is established.

**Witness:** T1L
Transliteration: \(smn\[.t(w) \text{ } hr \text{ } itt\text{-k}\)
Translation: while the face of your shape is established.
Notes: The X1 and Y2 are not visible.

**Group 2:** Passive circumstantial \(sqm\text{-f}\) (Temporal clause), Lemma \(smn\) (first position)
Lemma: \(smn\) (to establish)
Morphology 1: \(sqm\text{-f}\) circumstantial
Morphology 2: passive
Morphology 3: Syntax: Temporal clause
Subject: Nominal subject

**Witness:** B1P
Transliteration: \(smn(.w)\text{ } hr \text{ } itt\text{-k}\)
Translation: while the face of your shape is established.
Notes: Unsure if this reading is correct.
Group 3: Infinitive (status absolutus), Lemma smn (first position)

Lemma: smn (to establish)

Morphology 1: infinitive
Morphology 2: status constructus
Syntax: Subject:

Witness: T9C

Transliteration: i(s)k smn.t ḫr iit=k

Translation: while establishing the face of your shape.

Notes: Could also be a sḏm.t(w)=f or a participle instead.

Group 4: Imperfective active participle (feminine plural), Lemma iṭi (second position)

Lemma: iṭi (to take)

Morphology 1: participle
Morphology 2: imperfective passive
Morphology 3: feminine plural
Syntax: Subject:

Witness: MC105

Transliteration: smn.t(w) ḫr iṭt.wt

Translation: while the face of that which is taken is established.

Notes: Unsure if this reading is correct.

Notes group:
Note that the interpretation of this phrase is problematic, and might be something completely different.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3Bo, B6C, B4C, T1L), G2 (B1P), G3 (T9C), G1+G4 (MC105).
Appendix 5.19. Spell 21

Spell: 21  Phrase: 1 58  c

**Group 1:** Nominal $s\text{dm}.n=f$ (Emphatic use), Lemma $i\text{wi}$

*Lemma:* $i\text{wi}$ (to come)

*Morphology 1:* $s\text{dm}.n-f$

*Morphology 2:* Nominal

*Morphology 3:*

*Syntax:* Emphatic use

*Subject:* Pronominal subject

*Witness:* B3Bo

*Transliteration:* $iw.n=f$ $ir=t$

*Translation:* you came even towards you,

**Group 2:** Perfective active participle (masculine singular), Lemma $i\text{wi}$

*Lemma:* $i\text{wi}$ (to come)

*Morphology 1:* participle

*Morphology 2:* perfective active

*Morphology 3:* masculine singular

*Syntax:*

*Subject:*

*Witness:* B1P

*Transliteration:* $i\text{wi}$ $ir=k$

*Translation:* who came towards you,

**Group 3:** Subjunctive $s\text{dm}-f$ (wish clause), Lemma $i\text{wi}$

*Lemma:* $i\text{wi}$ (to come)

*Morphology 1:* $s\text{dm}-f$

*Morphology 2:* subjunctive

*Morphology 3:*

*Syntax:* Wish clause

*Subject:* Pronominal subject

*Witness:* B6C

*Transliteration:* $i\text{wi}$ $in$ $r-k$

*Translation:* who came by your mouth,
Witness: B4C
Transliteration: iw.t
Translation: may you come,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3Bo), G2 (B1P, B6C), G3 (B4C).
Note that this phrase only occurs in witnesses from Deir el-Bersha.

Spell: 21 Phrase: 1 58 d

Group 1: Subjunctive sḏm-f (wish clause), Lemma pri
Lemma: pri (to go forth)
Morphology 1: sḏm-f
Morphology 2: subjunctive
Morphology 3: Syntax: Wish clause
Subject: Pronominal subject

Witness: B3Bo
Transliteration: pr=t r p.t
Translation: may you go forth to the sky.

Witness: B1P
Transliteration: pr=k r p.t
Translation: may you go forth to the sky.

Witness: B6C
Transliteration: pr=k r p.t
Translation: may you go forth to the sky.

Witness: B4C
Transliteration: pr=t <r> p.t
Translation: may you go forth to the sky.

Group 2: Imperative (second person singular), Lemma pri
Lemma: pri (to go forth)
Morphology 1: imperative
Morphology 2: 2nd person singular
Morphology 3: Syntax: Subject:

1521
Witness: MC105
Transliteration: pr.t r=t r p.t
Translation: Go forth to the sky!
Notes: The X1 is expected to be an archaic marker due to the owner being female. Could be an infinitive as well.

Witness: T1L
Transliteration: pr r=k r p.t
Translation: Go forth to the sky!

Notes phrase: In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C, B4C), G2 (MC105, T1L, BH5C).

Spell: 21 Phrase: 1 59 b

Group 1: Passive nominal sdm-f (Emphatic use), Lemma ḫsr
Lemma: ḫsr (to drive away)
Morphology 1: nomial Morphology 2: passive Morphology 3: Syntax: Subject:
Emphatic use Nominal subject

Witness: B3Bo
Transliteration: ḫsr(.w) n=t isd.wt itr.w
Translation: the pestilence of the river is even driven away for you.
Notes: Could be ḫsr.n=t as well.

Witness: BH5C
Transliteration: pr r=k r p.t
Translation: Go forth to the sky!

Notes phrase: In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C, B4C), G2 (MC105, T1L, BH5C).

Spell: 21 Phrase: 1 59 b

Group 1: Passive nominal sdm-f (Emphatic use), Lemma ḫsr
Lemma: ḫsr (to drive away)
Morphology 1: nomial Morphology 2: passive Morphology 3: Syntax: Subject:
Emphatic use Nominal subject

Witness: B6C
Transliteration: ḫsr(.w) n=k isd.wt itr.w
Translation: the pestilence of the river is even driven away for you.
Notes: Only the D40 is visible. Note that it could be read as ḫsr.n=k as well.
**Witness:** B4C  
**Transliteration:** 
\[h\text{sr}.\text{w} \ n=t \ i\text{s}d.\text{wt} \ i\text{tr}.\text{w}\]  
**Translation:**  
the pestilence of the river is even driven away for you.  
**Notes:**  
Could be \(h\text{sr}.\ n=t\) as well.

**Group 2:** Passive nominal \(sDm=f\) (Emphatic use), Lemma \(shr\)  
**Lemma:** \(shr\) (to overthrow)  
**Morphology 1:** \(sDm=f\) nominal  
**Morphology 2:** passive  
**Syntax:** Emphatic use  
**Subject:** Nominal subject

**Witness:** B1P  
**Transliteration:** 
\(shr.\text{w} \ n=k \ i\text{s}d.\text{wt} \ i\text{tr}.\text{w}\)  
**Translation:**  
the pestilence of the river is even overthrown for you.  
**Notes:**  
Could be \(shr.\ n=k\) instead as well. Note that de Buck used a D37 classifier, but based on my image I find D40 more likely (there is no clear distinction in the arms in this witness).

**Group 3:** Nominal \(sDm.tw=f\) (Emphatic use), Lemma \(hsr\)  
**Lemma:** \(hsr\) (to drive away)  
**Morphology 1:** \(sDm.tw=f\) nominal  
**Syntax:** Emphatic use  
**Subject:** Nominal subject

**Witness:** MC105  
**Transliteration:** 
\(hsr.t(w) \ n=t \ i\text{s}d.\text{w}t \ i\text{tr}.\text{t} \ i\text{tr}.\text{w}\)  
**Translation:**  
the pestilence which is attached to the river is even driven away for you.  
**Notes:**  
Only the Aa1 and D40 are visible, and there are traces of the D21. In de Buck, the reconstruction of the X1 seems possible.
**Group 4:** Passive nominal \(\text{sDm-f} \) (Emphatic use), Lemma \(\text{s\&n} \)

**Lemma:** \(\text{s\&n} \) (to enclose)

**Morphology 1:** \(\text{sDm-f} \)  
**Morphology 2:** nominal  
**Morphology 3:** passive  
**Syntax:** Emphatic use  
**Subject:** Nominal subject

**Witness:** BH5C

**Transliteration:**  
\(\text{s\&n}(\text{w}) \ n=\text{k isd.wt } \text{\&t itr.w} \)

**Translation:**  
the pestilence which is around the river is even enclosed for you.

**Notes phrase:**  
In this phrase, the following pattern variations occur: G1 (B3Bo, B6C, B4C), G2 (B1P), G3 (MC105, T1L), G4 (BH5C).

**Spell:**  
21  
**Phrase:**  
159  
**d**

---

**Group 1:** Subjunctive \(\text{sDm-f} \) (wish clause), Lemma \(\text{swr} \)

**Lemma:** \(\text{swr} \) (to drink)

**Morphology 1:** \(\text{sDm-f} \)  
**Morphology 2:** subjunctive  
**Morphology 3:**  
**Syntax:** Wish clause  
**Subject:** Pronominal subject

**Witness:** B3Bo

**Transliteration:**  
\(\text{swr}=\text{T mw im=sn} \)

**Translation:**  
may you drink the water from them.

**Witness:** B1P

**Transliteration:**  
\(\text{swr}=\text{k mw im=s} \)

**Translation:**  
may you drink the water from it.

**Witness:** B6C

**Transliteration:**  
\(\text{swr+k mw im=sn} \)

**Translation:**  
may you drink the water from them.

**Witness:** B4C

**Transliteration:**  
\(\text{swr+k mw im=s} \)

**Translation:**  
may you drink the water from it.
Witness: T1L
Transliteration: $swr[t\text{-}k] \ mw \ [t\text{-}m\text{-}s]
Translation: may you drink the water from it.
Notes: Only the O34:G36:D21 is visible, and the $k$ which follows in de Buck has a ? added, so this could just as well be $swr.t(w)$ instead, as in MC105.

**Group 2:** Subjunctive $sDm.tw=f$ (wish clause), Lemma $swr$

**Lemma:** $swr$ (to drink)

**Morphology 1:** $sDm.tw=f$ subjunctive

**Syntax:** Wish clause  
**Subject:** Nominal subject

Witness: MC105
Transliteration: $swr.t(w) \ mw \ im=s$
Translation: may the water from it be drunk.
Notes: As the X1 is written before the classifier, I find it unlikely that this is a mistake for $swr.t$.

Notes phrase: *In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C, B4C, T1L, BH5C), G2 (MC105).*

**Group 1:** Nominal $sDm.n=f$ (Negation), Lemma $iri$ (first position)

**Lemma:** $iri$ (to do, to make)

**Morphology 1:** $sDm.n=f$ nominal

**Syntax:** Negation  
**Subject:** Pronominal subject
**Group 2:** Subjunctive *sdm*-f (Negation), Lemma *iri* (first position)

<table>
<thead>
<tr>
<th>Witness: B3Bo</th>
<th>Witness: B6C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>Transliteration:</td>
</tr>
<tr>
<td><em>n ir.n-</em> šm.wt šh[d]</td>
<td><em>n ir.n-</em> šm.t šdh</td>
</tr>
<tr>
<td>Translation:</td>
<td>Translation:</td>
</tr>
<tr>
<td>you do not do movements which are upside down.</td>
<td>you do not do movement which is hidden.</td>
</tr>
</tbody>
</table>

**Group 3:** Prospective *sdm*-f (Negation), Lemma *iri* (first position)

<table>
<thead>
<tr>
<th>Witness: B1P</th>
<th>Witness: T1L</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>Transliteration:</td>
</tr>
<tr>
<td><em>nn ir.k šm.t šh.d.ti</em></td>
<td>*nn [ir.k] šm.t i.šh.d.t</td>
</tr>
<tr>
<td>Translation:</td>
<td>Translation:</td>
</tr>
<tr>
<td>you will not do movement which will be upside down.</td>
<td>you will not do movement which is upside down.</td>
</tr>
</tbody>
</table>

**Notes group:**
Note that group 2 and group 3 should be considered the same, simply as future *sdm*-f.
Witness: BH5C
Transliteration: 
n ir•k šm.t šhd.t
Translation: you will not do movement which is upside down.

Notes:
Only traces left of the D4. Note that due to the writing of irr in I,59,f, I expect the D21 is a interpretant.

Notes group:
Note that group 2 and group 3 should be considered the same, simply as future sdm-f.

Group 4: Imperfective active participle (feminine singular) Lemma iri (first position)
Lemma: iri (to do, to make)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: feminine singular
Syntax:
Subject:

Witness: MC105
Transliteration: 
in i.[ir\r.t šm.t šhd
Translation: Is that which she does movement which is upside down?
Notes:
Only traces of the D4 left.

Group 5: Imperfective active participle (feminine plural), Lemma šhd (second position)
Lemma: šhd (to be upside down)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: feminine plural
Syntax:
Subject:

Witness: B3Bo
Transliteration: 
n ir.n-• šm.wt šh[dl]
Translation: you do not do movements which are upside down.
Notes:
Could be an adjective as well. The D46 is not visible, and there are only traces of the A29 left.
**Group 6:** Prospective active participle (feminine singular), Lemma $\text{ṣḫd}$ (second position)

*Lemma:* $\text{ṣḫd}$
(to be upside down)

*Morphology 1:* participle
*Morphology 2:* prospective active
*Morphology 3:* feminine singular

*Syntax:* Subject: participle

*Witness:* B1P

*Transliteration:* $\text{nn ir-k šm.t ṣḫd.ti}$

*Translation:* you will not do movement which will be upside down.

*Notes:* Due to the A29 classifier, it is not unlikely that this is simply a misspelling of $\text{ṣḥd}$ instead.

**Group 7:** Imperfective passive participle (feminine singular), Lemma $\text{ṣḏḥ}$ (second position)

*Lemma:* $\text{ṣḏḥ}$
(to hide)

*Morphology 1:* participle
*Morphology 2:* imperfective passive
*Morphology 3:* feminine singular

*Syntax:* Subject: participle

*Witness:* B6C

*Transliteration:* $\text{nn ir.n-k šm.t ṣḏḥ}$

*Translation:* you do not do movement which is hidden.

*Notes:* Due to the A29 classifier, it is not unlikely that this is simply a misspelling of $\text{ṣḥd}$ instead.
**Witness:** B4C  
**Transliteration:**  
n ir=t šm.t š[hd]  
**Translation:**  
you will not do movement which is upside down.  
**Notes:**  
Only the S29 is visible. could be an adjective instead.

**Witness:** MC105  
**Transliteration:**  
in i.[ir]r.šm.t šd  
**Translation:**  
Is that which she does movement which is upside down?  
**Notes:**

**Witness:** BH5C  
**Transliteration:**  
n ir=k šm.t šd.t  
**Translation:**  
you will not do movement which is upside down.  
**Notes:**  
Note that I read the V13 as .t, as it does not make sense as =t (as the owner of the coffin is male, and no female that could serve as subject has been mentioned yet in this text). Could be an adjective instead.

**Group 9:** Imperfective active participle (feminine singular) Lemma šhdḥ (second position)  
**Lemma:** šhdḥ  
**Morphology 1:** participle  
**Morphology 2:** imperfective active  
**Morphology 3:** feminine singular  
**Syntax:** Subject:  

**Witness:** T9C  
**Transliteration:**  
n ir=k šm.t šdḥ.t  
**Translation:**  
you will not do movement which is upside down.  
**Notes:**

**Witness:** T1L  
**Transliteration:**  
nn [ir-k] šm.t šdḥd  
**Translation:**  
you will not do movement which is upside down.  
**Notes:**  
Only traces left of the initial D46.

**Notes phrase:**  
In this phrase, the following pattern variations occur: G1+G5 (B3Bo), G2+G6 (B1P), G1+G7 (B6C), G3+G8 (B4C, BH5C), G4+G8 (MC105), G3+G9 (T9C), G2+G9 (T1L).
Spell: 21  Phrase: 1 60  c

**Group 1:** Nominal $\text{sDm-f}$ (Emphatic use), Lemma $\text{pri}$
- **Lemma:** $\text{pri}$  (to go forth)
- **Morphology 1:** $\text{sDm-f}$
- **Morphology 2:** nominal
- **Morphology 3:** Emphatic use
- **Syntax:**        **Subject:**

**Witness:** B3Bo
- **Transliteration:** $\text{prr-t <r> hr.yw-ib n.w ts}$
- **Translation:** You go forth to those who are in the midst of the land,

**Witness:** B6C
- **Transliteration:** $\text{prr-k <r> hr.yw-ib n.w ts}$
- **Translation:** You go forth to those who are in the midst of the land,

**Group 2:** Subjunctive $\text{sDm-f}$ (wish clause), Lemma $\text{pri}$
- **Lemma:** $\text{pri}$  (to go forth)
- **Morphology 1:** $\text{sDm-f}$
- **Morphology 2:** subjunctive
- **Morphology 3:**
- **Syntax:**        **Subject:**

**Witness:** B1P
- **Transliteration:** $\text{prr-k r r hr.yw-ib n.w ts}$
- **Translation:** May you go forth to the mouth of those who are in the midst of the land,
**Group 3:** Imperfective active participle (feminine singular), Lemma pri

- **Lemma:** pri (to go forth)
- **Morphology 1:** participle
- **Morphology 2:** imperfective active
- **Morphology 3:** feminine singular
- **Syntax:**
- **Subject:**
- **Witness:** MC105
- **Transliteration:** prr.t < r > ḥr.yw-ib n.w t3
- **Translation:** She who goes forth to those who are in the midst of the land,

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (B3Bo, B6C, B4C, T9C, BH5C), G2 (B1P), G3 (MC105), G4 (T1L).

- **Spell:** 21
- **Phrase:** 1 60 d

**Group 4:** Imperative (second person singular), Lemma pri

- **Lemma:** pri (to go forth)
- **Morphology 1:** imperative
- **Morphology 2:** 2nd person singular
- **Syntax:**
- **Subject:**
- **Witness:** T1L
- **Transliteration:** pr r-k ḥr.y[w]-ib [n.w t3]
- **Translation:** Go forth to those who are in the midst of the land,
**Witness:** B3Bo
Transliteration: 
\( n \ pr.n \textsuperscript{\text{m}} k\ r \textsuperscript{\text{t}} r \textsuperscript{\text{inb}} \)
Translation: 
you do not go forth from the jaw to the wall

**Witness:** B1P
Transliteration: 
\( n \ pr.n \textsuperscript{k} r \textsuperscript{w}\textsuperscript{r.t} \textsuperscript{inb} \)
Translation: 
you do not go forth to the bank of the wall,

**Witness:** B6C
Transliteration: 
\( n \ pr.n \textsuperscript{k} r \textsuperscript{w}\textsuperscript{r.t} \textsuperscript{inb} \)
Translation: 
you do not go forth to the bank, to the wall

**Witness:** T1L
Transliteration: 
\( [n \ pr.n]\textsuperscript{k} r \textsuperscript{w}\textsuperscript{r.t} \textsuperscript{in.w} \)
Translation: 
you did not go forth to the jaw of Inu

**Group 2:** Indicative \( sdm-f \) (Negation), Lemma pri

- **Lemma:** pri (to go forth)
- **Morphology 1:** indicative
- **Morphology 2:**
- **Morphology 3:**
- **Syntax:**
- **Subject:**

**Witness:** MC105
Transliteration: 
\( n \ pr.n\textsuperscript{\text{t}} \textsuperscript{\text{r.wt inb.w}} \)
Translation: 
the jaws of the walls did not go forth for you,

**Notes:**
The D54:D54 group is due to dittography, due to a new column.

**Group 3:** Perfective active participle (masculine singular), Lemma pri

- **Lemma:** pri (to go forth)
- **Morphology 1:** participle
- **Morphology 2:** perfective active
- **Morphology 3:** masculine singular
- **Syntax:**
- **Subject:**
**Witness:** BH5C  
**Transliteration:**  
\( nn \)  
**Translation:**  
there is none who went forth to the jaw of the wall for you.

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C, B4C, T1l), G2 (MC105, T9C), G3 (BH5C).

**Spell:** 21  
**Phrase:** 1 60 e

<table>
<thead>
<tr>
<th><strong>Group 1:</strong></th>
<th><strong>Circumstantial sḏm. n-f (Temporal clause), Lemma whn</strong></th>
<th><strong>Lemma:</strong> whn (to overthrow)</th>
<th><strong>Morphology 1:</strong> sḏm. n-f</th>
<th><strong>Morphology 2:</strong></th>
<th><strong>Morphology 3:</strong></th>
<th><strong>Syntax:</strong> Temporal clause</th>
<th><strong>Subject:</strong> Pronominal subject</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Witness:</strong></td>
<td>B3Bo</td>
<td>B1P</td>
<td>B6C</td>
<td>B4C</td>
<td>T1l</td>
<td>MC105</td>
<td>T9C</td>
</tr>
</tbody>
</table>
| **Transliteration:** | \( whn.n=t \)  
\( inh.\text{wt} \) | \( whn.n=k \)  
\( inh.\text{wt}=k \) | \( whn.n=k \)  
\( inh.\text{wt}=k \) | \( whn.n=k \)  
\( inh.\text{wt}=k \) | \( whn.n=k \)  
\( inh.\text{wt}=k \) | \( whn.n=k \)  
\( inh.\text{wt}=k \) | \( whn.n=k \)  
\( inh.\text{wt}=k \) |
| **Translation:** | after you overthrew the fences, | Translation: | after you overthrew your fences, | Notes: | Notes: | Notes: | Notes: |

Note that in the original it seems that the man is pushing the wall over.
Witness:  T1L
Transliteration:  
\(wh[n].n \cdot k \ [inb.w]t[k]\)
Translation:  
after you overthrew your fences,
Notes:  
Only the G43-O4 group is visible, and there are traces of the second N35 left.

Group 2:  Circumstantial \(sdm-f\) (Temporal clause), Lemma \(whn\)
Lemma:  \(whn\)  (to overthrow)
Morphology 1:  \(sdm-f\)  circumstantial
Morphology 2:  
Morphology 3:  
Syntax:  
Subject:  
Witness:  MC105
Transliteration:  
\(whn \cdot t \ inb.wt \cdot t\)
Translation:  
while you overthrow your fences,

Group 3:  Circumstantial \(sdm.n-f\) (\(i(w)(+f)\) \(sdm.n-f\)), Lemma \(whn\)
Lemma:  \(whn\)  (to overthrow)
Morphology 1:  \(sdm.n-f\)  circumstantial
Morphology 2:  
Morphology 3:  
Syntax:  
Subject:  
Witness:  BH5C
Transliteration:  
\(i(w \ whn.n \cdot k \ inb.wt\)
Translation:  
You overthrew the fences,

Notes phrase:  
In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C, B4C, T1L), G2 (MC105, T9C), G3 (BH5C).
Spell: 21 Phrase: 1 61 a

Group 1: Relative $sdm.n$-f, Lemma iri (first position)
Lemma: iri (to do, to make)
Morphology 1: $sdm.n$-f
Morphology 2: relative
Morphology 3: Syntax: Subject: Nominal subject
Witness: B3Bo
Transliteration:
$hz.t$ sp sn.w pr+τ $ir.t.n$ n-τ nτr.w-τ niw.tyw
Translation:
which are behind, which are behind your house,
which your city gods made for you.
Notes: Note that this reflects to $inb.wt$ in 1,60,e, not pr.

Witness: B1P
Transliteration:
$hz.t$ sp sn.w pr-k $ir.t.n$ n-k nτr.w-k niw.tyw
Translation:
which are behind, which are behind your house,
which your city gods made for you.
Notes: Note that this reflects to $inb.wt$ in 1,60,e, not pr.

Witness: B6C
Transliteration:
$hz.t$ sp sn.w pr-k $ir.t.n$ n<k> nτr.w-k niw.tyw
Translation:
which are behind, which are behind your house, which
which your city gods made for you
Notes: Note that this reflects to $inb.wt$ in 1,60,e, not pr.

Witness: B4C
Transliteration:
$hz.τ$ sp sn.w pr-k $ir.t.n$ n-k nτr.w-k niw.tyw
Translation:
which are behind, which are behind your house,
which your city gods made for you.
Notes: Note that this reflects to $inb.wt$ in 1,60,e, not pr.

Witness: T9C
Transliteration:
$hz.k$ sp sn.w i$ir.t.n$ n-k nτr.w niw.tyw
Translation:
behind you, behind you, that which the city gods have made for you.

Group 2: Imperfective relative $sdm$-f, Lemma iri (first position)
Lemma: iri (to do, to make)
Morphology 1: $sdm$-f
Morphology 2: Imperfective relative
Morphology 3: Syntax: Subject: Nominal subject

1535
behind you, behind you, that which the city gods make for you.

**Group 3:** Perfective passive participle (feminine plural), Lemma hwi (first position)

**Witness:** T1L

**Transliteration:**
\[h3.t h[i]t \ hr pr\cdot k \ ir.t.n n\cdot k n\cdot r[.w=k] niw.t\]

**Translation:**
which are behind, which were struck under your house, which your gods of the city have made for you.

**Notes:**
Only traces left of the M17 and A24, which de Buck calls probable (1,61,2*). I am highly doubtful if this is correct.

**Group 4:** Relative sdm.n.s, Lemma iri (second position)

**Witness:** T1L

**Transliteration:**
\[h3.t h[i]t \ hr pr\cdot k \ ir.t.n n\cdot k n\cdot r[.w=k] niw.t\]

**Translation:**
which are behind, which were struck under your house, which your gods of the city have made for you.

**Notes:**
Note that this reflects to *inb.wt* in 1,60,e, not *pr*.

**Notes phrase:**
*In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C, B4C, T9C), G2 (MC105), G3+G4 (T1L). Note that BH5C does have a phrase here, but it is non-verbal.*
Spell: 21 Phrase: 1 61 b

**Group 1:** Stative (2nd person singular), Lemma wab (first position)

**Lemma:** $w^b$ (to be pure)

**Morphology 1:** Stative **Morphology 2:** **Morphology 3:**

**Syntax:** **Subject:***

**Witness:** B3Bo

**Transliteration:** $iw=T wab.ti$ $sp\ sp sn.w$

**Translation:** You are pure, you are pure

**Notes:**

Note that the O50:Z4A group of $sp\ sp sn.w$ is written next to the U33 in the column.

**Witness:** B1P

**Transliteration:** $iw=k w^b.ti$ $sp\ sp sn.w$

**Translation:** You are pure, you are pure

**Witness:** B6C

**Transliteration:** $iw=k w^b.ti$ $sp\ sp sn.w$

**Translation:** You are pure, you are pure

**Notes:**

**Witness:** B4C

**Transliteration:** $iw=k w^b.t(i)\ sp\ sp sn.w$

**Translation:** You are pure, you are pure

**Notes:**

**Witness:** MC105

**Transliteration:** $i(w)=T w^b.t(i) i(w)=T w^b.t(i)$

**Translation:** You are pure, you are pure

**Witness:** T9C

**Transliteration:** $i(w)-k w^b.t(i)\ i(w)-k w^b.t(i)$

**Translation:** You are pure, you are pure

**Witness:** BH5C

**Transliteration:** $iw=k w^b.t(i)\ sp\ sp sn.w$

**Translation:** You are pure, you are pure
**Group 2:** Stative (2nd person singular), Lemma wab (second position)

- **Lemma:** w^b (to be pure)
- **Morphology 1:**
- **Morphology 2:**
- **Morphology 3:**
- **Syntax:**
- **Subject:**

**Witness:** MC105
**Transliteration:** i(w)=T wab.t(i)
**Translation:** You are pure, you are pure

**Notes phrase:**
*In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C, B4C, BH5C), G1+G2 (MC105, T9C). Note that T1L does have a line here, but it is non-verbal.*

**Spell:** 21  **Phrase:** 1 62 c

**Group 1:** Stative (3rd person feminine plural), Lemma sw^b

- **Lemma:** sw^b (to purify)
- **Morphology 1:**
- **Morphology 2:**
- **Morphology 3:**
- **Syntax:**
- **Subject:**

**Witness:** B3Bo
**Transliteration:** iw {m} s.w.t sw^b(.w) n^k
**Translation:** The seats are purified for you

**Witness:** B6C
**Transliteration:** iw {i[w] s.w.[t] sw^b.t(i)}
**Translation:** The seats are purified

**Witness:** B4C
**Transliteration:** [iw s.w t sw^b.t(i)]
**Translation:** The seats are purified
Group 2: Imperfective relative $s\overline{dm}$-f, Lemma $sw^b$

Lemma: $sw^b$ (to purify)

Morphology 1: Imperfective relative

Syntax: Pronominal subject

Witness: B1P

Translation: the seat which you purify

Notes: Could theoretically be $sw^b.k(wi)$ as well.

Witness: BH5C

Translation: as the seat which you purify

Notes: Could theoretically be $sw^b.k(wi)$ as well.

Group 3: Stative (3rd person feminine singular), Lemma $sw^b$

Lemma: $sw^b$ (to purify)

Morphology 1: 3rd person feminine singular

Syntax: Stative

Witness: MC105

Translation: Your seat is purified

Notes: Could theoretically be $sw^b.k(wi)$ as well.

Witness: T9C

Translation: Your seat is purified

Group 4: Stative (3rd person feminine plural), Lemma $w^b$

Lemma: $w^b$ (to be pure)

Morphology 1: 3rd person feminine plural

Syntax: Stative

Witness: T1L

Translation: as your seats are pure
Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3Bo, B6C, B4C), G2 (B1P, BH5C), G3 (MC105, T9C), G4 (T1l).
Appendix 5.20. Spell 22

Spell: 22 Phrase: 1 63-64 d-a

**Group 1:** Nominal $sdm.n\cdot f$ (Balanced sentence), Lemma $drp$ (first position)

Lemma: $drp$ (to feed)

Morphology 1: $sdm.n\cdot f$ nominal

Syntax: Balanced sentence

Subject: Nominal subject

Witness: B3Bo

Transliteration:

$drp[.n\cdot f]w tfn.t s\cdot t r^c m rdi.t.n n=s it=s r^c$

Translation:

Tefnout, the daughter of Re, has fed you with that which her father Re has given to her,

Notes:

Reconstruction is based on the size of the lacuna, and B3Bo being the only version using a $sdm.n\cdot f$ for $rdi$ in 1,64,b. The D40:N35 group is not visible.

**Group 2:** Nominal $sdm\cdot f$ (Emphatic use), Lemma $drp$ (first position)

Lemma: $drp$ (to feed)

Morphology 1: $sdm\cdot f$ nominal

Syntax: Emphatic use

Subject: Nominal subject

Witness: B1P

Transliteration:

$drp tw tfnw.t s\cdot t r^c m rdi.t.n+s n it=s n r^c$

Translation:

Tefnout, the daughter of Re, feeds you even with that which she gave to her father, to Re,

Notes:

The D40 classifier is not visible.
Tefnout, the daughter of Re, feeds you even with that which she gave to her father Re,

Tefnout, the daughter of Re, feeds you even with that which the father has given to her.

Tefnout, the daughter of Re, feeds you even with that which she gave to the father Re.

Notes group:
Could be indicative instead.

Group 3: Relative sḏm. n=f, Lemma rdi (second position)
Lemma: rdi (to give, to place)
Morphology 1: relative
Morphology 2: Morphology 3: Syntax: Subject: Nominal subject

Tefnout, the daughter of Re, has fed you with that which her father Re has given to her,

Tefnout, the daughter of Re, feeds you even with that which the father Re has given to her,
Tefnout, the daughter of Re, feeds you even with that which she gave to her father Re,

Tefnout, the daughter of Re, feeds you even with that which she gave to her father Re,

Tefnout, the daughter of Re, feeds you even with that which the father has given to her.

Tefnout, the daughter of Re, feeds you even with that which the father Re has given to her.

Note that B1P, B6C and B4C use a pronominal subject instead.

Group 4: Perfective relative sdm=f, Lemma rdi (second position)

Lemma: rdi (to give, to place)
Morphology 1: sdm=f perfective relative

Witness: BH5C

Translation:
Tefnout, the daughter of Re, feeds you even with that which she gave to the father Re.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (B3Bo), G2+G3 (B1P, B6C, B4C, MC105, T9C, T1L), G2+G4 (BH5C).
Group 1: Nominal sḏm.n-f (Balanced sentence), Lemma rdi (first position)

Lemma: rdi (to give, to place)
Morphology 1: sḏm.n-f
Morphology 2: nominal
Morphology 3: Syntax:
Subject: Balanced sentence Nominal subject

Witness: B3Bo

Transliteration:
rdi.n n-t in.t t m ƙrs.t it=s wsir

Translation:
the valley gave bread to you from the burial of her father Osiris.

Group 2: Indicative sḏm-f (main clause), Lemma rdi (first position)

Lemma: rdi (to give, to place)
Morphology 1: sḏm-f
Morphology 2: indicative
Morphology 3: Syntax:
Subject: Main clause Nominal subject

Witness: B1P

Transliteration:
rdi n-k in.t t m ƙrs di it+s wsir

Translation:
the valley gave bread to you from the burial which her father Osiris was given.

Group 3: Circumstantial sḏm-f (Temporal clause), Lemma rdi (first position)

Lemma: rdi (to give, to place)
Morphology 1: sḏm-f
Morphology 2: circumstantial
Morphology 3: Syntax:
Subject: Temporal clause Nominal subject

Witness: T9C

Transliteration:
rdi n-k in.t t m ƙrsw.w it=s wsir

Translation:
the valley gave bread to you from the coffins of her father Osiris.
while the valley gives bread to you from the burial of the father Osiris.

Group 4:  Perfective relative $s\delta m$-$f$, Lemma $rdi$ (second position)

Lemma: $rdi$  (to give, to place)
Morphology 1: $s\delta m$-$f$  perfective relative

Translation: while the valley gives bread to you from the burial of her father Osiris.

Notes: Note that it could technically be a classifier of $krs$ instead.

Notes phrase: In this phrase, the following pattern variations occur: G1 (B3Bo), G2 (T9C), G3 (B6C, B4C, T1L) G2+G4 (B1P).

Spell: 22  Phrase: 1 64-65 c-a
Witness: B3Bo
Transliteration: $psh\ r^\circ m\ h.t\ n\mathfrak{d}m(t)$
Translation: Re bites in something sweet,

Witness: B1P
Transliteration: $psh\ r^\circ m\ h.t\ n\mathfrak{d}m(.t)$
Translation: Re bites in something sweet,

Witness: B6C
Transliteration: $psh\ r^\circ m\ h.t\ n\mathfrak{d}m(t)$
Translation: Re bites in something sweet,

Witness: B4C
Transliteration: $psh\ r^\circ m\ h.t\ n\mathfrak{d}m(.t)$
Translation: Re bites in something sweet,

Group 2: Nominal $s\mathfrak{d}m$-f (Nominal use), Lemma $psh$
Lemma: $psh$ (to bite)
Morphology 1: nominal
Morphology 2: Nominal use
Morphology 3: Nominal subject
Syntax: Subject:

Witness: T9C
Transliteration: $r\ psh\ r^\circ m\ i\mathfrak{h}.t\ n\mathfrak{d}m(t)$
Translation: as Re bites in something sweet,
Notes: Due to the $r$ which precedes $psh$.

Group 3: Nominal $s\mathfrak{d}m$-f (Emphatic use), Lemma $psh$
Lemma: $psh$ (to bite)
Morphology 1: nominal
Morphology 2: Emphatic use
Morphology 3: Nominal subject
Syntax: Subject:
**Witness:** T1L
**Transliteration:** p\[sH\] r\(e^m\) m h.t n\(d\)m(.t)
**Translation:** Re bites even in something sweet,
**Notes:** The O34-V28 group is not visible.

**Notes phrase:**
*In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C, B4C), G2 (T9C), G3 (T1L, BH5C).*

**Spell:** 22  **Phrase:** 1  65  b

**Group 1:** Nominal s\(d\)m-f (Balanced sentence), Lemma rdi
**Lemma:** rdi (to give, to place)
**Morphology 1:** s\(d\)m-f  **Morphology 2:**  **Morphology 3:**
nominal

**Witness:** B3Bo
**Transliteration:** didi-f n\(t\) st
**Translation:** and he gives it to you.
**Notes:**

**Witness:** B6C
**Transliteration:** didi-f n\(k\) st
**Translation:** and he gives it to you.
**Notes:** Due to a split between planks is the first D37 no longer visible.

**Witness:** BH5C
**Transliteration:** psH r\(e^m\) m h.t n\(d\)m(.t)
**Translation:** Re bites even in something sweet,
**Notes:**

**Witness:** B1P
**Transliteration:** didi-f n\(k\) st
**Translation:** and he gives it to you.

**Witness:** B4C
**Transliteration:** didi-f n\(t\) st
**Translation:** and he gives it to you.
Group 2: Imperfective relative $sdm=f$, Lemma $rdi$

Lemma: $rdi$ (to give, to place)

Morphology 1: $sdm=f$
Morphology 2: Imperfective relative
Morphology 3: Syntax: Subject:

Witness: T9C
Transliteration: didi-$f$ $n=k$
Translation: which he gives to you.

Notes group:
Due to the lack of an object.

Group 3: Indicative $sdm=f$ (main clause), Lemma $rdi$

Lemma: $rdi$ (to give, to place)

Morphology 1: $sdm=f$
Morphology 2: indicative
Morphology 3: Syntax: Main clause Subject: Pronominal subject

Witness: BH5C
Transliteration: $rdi=f$ $n=k$ st
Translation: he gave it to you.
Notes: Could be an prospective as well.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C, B4C), G2 (T9C, T1L), G3 (BH5C).
Spell: 22 Phrase: 1 66 a

Group 1: Nominal sḏm=f (Emphatic use), Lemma nḏ
Lemma: nḏ (to protect)
Morphology 1: sḏm=f
Morphology 2: nominal
Morphology 3: Syntax: Emphatic use
Subject: Pronominal subject

Witness: T9C
Transliteration: nḏ ty nḏ-sn n-k st
Translation: The two protectresses, they protect it for you,

Group 2: Subjunctive sḏm=f (Wish clause), Lemma nD
Lemma: nḏ (to protect)
Morphology 1: sḏm=f
Morphology 2: subjunctive
Morphology 3: Syntax: Wish clause
Subject: Pronominal subject

Witness: BH5C
Transliteration: nḏ ty r> nḏ-k st
Translation: The two protectresses of Re, may you protect it,

Notes: Could be any other form of sḏm=f.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (T9C, T1L), G2 (BH5C).
Note that this phrase occurs in the witnesses from Deir el-Bersha, but it is non-verbal there.
Group 1: Imperfective relative $sdm$-$f$, Lemma $rdi$

Lemma: $rdi$ (to give, to place)
Morphology 1: $sdm$-$f$
Morphology 2: Imperfective relative
Syntax: Pronominal subject

Witness: B3Bo
Translation: and the field of offerings which they place in front of you.

Witness: B1P
Translation: and the two fields of offerings which it places in front of you.

Witness: B6C
Translation: and the two fields of offerings which it places in front of you.

Witness: B4C
Translation: and the two fields of offerings, which it places in front.

Witness: T9C
Translation: the two fields of offerings, which they place in front of you.

Witness: T1L
Translation: the two fields of offerings, which they place in front of you.

Group 2: Subjunctive $sdm$-$f$ (Wish clause), Lemma $rdi$

Lemma: $rdi$ (to give, to place)
Morphology 1: $sdm$-$f$
Morphology 2: Subjunctive
Syntax: Pronominal subject

Witness: BH5C
Translation: the weave and the field of offering, may he place it in front of you.
### Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C, B4C, T9C, T1L), G2 (BH5C).

| Spell | Phrase | 22 | 166 | d |

#### Group 1: Subjunctive $sdm\cdot f$ (Wish clause), Lemma pri

- **Lemma**: pri (to go forth)
- **Morphology 1**: subjunctive
- **Syntax**: Wish clause
- **Subject**: Pronominal subject

<table>
<thead>
<tr>
<th>Witness</th>
<th>B3Bo</th>
<th>Transliteration:</th>
<th>$pr\cdot t\ m\ {m}\ hrw$</th>
<th>Translation:</th>
<th>may you go forth in the day,</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>B1P</th>
<th>Transliteration:</th>
<th>$pr\cdot k\ m\ hrw$</th>
<th>Translation:</th>
<th>may you go forth in the day,</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>B6C</th>
<th>Transliteration:</th>
<th>$pr\cdot k\ m\ hrw$</th>
<th>Translation:</th>
<th>may you go forth in the day,</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>B4C</th>
<th>Transliteration:</th>
<th>$pr\cdot t\ m\ hrw$</th>
<th>Translation:</th>
<th>may you go forth in the day,</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>T9C</th>
<th>Transliteration:</th>
<th>$pr\cdot k\ m\ hrw$</th>
<th>Translation:</th>
<th>May you go forth in the day,</th>
</tr>
</thead>
</table>

#### Notes group:
This group could be prospective $sdm\cdot f$ as well.

#### Group 2: Imperative (2nd person singular), Lemma pri

- **Lemma**: pri (to go forth)
- **Morphology 1**: imperative
- **Morphology 2**: 2nd person singular
- **Syntax**: Subject:

<table>
<thead>
<tr>
<th>Witness</th>
<th>B1P</th>
<th>Transliteration:</th>
<th>$pr\cdot k\ m\ hrw$</th>
<th>Translation:</th>
<th>may you go forth in the day,</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>B4C</th>
<th>Transliteration:</th>
<th>$pr\cdot t\ m\ hrw$</th>
<th>Translation:</th>
<th>may you go forth in the day,</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>T9C</th>
<th>Transliteration:</th>
<th>$pr\cdot k\ m\ hrw$</th>
<th>Translation:</th>
<th>May you go forth in the day,</th>
</tr>
</thead>
</table>

1551
Witness: T1L
Translation: pr m[k] m hrw
Translation: Go forth with you in the day,

Notes phrase: In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C, B4C, T9C), G2 (T1L).

Spell: 22 Phrase: 1 68 a

Group 1: Subjunctive sgšm=f (Wish clause), Lemma šhm (first position)
Lemma: šhm (to have power)
Morphology 1: subjunctive Syntax: Wish clause
Morphology 2: subjunctive Subject: Pronominal subject

Witness: B3Bo
Transliteration: šhm-t m rd. wy-t m tr m wnw.t nb.t mrr.t t pr.t im-s
Translation: May you have power in your two legs in the season, in every hour in which you love going forth.

Witness: B1P
Transliteration: šhm-k m rd. wy-k r tr nb mrr-k pr.t im m wnw.t nb[t]
Translation: may you have power in your two legs at every season where you love going forth, in every hour.

Witness: B4C
Transliteration: šhm=t m rd. wy=t m tr nb m wnw.t nb.t mrr-t
Translation: May you have power in your two legs in every season, in every hour, which you love.

Witness: T9C
Transliteration: šhm-k m rd. wy-k
Translation: May you have power in your two legs.

Witness: T1L
Transliteration: šhm=k m rd[.wy=k] m tr [nb] šhm rd. wy=k m wnw.wt nb.(w)t
Translation: May you have power in your two legs in every season, may your two legs have power in all the hours.

Witness: BH5C
Transliteration: šhm=k m rd. wy=k [r] nb m wny.wt
Translation: May you have power in your two legs in every season, in the hours.
Notes group:
This group could be prospective $sdm=f$ as well.

**Group 2:** Imperfective relative $sdm=f$, Lemma mri (second position)

*Lemma:* mri (to love)

*Morphology 1:* $sdm=f$

*Morphology 2:* Imperfective relative

*Syntax:* Pronominal subject

*Subject:* Pronominal subject

*Witness:* B3Bo
*Transliteration:* $slm-t m rd.wy-t m tr m wnw.t nb.t mrr.t-t pr.t im-s$

*Translation:* May you have power in your two legs in the season, in every hour in which you love going forth.

*Witness:* B1P
*Transliteration:* $slm-k m rd.wy-k r tr nb mrr-k pr.t im m wnw.t nb[t].t$

*Translation:* May you have power in your two legs at every season where you love going forth, in every hour.

*Witness:* B6C
*Transliteration:* $m [tr] nb mrr-k im m wnw.t nb(.t)$

*Translation:* in every season where you love, in every hour.

*Witness:* B4C
*Transliteration:* $[slm-t m rd.wy-t] m tr nb m wnw.t nb.t mrr(.t)-t$

*Translation:* May you have power in your two legs in every season, in every hour, which you love.

**Group 3:** Subjunctive $sdm=f$ (Wish clause), Lemma $slm$ (second position)

*Lemma:* $slm$ (to have power)

*Morphology 1:* $sdm=f$

*Morphology 2:* subjunctive

*Morphology 3:* Wish clause

*Subject:* Pronominal subject

*Witness:* T1L
*Transliteration:* $slm-k m rd[.wy-k] m tr [nb] slm rd.wy-k m wnw.wt nb.(_w)t$

*Translation:* May you have power in your two legs in every season, may your two legs have power in all the hours.
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</tr>
<tr>
<td><strong>Translation:</strong></td>
<td>May you have power in your two legs in the season, in every hour in which you love going forth.</td>
</tr>
</tbody>
</table>

**Notes phrase:**

In this phrase, the following pattern variations occur: G1+G2+G4 (B3Bo, B1P), G1+G2 (B4C), G1 (T9C, BH5C), G1+G3 (T1L), G2 (B6C).
Appendix 5.21. Spell 23

Spell: 23  Phrase: 1 70 b

**Group 1:** Prospective $sdm.tw-f$ (Negation), Lemma $ip$ (first position)

**Lemma:** $ip$ (to assess)

**Morphology 1:** $sdm.tw-f$

**Morphology 2:** prospective

**Morphology 3:**

**Syntax:**

**Subject:**

**Negation**

**Pronominal subject**

**Witness:** B3Bo

**Transliteration:**

$n~ip.t(w)+f~n~d\ddot{d}h.t(w)+f~n~\check{h}nr.t(w)+f$

**Translation:**

you will not be assessed, you will not be imprisoned,
you will not be restrained,

**Notes:**

Note that the X1 was a later addition (according to de Buck 1,70,1*)

**Witness:** B1P

**Transliteration:**

$n~ip.t(w)+k~n~d(d)h.t(w)+k~n~\check{h}nr.t(w)+k$

**Translation:**

you will not be assessed, you will not be imprisoned,
you will not be restrained,

**Notes:**

**Witness:** B6C

**Transliteration:**

$n~ip.t(w)+k~n~d\ddot{d}h.t(w)+k~n~\check{h}nr{.t(w)+f}$

**Translation:**

you will not be assessed, you will not be imprisoned,
you will not be restrained,

**Witness:** BH5C

**Transliteration:**

$n~ip.t(w)+k~n~\check{h}ni.t(w)+k$

**Translation:**

you will not be assessed, you will not be restrained,
**Witness:** T1L

**Transliteration:**
\( n \text{ ip}=k [n \text{ ħnr}]=k n \text{ [ddh].t(w)}=k \)

**Translation:**
you were not assessed, you were not restrained, you will not be imprisoned,

**Notes:** Could be negative future (prospective) as well.

**Group 3:** Prospective \( sdm.tw=f \) (Negation), Lemma \( ddh \) (second position)

**Lemma:** DdH (to imprison)

**Morphology 1:** \( sdm.tw=f \) prospective

**Syntax:** Negation

**Subject:** Pronominal subject

**Witness:** B3Bo

**Transliteration:**
\( n \text{ ip} (t(w))=f n \text{ ddh} (t(w))=f n \text{ ħnr} (t(w))=f \)

**Translation:**
you will not be assessed, you will not be imprisoned, you will not be restrained,

**Notes:**
No D46 was written, do note that I10 can have the phonetic value \( gd \), although usually only in \( gd-mdw \).

**Witness:** B4C

**Transliteration:**
\( n \text{ ip} (t(w))=f n \text{ ddh} (t(w))=f k n \text{ ħnr} (t(w))=f \)

**Translation:**
you will not be assessed, you will not be imprisoned, you will not be restrained,

**Notes:**

**Group 4:** Prospective \( sdm.tw=f \) (Negation), Lemma \( ħnr \) (second position)

**Lemma:**

**Morphology 1:** \( sdm.tw=f \) prospective

**Syntax:** Negation

**Subject:** Pronominal subject
**Group 5:** Passive indicative $sdm=f$ (Negation), Lemma $\text{hn}r$ (second position)

**Lemma:** $\text{hn}r$ (to restrain)

**Morphology 1:** indicative  
**Morphology 2:** passive  
**Morphology 3:** Negation  
**Syntax:** Pronominal subject

**Witness:** T9C

Transliteration: $n \text{ip}.t(w)=k n \text{hn}r.t(w)=k$

Translation: You will not be assessed, you will not be restrained,

---

**Group 6:** Prospective $sdm.tw=f$ (Negation), Lemma $\text{hn}r$ (third position)

**Lemma:** $\text{hn}r$ (to restrain)

**Morphology 1:** prospective  
**Morphology 2:**  
**Morphology 3:** Negation  
**Syntax:** Pronominal subject

**Witness:** B3Bo

Transliteration: $n \text{ip}.t(w)=f n \text{dh}.t(w)=f n \text{hn}r.t(w)=f$

Translation: you will not be assessed, you will not be imprisoned, you will not be restrained,
**Witness**: B6C  
**Transliteration**: 
\( n \ ip.t(w)=k n \ ddh.t(w)=k n \ hnr.t(w)=k \)  
**Translation**:  
you will not be assessed, you will not be imprisoned,  
you will not be restrained,  
**Notes**:  
The X1 is not visible.

**Group 7**: Prospective \( sdm.tw=f \) (Negation), Lemma \( ddh \) (third position)  
**Lemma**: \( ddh \) (to imprison)  
**Morphology 1**: \( sdm.tw-f \)  
**Morphology 2**: prospective  
**Morphology 3**:  
**Syntax**: Negation  
**Subject**: Pronominal subject

**Witness**: T1L  
**Transliteration**: 
\( n \ ip.k [n \ hnr]-k n \ [ddh].t(w)=k \)  
**Translation**:  
you were not assessed, you were not restrained, you will not be imprisoned,  
**Notes**:  
Only the A24:X1 group is visible.

**Notes phrase**:  
In this phrase, the following pattern variations occur: G1+G3+G6 (B3Bo, B1P, B6C, B4C), G1+G4 (T9C, BH5C), G2+G5+G7 (T1L).

**Spell**: 23  
**Phrase**: 1 70 c

**Group 1**: Prospective \( sdm.f \) (Negation), Lemma \( int \) (first position)  
**Lemma**: \( int \) (to be fettered)  
**Morphology 1**: \( sdm.f \)  
**Morphology 2**: prospective  
**Morphology 3**:  
**Syntax**: Negation  
**Subject**: Pronominal subject
Witness: B3Bo
Transliteration: 
n int=T n ss.t(w)+I
Translation:
you will not be fettered, you will not be guarded,

Witness: B1P
Transliteration: 
n int=k n ss.t(w)+k
Translation:
you will not be fettered, you will not be guarded,

Witness: T1L
Transliteration: 
n int=k n ddhi.t(w)+k
Translation:
you will not be fettered, you will not be imprisoned,

**Group 2:** Passive indicative sdm=f (Negation), Lemma int (first position)

*Lemma:* int (to be fettered)
*Morphology 1:* sdm=f  
*Morphology 2:* indicative  
*Morphology 3:* passive  
*Syntax:* Negation  
*Subject:* Pronominal subject

Witness: B6C
Transliteration: 
n in=k
Translation:
you were not fettered,
*Notes:* Could be prospective as well, and could be ini (to delay) as well.

**Group 3:** Prospective sdm.tw=f (Negation), Lemma ss+w (final position)

*Lemma:* ss+w  
*Morphology 1:* sdm.tw=f  
*Morphology 2:* prospective  
*Morphology 3:*  
*Syntax:* Negation  
*Subject:* Pronominal subject
**Witness:** B3Bo

**Transliteration:**
n int=t n ssn.w(w)+t

**Translation:**
you will not be fettered, you will not be guarded,

**Witness:** B1P

**Transliteration:**
n int=k n ssn.w(w)+k

**Translation:**
you will not be fettered, you will not be guarded,

**Witness:** B4C

**Transliteration:**
mni.t=t n ssn.w(w)+t

**Translation:**
your mooring post, you will not be guarded,

**Group 4:** Prospective sdm.tw=f (Negation), Lemma Ḫdh (final position)

**Lemma:** Ḫdh (to imprison)

**Morphology 1:** sdm.tw=f

**Morphology 2:** prospective

**Morphology 3:**

**Syntax:**

**Subject:**

**Witness:** T1L

**Transliteration:**
n int=k n Ḫdh.w(w)+k

**Translation:**
you will not be fettered, you will not be imprisoned,

**Notes phrase:**
In this phrase, the following pattern variations occur: G1+G3 (B3Bo, B1P), G1+G4 (T1L), G2 (B6C), G3 (B4C).

**Spell:** 23  **Phrase:** 1 70  d

**Group 1:** Prospective sdm.tw=f (Negation), Lemma rdi (first position)

**Lemma:** rdi (to give, to place)

**Morphology 1:** sdm.tw=f

**Morphology 2:** prospective

**Morphology 3:**

**Syntax:**

**Subject:**

1560
**Witness:** B3Bo
Transliteration: 
n rdi.t(w)=t m ḥb.t didi.t sb][.w im=s
Translation: 
you will not be placed in the place of execution, in which rebels are placed,

**Witness:** B1P
Transliteration: 
n rdi.t(w)=k m ḥb.t didi.t sbi.w im=s
Translation: 
you will not be placed in the place of execution, in which rebels are placed,

**Witness:** B4C
Transliteration: 
n rdi.t(w)=t m [ḥb.t didi.t sbi. w im=s
Translation: 
you will not be placed in the place of execution, in which rebels are placed,

**Witness:** T9C
Transliteration: 
n rdi.t(w)=k m ḥb.t didi[t. s]bi.w im=s
Translation: 
you will not be placed in the place of execution, in which rebels are placed,

**Witness:** T1L
Transliteration: 
n rdi.t(w)=k m ḥb.t tw didi.t sbi.[.w] im=s
Translation: 
you will not be placed in this place of execution, in which rebels are placed,

**Group 2:** Passive indicative sdm=f (Negation), Lemma rdi (first position)

**Lemma:** rdi (to give, to place)

**Morphology 1:** sdm=f
**Morphology 2:** indicative
**Morphology 3:** passive
**Syntax:** Negation
**Subject:** Pronominal subject

**Witness:** B6C
Transliteration: 
n rdi=k m ḥb.t didi.t sbi.w im=s
Translation: 
you were not placed in the place of execution in which rebels are placed,

**Group 3:** Imperfective relative sdm=f, Lemma rdi (final position)

**Lemma:** rdi (to give, to place)

**Morphology 1:** sdm=f
**Morphology 2:** Imperfective relative
**Morphology 3:**
**Syntax:**
**Subject:** Nominal subject

1561
Witness: B3Bo
Transliteration: n rdi. t(w)=T m ḫb. t didī.t sbij. w im=s
Translation: you will not be placed in the place of execution, in which rebels are placed,
Notes: The X1 is not visible.

Witness: B1P
Transliteration: n rdi. t(w)=k m ḫb. t didī.t sbi. w im=s
Translation: you will not be placed in the place of execution, in which rebels are placed,
Notes: 

Witness: B6C
Transliteration: n rdi-k m ḫb. t didī.t sbi. w im=s
Translation: you were not placed in the place of execution in which rebels are placed,

Witness: T9C
Transliteration: n rdi. t(w)=k m ḫb. t didī.t s[bi. w im=s]
Translation: you will not be placed in the place of execution in which rebels are placed,
Notes: Only traces of the second D37 left, and the X1 is not visible.

Witness: B4C
Transliteration: n rdi. t(w)=k m ḫb. t didī.t s[bi. w im=s]
Translation: you will not be placed in the place of execution, in which rebels are placed,

Witness: T1L
Transliteration: n rdi. t(w)=k m ḫb. t tw didī.t s[bi. w] im=s
Translation: you will not be placed in this place of execution, in which rebels are placed,
Notes: 

Notes phrase: In this phrase, the following pattern variations occur: G1+G3 (B3Bo, B1P, B4C, T9C, T1L), G2+G3 (B6C).

Spell: 23 Phrase: 1 71 a

Group 1: Prospective sḏm. tw=f (Negation), Lemma rdi
Lemma: rdi (to give, to place)
Morphology 1: sḏm. tw=f prospective
Morphology 2: 
Morphology 3: 
Syntax: Negation
Subject: Nominal subject
Witness: B3Bo
Transliteration: n rdi.tw š[w] n hr-t
Translation: sand will not be placed to your face.

Witness: B6C
Transliteration: n rdi.i(w) š[w n hr-t]
Translation: sand will not be placed to your face.

Witness: B4C
Transliteration: [n rdi.i(w)] š[w n hr-t]
Translation: sand will not be placed to your face.

Witness: T1L
Transliteration: n rdi.i(w) š[w hr-k]
Translation: sand will not be placed upon you.

Group 2: Prospective sdm-f (Negation), Lemma rdi
Lemma: rdi (to give, to place)
Morphology 1: prospective
Morphology 2: Morphology 3: Syntax: Subject:
sdm-f
Negation Nominal subject

Witness: B1P
Transliteration: n rdi t[w š[w n hr-k]
Translation: the sand will not place you to your face.
Notes: Could be a sdm.tw=f as well, using V13 instead of X1, or an indicative sdm-f.

Group 3: Infinitive (status constructus), Lemma rdi
Lemma: rdi (to give, to place)
Morphology 1: infinitive
Morphology 2: status constructus
Morphology 3: Syntax: Subject:

Witness: BH5C
Transliteration: nn rdi.i š[w n] hr
Translation: there is no placing of sand to the face.
Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3Bo, B6C, B4C, T1L), G2 (B1P), G3 (BH5C).

Spell: 23 Phrase: 1 71 c

Group 1: Prospective sdm.tw=f (Negation), Lemma rdi
Lemma: rdi (to give, to place)
Morphology 1: sdm.tw=f prospective
Syntax: Negation
Subject: Nominal subject
Witness: B3Bo
Transliteration: n rdi.tw hsf n hr=t
Translation: the hsf will not be placed to your face.

Witness: B6C
Transliteration: n rdi.t(w) hsf hr=k
Translation: the hsf will not be placed upon you.

Witness: B4C
Transliteration: n rdi.t(w) hnd hr r=t
Translation: the bend timbers are not placed upon your mouth.

Witness: T9C
Transliteration: n rdi.t(w) hsf n hr=k
Translation: the hsf will not be placed upon you.

Witness: T1L
Transliteration: n rdi.tw hsf n hr=k
Translation: the hsf will not be placed to your face.

Group 2: Prospective sdm-f (Negation), Lemma rdi
Lemma: rdi (to give, to place)
Morphology 1: sdm-f prospective
Syntax: Negation
Subject: Nominal subject
Witness: B1P
Transliteration: 
n rdi tw ḥsf ḥr=k
Translation: 
the ḥsf will not place you upon you.
Notes: 
Could be a sḏm.tw=f as well, using V13 instead of X1, or an indicative sḏm-f.

Group 3: Infinitive (status constructus), Lemma rdi
Lemma: rdi (to give, to place)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
infinitive status constructus

Witness: BH5C
Transliteration: 
nn rdi(.t) ḥsf nn ḥr
Translation: 
there is no placing of ḥsf, there is no face.
Notes: 
Could be a subjunctive sḏm-f as well, although the spelling with D21 would be unusual.

Notes phrase: 
in this phrase, the following pattern variations occur: G1 (B3Bo, B6C, B4C, T9C, T1L), G2 (B1P), G3 (BH5C).

Spell: 23 Phrase: 1 71-72 h-a

Group 1: Nominal sḏm.n=f (Emphatic use), Lemma ṣsp (first position)
Lemma: ṣsp (to take, to receive)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sḏm.n=f nominal Emphatic use Pronominal subject
Witness: B3Bo
Transliteration: ššpₙₜ mdwₜ dsi.wₜ tbw.tyₜ ḥsw.wₜ t n w₂.t
Translation: You have taken your staff, your loincloth, your two sandals and your arrows for the road,

Notes:

Witness: B1P
Transliteration: ššpₙ k mdwₜ k dsi.wₜ k tbw.ty ky ḥsw.wₕ k n w₂.t
Translation: You have taken your staff, your loincloth, your two sandals and your arrows for the road,

Notes:
The D₄₀ is not visible.

Witness: B6C
Transliteration: ššpₙₜ k ššpₙ k mdwₜ k dsi.wₜ k tbw.tyₜ k ḥswₕ k n w₂.t
Translation: You have taken your bright garment, your staff, your loincloth, your two sandals and your arrow for the road,

Witness: B4C
Transliteration: ššpₙ k ššpₙ k dsi.wₜ k ḥswₕ k n w₂.t
Translation: You have taken your satchel, your staff, your loincloth and your two sandals.

Witness: T9C
Transliteration: ššpₙₜ k štₙ k dsi.wₕ k ḥswₕ k n w₂.t
Translation: You have taken your satchel, your loincloth and your arrow to the road,

Notes group:
Could be imperative (ššpₙₕ/ₜ) as well.

Group 2: Imperative (2nd person singular), Lemma m (first position)
Lemma: m (to take)
Morphology 1: imperative
Morphology 2: 2nd person singular
Morphology 3:
Syntax: Subject:

Witness: T1L
Transliteration: m ššpₙₜ k štₙ k mdwₕ k pdₜ k dsi.wₕ k tbw.tyₜ k ḥswₕ k n w₂.t
Translation: Take and receive your satchel, your staff, your bow, your loincloth, your two sandals and your arrow for the road,

Witness: BH5C
Transliteration: m ššpₙₕ k ššpₙₕ k štₙ k mdwₕ k dsi.wₕ k tbw.tyₜ k ḥshₜ n w₂.t
Translation: Take and receive your bright garment, your satchel, your staff, your loincloth, your two sandals and the arrow for the road,
**Group 3:** Imperative (2nd person singular), Lemma šsp (second position)

**Lemma:** šsp  
(to take, to receive)

**Morphology 1:** imperative  
2nd person singular

**Syntax:**

**Subject:**

**Witness:** T1L

**Transliteration:**
m šsp n=k št=k mdw=k pḏ.t=k dši.w=k ṭbw.ty=k ḫ3w=k n wz.t

**Translation:**
Take and receive your satchel, your staff, your bow,
your loincloth, your two sandals and your arrow for the road,
your loincloth, your two sandals and the arrow for the road,

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (B3Bo, B1P, B6C, B4C, T9C), G2+G3 (T1L, BH5C).

**Spell:** 23  
Phrase: 1  72  b

**Group 1:** Prospective  
sḏm-f (Final clause implying purpose), Lemma š (first position)

**Lemma:** š  
(to cut, to cut of)

**Morphology 1:** sḏm-f  
prospective

**Morphology 2:**

**Morphology 3:**

**Syntax:**

**Subject:**

**Witness:** B3Bo

**Transliteration:**
š =T [ḏḏš] inn-t nbh.t n.t hft.ywt-t

**Translation:**
so that you will cut the head and sever the neck
of your male and female enemies,

**Witness:** B1P

**Transliteration:**
š=k ḫḏš sinn-k nbh.t n.t hft.y=k hft.yt=k

**Translation:**
so that you will cut of the head and you wring the neck of
your male enemy and your female enemy,
so that you will cut of the head and wring the neck
of your male enemies, of your female enemies,

so that you will cut of the head and sever the neck
of every dead male and every dead female,

so that you will cut of your head and sever the neck
of all dead males and females,

so that the head will be cut of and the neck of your male and female enemies will be severed,

Variant due to the nominal subject, as it is unlikely that the heads are an active subject here.

so that you will cut and wring the neck of the dead males and females,

so that you will cut and wring the neck of the dead males and females,
Transliteration:

Witness: B3Bo
Witness: T9C

Translation:

so that you will cut the head and sever the neck
of your male and female enemies,

so that you will cut off the head and sever the neck
of every dead male and every dead female,

Transliteration:

Witness: T1L

Translation:

so that you will cut off the head and sever the neck of all dead males and females,

Group 4: Prospective sdm-f (Final clause implying purpose), Lemma sini (second position)

Lemma: sini (to wring)

Morphology 1: sdm-f
Morphology 2: prospective
Morphology 3: Final clause implying purpose
Syntax: Pronominal subject

Witness: B1P

Translation:

so that you will cut of the head and you wring the neck of your male enemy and your female enemy,

Notes:
Could be translated as cause to sever, as it seems to be the causative of ini (to sever).

Group 5: Prospective sdm-f (Final clause implying purpose), Lemma 'nn (second position)

Lemma: 'nn (to wring)

Morphology 1: sdm-f
Morphology 2: prospective
Morphology 3: Final clause implying purpose
Syntax: Pronominal subject
of your male enemies, of your female enemies,

**Group 6:** Passive prospective $sdm$-$f$ (Final clause implying purpose), Lemma $ini$ (second position)

*Lemma:* $ini$ (to sever)

*Morphology 1:* prospective  
*Morphology 2:* passive  
*Morphology 3:*  
*Syntax:* Final clause implying purpose  
*Subject:* Nominal subject

**Witness:** B4C

_Transliteration:_

$\text{Sa DADA inn} \[nHb.t n.t xft.ywt=T\]

_Translation:_

so that the head will be cut off and the neck of your male and female enemies will be severed,

**Notes phrase:**

In this phrase, the following pattern variations occur: G1+G3 (B3Bo, T9C, T1L), G1+G4 (B1P), G1+G5 (B6C, BH5C), G2+G6 (B4C).

*Spell:* 23  
*Phrase:* 1 72 c

**Group 1:** Imperfective active participle (masculine plural), Lemma $s'r$ (first position)

*Lemma:* $s'r$ (to draw near)

*Morphology 1:* participle  
*Morphology 2:* imperfective active  
*Morphology 3:* masculine plural  
*Syntax:*  
*Subject:*

**Witness:** B3Bo

_Transliteration:_

$s'r[w] mwt=t$

_Translation:_

those who draw near while you are dead,

**Notes:**

Only the S29-D36:D21 group is visible.
Witness: B4C
Transliteration: [s̱r. w mwt-t]
Translation: those who draw near while you are dead,
Notes:
Witness: T1L
Transliteration: siar.w mwt-k
Translation: those who draw near while you are dead,
Notes: The G43 and the N31 are not visible.

Witness: BH5C
Transliteration: s̱r.w
Translation: those who draw near,

Group 2: Imperfective active participle (masculine singular), Lemma s̱r (first position)
Lemma: s̱r (to draw near)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular
Syntax: Subject:
Witness: B6C
Transliteration: s̱r mwt-k
Translation: who draws near while you are dead,
Notes: Assumed to be a corruption of sar

Group 3: Imperfective active participle (masculine plural), Lemma iri (first position)
Lemma: iri (to do, to make)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine plural
Syntax: Subject:
**Witness:** T9C  
**Transliteration:** irr.\textit{w} mwt\textit{k}  
**Translation:** those who made your death,

<table>
<thead>
<tr>
<th>Group 4:</th>
<th>Circumstantial $s\delta m$-\textit{f} (Temporal clause), Lemma $mwt$ (second position)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Lemma:</strong></td>
<td>$mwt$ (to die, to be dead)</td>
</tr>
<tr>
<td><strong>Morphology 1:</strong></td>
<td>$s\delta m$-\textit{f}</td>
</tr>
<tr>
<td><strong>Morphology 2:</strong></td>
<td>circumstantial</td>
</tr>
<tr>
<td><strong>Morphology 3:</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Syntax:</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Subject:</strong></td>
<td></td>
</tr>
</tbody>
</table>
| **Witness:** | B3Bo  
**Transliteration:** $s^\ddagger$\textit{r}.\textit{\textit{w}} \textit{mwt}$^+$\textit{t}  
**Translation:** those who draw near while you are dead, |

| **Witness:** | B1P  
**Transliteration:**  
**Translation:** those who draw near while you are dead, |

| **Witness:** | B6C  
**Transliteration:**  
**Translation:** who draws near while you are dead, |

| **Witness:** | B4C  
**Transliteration:** $[s^\ddagger$\textit{r}.\textit{\textit{w}} \textit{mwt}$^+$\textit{t}]  
**Translation:** those who draw near while you are dead, |

| **Witness:** | T1L  
**Transliteration:**  
**Translation:** those who draw near while you are dead, |

**Notes phrase:**  
\textit{In this phrase, the following pattern variations occur: G1+G4 (B3Bo, B1P, B4C, T1L), G1 (BH5C), G2+G4 (B6C), G3 (T9C).}
<table>
<thead>
<tr>
<th>Spell:</th>
<th>23</th>
<th>Phrase:</th>
<th>1 73 a</th>
</tr>
</thead>
</table>

### Group 1: Imperfective active participle (masculine singular), Lemma stbn (first position)

- **Lemma:** stbn (to hasten)
- **Morphology 1:** participle
- **Morphology 2:** imperfective active
- **Morphology 3:** masculine singular
- **Syntax:** Subject: participle
- **Witness:** B3Bo
  - **Transliteration:** stbn iy.w=ṭ
  - **Translation:** who hasten while you come.

- **Witness:** B6C
  - **Transliteration:** stbn iwś=k
  - **Translation:** who hasten while you come.

### Group 2: Imperfective active participle (masculine plural), Lemma stbn (first position)

- **Lemma:** stbn (to hasten)
- **Morphology 1:** participle
- **Morphology 2:** imperfective active
- **Morphology 3:** masculine plural
- **Syntax:** Subject: participle
- **Witness:** B1P
  - **Transliteration:** stbn.w iwś=k
  - **Translation:** those who hasten while you come.
  - **Notes:** Only the Z2 is visible.

- **Witness:** B4C
  - **Transliteration:** [stbn].w iy.w=ṭ
  - **Translation:** those who hasten while you come.
  - **Notes:**

- **Witness:** T9C
  - **Transliteration:** stbn.w iyś=k
  - **Translation:** those who hasten while you come.
**Group 3:**  
**Perfective active participle (masculine plural), Lemma șibi (first position)**  
**Lemma:** șibi  
(to cause to be hushed)  
**Morphology 1:** participle  
**Morphology 2:** perfective active  
**Morphology 3:** masculine plural  
**Syntax:**  

**Witness:** T1L  
**Transliteration:** șjb. .wx  
**Translation:**  
those who were caused to be hushed while you come.

**Group 4:**  
**Prospective sDm-f (Main clause), Lemma stbn (first position)**  
**Lemma:** stbn  
(to hasten)  
**Morphology 1:** sDm=f  
**Morphology 2:** prospective  
**Morphology 3:** Main clause  
**Syntax:** Pronominal subject  
**Subject:**  

**Witness:** BH5C  
**Transliteration:** stbn=sn iy.y=k  
**Translation:**  
they will hasten while you come near.

**Group 5:**  
**Circumstantial sDm-f (Temporal clause), Lemma iy (second position)**  
**Lemma:** iy  
(to come)  
**Morphology 1:** sDm=f  
**Morphology 2:** circumstantial  
**Morphology 3:** Temporal clause  
**Syntax:** Pronominal subject  
**Subject:**  

**Witness:** B3Bo  
**Transliteration:** stbn iy.x=f  
**Translation:**  
who hasten while you come.  
**Notes:**  
Could be a prospective sDm-f as well, due to the .w ending.

**Witness:** B4C  
**Transliteration:** [stbn].w iy.x=f  
**Translation:**  
those who hasten while you come.  
**Notes:**  
Could be a prospective sDm-f as well, due to the .w ending.
Witness: T9C  
Transliteration: stbn.w iyī-k  
Translation: those who hasten while you come.

Witness: T1L  
Transliteration: shb.w iyī-k  
Translation: those who were caused to be hushed while you come.

Witness: BH5C  
Transliteration: stbn.sn iyī-yī-k  
Translation: they will hasten while you come near.

Notes: Could be a prospective ṣdm-f as well, due to the .y ending.

Notes group: Note that group 5 and group 6 should be considered to be the same.

Group 6: Circumstantial ṣdm-f (Temporal clause), Lemma iwi (second position)  
Lemma: iwi (to come)  
Morphology 1: ṣdm-f  
Morphology 2: circumstantial  
Morphology 3:  
Syntax: Temporal clause  
Subject: Pronominal subject

Witness: B1P  
Transliteration: stbn.w iwi-k  
Translation: those who hasten while you come.

Witness: B6C  
Transliteration:  
Translation: who hasten while you come.

Notes group: Note that group 5 and group 6 should be considered to be the same.

Notes phrase: In this phrase, the following pattern variations occur: G1+G5 (B3Bo), G1+G6 (B6C), G2+G5 (B4C, T9C), G2+G6 (B1P), G3+G5 (T1L), G4+G5 (BH5C).
Group 1: Imperfective active participle (masculine plural), Lemma ḏd (first position)
Lemma: ḏd (to speak, to say)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine plural
Syntax: Subject:
Witness: B3Bo
Transliteration: ḏd.w n nṯr ini s(y) ḫrw ḫbn.t
Translation: those who speak to the god who brought her (on) the day of falseness.
Witness: B1P
Transliteration: ḏd.w n nṯr ini sw ḫrw ḫbn.t
Translation: those who speak to the god who brought him (on) the day of falseness.
Witness: B4C
Transliteration: ḏd.w n nṯr.w ini s(y) ḫrw ḫbn.t
Translation: those who speak to the gods who brought her (on) the day of falseness.
Witness: T9C
Transliteration: ḏd.w <n> nṯr ini sw ḫrw ḫbn.t
Translation: those who speak to the god who brought him (on) the day of falseness.

Group 2: Imperfective active participle (masculine singular), Lemma ḏd (first position)
Lemma: ḏd (to speak, to say)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular
Syntax: Subject:
Witness: B6C
Transliteration: ḏd n nṯr ini sw ḫrw ḫbn.t
Translation: who speaks to the god who brought him (on) the day of falseness.
Notes:
Witness: T1L
Transliteration: ḏd n nṯr ini sw ḫr ḫb.t
Translation: who speak to the god who brought him upon the falseness.
Notes:
Group 3: Circumstantial $sdm$-f (Temporal clause), Lemma $qd$ (first position)

Lemma: $qd$ (to speak, to say)

Morphology 1: $sdm$-f
Morphology 2: circumstantial
Morphology 3: Temporal clause
Syntax: Pronominal subject

Witness: BH5C
Transliteration: $qd$-sn nn ntr ini sw hrw.w ḫprr.t
Translation: while they say: there is no god who brought him (on) the days that came to be.

Group 4: Perfective active participle (masculine singular), Lemma $ini$ (second position)

Lemma: $ini$ (to bring)

Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Syntax: Subject

Witness: B3Bo
Transliteration: $qd.w n ntr ini s(y) hrw ḫbn.t
Translation: those who speak to the god who brought her (on) the day of falseness.

Witness: B6C
Transliteration: $qd n ntr ini sw hrw ḫbn.t
Translation: who speaks to the god who brought him (on) the day of falseness.

Witness: T1L
Transliteration: $qd n ntr ini sw ḫb.t
Translation: who speak to the god who brought him upon the falseness.

Witness: BH5C
Transliteration: $qd$-sn nn ntr ini sw hrw.w ḫprr.t
Translation: while they say: there is no god who brought him (on) the days that came to be.
**Group 5:** Perfective active participle (masculine plural), Lemma *ini* (second position)

- **Lemma:** *ini* (to bring)
- **Morphology 1:** participle
- **Morphology 2:** perfective active
- **Morphology 3:** masculine plural
- **Syntax:**
- **Subject:**

**Witness:** B4C

**Transliteration:**

qd.w n nTr.w ini s(y) hrw ḫbn.t

**Translation:**

those who speak to the gods who brought her (on) the day of falseness.

**Notes:**

Plural reading is based on the *nTr.w*

---

**Group 6:** Perfective active participle (masculine plural), Lemma *ḥpr* (third position)

- **Lemma:** *ḥpr* (to become)
- **Morphology 1:** participle
- **Morphology 2:** perfective active
- **Morphology 3:** masculine plural
- **Syntax:**
- **Subject:**

**Witness:** BH5C

**Transliteration:**

qd=sn nn nTr ini sw hrw.w ḫpr.t

**Translation:**

while they say: there is no god who brought him (on) the days that came to be.

**Notes:**

Uncertain, as the .t and extra r make little sense here. Theoretically, it could be read as he substantive *ḥpr.t* (the female scarab), or potentially *ḥprr.t*, although what -t should reflect to here is unclear.

**Notes phrase:**

*In this phrase, the following pattern variations occur: G1+G4 (B3Bo, B1P, T9C), G1+G5 (B4C), G2+G4 (B6C, T1L), G3+G4+G6 (BH5C).*

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Appendix 5.22. Spell 24

Spell: 24  Phrase: 1 73-74  d-a

**Group 1:** Circumstantial sdm.n-f (iw(=f) sdm.n-f), Lemma ʰṣi

<table>
<thead>
<tr>
<th>Lemma</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʰṣi</td>
<td>iw(=f) sdm.n-f</td>
<td>Nominal subject</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>circumstantial</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Witness:** B3Bo

Transliteration:

\[iw ʰṣ.n n-t bik\]

Translation:
The falcon has screeched to you,

**Witness:** T9C

Transliteration:

\[iw ʰṣ.n n-k bik\]

Translation:
The falcon has screeched for you,

**Notes:**

Only traces left of the A28.

**Group 2:** Passive circumstantial sdm.n-f (iw(=f) sdm.n-f), Lemma ʰṣi

<table>
<thead>
<tr>
<th>Lemma</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʰṣi</td>
<td>iw(=f) sdm.n-f</td>
<td>Pronominal subject</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>circumstantial</td>
<td>passive</td>
<td></td>
</tr>
</tbody>
</table>

**Witness:** B1P

Transliteration:

\[iw ʰṣ.n+k in bik\]

Translation:
you have been mourned by the falcon,

**Notes:**

Could be translated as: 'have been screeched at' as well.
Group 3: Circumstantial sḏm=f (iw=f) sḏm=f, Lemma ẖṣi
Lemma: ẖṣi (to screech)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:

Witness: B6C
Transliteration: iw ẖṣ n=k bik
Translation: the falcon screeches for you,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3Bo, T9C, T1L, BH5C), G2 (B1P, B4C), G3 (B6C).

Spell: 24 Phrase: 1 74 b

Group 1: Circumstantial sḏm.n-f (iw=f) sḏm.n-f, Lemma ẖgg
Lemma: ẖgg (to cackle)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sḏm.n-f circumstantial iw=f sḏm.n-f Nominal subject

Witness: B3Bo
Transliteration: iw ẖg.n n=t m smn
Translation: you have cackled as the goose.
Notes:

Witness: T9C
Transliteration: iw ẖg.n n=k smn
Translation: the goose has cackled for you.
Notes:
Due to uncertainty with the spelling, could theoretically be read as an circumstantial sḏm=f instead.

Witness: T1L
Transliteration: iw ẖg.n n=k smn
Translation: the goose has cackled for you.

Witness: BH5C
Transliteration: iw ẖg.n n=k smn
Translation: the goose has cackled for you.
Notes group:
Note that B3Bo uses a pronominal subject, where the other versions use a Nominal instead.

Group 2: Passive circumstantial $sdm.n=f (iw(=f) sdm.n-f)$, Lemma $ngg$

- **Lemma**: $ngg$ (to cackle)
- **Morphology 1**: circumstantial
- **Morphology 2**: passive
- **Syntax**: $iw(=f) sdm.n-f$
- **Subject**: Pronominal subject
- **Witness**: B1P
- **Transliteration**: $[i]w ng.n=k in smn$
- **Translation**: you have been cackled (at) by the goose.

Group 3: Circumstantial $sdm-f (iw(=f) sdm-f)$, Lemma $ngg$

- **Lemma**: $ngg$ (to cackle)
- **Morphology 1**: circumstantial
- **Morphology 2**: passive
- **Syntax**: $iw(=f) sdm-f$
- **Subject**: Nominal subject
- **Witness**: B6C
- **Transliteration**: $iw ngg n+k smn$
- **Translation**: the goose cackles for you.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3Bo, T9C, T1L, BH5C), G2 (B1P, B4C), G3 (B6C).

Spell: 24 Phrase: 174 e

Group 1: Passive circumstantial $sdm.n-f (iw(=f) sdm.n-f)$, Lemma $hsi$

- **Lemma**: $hsi$ (to mourn)
- **Morphology 1**: circumstantial
- **Morphology 2**: passive
- **Syntax**: $iw(=f) sdm.n-f$
- **Subject**: Pronominal subject
You have been mourned by the two kites,

**Group 2:** Circumstantial *s₅mₙ₋₅* (*i₇w* (*f*) *s₅mₙ₋₅*), Lemma *ḥₚ* *i*  
**Lemma:** *ḥₚ*  
**Morphology 1:** *s₅mₙ₋₅*  
**Morphology 2:** circumstantial  
**Morphology 3:** *i₇w* (*f*) *s₅mₙ₋₅*  
**Subject:** Nominal subject

**Group 3:** Circumstantial *s₅mₙ₋₅* (*i₇w* (*f*) *s₅mₙ₋₅*), Lemma *ḥₚ*  
**Lemma:** *ḥₚ*  
**Morphology 1:** *s₅mₙ₋₅*  
**Morphology 2:** circumstantial  
**Morphology 3:** *i₇w* (*f*) *s₅mₙ₋₅*  
**Subject:** Nominal subject

Notes:  
Note that the A28 classifier is uncertain, see 1,74,2*

Notes phrase:  
*In this phrase, the following pattern variations occur: G1 (B1P), G2 (B6C), G3 (B4C).*
**Group 1:** Infinitive (status absolutus), Lemma $s\dot{k}r$

- **Lemma:** $s\dot{k}r$ (to strike, to beat)
- **Morphology 1:** infinitive
- **Morphology 2:** status absolutus
- **Witness:** B1P
- **Transliteration:** $m\;s\dot{k}r\;n\cdot k\;m\;b\dot{i}\dot{z}.\;w\;y\;m\cdot b\dot{\dot{s}}\dot{h}\;n\dot{\dot{g}}.\;w$
- **Translation:** in striking for you with the two cymbals in the presence of the gods.
- **Notes:** Could be a $s\dot{d}m.n\cdot f\,(s\dot{k}r.n\cdot k)$ as well.

**Group 2:** Imperfective active participle (feminine dual), Lemma $s\dot{k}r$

- **Lemma:** $s\dot{k}r$ (to strike, to beat)
- **Morphology 1:** participle
- **Morphology 2:** imperfective active
- **Morphology 3:** feminine dual
- **Witness:** B6C
- **Transliteration:** $i\;m\;s\dot{k}r\;n\cdot k\;b\dot{i}\dot{z}.\;w\;y\;m\cdot b\dot{\dot{s}}\dot{h}\;n\dot{\dot{g}}.\;w$
- **Translation:** there, who strike the two cymbals for you in the presence of the gods.

**Group 3:** Circumstantial $s\dot{d}m.n\cdot f\,(i\dot{w}(\cdot f)\;s\dot{d}m.n\cdot f)$, Lemma $s\dot{k}r$

- **Lemma:** $s\dot{k}r$ (to strike, to beat)
- **Morphology 1:** $s\dot{d}m.n\cdot f$
- **Morphology 2:** circumstantial
- **Morphology 3:** $i\dot{w}(\cdot f)\;s\dot{d}m.n\cdot f$
- **Witness:** B4C
- **Transliteration:** $i\;w\;s\dot{k}r.n\cdot m\;b\dot{i}\dot{z}.\;w\;y\;m\cdot b\dot{\dot{s}}\dot{h}\;n\dot{\dot{g}}.\;w$
- **Translation:** you have struck with the cymbals in the presence of the gods.
Notes phrase:  
In this phrase, the following pattern variations occur: G1 (B1P), G2 (B6C), G3 (B4C).

Spell: 24 Phrase: 174 i

**Group 1:** Circumstantial $s\dot{d}m\text{-}n\text{-}f$ ($iw(=f) s\dot{d}m\text{-}n\text{-}f$), Lemma $wpi$

<table>
<thead>
<tr>
<th>Witness:</th>
<th>B1P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td></td>
</tr>
<tr>
<td>$iw\ wp\ -w\cdot w\cdot t\ wp\cdot n\text{-}f\ n\cdot f\ w\cdot t\ nfr.(w)t$</td>
<td></td>
</tr>
<tr>
<td>Translation:</td>
<td></td>
</tr>
<tr>
<td>Wepwawet has opened good roads for him.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness:</th>
<th>B4C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td></td>
</tr>
<tr>
<td>$iw\ [wp\cdot w\cdot w\cdot t\ wp\cdot n\text{-}f\ n\cdot f\ w\cdot t\ nfr.(w)t]$</td>
<td></td>
</tr>
<tr>
<td>Translation:</td>
<td></td>
</tr>
<tr>
<td>Wepwawet has opened good roads for you.</td>
<td></td>
</tr>
</tbody>
</table>

**Group 2:** Circumstantial $s\dot{d}m\text{-}f$ ($iw(=f) s\dot{d}m\text{-}f$), Lemma $wpi$

<table>
<thead>
<tr>
<th>Witness:</th>
<th>B6C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td></td>
</tr>
<tr>
<td>$iw\ wp\ -w\cdot w\cdot t\ wp\cdot f\ n\cdot k\ w\cdot t\ nfr.(w)t$</td>
<td></td>
</tr>
<tr>
<td>Translation:</td>
<td></td>
</tr>
<tr>
<td>Wepwawet opens good roads for you.</td>
<td></td>
</tr>
</tbody>
</table>

Notes phrase:  
In this phrase, the following pattern variations occur: G1 (B1P, B4C), G2 (B6C)
Spell: 24 Phrase: 1 75 b

**Group 1:** Passive nominal $sdm$-f (Balanced sentence), Lemma $wn$

- **Lemma:** $wn$ (to open)
- **Morphology 1:** $sdm$-f
- **Morphology 2:** nominal
- **Syntax:** Balanced sentence
- **Subject:** Nominal subject

- **Witness:** B1P
- **Transliteration:** $wn$ $n=k$ $w$.wy $p.t$ in $r^e$
- **Translation:** The two doors of the sky are opened for you by Re,

- **Witness:** B6C
- **Transliteration:** $wn$ $n=k$ $w$.wy $p.t$ in $r^e$
- **Translation:** The two doors of the sky are opened for you by Re,

- **Witness:** B4C
- **Transliteration:** $wn$ $n=t$ $w$.wy $p.t$ in $r^e$
- **Translation:** The two doors of the sky are opened for you by Re,

**Group 2:** Passive nominal $sdm$-f (Emphatic use), Lemma $wn$

- **Lemma:** $wn$ (to open)
- **Morphology 1:** $sdm$-f
- **Morphology 2:** nominal
- **Morphology 3:** passive
- **Syntax:** Emphatic use
- **Subject:** Nominal subject

- **Witness:** T9C
- **Transliteration:** $wn$ $n=k$ $w$.wy $p.t$ in $r^e$
- **Translation:** The two doors of the sky are even opened for you by Re,

**Notes:**
As this witness does not have the two phrases that follows, it cannot be read as balanced sentence.

**Notes phrase:** In this phrase, the following pattern variations occur: G1 (B1P, B6C, B4C), G2 (T9C).
Appendix 5.23. Spell 25

Spell: 25 Phrase: 1 76 b

Group 1: Passive circumstantial $s$dm-$f$ ($iw$($=f$) $s$dm-$f$), Lemma rdi (first position)

Lemma: rdi (to give, to place)

Morphology 1: sDm-$f$
Morphology 2: circumstantial
Morphology 3: passive
Syntax: $iw$($=f$) sDm-$f$
Subject: Nominal subject

Witness: B1P
Transliteration: $iw$ rdi n-k šd.w m in.t
Translation: A parcel of land in the valley is given to you,

Witness: T9C
Transliteration: $iw$ rdi n-k šd.w n in.t
Translation: A parcel of land of the valley is given to you,

Witness: BH5C
Transliteration: $iw$ rdi n-k šd.n in.t
Translation: That which the valley dug out is given to you,

Group 2: Circumstantial sDm.-$n$-$f$ ($iw$($=f$) sDm.-$n$-$f$), Lemma rdi (first position)

Lemma: rdi (to give, to place)

Morphology 1: sDm.-$n$-$f$
Morphology 2: circumstantial
Morphology 3: passive
Syntax: $iw$($=f$) sDm.-$n$-$f$
Subject: Pronominal subject

Witness: B4C
Transliteration: $iw$ rdi n-k šd.w n in.t
Translation: A parcel of land of the valley is given to you,

Witness: T1L
Transliteration: $iw$ rdi n-k šd.w in.t
Translation: A parcel of land of the valley is given to you,
**Witness:** B6C

**Transliteration:**

\[ \text{iw} \ r\text{di}.n-\text{i} \ n-k \ \text{\textit{\textit{\textit{s}}}d.w} \ \text{in} \ \text{in.t} \]

**Translation:**

I have given a parcel of land to you, by the valley,

**Group 3:**

Relative \textit{\textit{\textit{s}}}dm.n-\textit{f}, Lemma \textit{\textit{\textit{s}}}d\textit{i} (second position)

**Lemma:** \textit{\textit{\textit{s}}}d\textit{i} (to dig out)

**Morphology 1:** relative  \hspace{1cm} **Morphology 2:**  \hspace{1cm} **Morphology 3:**  \hspace{1cm} **Syntax:**  \hspace{1cm} **Subject:** Nominal subject

**Witness:** BH5C

**Transliteration:**

\[ \text{iw} \ r\text{di} \ n-k \ \text{\textit{\textit{\textit{s}}}d.n} \ \text{in.t} \]

**Translation:**

That which the valley dug out is given to you,

**Notes:**

Could be a minimalis writing for \textit{\textit{\textit{s}}}d.w (field, parcel of land) instead, in which case the \textit{n} is a genitival adjective.

**Notes phrase:**

In this phrase, the following pattern variations occur: G1 (B1P, B4C, T9C, T1L), G1+G3 (BH5C), G2 (B6C).

**Spell:** 25  \hspace{1cm} **Phrase:** 1 76

**Group 1:**

Imperative, Lemma \textit{\textit{\textit{r}}}di (first position)

**Lemma:** \textit{\textit{\textit{r}}}di (to give, to place)

**Morphology 1:** imperative \hspace{1cm} **Morphology 2:**  \hspace{1cm} **Morphology 3:**  \hspace{1cm} **Syntax:**  \hspace{1cm} **Subject:** 2nd person singular

**Witness:** B1P

**Transliteration:**

\[ \text{\textit{i}mi} \ n-\text{\textit{\textit{f}}} \ \text{in} \ \text{\textit{\textit{\textit{r}}} s\textit{sm} sw} \]

**Translation:**

'Give to him,' so says Re, 'guide him.'

**Witness:** B4C

**Transliteration:**

\[ \text{\textit{i}mi} \ n-\text{\textit{\textit{f}}} \ \text{in} \ \text{\textit{\textit{\textit{r}}} s\textit{sm} sw} \]

**Translation:**

'Give to him,' so says Re, 'guide him.'

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<table>
<thead>
<tr>
<th>Witness</th>
<th>T9C</th>
<th>Witness</th>
<th>T1L</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>\textit{imi n-f r' s\textit{sm-f} sw}</td>
<td>Transliteration:</td>
<td>\textit{imi n-f r'}</td>
</tr>
<tr>
<td>Translation:</td>
<td>Give Re to him, may he guide him,</td>
<td>Translation:</td>
<td>Give Re to him,</td>
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<table>
<thead>
<tr>
<th>Witness</th>
<th>BH5C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>\textit{imi n-f r' s\textit{sm-f} sw}</td>
</tr>
<tr>
<td>Translation:</td>
<td>Give Re to him, may he guide him,</td>
</tr>
</tbody>
</table>

**Group 2:**  
**Imperative, Lemma \textit{s\textit{sm} (second position)}**  
**Lemma:** s\textit{sm}  
(to lead, to guide)  
**Morphology 1:** imperative  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:**  
**Subject:**  

<table>
<thead>
<tr>
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<th>B1P</th>
<th>Witness</th>
<th>B4C</th>
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</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>\textit{imi n-f in r' s\textit{sm} sw}</td>
<td>Transliteration:</td>
<td>\textit{imi n-f in r' s\textit{sm} sw}</td>
</tr>
<tr>
<td>Translation:</td>
<td>'Give to him,' so says Re, 'guide him.'</td>
<td>Translation:</td>
<td>'Give to him,' so says Re, 'guide him.'</td>
</tr>
</tbody>
</table>

**Group 3:**  
**Subjunctive s\textit{gm-f} (wish clause), Lemma \textit{s\textit{sm} (second position)}**  
**Lemma:** s\textit{sm}  
(to lead, to guide)  
**Morphology 1:** s\textit{gm-f}  
**Morphology 2:** subjunctive  
**Morphology 3:**  
**Syntax:**  
**Subject:**  
**Wish clause**  
**Pronominal subject**  

<table>
<thead>
<tr>
<th>Witness</th>
<th>T9C</th>
<th>Witness</th>
<th>BH5C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>\textit{imi n-f r' s\textit{sm-f} sw}</td>
<td>Transliteration:</td>
<td>\textit{imi n-f r' s\textit{sm-f} sw}</td>
</tr>
<tr>
<td>Translation:</td>
<td>Give Re to him, may he guide him,</td>
<td>Translation:</td>
<td>Give Re to him, may he guide him,</td>
</tr>
</tbody>
</table>

**Notes phrase:**  
*In this phrase, the following pattern variations occur: G1+G2 (B1P, B4C), G1+G3 (T9C, BH5C), G1 (T1L).*
May he be gracious to you at the stairways, at the tribunal, at the court of "sms ty" of the two roads,

He was gracious to you in the tribunal, at the court of "sms ty" of the two roads,
Witness: T9C
Transliteration: iw htp.n-f rd r ḏšš.t r r-ṣry r sms.ty ws.ty
Translation: He was gracious of cord at the tribunal, at the court, at the sms.ty of the two roads,

Witness: T1L
Transliteration: iw htp.n-f n-f rd r r(s) ḏšš.t t isism.ty ws.wt
Translation: He was gracious to him (at) the stairway, at the gate of the tribunal, at the isism.ty of the roads,

Witness: BH5C
Transliteration: iw htp.n r r w si ḫmn-nhtị pn m ḏšš.t nb.t m ṣry nb
Translation: Re was gracious to the Osiris, this ḫmn-nhtị, in every tribunal, in every gate,

Notes group:
Note that BH5C has a nominal subject, instead of a pronominal subject.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B1P), G2 (B4C), G3 (T9C, T1L, BH5C). Note that B6C does have a phrase here, but it is non-verbal.

Spell: 25 Phrase: 1 77 b

Group 1: Imperfective relative sjm=f, Lemma htp
Lemma: htp (to be gracious)
Morphology 1: sjm=f Imperfective relative
Morphology 2: Morphology 3: Syntax: Subject:
Witness: B1P
Transliteration: r bw htp n-k nfr-k im
Translation: at the place where your god is gracious to you.

Witness: B6C
Transliteration: r bw htp n-k nfr-k im
Translation: at the place where your god is gracious to you.
Witness: B4C
Transliteration: [r bw ḫtp n-t nṯr-t im]
Translation: at the place where your god is gracious to you.

Group 2: Relative sḏm.n-f, Lemma ḫtp
Lemma: ḫtp (to be gracious)
Morphology 1: Relative
Morphology 2: relative
Morphology 3: Syntax: Subject:
Witness: T9C
Transliteration: r bw ḫtp n-k nṯr im
Translation: at the place where the god is gracious to you.

Witness: T1L
Transliteration: r bw pw ḫtp.n n-k nṯr im
Translation: at this place where the god was gracious to you.

Witness: BH5C
Transliteration: r bw ḫtp.n n-k nṯr im wsir ḫnml-nḥti pn
Translation: at the place where the god was gracious to you, the Osiris, this ḫnml-nḥti.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B1P, B6C, B4C, T9C), G2 (T1L, BH5C).
Appendix 5.24. Spell 26

Spell: 26  Phrase: 1 77  f-g

Group 1: Circumstantial sdm.n-f (iw(-f) sdm.n-f), Lemma rdi
Lemma: rdi (to give, to place)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sdm.n-f circumstantial

Witness: B1P
Transliteration:
iw rdi.n-i s.t-k m-m šh.w n wr n ph.ty-k
Translation:
I have placed your striking power among the spirits,
because of the greatness of your strength,

Group 2: Passive circumstantial sdm-f (iw(-f) sdm-f), Lemma rdi
Lemma: rdi (to give, to place)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sdm-f circumstantial passive

Witness: B15C
Transliteration:
iw rdi s.t-k m-m šh.w n wr pw n ph.ty-k
Translation:
Your striking power is placed among the spirits,
because it is the greatness of your strength,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B1P, B6C), G2 (B15C, B4C).
Appendix 5.25. Spell 27

Spell: 27 Phrase: 1 79 h

Group 1: Perfective active participle (masculine singular), Lemma mki
Lemma: mki (to protect)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Syntax: Subject: 
Witness: B4C
Transliteration: mk it=f m-\-nt i\-t\[t\]r.ty
Translation: who protected his father in front of the two shrines.
Witness: MC105
Transliteration: [mk it=f m-\-nt] i[t]\[t\]r.ty
Translation: who protected his father in front of the two shrines.

Group 2: Infinitive (status absolutus), Lemma mki
Lemma: mki (to protect)
Morphology 1: infinitive
Morphology 2: status absolutus
Morphology 3: Syntax: Subject: 
Witness: S10C
Transliteration: mk.t it m-\-nt
Translation: protecting the father in front of
Notes: Due to the A40 after the I9 of it, it could be read as mk.t-f (his protector) as well.

Notes phrase: In this phrase, the following pattern variations occur: G1 (B4C, MC105, T9C), G2 (S10C).
### Spell: 27  Phrase: 1 79

#### Group 1: Perfective active participle (feminine singular), Lemma 家都知道 (first position)
- **Lemma**: 你知道 (to take)
- **Participle**: perfective active
- **Subject**: feminine singular

**Witness**: MC105
**Transliteration**: [mi] 你知道 (y) 你知道 r 言 r [..]
**Translation**: like the one who took the foremost of the 神社 shrine, in order to envelop ..., 

**Notes group:**
*Note that theoretically the X1 could be considered an interpretant as well.*

#### Group 2: Infinitive (status absolutus), Lemma 言 (final position)
- **Lemma**: 言 (to envelop)
- **Subject**: status absolutus

**Witness**: S10C
**Transliteration**: [mi] 你知道 (y) 你知道 r 言 r [..]
**Translation**: like the one who took the foremost of the 神社 shrine in order to envelop ..., 

**Notes phrase:**
*In this phrase, the following pattern variations occur: G1+G2 (MC105), G1 (T9C), G2 (S10C).*
Spell: 27   Phrase: 1 80 e

**Group 1:** Stative (3rd person masculine singular), Lemma *mAa* (first position)
- **Lemma:** *mAa* (to be true)
- **Morphology 1:** Stative
- **Morphology 2:** 3rd person masculine singular
- **Subject:**

*Witness:* B4C

**Transliteration:**

\[ n \ hr \ snd \ hrw \cdot f \ mAa \]

**Translation:**

to Horus, the fear of his voice being true

**Group 2:** Circumstantial *sdm-f* (Temporal clause), Lemma *mAa*-hrw (first position)
- **Lemma:** *mAa*-hrw (to be justified)
- **Morphology 1:** circumstantial
- **Morphology 2:**
- **Morphology 3:**
- **Syntax:**

*Witness:* MC105
**Witness:** S10C

**Transliteration:**

\[ sd \ hr \ [mAa-hrw\cdot f] \]

**Translation:**

the fear of Horus, while he is justified.

*Witness:* T9C

**Transliteration:**

\[ snd \ mAa-hrw\cdot f \]

**Translation:**

of fear, while he is justified.
Group 3:  \(sd\text{m}.\, ty\cdot fy\), Lemma iri (second position)

**Lemma:** iri (to do, to make)

<table>
<thead>
<tr>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax:</th>
<th>Subject:</th>
</tr>
</thead>
<tbody>
<tr>
<td>(sd\text{m}., ty\cdot fy)</td>
<td></td>
<td></td>
<td></td>
<td>Pronominal subject</td>
</tr>
</tbody>
</table>

**Witness:** S10C

**Transliteration:**

\[sn\text{g}\, n\, hr\, ms^{*}\cdot hrw\{ty\}\, lft\cdot ywt\cdot f\, ir.\, t(y)\cdot sn\, wd^{*}\cdot mdw\, lft\, m\, hrw\, pn\]

**Translation:**
The fear of Horus, while he is justified against his male and female enemies, who will do judgement against on this day.

**Notes phrase:**

*In this phrase, the following pattern variations occur: G1 (B4C), G2 (MC10S, T9C), G2+G3 (S10C).*
Appendix 5.26. Spell 30

Spell: 30  Phrase: 1  84-85  b

Group 1: Circumstantial $sdm=f$ (Temporal clause), Lemma $miz$

Lemma: $miz$ (to see)

Morphology 1: $sdm=f$
Morphology 2: circumstantial

Syntax: Temporal clause  Subject: Pronominal subject

Witness: B1P
Transliteration: $miz$sn nrw r $hr.w=sn$
Translation: while they see the fear on their faces

Witness: B2Bo
Transliteration: $miz$sn nrw r $hr=sn$
Translation: while they see the fear on their face(s),

Witness: B3Bo
Transliteration: $miz$sn nrw r $hr=sn$
Translation: while they see the fear on their face(s),

Witness: T1L,a
Transliteration: $miz$sn nrw r $hr.w=sn$
Translation: while they see the fear on their faces

Witness: T1L,b
Transliteration: $miz$sn nrw r $hr.w=sn$
Translation: while they see the fear on their faces

Witness: S1C
Transliteration: $miz$sn nrw [r $hr=sn$]
Translation: when they see the fear [on their face(s)]

Witness: S2C
Transliteration: $miz$sn nrw [r $hr=sn$]
Translation: while they see [the fear on their face(s)]

Witness: B1L
Transliteration: $miz$sn nrw r $hr=sn$
Translation: while they see the terror on their face(s),
*Witness:* B3L
*Transliteration:*
\[ m\dot{\text{m}}\text{sn} \text{ nrw} \text{ r hr}\text{.sn} \]
*Translation:* while they see the terror on their face(s),

*Notes:*

*Notes group:*
*Could be read as a prospective sd\text{m-f} as well.*

*Group 2:* Subjunctive sd\text{m-f} (Temporal clause), Lemma m\text{33}
*Lemma:* m\text{33}
(to see)

*Morphology 1:* sd\text{m-f}
*Morphology 2:*
*Morphology 3:* subjunctive

*Syntax:*
Subject: Temporal clause Pronominal subject

*Witness:* S6C
*Transliteration:*
\[ m\text{sn}\text{ sn} \text{ nrw} \text{ r hr}\text{.sn} \]
*Translation:* when they will see the fear on their face(s),

*Witness:* S11C
*Transliteration:*
\[ m\text{sn}\text{ sn} \text{ nrw} \text{ r hr}\text{.sn} \]
*Translation:* when they will see the fear on their face(s)

*Witness:* B13C
*Transliteration:*
\[ m\dot{\text{m}}\text{sn} \text{ nrw} \text{ r hr}\text{.sn} \]
*Translation:* while they see the fear on their face(s),

*Witness:* M24C
*Transliteration:*
\[ m\dot{\text{m}}\text{sn} \text{ nrw} \text{ r hr}\text{.w.sn} \]
*Translation:* while they see the fear on their faces

*Notes:*
Only traces left.

*Witness:* S5C
*Transliteration:*
\[ m\text{sn}\text{ sn} \text{ nrw} \text{ r hr}\text{.sn} \]
*Translation:* when they will see the fear on their face(s)

*Witness:* S12C
*Transliteration:*
\[ m\text{sn}\text{ sn} \text{ nrw} \text{ r hr}\text{.sn} \]
*Translation:* when they will see the fear on their face(s)
Witness: B4L
Transliteration: mAn sn nrw r Hr=sn
Translation: when they will see the fear on their face(s),

Group 3: Indicative sdm=f (Main clause), Lemma m3z
Lemma: m3z (to see)
Morphology 1: sdm=f indicative
Morphology 2: Morphology 3: Syntax: Subject: Stative
Main clause Pronominal subject

Witness: S10C
Transliteration: mAn sn nrw r Hr=sn
Translation: They saw the fear even on their face(s)
Notes: Could be a subjunctive or nominal sdm=f as well.

Notes phrase: In this phrase, the following pattern variations occur: G1 (B1P, B2Bo, B3Bo, T1L,a, T1L,b, S1C, S2C, B1L, B3L, B13C, M25C, M24C), G2 (S6C, S5C, S11C, S12C, B4L, B12C,b), G3 (S10C).

Spell: 30 Phrase: 1 84-85 d

Group 1: Stative (3rd person masculine plural), Lemma m3z
Lemma: m3z (to see)
Morphology 1: Stative Morphology 2: 3rd person masculine plural
Morphology 3: Syntax: Subject: Stative

Witness: B1L
Transliteration: m3z
Translation: while they see

Witness: B3L
Transliteration: m3z
Translation: while they see
Notes group:
Could be a perfective active participle as well (who saw).

**Group 2:** Subjunctive $s\ddot{D}m$ (Temporal clause), Lemma $m\ddot{m}$

- **Lemma:** $m\ddot{m}$ (to see)
- **Morphology 1:** $s\ddot{D}m$-f
- **Morphology 2:** subjunctive
- **Morphology 3:**
- **Syntax:** Temporal clause
- **Subject:** Pronominal subject

**Witness:** B4L
**Transliteration:** $m\ddot{m}n=sn$
**Translation:** when they will see

**Witness:** B13C
**Transliteration:** $m\ddot{m}n=sn$
**Translation:** when they will see

**Witness:** S5C
**Transliteration:** $m\ddot{m}n=sn$
**Translation:** when they will see

**Witness:** S11C
**Transliteration:** $m\ddot{m}n=sn$
**Translation:** when they will see

**Notes group:**
Could be read as a $s\ddot{D}m.n$-f as well.
<table>
<thead>
<tr>
<th>Group 3:</th>
<th>Circumstantial ( s\text{dm}-f ) (Temporal clause), Lemma ( m\ddot{a}\ddot{a} )</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Lemma:</strong></td>
<td>( m\ddot{a}\ddot{a} ) (to see)</td>
</tr>
<tr>
<td><strong>Morphology 1:</strong></td>
<td>( s\text{dm}-f )</td>
</tr>
<tr>
<td><strong>Morphology 2:</strong></td>
<td>circumstantial</td>
</tr>
<tr>
<td><strong>Morphology 3:</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Syntax:</strong></td>
<td>Temporal clause</td>
</tr>
<tr>
<td><strong>Subject:</strong></td>
<td>Pronominal subject</td>
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<tr>
<th>Witness:</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>( m\ddot{a}\ddot{a}=sn )</td>
</tr>
<tr>
<td>Translation:</td>
<td>while they see</td>
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</table>

<table>
<thead>
<tr>
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<th>T1L,a</th>
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<tbody>
<tr>
<td>Transliteration:</td>
<td>( m\ddot{a}\ddot{a}=sn )</td>
</tr>
<tr>
<td>Translation:</td>
<td>while they see</td>
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<table>
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<tr>
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<th>S1C</th>
</tr>
</thead>
<tbody>
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<td>Transliteration:</td>
<td>( [m\dddot{a}\ddot{a}=sn] )</td>
</tr>
<tr>
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<td>while they see</td>
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<table>
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<tr>
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</tr>
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<tbody>
<tr>
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</tr>
<tr>
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<td>while they see</td>
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<tr>
<th>Witness:</th>
<th>B3Bo</th>
</tr>
</thead>
<tbody>
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<td>Transliteration:</td>
<td>( m\ddot{a}\ddot{a}=sn )</td>
</tr>
<tr>
<td>Translation:</td>
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</table>

<table>
<thead>
<tr>
<th>Witness:</th>
<th>T1L,b</th>
</tr>
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<tr>
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<td>( m\ddot{a}\ddot{a}=sn )</td>
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<td>Translation:</td>
<td>while they see</td>
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<table>
<thead>
<tr>
<th>Witness:</th>
<th>S2C</th>
</tr>
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<tbody>
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<td>( m\ddot{a}\ddot{a}=sn )</td>
</tr>
<tr>
<td>Translation:</td>
<td>while they see</td>
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</table>

<table>
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<tr>
<th>Witness:</th>
<th>M24C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>( [m\dddot{a}\ddot{a}]=sn )</td>
</tr>
<tr>
<td>Translation:</td>
<td>while they see</td>
</tr>
</tbody>
</table>

**Notes group:**
Could be read as a prospective \( s\text{dm}-f \) as well.
**Group 4:** Circumstantial *sdm.n-f* (Temporal clause), Lemma *mıs*

- **Lemma:** *mıs* (to see)
- **Morphology 1:** *sdm.n-f* circumstantial
- **Syntax:** Temporal clause
- **Subject:** Pronominal subject

- **Witness:** B2Bo
- **Transliteration:** *mıs.n-sn*
- **Translation:** after they saw

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (B1L, B3L), G2 (B4L, B12C,b, B13C, S6C, S5C, S10C, S11C, S12C), G3 (B1P, B3Bo, T1L,a, T1L,b, S1C, S2C, M25C, M24C) G4 (B2Bo).

**Spell:** 30 **Phrase:** 1 86-87 b

**Group 1:** Circumstantial *sd+m-f* (Temporal clause), Lemma *sd3* (first position)

- **Lemma:** *sd3* (to travel)
- **Morphology 1:** *sd+m-f* circumstantial
- **Syntax:** Temporal clause
- **Subject:** Pronominal subject

- **Witness:** B1P
- **Transliteration:** *sd3-f m htp hr ws.wt nfr.wt n.(w)t imn.t m irw-f n sl ntr(y)*
- **Translation:** while he travels in peace upon the beautiful roads of the west in his shape of the divine Akh

- **Witness:** T1L,a
- **Transliteration:** *sd3-f m htp hr ws.wt imn.t m irw-f n sl ntr(y)*
- **Translation:** while he travels in peace upon the roads of the west in his shape of the divine Akh

- **Witness:** T1L,b
- **Transliteration:** *sd3-f m htp hr ws.wt imn.t m irw-f n sl ntr(y)*
- **Translation:** while he travels in peace upon the roads of the west in his shape of the divine Akh

- **Witness:** S1C
- **Transliteration:** *sd3-f m htp hr ws.wt imn.t m irw-f n sl ntr(y)*
- **Translation:** while he travels in peace upon the roads of the west in his shape of the divine Akh
Witness: S2C
Transliteration: 
sDm=f m ḫtp ḫr ṃḤ.w.t ṯmn.t ṯ irw=f nṯr(y)
Translation: while he travels in peace upon the roads of the west in his divine shape

Witness: B4L
Transliteration: 
sDm=f ḫr ṃḤ.w.t nfr.(w)t ṯmn.t ṯ irw[n] sḥ nṯr(y)
Translation: while he travels upon the beautiful roads of the west in the shape of the divine Akh

Witness: B12C
Transliteration: 
sDm=f ḫr ṃḤ.w.t nfr.wt n.(w)t ṯmn.t ṯ irw=f ṯ n sḥ nṯr(y)
Translation: while he travels upon the beautiful roads of the west in his shape of the divine Akh
Notes: The traces left make this reading quite certain.

Witness: M25C
Transliteration: 
[sDm=f m ḫtp ḫr ṃḤ.w.t ṯmn.t tt ṯ irw=s sḥ nṯr(y)]
Translation: while she travels in peace upon the roads of the west in her shape of the divine Akh

Group 2: Circumstantial sḏm=f (Temporal clause), Lemma iḏ
Lemma: iḏ (to stride)
Morphology 1: sḏm=f circumstantial
Morphology 2: 
Morphology 3: 
Syntax: Temporal clause Subject: Pronominal subject

Witness: B3Bo
Transliteration: 
iḏ=s ḫr ṃḤ.w.t s nfr.wt n.(w)t ṯmn.t ṯ irw=s ṯ sḥ nṯr(y)
Translation: while she strides upon her beautiful roads of the west in her shape of the divine Akh

Witness: S5C
Transliteration: 
iḏ=f ḫr ṃḤ.w.t nfr.(w)t ṯmn.t ṯ irw=f ṯ n sḥ nṯr(y)
Translation: while he strides upon the beautiful roads of the west in his shape of the divine Akh
Witness: S10C
Transliteration:
\textit{is\textasciitilde f} hr \textit{ws\textasciitilde wt nfr\textasciitilde wt n\textendash (w)t imn\textasciitilde t m irw\textasciitilde f n slh ntr(y)}
Translation:
while he strides upon the beautiful roads of the west in his shape of the divine Akh

Witness: S11C
Transliteration:
\textit{is\textasciitilde s} hr \textit{ws\textasciitilde wt nfr\textasciitilde wt n\textendash (w)t imn\textasciitilde t m irw\textasciitilde s n slh ntr(y)}
Translation:
while she strides upon the beautiful roads of the west in her shape of the divine Akh

Witness: S12C
Transliteration:
\textit{is\textasciitilde f} hr \textit{ws\textasciitilde wt nfr\textasciitilde (w)t n\textendash (w)t imn\textasciitilde t m irw\textasciitilde f n slh ntr(y)}
Translation:
while he strides upon the beautiful roads of the west in his shape of the divine Akh

Witness: B1L
Transliteration:
\textit{is\textasciitilde s} hr \textit{ws\textasciitilde wt nfr\textasciitilde ws\textendash n\textasciitilde wt imn\textasciitilde t m irw\textasciitilde s n slh ntr(y)}
Translation:
while he strides upon the beautiful roads of the west in her shape of the divine Akh

Witness: B3L
Transliteration:
\textit{is\textasciitilde f} hr \textit{ws\textasciitilde wt nfr\textasciitilde (w)t n\textendash (w)t imn\textasciitilde t m irw n slh ntr(y)}
Translation:
while he strides upon the beautiful roads of the west in the shape of the divine Akh

Group 3: Stative (3rd person masculine singular), Lemma \textit{h\textscript{tp}} (second position)

Lemma: \textit{h\textscript{tp}} (to be peaceful)
Morphology 1: Stative
Morphology 2: 3rd person masculine singular
Morphology 3: Syntax: Subject:

Witness: B1P
Transliteration:
\textit{sds\textasciitilde s\textasciitilde f m h\textscript{tp} hr ws\textasciitilde wt nfr\textasciitilde wt n\textendash (w)t imn\textasciitilde t m irw\textasciitilde f n slh ntr(y)}
Translation:
while he travels in peace upon the beautiful roads of the west in his shape of the divine Akh

Witness: T1L,a
Transliteration:
\textit{sds\textasciitilde s\textasciitilde f m h\textscript{tp} hr ws\textasciitilde wt imn\textasciitilde t m irw\textasciitilde f n slh ntr(y)}
Translation:
while he travels in peace upon the roads of the west in his shape of the divine Akh

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while he travels in peace upon the roads of the west
in his shape of the divine Akh

Notes group:
Note that group 3 and group 4 should be considered the same (variation due to the gender of the owner)

Group 4: Stative (3rd person feminine singular), Lemma htp (second position)
Lemma: htp (to be peaceful)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject: 
Stative 3rd person feminine singular

Notes:
Assumed due to the gender of the owner

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S1C, B4L, B12C, B13C), G1+G3 (B1P, T1L, a, T1L, b, S1C, S2C, M24C), G1+G4 (M25C), G2 (B38o, S5C, S10C, S11C, S12C, B1L, B3L).
Spell: 30 Phrase: 1 88-89 b

**Group 1:** Stative (2nd person singular), Lemma *awi* (first position)
- **Lemma:** *awi* (to come)
- **Morphology 1:** Stative
- **Morphology 2:** 2nd person singular
- **Syntax:**

  **Subject:**

  **Witness:** B1P
  Transliteration: *iw(.ti) ntr rnpy ms.n inn.t nfr.t iy min m ts ʾnh*
  Translation: welcome, young god, whom the beautiful west brought forth, who came today from the land of the living

  **Witness:** B3Bo
  Transliteration: *iw(.ti) ntr rnpy ms.n inn.t nfr.t iy min m ts ʾnh*
  Translation: welcome, young god, whom the beautiful west brought forth, who came today from the land of the living

  **Witness:** T1L,a
  Transliteration: *iw(.ti) m htp inn.t tt ntr rnpy ms.n inn.t nfr.t iy.n=k min m ts ʾnh*
  Translation: welcome in the peace of the west, young god, whom the beautiful west has brought forth, after you came today from the land of the living

  **Witness:** S1C
  Transliteration: *iw(.ti) m htp ntr rnpy ms.n inn.t nfr.t iy min m ts ʾnh*
  Translation: welcome in peace, young god, whom the west brought forth, who came today from the land of the living
Welcome in peace, young god, whom the west brought forth, who comes today from the land of the living.

Welcome, young god, whom the west will bring forth, who came today from the land of the living.

Welcome, young god, the honoured dead.

Welcome, this young god, whom the beautiful west has brought forth today from the land of the living.

Welcome in peace, young god, whom the west brought forth, who comes today from the land of the living.

Welcome in peace, young god, whom the good west brought forth, who came today from the land of the living.
**Witness:** M24C

Translation:
Welcome in peace, young god, whom the good west brought forth, who came today from the land of the living.

Notes: Only the M18 is visible.

Notes group:
Note that group 1 and group 2 should be considered the same (iwi and iyi)

**Group 2:** Stative (2nd person singular), Lemma iyi (first position)

**Lemma:** iyi (to come)

**Morphology 1:** Stative
**Morphology 2:** 2nd person singular

**Witness:** L2Li

Translation:
Welcome in peace, this ssnb-n-f, this god, the young one.

Notes group:
Note that group 1 and group 2 should be considered the same (iwi and iyi)

**Group 3:** Relative sdm.n-f, Lemma msi (second position)

**Lemma:** msi (to bring forth)

**Morphology 1:** sdm.n-f
**Morphology 2:** relative

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welcome, young god, whom the beautiful west brought forth, who came today from the land of the living.

Translation:
welcome, young god, whom the beautiful west brought forth, who came today from the land of the living.

welcome in the peace of the west, young god, whom the beautiful west has brought forth, after you came today from the land of the living.

Translation:
welcome in peace, young god, whom the west brought forth, who came today from the land of the living.

welcome, this young god, whom the beautiful west has brought forth today from the land of the living.
Welcome in peace, young god, whom the west brought forth, who came today from the land of the living.

Group 4: Imperfective relative sdım-f, Lemma msi (second position)

Lemma: msi (to bring forth)
Morphology 1: Imperfective relative
Morphology 2: Imperfective relative
Morphology 3: Imperfective relative
Syntax: Nominal subject

Witnes: S5C

Welcome, young god, whom the west will bring forth, who came today from the land of the living.

Group 5: Perfective active participle (masculine singular), Lemma iyi (third position)

Lemma: iyi (to come)
Morphology 1: Perfective active
Morphology 2: Perfective active
Morphology 3: Perfective active
Syntax: Perfective active
Subject: Perfective active
Welcome in peace, young god, whom the beautiful west brought forth, who came today from the land of the living.

Welcome in peace, young god, whom the west brought forth, who came today from the land of the living.

Welcome in peace, young god, to the one whom the beautiful west brought forth, who came today from the land of the living.

Welcome in peace, young god, whom the good west brought forth, who came today from the land of the living.

Welcome in peace, young god, whom the good west brought forth, who came today from the land of the living.
Group 6: Imperfective active participle (masculine singular), Lemma iyi (third position)

**Lemma:** iyi (to come)

**Morphology 1:** participle
**Morphology 2:** imperfective active
**Morphology 3:** masculine singular

**Syntax:** Subject:

**Witness:** S2C
**Transliteration:** iw(.ti) m htp nfr rnpy ms.n imn.t iy.y min m ts "nḥ
**Translation:** welcome in peace, young god, whom the west brought forth,
who comes today from the land of the living

**Witness:** B12C,b
**Transliteration:** iw(.ti) m htp nfr rnpy ms.n imn.t iy.w min m ts "nḥ
**Translation:** welcome in peace, young god, whom the west brought forth,
who comes today from the land of the living

Group 7: Circumstantial sdm.n-f (Temporal clause), Lemma iyi (third position)

**Lemma:** iyi (to come)

**Morphology 1:** sdm.n-f
**Morphology 2:** circumstantial
**Morphology 3:**

**Syntax:** Temporal clause Pronominal subject

**Subject:**

**Witness:** T1L,a
**Transliteration:** iw(.ti) m htp imm.t nfr rnpy ms.n imn.t iy.y-k min m ts "nḥ
**Translation:** welcome in the peace of the west, young god,
whom the beautiful west has brought forth,
after you came today from the land of the living

**Witness:** T1L,b
**Transliteration:** iw(.ti) m htp imm.t nfr rnpy ms.n imn.t iy.y-n-k min m ts "nḥ
**Translation:** welcome in the peace of the west, young god, whom the beautiful west
has brought forth, after you came today from the land of the living

Group 8: Imperfective active participle, Lemma ḥnḥ (fourth position)

**Lemma:** ḥnḥ (to live)

**Morphology 1:** participle
**Morphology 2:** imperfective active
**Morphology 3:** masculine plural

**Syntax:** Subject:

**Witness:** B1P
**Transliteration:** iw(.ti) nfr rnpy ms.n imm.t nfr.t iy min m ts ḥnḥ
**Translation:** welcome, young god, whom the beautiful west brought forth,
who came today from the land of the living

**Witness:** B2Bo
**Transliteration:** iw(.ti) nfr rnpy ms.n imm.t nfr.t iy min m ts ḥnḥ
**Translation:** welcome, young god, whom the beautiful west brought forth,
who came today from the land of the living
welcome, young god, whom the beautiful west brought forth, who came today from the land of the living

welcome in the peace of the west, young god, whom the beautiful west has brought forth, after you came today from the land of the living

welcome in peace, young god, whom the west brought forth, who came today from the land of the living

Welcome, young god, whom the west brings forth, who came today from the land of the living.

welcome, young god, to the one whom the beautiful west brought forth, who came today from the land of the living.
welcome in peace, young god, whom the west brought forth,
who came today from the land of the living.

Welcome in peace, young god, whom the good west brought forth,
who came today from the land of the living.
while his watchers tremble for him at it

while his watchers tremble for him at it

while his watchers tremble for him at it

while his watchers tremble for this ssnb-n-f at it

while his watchers tremble for him at it

while his watchers tremble because of him,
Notes group:
Note that B13C uses a pronominal subject instead of a nominal subject.

Group 2:  Circumstantial sdm-f (Temporal clause), Lemma ḫṭm
Lemma:  ḫṭm (to perish)
Morphology 1:  sdm-f
Morphology 2:  circumstantial
Morphology 3:  Temporal clause
Subject:  Nominal subject

Witness:  B3Bo
Transliteration:  ḫṭm n-f wrš.w-f im-f
Translation:  while his watchers perish for him at it

Group 3:  Circumstantial sdm-f (Temporal clause), Lemma šfš
Lemma:  šfš (to hate)
Morphology 1:  sdm-f
Morphology 2:  circumstantial
Morphology 3:  Temporal clause
Subject:  Nominal subject

Witness:  T1L,a
Transliteration:  šfš n-k wrš.w-k im-f
Translation:  while your watchers hate for you with it

Witness:  T1L,b
Transliteration:  šfš n-k wrš.w-k im-f
Translation:  while your watchers hate for you with it

Witness:  S2C
Transliteration:  šfš n-f wrš.w-f
Translation:  while his watchers hate for him

Group 4:  Circumstantial sdm-f (Temporal clause), Lemma wḥš
Lemma:  wḥš (to shake)
Morphology 1:  sdm-f
Morphology 2:  circumstantial
Morphology 3:  Temporal clause
Subject:  Nominal subject
Witness: SSC
Transliteration: whš n-f wr.w-f
Translation: while his great ones shake (themselves) out for him

Notes phrase: In this phrase, the following pattern variations occur: G1 (B1L, B3L, B4L, B12C,b, B13C, L2L, B1P, B2Bo, S1C, M25C, M24C), G2 (B3Bo), G3 (T1L,a, T1L,b, S2C), G4 (SSC).

Spell: 30 Phrase: 1 94 a

Group 1: Imperative (2nd person singular), Lemma isi (first position)
Lemma: isi (go!)
Morphology 1: imperative
Morphology 2:
Morphology 3:
Syntax: Subject:
imperative 2nd person singular

Witness: B1L
Transliteration: is ḷ n m sh.t isr.w r-ḷnw iw.w hr.t
Translation: Go and row in the field of rushes within the islands of the sky

Witness: B3L
Transliteration: is ḷ n m sh.t isr.w r-ḷnw iw.w hr.t
Translation: Go and row in the field of rushes within the islands of the sky

Witness: B4L
Transliteration: is ḷ n m sh.t isr.w r-ḷnw iw.w hr.wt
Translation: go and row in the field of rushes within the islands of the heavens.

Witness: B12C,b
Transliteration: is ḷ n m sh.t isr.w r-ḷnw iw hr.wt
Translation: go and row in the field of rushes within the island of the heavens.

Witness: B12C,a
Transliteration: is ḷ n m sh.t isr.w r-ḷnw iw.w hr.t
Translation: Go and row in the field of rushes within the islands of the sky

Witness: B13C
Transliteration: is ḷ n m sh.t isr.w r-ḷnw iw hr.t
Translation: go and row in the field of rushes within the island of the sky

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Witness: L2Li
Transliteration: [is ḫn m šh.t] īṣr. w r-ḫnw ḫ.w ḥr.t
Translation: go and row in the field of rushes within the festivals of the sky

Witness: B1P
Transliteration: is ḫn-k r šh.t īṣr. w r-ḫnw īw. w ḥr.t
Translation: Go, and may you row to the field of rushes within the islands of the sky

Witness: B2Bo
Transliteration: is ḫn m šḥ.t īṣr. w r īw. ḫnw ḥr.t
Translation: go and row in the field of rushes, to the islands inside the sky

Witness: B3Bo
Transliteration: is ḫn m šḥ.t īṣr. w r-ḫnw īw. w ḥr.t
Translation: Go and row in the field of rushes within the islands of the sky

Witness: T1L,a
Transliteration: is ḫn-k r šḥ.t r-ḫnw īw. ḥr.t
Translation: go, and may you row to the field within the islands of the sky

Witness: T1L,b
Transliteration: is ḫn-n-k r šḥ.t īṣr. w r-ḫnw īw. w ḥr.t
Translation: go, after you have rowed to the field of rushes within the islands of the sky

Group 2: Imperative (2nd person singular), Lemma ḫnī (second position)
Lemma: ḫnī (to row)
Morphology 1: imperative
Morphology 2: 2nd person singular
Morphology 3: Syntax: Subject:

Witness: B1L
Transliteration: is ḫn m šḥ.t īṣr. w r-ḫnw īw. w ḥr.t
Translation: Go and row in the field of rushes within the islands of the sky

Witness: B3L
Transliteration: is ḫn m šḥ.t īṣr. w r-ḫnw īw. w ḥr.t
Translation: Go and row in the field of rushes within the islands of the sky

Witness: B4L
Transliteration: is ḫn m šḥ.t īṣr. w r-ḫnw īw. w ḥr. wt
Translation: go and row in the field of rushes within the islands of the heavens.

Witness: B12C,b
Transliteration: is ḫn m šḥ.t īṣr. w r-ḫnw īw. ḥr. wt
Translation: go and row in the field of rushes within the island of the heavens.
**Witness:** B12C,a
**Transliteration:**
is šn m š.t isr.w r-šnw iw.w ḫr.t
**Translation:**
Go and row in the field of rushes within the islands of the sky
**Notes:**
Traces of the D33 are visible.

**Witness:** L2Li
**Transliteration:**  
[is šn m š.t] isr.w r-[šnw h]b.w ḫr.t
**Translation:**
go and row in the field of rushes within the festivals of the sky

**Witness:** B3Bo
**Transliteration:**
is šn m š.t isr.w r-šnw iw.w ḫr.t
**Translation:**
Go and row in the field of rushes within the islands of the sky

**Group 3:** Subjunctive šdm-f (wish clause), Lemma šnī (second position)
**Lemma:** šnī (to row)
**Morphology 1:** subjunctive 
**Morphology 2:** šdm-f
**Morphology 3:** sDm=f (wish clause), Lemma šnī (second position)
**Syntax:** wish clause 
**Subject:** Pronominal subject

**Witness:** B1P
**Transliteration:**
is šn-k r š.t isr.w r-šnw iw.w ḫr.t
**Translation:**
Go, and may you row to the field of rushes within the islands of the sky

**Group 4:** Circumstantial šdm.n-f (Temporal clause), Lemma šnī (second position)
**Lemma:** šnī (to row)
**Morphology 1:** šdm.n-f  
**Morphology 2:** circumstantial 
**Morphology 3:** sDm.n=f (Temporal clause), Lemma šnī (second position)
**Syntax:** Temporal clause 
**Subject:** Pronominal subject
Witness: T1L,b
Transliteration:
is ḫn.n-k r šh.t isr.w r-ḫnw iw.w ḫr.t
Translation:
go, after you have rowed to the field of rushes within the islands of the sky
Notes:
It is possible to read this line as ḫn n-k as well, which makes ḫn a imperative.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G2 (B3Bo, B2Bo, B1L, B3L, B4L, M12C,a, B12C,b, B13C, L2Li), G1+G3 (B1P, T1L,a), G1+G4 (T1L,b).
Appendix 5.27.  Spell 31

Spell: 31  Phrase: 1  96-97  a

**Group 1:** Imperfective active participle (masculine singular), Lemma twt (first position)

*Lemma:*  twt (to be fair, to be complete)

*Morphology 1:*  participle

*Morphology 2:*  imperfective active

*Morphology 3:*  masculine singular

*Subject:*  

*Witness:*  B1P

*Transliteration:*  iw tt h̄ʼy m ir.t n-f dd.t-sn r-f

*Translation:*  The one who is complete rejoices in that which was done for him, and that which they say to him.

*Notes:*  Reading based on Faulkner (p.20, note 1)

**Group 2:** Prospective sdm-f (main clause), Lemma dd (first position)

*Lemma:*  dd (to say, to speak)

*Morphology 1:*  sdm-f

*Morphology 2:*  prospective

*Morphology 3:*  

*Subject:*  Pronominal subject

*Syntax:*  Main clause

*Witness:*  T1L,a

*Transliteration:*  dd-sn n-f

*Translation:*  They will say to him:

*Notes group:*  Could be any other form of sdm-f as well.

**Group 3:** Stative (3rd person masculine singular), Lemma ḫrî (second position)

*Lemma:*  ḫrî (to rejoice)

*Morphology 1:*  Stative

*Morphology 2:*  3rd person masculine singular

*Morphology 3:*  

*Subject:*  

*Syntax:*  

*Witness:*  T1L,b

*Transliteration:*  ḫrî

*Translation:*  They will say to him:
Witness: B1P
Transliteration:
iw tt hţ.y m ir.t n-f dd.t=sn r-f
Translation:
The one who is complete rejoices in that which was done for him, and that which they say to him.

Notes:
According to Allen, in the OE the use of .y for the stative 3rd person singular is possible.
Could theoretically be considered a perfective participle as well.

**Group 4:** Perfective active participle (feminine singular), Lemma iri (third position)

*Lemma:* iri (to do, to make)
*Morphology 1:* participle
*Morphology 2:* perfective active
*Morphology 3:* feminine singular
*Syntax:*  
*Subject:*

Witness: B1P
Transliteration:
iw tt hţ.y m ir.t n-f dd.t=sn r-f
Translation:
The one who is complete rejoices in that which was done for him, and that which they say to him.

**Group 5:** Imperfective relative sdm-f, Lemma dd (fourth position)

*Lemma:* dd (to say, to speak)
*Morphology 1:* sdm-f
*Morphology 2:* Imperfective relative
*Morphology 3:*  
*Syntax:*  
*Subject:* Pronominal subject

Witness: B1P
Transliteration:
iw tt hţ.y m ir.t n-f dd.t=sn r-f
Translation:
The one who is complete rejoices in that which was done for him, and that which they say to him.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3+G4+G5 (B1P), G2 (T1L,a, T1L,b)
Spell: 31  Phrase: 1 96-97 b-c

**Group 1:** Subjunctive sdm-f (wish clause), Lemma rdi (first position)

*Lemma:* rdi (to give, to place)

*Morphology 1:* sdm-f

*Morphology 2:* subjunctive

*Morphology 3:*

*Syntax:* Wish clause

*Subject:* Pronominal subject

**Witness:** B1P

*Transliteration:* $i\hat{\ell} \, d\hat{i}=i \, m\hat{s} \, w\textit{isr} \, sp\, pn \, bk.\, w \, m \, \$\$\, w=sn$

*Translation:* Therefore, may I cause that the Osiris, this $spi$ sees the falcons in their nests.

**Witness:** B2Bo

*Transliteration:* $i\hat{\ell} \, d\hat{i}=i \, m\hat{s} \, w\textit{hwy}\textit{-nht} \, bk.\, w \, m \, \$\$\, sn$

*Translation:* Oh, may I cause that $\textit{dhwy}\textit{-nht}$ sees the falcons in their nest.

**Witness:** B3L

*Transliteration:* $i\hat{\ell} \, d\hat{i}=i \, m\hat{s} \, n\textit{my-}\textit{r} \, pr \, sn \, pn \, bk.\, w \, m \, \$\$\, sn$

*Translation:* Oh, may I cause that the overseer of the house, this $sn$, sees the falcons in their nests.

**Group 2:** Subjunctive sdm-f (wish clause), Lemma m\$\$\ (first position)

*Lemma:* m\$\$\ (to see)

*Morphology 1:* sdm-f

*Morphology 2:* subjunctive

*Morphology 3:*

*Syntax:* Wish clause

*Subject:* Pronominal subject

**Witness:** T1L,a

*Transliteration:* $i\hat{\ell} \, m\hat{s}=k \, bk.\, w \, m \, \$\$\, w=sn$

*Translation:* Therefore, may you see the falcons in their nests.

**Witness:** T1L,b

*Transliteration:* $i\hat{\ell} \, m\hat{s}=k \, bk.\, w \, m \, \$\$\, w=sn$

*Translation:* Therefore, may you see the falcons in their nests.

**Witness:** S5C

*Transliteration:* $i\hat{\ell} \, m\hat{s}=k \, bk.\, w \, m \, \$\$\, sn$

*Translation:* Oh, may you see the falcons in their nest.

**Witness:** S10C

*Transliteration:* $i\hat{\ell} \, m\hat{s}=k \, bk.\, w \, m \, \$\$\, sn$

*Translation:* Oh, may you see the falcons in their nest.
Witness:  S11C  
Transliteration:
*iḥ mṣ-t bik.w m šš.w.sn*
Translation:
Oh, may you see the falcons in their nests.

Witness:  S12C  
Transliteration:
*iḥ mṣ-k bik.w m šš-sn*
Translation:
Oh, may you see the falcons in their nest.

Witness:  B1L  
Transliteration:
*iḥ mẓ gws pn byk.w m šš-sn*
Translation:
Oh, may this gws see the falcons in their nest.
Notes:
Retrograde writing.

Witness:  B4L  
Transliteration:
*iḥ mṣ-k bik.w m šš.w-sn*
Translation:
Oh, may you see the falcons in their nests.
Notes:

Witness:  B12C,b  
Transliteration:
*iḥ mẓn-k bik.w m šš.w-sn*
Translation:
Oh, may you see the falcons in their nests.

Witness:  B12C,a  
Transliteration:
*iḥ mẓ-k bik.w m šš.w-sn*
Translation:
Oh, may you see the falcons in their nests.

Witness:  B13C  
Transliteration:
*iḥ mẓn-k iḥ mṣ-k bik.w m ššš-sn*
Translation:
Oh, may you see, oh may you see the falcons in their nest.

Witness:  L2Li  
Transliteration:
*mẓ ssnb-n-f pn b[i]k.w [m šš.w-sn]*
Translation:
May this ssnb-n-f see the falcons in their nests.

Notes group:
Note that B1L and L2Li use a nominal subject instead of a pronominal subject.

Group 3:  Subjunctive sḏm-f (Object clause), Lemma mẓ (second position)
Lemma:  mẓ (to see)
Morphology 1:  sḏm-f  
Morphology 2:  subjunctive  
Morphology 3:  Object clause  
Syntax:  Subject:  Nominal subject
Witness: B1P
Transliteration:
ihu di-i m3 wasir spi pn bik.w m ss.s-sn
Translation:
Therefore, may I cause that the Osiris, this spi sees the falcons in their nests.

Witness: B2Bo
Transliteration:
ihu di-i m3 dlywty-nht bik.w m ss.s-sn
Translation:
Oh, may I cause that dlywty-nht sees the falcons in their nest.

Witness: B3L
Transliteration:
ihu di-i mzn imy-r pr sn pn bik.w m ss.s-sn
Translation:
Oh, may I cause that the overseer of the house, this sn, sees the falcons in their nests.

Group 4: Subjunctive sdm-f (wish clause), Lemma mzz (second position)

Lemma: mzz (to see)

Morphology 1: sdm-f subjunctive
Morphology 2: sdm-f (wish clause)
Morphology 3: Pronominal subject

Witness: B13C
Transliteration:
ihu mzn.k ihu m2+k bik.w m sss.s-sn
Translation:
Oh, may you see, oh may you see the falcons in their nest.

Notes:
Can be considered a dittography, as the scribe started the text as a normal column, before using a table format for the rest of the text.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (B1P, B2Bo, B3L), G2 (T1L-a-b, S5C, S10C, S11C, S12C, B1L, B4L, B12C,b-a, L2Li), G2+G4 (B13C). Note that B3Bo does have a phrase here, but it is non-verbal.

Spell: 31 Phrase: 1 96-97 d

Group 1: Circumstantial sdm-f (iw(-f) sdm-f), Lemma twt

Lemma: twt (to be fair, to be complete)

Morphology 1: sdm-f circumstantial
Morphology 2: iw(-f) sdm-f
Morphology 3: Nominal subject
Witness: B2Bo  
Transliteration: [||w [tt] n-k [nTr] rnp  
Translation: The young god is fair to you.

Witness: S10C  
Transliteration: iw tt n-k nTr rnp  
Translation: The young god is fair to you.

Witness: S12C  
Transliteration: iw tt n-k nTr rnp  
Translation: The young god is fair to you.  
Notes: The Y2 is barely visible, written retrograde.

Witness: B12C,b  
Transliteration: iw tt n-k nTr rnp.w  
Translation: The young god is fair to you.

Witness: B13C  
Transliteration: iw tt n-k nTr rnp  
Translation: The young god is fair to you.  
Notes: Only traces left of the Y2.

Witness: S5C  
Transliteration: iw tt n-k nTr rnp  
Translation: The young god is fair to you.

Witness: S11C  
Transliteration: iw tt n-T nTr rnp.w  
Translation: The young god is fair to you.

Witness: B4L  
Transliteration: iw tt [n-k nTr rnp]  
Translation: The young god is fair to you.  
Notes: The Y2 is barely visible, written retrograde.

Witness: B12C,a  
Transliteration: iw [tt n-k nTr rnp]  
Translation: The young god is fair to you.
**Group 2:** Relative $sdm.n=f$, Lemma $msi$

**Lemma:** $msi$  
(to birth, to bring forth)

**Morphology 1:**  $sdm.n=f$  
**Morphology 2:**  relative  
**Morphology 3:**  
**Syntax:**  
**Subject:**  Nominal subject

**Witness:**  L2Li

**Transliteration:**  
$snb-n-f [pw nTr] rmp\.w ms.n hr$

**Translation:**  
$snb-n-f$ is the young god which Horus brought forth

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (B2Bo, SSC, S10C, S11C, S12C, B4L, B12C,b, B12C,a, B13C), G2 (L2Li).

**Spell:**  31  **Phrase:**  1  98-99  a-b

**Group 1:** Subjunctive $sdm=f$ (wish clause), Lemma $rdi$ (first position)

**Lemma:**  $rdi$  
(to give, to place)

**Morphology 1:**  $sdm=f$  
**Morphology 2:**  subjunctive  
**Morphology 3:**  
**Syntax:**  
**Subject:**  Pronominal subject

**Witness:**  B1P

**Transliteration:**  
<i$h\ di-i ms wsir spi pn msw.wt hpwy m ss.w-pr ssb.wt</i>

**Translation:**  
Oh, may I cause that the Osiris, this $spi$, sees the births of the Apis bull in the byres of the speckled cattle.

**Notes:**
Addition is technically not needed (tabular form).

**Witness:**  B2Bo

**Transliteration:**  
<i$h\ di-i ms dhwty-nht > msw.t hpwy m ss.w-pr hd.wt</i>

**Translation:**  
Oh, may I cause that $dhwty-nht$ sees the birth of the Apis bull in the byres of the white cattle.

**Notes:**

**Witness:**  B3L

**Transliteration:**  
<i$h\ di-i msn imy-r pr sn pn msw.wt hpwy m ss.w-pr hd.wt</i>

**Translation:**  
Oh, may I cause that the overseer of the domain, this $sn$, sees the births of the Apis bull in the byres of the white cattle.
**Group 2:** Subjunctive $s\text{dm}=f$ (wish clause), Lemma $m\text{S}$ (first position)

**Lemma:** $m\text{S}$ (to see)

**Morphology 1:** subjunctive  
**Morphology 2:** subjunctive  
**Morphology 3:** Wish clause  

**Subject:** Pronominal subject  

**Syntax:** Wish clause

---

**Witness:** T1L$a$

**Transliteration:** $i\h m\text{i-k} m\text{sw.t} \ h\text{pr} \ s\text{z.w-pr} \ s\text{z.b.wt}$

**Translation:** Oh, may you see the birth of the Apis bull upon the byres of the speckled snakes.

**Witness:** T1L$b$

**Transliteration:** $i\h m\text{i-k} m\text{sw.wt} \ h\text{pw} \ h\text{r} \ s\text{z.w-pr} \ s\text{z.b.wt}$

**Translation:** Oh, may you see the births of the Apis bull upon the byres of the speckled snakes.

---

**Witness:** S5C

**Transliteration:** $i\h m\text{i-k} m\text{sw.wt} \ h\text{pw} \ m \ s\text{z.w-pr} \ h\text{d.wt}$

**Translation:** Oh, may you see the births of the Apis bull in the byres of the white cattle.

**Witness:** S10C

**Transliteration:** $i\h m\text{i-k} m\text{sw.wt} \ h\text{pw} \ m \ s\text{z.w-pr} \ h\text{d.wt}$

**Translation:** Oh, may you see the births of the Apis bull in the byres of the white cattle.

---

**Witness:** S11C

**Transliteration:** $i\h m\text{i-k} m\text{sw.wt} \ h\text{pw} \ m \ s\text{z.w-pr} \ h\text{d.wt}$

**Translation:** Oh, may you see the births of the Apis bull in the byres of the white cattle.

**Witness:** S12C

**Transliteration:** $i\h m\text{i-k} m\text{sw.wt} \ h\text{pw} \ m \ s\text{z.w-pr} \ h\text{d.wt}$

**Translation:** Oh, may you see the births of the Apis bull in the byres of the white cattle.

---

**Witness:** B1L

**Transliteration:** $<i\h m\text{i} > m\text{sw.wt} \ h\text{py} \ m \ s\text{z.w-pr} \ h\text{d.wt}$

**Translation:** Oh, may this $gw\text{i}$ see the births of the Apis bull in the byres of the white cattle

**Notes:**

Addition is technically not needed (tabular form).

**Witness:** B4L

**Transliteration:** $<i\h m\text{i-k} > m\text{sw{.wt}} \ h\text{pw} \ m \ s\text{z.w-pr} \ h\text{d{.wt}}$

**Translation:** Oh, may you see the births of the Apis bull in the byres of the white cattle

**Notes:**

Addition is technically not needed (tabular form).
Witness: B12C,b
Transliteration: 
<ix mAn=k> ms.t Hpw m ss.w-pr ḫd.wt
Translation: 
Oh, may you see the bringing forth of the Apis bull in the byres of the white cattle.
Notes: Addition is technically not needed (tabular form).

Witness: B12C,a
Transliteration: 
<ix mAn=k> msw.wt ḫp[w m ss.w]-pr [ḫd.wt]
Translation: 
Oh, may you see the births of the Apis bull in the byres of the white cattle.
Notes:

Witness: B13C
Transliteration: 
<ix mAn=k> ms.t Hpw m ss-pr ḫd.wt
Translation: 
Oh, may you see the bringing forth of the Apis bull in the byre of the white cattle.
Notes:

Witness: L2Li
Transliteration: 
ms sshn-b-nt fn [msw.t ḫpw m ss.w-pr ḫd.wt]
Translation: 
May this sshn-b-nt see the birth of the Apis bull in the byres of the white cattle.
Notes: Could be nearly any sshm-f form.

Notes group:
Note that B1L and L2Li use a nominal subject instead of a pronominal subject.

Group 3: Subjunctive sshm-f (Object clause), Lemma mšs (second position)

Lemma: mšs (to see)
Morphology 1: Mšs Mšs sshm-f subjunctive
Syntax: Subject: Object clause Nominal subject

Witness: B1P
Transliteration: 
[iḥ di-i] mš wsir spi pn msw.wt ḫpwy m ss.w-pr ssb.wt
Translation: 
Oh, may I cause that the Osiris, this spi, sees the births of the Apis bull in the byres of the speckled cattle.
Notes:

Witness: B2Bo
Transliteration: 
<ix mš-nt> dḥwty-nḥt > msw.t ḫpw m ss.w-pr ḫd.wt
Translation: 
Oh, may I cause that dḥwty-nḥt sees the birth of the Apis bull in the byres of the white cattle.
Notes: Addition is technically not needed (tabular form).
Witness: B3L
Transliteration: 
$i\ h\ di-i \ msn\ imy-r\ pr\ sn\ pn\ msw.wt\ hpwy\ m\ ss.w-pr\ hd.wt$
Translation: 
Oh, may I cause that the overseer of the domain, this $sn$, sees the births of the Apis bull in the byres of the white cattle.

Group 4: Infinitive (status constructus), Lemma $msi$ (second position)
Lemma: $msi$ (to birth, to bring forth)
Morphology 1: infinitive
Morphology 2: status constructus
Syntax: Subject:

Witness: B12C,b
Transliteration: 
$<i\ h\ msn-k>\ ms.t\ hpw\ m\ ss.w-pr\ hd.wt$
Translation: 
Oh, may you see the bringing forth of the Apis bull in the byres of the white cattle.

Notes group:
Might simply be a shortened writing of $msw.t$.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (B1P, B2Bo, B3L), G2 (T1L,a-b, S5C, S10C, S11C, S12C, B1L, B4L, B12C,a, L2Li), G2+G4 (B12C,b, B13C). Note that B3Bo does have a phrase here, but it is non-verbal. Reconstructions in B2Bo, B1L, B4L, B12C,a, B12C,b and B13C are due to the tabular format in which this spell is written for these witnesses.

Spell: 31 Phrase: 1 98-99 c

Group 1: Circumstantial $sdm=f$ (iw(-f) $sdm=f$), Lemma twt
Lemma: twt (to be fair, to be complete)
Morphology 1: $sdm=f$
Morphology 2: circumstantial
Morphology 3: iw(-f) $sdm=f$
Syntax: Subject:
Nominal subject
Witness: B2Bo
Transliteration: <iwt n-k ntr rnp>
Translation: The young god is fair to you.
Notes: Addition is technically not needed (tabular form).

Witness: S5C
Transliteration: iwt n-k ntr rnp
Translation: The young god is fair to you.

Witness: S10C
Transliteration: iwt n-k ntr rnp
Translation: The young god is fair to you.

Witness: S11C
Transliteration: iwt n-t ntr rnp.w
Translation: The young god is fair to you.

Witness: B4L
Transliteration: <iwt n-k ntr rnp.w>
Translation: The young god is fair to you.
Notes: Addition is technically not needed (tabular form).

Witness: B12C,a
Transliteration: <iwt n-k ntr rnp.w>
Translation: The young god is fair to you.
Notes: Addition is technically not needed (tabular form).
**Witness:** B13C

**Transliteration:**
<iw tt n-k ntr rnp.w>

**Translation:**
The young god is fair to you.

**Notes:**
Addition is technically not needed (tabular form).

| **Group 2:** Relative $sdm.n$-f, Lemma $msi$ |
| **Lemma:** $msi$ | (to birth, to bring forth) |
| **Morphology 1:** $sdm.n$-f | **Morphology 2:** relative |
| **Syntax:** | **Subject:** Nominal subject |

**Witness:** L2Li

**Transliteration:**
$ssnb$-n-f pw ntr rnp.w $ms.n$ $hr$

**Translation:**
$ssnb$-n-f is the young god which Horus brought forth

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (B2Bo, SSC, S10C, S11C, S12C, B4L, B12C,b, B12C,a, B13C), G2 (L2Li).
Reconstructions in B2Bo, B1L, B4L, B12C,a, B12C,b and B13C are due to the tabular format in which this spell is written for these witnesses.

**Spell:** 31  **Phrase:** 1  98-100  d-a

| **Group 1:** Subjunctive $sdm$-f (wish clause), Lemma $rdi$ (first position) |
| **Lemma:** $rdi$ | (to give, to place) |
| **Morphology 1:** $sdm$-f | **Morphology 2:** subjunctive |
| **Syntax:** | **Subject:** Pronominal subject |
Witness: B1P  
Transliteration: \( \text{i\(h\) d\(i\)-i} \ m \ ws\(i\)r \ spi \ pn \ ws\(i\)r \ m \ d\(d\)w \ m \ s\(h\)-f \ n \ k3 \ i\(m\)n.t} \)  
Translation: 
Oh, may I cause that the Osiris, this \(spi\), sees Osiris in Busiris, in his dignity of the bull of the west.  
Notes: 

Witness: B2Bo  
Transliteration: \(<\text{i\(h\) d\(i\)-i} \ m \ d\(h\)wty-n\(h\)t} > \ ws\(i\)r \ m \ d\(d\)w \ m \ s\(h\)-f \ n \ k3 \ [i\(m\)]n.t} \)  
Translation: 
Oh, may I cause that \(d\(h\)wty-n\(h\)t\) sees Osiris in Busiris, in his dignity of bull of the west.  
Notes: 
Addition is technically not needed (tabular form).

Witness: B3L  
Transliteration: \(\text{i\(h\) d\(i\)-i} \ m\(n\) \ m\(y\)-r \ pr \ sn \ pn \ ws\(i\)r \ m \ d\(d\)d\(w\) \ m \ s\(h\)-f \ n \ k3 \ i\(m\)n.t} \)  
Translation: 
Oh, may I cause that the overseer of the domain, this \(sn\), sees Osiris in Busiris, in his dignity of the bull of the west.

Group 2: Subjunctive \(s\(d\)m=f\) (wish clause), Lemma \(m\(z\)z\) (first position)  

<table>
<thead>
<tr>
<th>Lemma: (m(z)z) (to see)</th>
<th>Morphology 1: subjunctive</th>
<th>Morphology 2: Wish clause</th>
<th>Morphology 3: Pronominal subject</th>
</tr>
</thead>
</table>

Witness: T1L,a  
Transliteration: \(\text{i\(h\) m\(z\)-k} \ ws\(i\)r \ m \ d\(d\)w \ m \ s\(h\)-f \ n \ k3 \ i\(m\)n.t} \)  
Translation: 
Oh, may you see Osiris in Busiris, in his dignity of the bull of the west.

Witness: T1L,b  
Transliteration: \(\text{i\(h\) m\(z\)-k} \ ws\(i\)r \ m \ d\(d\)w \ m \ s\(h\)-f \ n \ k3 \ i\(m\)n.t} \)  
Translation: 
Oh, may you see Osiris in Busiris, in his dignity of the bull of the west.

Witness: S5C  
Transliteration: \(\text{i\(h\) m\(z\)-k} \ ws\(i\)r \ m \ d\(d\)w \ m \ s\(h\)-f \ n \ k3 \ i\(m\)n.t \ im\(z\)h} \)  
Translation: 
Oh, may you see Osiris in Busiris, in his dignity of bull of the west of the honoured dead.

Witness: S10C  
Transliteration: \(\text{i\(h\) m\(z\)-k} \ ws\(i\)r \ m \ d\(d\)w} \)  
Translation: 
Oh, may you see Osiris in Busiris.
**Witness:** B1L
**Transliteration:**
<i>ih mën gw3 pn> wsir m ḏdw m sꜲꜳ [f n] kꜳ imn.t
**Translation:**
Oh, may this gw3 see Osiris in Busiris, in his dignity of the bull of the west.
**Notes:**
Addition is technically not needed (tabular form).

**Witness:** B4L
**Transliteration:**
<i>ih mën-k> wsir [m] ḏddw m sꜲꜳ [f n kꜳ imn.t
**Translation:**
Oh, may you see Osiris in Busiris, in his dignity of the bull of the west.
**Notes:**
Addition is technically not needed (tabular form).

**Witness:** B12C,b
**Transliteration:**
<i>ih msn-k> msn-k wsir m ḏdw m sꜲꜳ n kꜳ imn.t
**Translation:**
Oh, may you see, may you see Osiris in Busiris, in the dignity of the bull of the west.
**Notes:**
Addition is technically not needed (tabular form).

**Witness:** B12C,a
**Transliteration:**
<i>ih msn-k> wsir m ḏdw m sꜲꜳ n kꜳ imn.t
**Translation:**
Oh, may you see Osiris in Busiris, in the dignity of the bull of the west.
**Notes:**

**Witness:** B13C
**Transliteration:**
<i>ih mën-k> wsir m ḏdw m sꜲꜳ n kꜳ imn.t
**Translation:**
Oh, may you see Osiris in Busiris, in the dignity of the bull of the west.
**Notes:**
Addition is technically not needed (tabular form).

**Witness:** L2Li
**Transliteration:**
[m] ssñb-ñ-f [pn wsir m ḏdw m] sꜲꜳ [f n kꜳ imn.t nTr
**Translation:**
May this ssñb-ñ-f see Osiris in Busiris, in his dignity of the bull of the god.
**Notes:**
Could be nearly any sḏm-f form.

**Notes group:**
*Note that B1L and L2Li use a nominal subject instead of a pronominal subject.*

**Group 3:** Subjunctive sḏm-f (Object clause), Lemma mën (second position)
**Lemma:** mën (to see)
**Morphology 1:** subjunctive
**Morphology 2:**
**Morphology 3:**
**Syntax:** Object clause
**Subject:** Nominal subject
Witness: B1P
Transliteration: 
\[ i\dot{\iota} \, di\-i \, m\varepsilon \, wsir \, sp\iota \, pn \, wsir \, m \, \dot{\varepsilon} \, dw \, m \, s\dot{\iota}\varepsilon\-f \, n \, k\varepsilon \, imn.t \]
Translation: 
Oh, may I cause that the Osiris, this \( sp\iota \), sees Osiris in Busiris, 
in his dignity of the bull of the west.
Notes: 

Witness: B2Bo
Transliteration: 
\[ <i\dot{\iota} \, di\-i \, m\varepsilon \, dhwty-n\hbar \theta \, > \, wsir \, m \, \dot{\varepsilon} \, dw \, m \, s\dot{\iota}\varepsilon\-f \, n \, k\varepsilon \, [imn].t \]
Translation: 
Oh, may I cause that \( dhwty-n\hbar \theta \) sees Osiris in Busiris, 
in his dignity of bull of the west.
Notes: 
Addition is technically not needed (tabular form).

Witness: B3L
Transliteration: 
\[ i\dot{\iota} \, dl\-i \, m\varepsilon\-n \, imy\-r \, pr \, sn \, pn \, wsir \, m \, \dot{\varepsilon} \, d\ddot{\varepsilon} \, m \, s\dot{\iota}\varepsilon\-f \, n \, k\varepsilon \, imn.t \]
Translation: 
Oh, may I cause that the overseer of the domain, this \( sn \), sees Osiris in Busiris, 
in his dignity of the bull of the west.
Notes: 

Group 4: 
Subjunctive \( s\delta m=f \) (wish clause), Lemma \( m\varepsilon \varepsilon \) (second position)
Lemma: \( m\varepsilon \varepsilon \) (to see)
Morphology 1: subjunctive 
Morphology 2: 
Morphology 3: 
Syntax: Wish clause 
Subject: Pronominal subject

Witness: B12C,b
Transliteration: 
\[ <i\dot{\iota} \, m\varepsilon\-n-k \, > \, m\varepsilon\-n-k \, wsir \, m \, \dot{\varepsilon} \, dw \, m \, s\dot{\iota}\varepsilon \, n \, k\varepsilon \, imn.t \]
Translation: 
Oh, may you see, may you see Osiris in Busiris, in the dignity of the bull of the west.
Notes: 
Assumed to be a dittography.

Notes phrase: 
In this phrase, the following pattern variations occur: G1+G3 (B1P, B2Bo, B3L), G2 (T1L,a-b, S5C, S10C, B1L, B4L, B12C,a, B13C, L2Li), G2+G4 (B12C,b). 
Note that B3Bo does have a phrase here, but it is non-verbal. Reconstructions in B2Bo, B1L, B4L, B12C,a, B12C,b and B13C are due to the tabular format in which this spell is written for these witnesses.
Appendix 5.28. Spell 32

Spell: 32  Phrase: 1 100-101

Group 1: Imperative (second person singular), Lemma nd (first position)
Lemma: nd (to protect)
Morphology 1: Imperative
Morphology 2:
Morphology 3:
Syntax: Subject:

Witness: B1P
Transliteration: i.nd hr=k snDm=k ih=f
Translation: Greetings to you, may you ease his pain,

Witness: B2Bo
Transliteration: i.nd hr-k snDm-k ih=f
Translation: Greetings to you, may you ease his shout,

Witness: S10C
Transliteration: i.nd hr-k snDm-f ih=k
Translation: Greetings to you, may he ease your pain,

Witness: S12C
Transliteration: i.nd hr-k snDm-k ih=f
Translation: Greetings to you, may you ease his pain,

Witness: S5C
Transliteration: i.nd hr-k snDm-k ih=f
Translation: Greetings to you, may you ease his shout,

Witness: S11C
Transliteration: i.nd hr-t snDm-f ih=t
Translation: Greetings to you, may he ease your pain,

Witness: B1L
Transliteration: i.nd hr-k snDm-f ih=t
Translation: Greetings to you, may he ease his pain,
Witness: B3L
Transliteration: 
i.ΝD hr=k sνdm=k ih=f
Translation: Greetings to you, may you ease his shout.

Witness: B4L
Transliteration: [i.ΝD hr=k sνdm=k iθ=f]
Translation: Greetings to you, may you ease his shout,

Witness: B12C,b
Transliteration: i.νD hr=k sνdm=f iθ=k
Translation: Greetings to you, may he ease your shout.

Witness: B12C,a
Transliteration: [i.νD/hr=k sνdm=f iθ=k]
Translation: Greetings to you, may he ease your pain,

Witness: B13C
Transliteration: i.[n]D [hr]=k sνdm=f iθ=k
Translation: Greetings to you, may he ease your shout,
Notes: Only the M17 and I10 are visible.

Group 2: Subjunctive sdm-f (wish clause), Lemma nd (first position)
Lemma: nd (to protect)
Morphology 1: subjunctive
Morphology 2: Morphology 3: Syntax: Subject:
sdm=f Wish clause Pronominal subject

Witness: T1L,a
Transliteration: nd=k hr=f sνdm=f iθ=k
Translation: May you protect his face, may he ease your pain,

Witness: T1L,b
Transliteration: nd=k hr=f sνdm iθ=k
Translation: May you protect his face, may your pain be eased,
Witness: L2Li
Transliteration: 
\( n[d] \) ssnb-n-f hr-f nd\( m \) ssnb-n-f ih[f] 
Translation: 
May ssnb-n-f protect his face, may ssnb-n-f be sweet of his shout.
Notes: 
The Aa27 is not visible.

Notes group:
Note that L2Li has a nominal subject instead of a pronominal subject.

Group 3: Subjunctive ssDm-f (wish clause), Lemma ssDm (second position)
Lemma: ssDm (to ease)
Morphology 1: ssDm subjunctive Morphology 2: Morphology 3: Syntax: Subject: Wish clause Pronominal subject

<table>
<thead>
<tr>
<th>Witness</th>
<th>B1P</th>
<th>Transliteration:</th>
<th>Transliteration:</th>
<th>Translation:</th>
<th>Translation:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>i.nD hr-k ssDm=k ih=f</td>
<td>i.nD hr-k ssDm=f ih=k</td>
<td>May you protect his face, may he ease your pain,</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>B2Bo</th>
<th>Transliteration:</th>
<th>Transliteration:</th>
<th>Translation:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>i.nD hr-k ssDm=k ih=f</td>
<td>i.nD hr-k ssDm=f ih=f</td>
<td>Greetings to you, may you ease his shout,</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>S10C</th>
<th>Transliteration:</th>
<th>Transliteration:</th>
<th>Translation:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>i.nD hr-k ssDm=f ih=k</td>
<td>i.nD hr-k ssDm=k ih=f</td>
<td>Greetings to you, may he ease your pain,</td>
<td></td>
</tr>
</tbody>
</table>
Greetings to you, may he ease your pain,

Greetings to you, may you ease his pain,

Greetings to you, may he ease his pain,

Greetings to you, may you ease his shout.

Greetings to you, may he ease his shout,

Greetings to you, may you ease your shout.

Greetings to you, may he ease your shout,

Greetings to you, may he ease your shout.

May you protect his face, may your pain be eased,
Group 5: Subjunctive $sdm$-$f$ (wish clause), Lemma $n\bar{d}m$ (second position)

Lemma: $n\bar{d}m$ (to be sweet)

Morphology 1: subjunctive  Morphology 2:  Morphology 3:  Syntax:  Subject:
$sdm$-$f$  Wish clause  Nominal

Witness: L2Li

Transliteration:
n$[d]$ ssnb-$n$-$f$ hr-$f$ $n\bar{d}m$ ssnb-$n$-$f$ ih$[-f]$

Translation:
May ssnb-$n$-$f$ protect his face, may ssnb-$n$-$f$ be sweet of his shout.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (B1P, B3Bo, B2Bo, S5C, S10C, S11C, S12C, B1L, B3L, B4L, B12C,b-o, B13C), G2+G3 (T1L,a), G2+G4 (T1L,b), G2+G5 (L2Li).

Group 1: Imperfective relative $sdm$-$f$, Lemma $i$ (first position)

Lemma: $i$ (to say)

Morphology 1: Imperfective relative  Morphology 2:  Morphology 3:  Syntax:  Subject:
$sdm$-$f$  Nominal subject

Witness: B1P

Transliteration:
i wsir m ddw m $s'\bar{h}$-$f$ n k3 imm.t iy.n wsir spi pn r bw hr $hm$-k im

Translation:
says Osiris in Busiris, in his dignity of the bull of the west, after the Osiris, this $spi$, came to the place where your majesty is.

Notes:
 Might be simply an interjection instead.

Group 2: Circumstantial $sdm$-$n$-$f$ (temporal clause), Lemma $iyi$ (first position)

Lemma: $iyi$ (to come)

Morphology 1:  Morphology 2:  Morphology 3:  Syntax:  Subject:
$sdm$-$n$-$f$  Circumstantial  Temporal clause  Nominal subject
Witness: B3Bo
Translation:
wsir m ḏdw ụy.n dḥwty-nḥt tn r bw ḥr ḫm-k im
Translation:
Osiris in Busiris, after this dḥwty-nḥt came to the place where your majesty is.

Witness: S5C
Translation:
wsir m ḏdw ụy.n ṣms tn r bw ḥr <k> im
Translation:
Osiris in Busiris, after this ṣms came to the place where you are.

Witness: S11C
Translation:
wsir m ḏdw ụy.n ṣms tn r bw ḥr-k im
Translation:
Osiris in Busiris, after this ṣms came to the place where you are.

Witness: B1L
Translation:
wsir ụgụ pn m ḏdw ụy.n ụgụ pn r bw ḥr ḫm-k im
Translation:
Osiris, this ụgụ, in Busiris, after this ụgụ came to the place where your majesty is.

Witness: B4L
Translation:
wsir m ḏḥdhw ụy.n it-š i pʃ ʾḥ. ʿw-š i pʃ Ḫšy-š i pʃ ḫš ụn-š i n-f pʃ r bw ḥr ḫm-k im
Translation:
Osiris in Busiris, after this father of mine, this attendant of mine, this protector of mine, this one to whom I have gone down came to the place where your majesty is.

Witness: B2Bo
Translation:
wsir m ḏdw ụy.n dḥwty-nḥt r bw ḥr ḫm-k im
Translation:
Osiris in Busiris, after dḥwty-nḥt came to the place where your majesty is.

Witness: S10C
Translation:
wsir m ḏdw ụy.n ir pn r bw ḥr-f im
Translation:
Osiris in Busiris, after this ir came to the place where you are.

Witness: S12C
Translation:
wsir m ḏdw ụy.n ʿnh-f pn r bw ḥr-f
Translation:
Osiris in Busiris, after this ʿnh-f came to the place which is under him.

Witness: B3L
Translation:
wsir ụmy-r pr sn pn m ḏḥdhw ụy.n ụmy-r pr sn pn r bw ḥr ḫm-k im
Translation:
Osiris, the overseer of the domain, this sn, in Busiris, after the overseer of the domain, this sn, came to the place where your majesty is.

Witness: B12C,b
Translation:
wsir m ḏdw ụy.n it-š i pʃ ʾḥ. ʿw-š i pʃ Ḫšy-š i pʃ ḫš ụn-š i n-f pʃ r bw ḥr ḫm-k im
Translation:
Osiris in Busiris, after this father of mine, this attendant of mine, this protector of mine, this one to whom I have gone down came to the place where your majesty is.
Witness: B12C,a
Transliteration: [wsir m Ddw] iy.n it-i pf 'h'.w-i pf [hsy]-i pf hs.n-i n-f pf r bw [hr hm-k] im
Translation: Osiris in Busiris, after this father of mine, this attendant of mine, this protector of mine, this one to whom I have gone down came to the place where your majesty is.

Group 3: Nominal sīm.n-f (Emphatic use), Lemma iyi (first position)

Lemma: iyi (to come)
Morphology 1: sīm.n-f nominal

Witness: L2Li
Transliteration: wsir nTr im.y ddw [iy].n ssnb-n-f pn r bw hr[-k im]
Translation: Osiris, the god who is in Busiris, this ssnb-n-f has come to the place where you are.
Notes: Reading is uncertain, only the N35 is visible.

Group 4: Circumstantial sīm.n-f (temporal clause), Lemma iyi (second position)

Lemma: iyi (to come)
Morphology 1: sīm.n-f circumstantial

Witness: B1P
Transliteration: i wsir m Ddw m saH=f n kA imn.t iy.n wsir spi pn r bw Xr Hm=k im
Translation: says Osiris in Busiris, in his dignity of the bull of the west, after the Osiris, this spi, came to the place where your majesty is.
Group 5: Relative sḏm.n-f, Lemma hši (second position)

Lemma: hši (to descend)
Morphology 1: sḏm.n-f (relative)

Syntax: Subject: Pronominal subject

Witness: B4L
Transliteration: wsir m [dddw iy.n it=i pf] ‘h’.w=i pf hšy=i pf hš.n-i n-f pf r bw ḥr ḥm=k im
Translation: Osiris in Busiris, after this father of mine, this attendant of mine, this protector of mine, this one to whom I have gone down came to the place where your majesty is.

Witness: B12C,b
Transliteration: wsir m ḫdwy iy.n it=i pf ‘h’.w=i pf hšy=i pf hš.n-i n-f pf r bw ḥr ḥm=k im
Translation: Osiris in Busiris, after this father of mine, this attendant of mine, this protector of mine, this one to whom I have gone down came to the place where your majesty is.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G4 (B1P), G2 (B3Bo, B2Bo, S5C, S10C, S11C, S12C, B1l, B3L), G3 (L2Li), G2+G5 (B4L, B12C,b, B12C,a, B13C).

Spell: 32 Phrase: 1 104-105 c

Group 1: Prospective sḏm-f (Main clause), Lemma s’re

Lemma: s’re (to cause to ascend)
Morphology 1: sḏm-f (prospective)

Syntax: Subject: Pronominal subject

Witness: B13C
Transliteration: wsir m ḫdwy iy.n it=i pf ‘h’.w=i pf hšy=i pf hš.n-i n-f pf r bw ḥr ḥm=k im
Translation: Osiris in Busiris, after this father of mine, this attendant of mine, this protector of mine, this one to whom I have gone down came to the place where your majesty is.
he will cause your adornments to ascend to the dignity of the summer,

he will cause your adornment to ascend for you, to the dignity of the summer,

he will cause that your adornment ascends to the dignity of the summer,

he will cause that your adornment ascends to the dignity of the summer,

he will cause that her adornment ascends to the dignity of the summer.

he will cause your adornment, which is in the dignity of the summer, ascends,
he will cause your adornment to ascend to the dignity of the summer,

he will cause your adornment to ascend to the dignity of the summer,

he will cause your adornment to ascend to the dignity of the summer,

he will cause your adornment to ascend to the dignity of the summer,

Notes group:
Note that L2Li has a nominal subject instead of a pronominal subject.

Group 2: Prospective $sdm$-f (Main clause), Lemma $s^h$

<table>
<thead>
<tr>
<th>Witness: T1L,a</th>
<th>Witness: T1L,b</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration: $s^h$-f $hk\cdot w-k n s^h , sm.w$</td>
<td>Transliteration: $s^h$-f $hk\cdot w-k n s^h , sm.w$</td>
</tr>
<tr>
<td>Translation: he will ennoble your adornments for you, to the dignity of the summer,</td>
<td>Translation: he will ennoble your adornments for you, to the dignity of the summer,</td>
</tr>
</tbody>
</table>
### Group 3: Passive prospective sDm=f (Main clause), Lemma sar

<table>
<thead>
<tr>
<th>Lemma</th>
</tr>
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<tbody>
<tr>
<td>sar</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Morphology 1:</th>
</tr>
</thead>
<tbody>
<tr>
<td>prospective</td>
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</table>

<table>
<thead>
<tr>
<th>Morphology 2:</th>
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<tr>
<td>passive</td>
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</table>

<table>
<thead>
<tr>
<th>Syntax:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main clause</td>
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<table>
<thead>
<tr>
<th>Subject:</th>
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<tbody>
<tr>
<td>Pronominal subject</td>
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<thead>
<tr>
<th>Witness:</th>
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<tbody>
<tr>
<td>S12C</td>
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</table>

<table>
<thead>
<tr>
<th>Transliteration:</th>
</tr>
</thead>
<tbody>
<tr>
<td>s'm=f</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Translation:</th>
</tr>
</thead>
<tbody>
<tr>
<td>he will be caused to ascend.</td>
</tr>
</tbody>
</table>

**Notes group:**

Note that B1L uses a nominal subject instead of a pronominal subject.

**Notes phrase:**

*In this phrase, the following pattern variations occur: G1 (B1P, S1C, S2C, M25C, B3Bo, B2Bo, S5C, S10C, S11C, B3L, B4L, B12C, B-a, B13C, L2Li), G2 (T1L,a, T1L,b), G3 (S12C, B1L).*

<table>
<thead>
<tr>
<th>Spell:</th>
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</thead>
<tbody>
<tr>
<td>32</td>
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<table>
<thead>
<tr>
<th>Phrase:</th>
</tr>
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<tbody>
<tr>
<td>1 104-105 d</td>
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</tbody>
</table>

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### Group 1: Circumstantial sDm-f (temporal clause), Lemma rdi (first position)

<table>
<thead>
<tr>
<th>Lemma</th>
</tr>
</thead>
<tbody>
<tr>
<td>rdi</td>
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<table>
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<tr>
<th>Morphology 1:</th>
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</thead>
<tbody>
<tr>
<td>circumstantial</td>
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<table>
<thead>
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<th>Syntax:</th>
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</thead>
<tbody>
<tr>
<td>Temporal clause</td>
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</table>

<table>
<thead>
<tr>
<th>Subject:</th>
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</thead>
<tbody>
<tr>
<td>Pronominal subject</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness:</th>
</tr>
</thead>
<tbody>
<tr>
<td>B1P</td>
</tr>
</tbody>
</table>

<table>
<thead>
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<th>Transliteration:</th>
</tr>
</thead>
<tbody>
<tr>
<td>di-k rh imm.t nfr.t</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Translation:</th>
</tr>
</thead>
<tbody>
<tr>
<td>while you cause that the good west knows:</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness:</th>
</tr>
</thead>
<tbody>
<tr>
<td>B3Bo</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Transliteration:</th>
</tr>
</thead>
<tbody>
<tr>
<td>di-k rh imm.t nfr.t</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Translation:</th>
</tr>
</thead>
<tbody>
<tr>
<td>while you cause that the good west knows:</td>
</tr>
</tbody>
</table>
While you cause that the good west knows:

Notes group:
Could be a subjunctive sdym-f (wish clause) as well.

Group 2: Passive circumstantial sdym-n-f (Temporal clause), Lemma rdi (first position)
Lemma: rdi (to give, to place)
Morphology 1: sdym-n-f circumstantial
Morphology 2: passive
Morphology 3: Syntax: Temporal clause
Subject: Pronominal subject
Witness: T1L,a
Transliteration: rdi.n-k hr imn.t nfr.t
Translation: after you were placed with the good west.

Witness: T1L,b
Transliteration: rdi.n-k hr imn.t nfr.t
Translation: after you were placed with the good west.

Witness: S1C
Transliteration: rdi.n-k hr imn.t nfr.t
Translation: after you were placed with the good west.

Witness: S2C
Transliteration: rdi.n < -k > hr imn.t nfr.t
Translation: after you were placed with the good west.

Witness: M25C
Transliteration: [ rdi.n-k hr imn.t nfr.t ]
Translation: after you were placed with the good west.

Notes group:
Note that this entire group could be a relative or participle instead (which you placed, or which gave to you).

Group 3: Subjunctive sdm-f (Object clause), Lemma rh (second position)
Lemma: rh (to know)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sdm-f subjunctive Object clause Nominal subject

Witness: B1P
Transliteration: di-k rh imn.t nfr.t
Translation: while you cause that the good west knows:

Witness: B3Bo
Transliteration: di-k rh imn.t nfr.t
Translation: while you cause that the good west knows:
Witness: B2Bo
Transliteration: $di=k\ r_h\ inn.t\ nfr.t$
Translation: while you cause that the good west knows:

Witness: S5C
Transliteration: $di=k\ r_h\ inn.t$
Translation: while you cause that the west knows.

Witness: B1L
Transliteration: $di=k\ r_h\ inn.t\ nfr.t$
Translation: while you cause that the good west knows:

Witness: B3L
Transliteration: $di=k\ r_h\ inn.t\ nfr.t$
Translation: while you cause that the good west knows.

Witness: B4L
Transliteration: $di=k\ r_h\ inn.t\ nfr.t$
Translation: while you cause that the good west knows:

Witness: B12C,b
Transliteration: $di=k\ r_h\ inn.t\ nfr.t$
Translation: while you cause that the good west knows:

Witness: B12C,a
Transliteration: $[di=k\ r_h]\ inn.t\ nfr.t$
Translation: while you cause that the good west knows:

Witness: B13C
Transliteration: $di=k\ r_h\ inn.t\ nfr.t$
Translation: while you cause that the good west knows:

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (B1P, B3Bo, B2Bo, S5C, B1L, B3L, B4L, B12C,b-a, B13C), G2 (T1L,a, T1L,b, S1C, S2C, M25C). Note that L2Li does have a phrase here, but as it is corrupted, I cannot say with certainty if it is verbal or non-verbal.

Spell: 32 Phrase: 1 104-106 e-a

Group 1: Relative $s_d^m.n-f$, Lemma $msi$ (first position)
Lemma: $msi$ (to birth, to bring forth)
Morphology 1: Relative $s_d^m.n-f$
Morphology 2:
Morphology 3:
Syntax: Subject:
Nominal subject
Witness: B1P
Transliteration: 
sÅ=k is pw ms.n ms^2.t 
Translation: 
It is your son, who Maat brought forth,

Witness: S2C
Transliteration: 
sÅ=t is pw ms.n ms^2.t 
Translation: 
It is your son, who Maat brought forth.

Witness: B3Bo
Transliteration: 
sÅ.t=s is pw dhwty-nht in ms<.n+s> bnm.n+s n=k 
Translation: 
It is her daughter, this dhwty-nht, who she brought forth, and who she has enfolded for you
Notes: 
Addition technically not needed, due to a double column.

Witness: B1L
Transliteration: 
sÅ=s is pw ms.n+s n=k 
Translation: 
it is her son who she brought forth for you,

Witness: B4L
Transliteration: 
sÅ[s] is pw ms.n+s n[k] 
Translation: 
it is her son who she brought forth for you,

Witness: S1C
Transliteration: 
sÅ=t is pw ms.n ms^2.t 
Translation: 
It is your son, who Maat brought forth.

Witness: M25C
Transliteration: 
[sÅ=t is pw ms.n ms^2.t] 
Translation: 
It is your son, who Maat brought forth.

Witness: B2Bo
Transliteration: 
sÅ=s is pw ms.n+s n=k 
Translation: 
it is her son who she brought forth for you,

Notes: 

Witness: B3L
Transliteration: 
sÅ=s is pw ms.n+s n=k 
Translation: 
it is her son who she brought forth for you,

Witness: B12C,b
Transliteration: 
gbb is pw ms.n+s n=k 
Translation: 
It is Geb who she brought forth for you,
Witness: B12C,a
Transliteration: gbb is pw ms.n+s [n=k]
Translation: It is Geb who she brought forth for you,

Witness: B13C
Transliteration: [gbb] is [pw] ms.n+s n=k
Translation: It is Geb who she brought forth for you,

Witness: L2Li
Transliteration: ssnb-n-f ms.n mw=k
Translation: ssnb-n-f is her son, who your water brought forth,

Notes group:
Note that B1P, S1C, S2C, M25C and L2Li use a nominal subject, instead of a pronominal subject.

Group 2: Prospective relative sdm-f, Lemma mri (first position)
Lemma: mri (to love)
Morphology 1: sdm-f
Morphology 2: prospective relative
Morphology 3: Syntax: Subject:
Subject: Pronominal subject

Witness: T1L,a
Transliteration: ss is pw [mr] y-t ms.n+t ms
Translation: It is your son, who you will love, who you truly brought forth
Notes:

Witness: T1L,b
Transliteration: ss is pw [mr] y-t ms.n+t ms
Translation: It is the son, who you will love, who you truly brought forth
Notes: The U7:D21 group is not visible.

Group 3: Relative sdm.n-f, Lemma msi (second position)
Lemma: msi (to birth, to bring forth)
Morphology 1: sdm.n-f
Morphology 2: relative
Morphology 3: Syntax: Subject:
Subject: Pronominal subject
Witness: T1L,a
Transliteration: ss is pw &n mr=y t ms.n-t ms
Translation: It is your son, who you will love, who you truly brought forth

Group 4: Relative sdm.n-f, Lemma ḫnm (second position)
Lemma: Xnm (to envelop)
Morphology 1: sdm.n-f relative
Morphology 2: sdm.n-f relative
Morphology 3: sdm.n-f relative
Syntax: Pronominal subject

Witness: B3Bo
Transliteration: ss t-s is pw ḫhwty-nḥt in ms < n=s > ḫnm.n-s n=k
Translation: It is her daughter, this ḫhwty-nḥt, who she brought forth and who she has enfolded for you,
Notes: The W9 was a later addition, turning msi and ḫnm into a double column dependent on the n-s.

Notes phrase: In this phrase, the following pattern variations occur: G1 (B1P, S1C, S2C, M25C, B2Bo, B1L, B3L, B4L, B12C,b-a, B13C, L2Li), G2+G3 (T1L,a, T1L,b), G1+G4 (B3Bo).

Spell: 32 Phrase: 1 106 b

Group 1: Circumstantial sdm-f (Temporal clause), Lemma ḫnm (first position)
Lemma: ḫnm (to envelop)
Morphology 1: sdm-f circumstantial
Morphology 2: sdm-f circumstantial
Morphology 3: sdm-f circumstantial
Syntax: Temporal clause
Subject: Pronominal subject

Witness: B1P
Transliteration: ḫnm-s sw mr-s sw
Translation: while she envelops him and while she loves him.

Witness: T1L,b
Transliteration: ss is pw [mr]-y t ms.n-t ms
Translation: It is the son, who you will love, who you truly brought forth

Translation: while you envelop him, while you love him.
Witness: T1L,b
Transliteration: 
\[\text{hnm}=t\text{ sw mr}=t\text{ sw}\]
Translation: while you envelop him, while you love him.

Notes group:
Could be subjunctive or prospective as well.

Group 2: Subjunctive s\text{dm}=f (wish clause), Lemma \text{hnm} (first position)

**Lemma:** \text{hnm} (to envelop)

**Morphology 1:** subjunctive

**Morphology 2:** subjunctive

**Morphology 3:** subjunctive

**Syntax:** Wish clause

**Subject:** Pronominal subject

Witness: M25C
Transliteration: 
[\text{hnm}=t] sw mr.y=t sw
Translation: may you envelop him, may you love him.

Group 3: Relative s\text{dm}.n=f, Lemma mr\text{i} (first position)

**Lemma:** mr\text{i} (to love)

**Morphology 1:** relative

**Morphology 2:** relative

**Morphology 3:** relative

**Syntax:** Wish clause

**Subject:** Pronominal subject

Witness: B3Bo
Transliteration: 
\text{mr} [.n]=s\text{ ]}
Translation: who she loved.

Notes: Only the U7:D21 group is visible.
Group 4: Relative sglm.n-f, Lemma ʰhm (first position)

Lemma: ʰhm (to envelop)

Morphology 1: sglm.n-f
Morphology 2: relative
Morphology 3: Syntax: Subject:

Witness: B2Bo
Translation: ʰhm n*s mr.n*s
Translation: who she enveloped, who she loved.

Witness: B1L
Translation: ʰhm n*s mr.n*s
Translation: who she enveloped, who she loved.

Witness: B3L
Translation: ʰhm n*s mr.n*s
Translation: who she enveloped, who she loved.

Witness: B4L
Translation: ʰhm n*s mr.n*s
Translation: who she enveloped, who she loved.

Witness: B12C,b
Translation: ʰhm n*s mr.n*s
Translation: who she enveloped, who she loved.

Notes: The W9 is not visible.

Witness: B13C
Translation: ʰhm n*s mr.n*s
Translation: who she enveloped, who she loved.

Group 5: Perfective active participle (masculine singular), lemma ʰhm (first position)

Lemma: ʰhm (to envelop)

Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Syntax: Subject:

1654
Witness: L2Li
Transliteration: ẖnm sw mr sw
Translation: which enveloped him, which loved him.
Notes: The reading here is uncertain due to the N35.

Group 6: Circumstantial ṣdm-f (Temporal clause), Lemma mri (second position)
Lemma: mri (to love)
Morphology 1: ṣdm-f circumstantial
Syntax: Temporal clause
Subject: Pronominal subject
Witness: B1P
Transliteration: ẖnm=x sw mr=x sw
Translation: while she envelops him and while she loves him.

Witness: T1L,a
Transliteration: ẖnm-t sw mr-t sw
Translation: while you envelop him, while you love him.

Notes group: Could be subjunctive or prospective as well.

Group 7: Subjunctive ṣdm-f (Wish clause), Lemma mri (second position)
Lemma: mri (to love)
Morphology 1: ṣdm-f subjunctive
Syntax: Wish clause
Subject: Pronominal subject
Witness: T1L,b
Transliteration: ẖnm-t sw mr-t sw
Translation: while you envelop him, while you love him.
Witness: M25C
Transliteration: \[\text{\textit{\text{hm}}.\textit{m}}\text{-}\text{t} \sw{mr.y-t} \sw\]
Translation: may you envelop him, may you love him.

**Group 8:** Relative sg.m.n-f, Lemma mri (second position)

**Lemma:** mri (to love)

**Morphology 1:** sg.m.n-f
**Morphology 2:** relative

**Syntax:**

**Subject:** Pronominal subject

**Witness:** B2Bo
Transliteration: \[\text{\textit{\text{hm}}.\textit{m}}\text{n-s} \text{mr.n-s}\]
Translation: who she enveloped, who she loved.

**Witness:** B3L
Transliteration: \[\text{\textit{\text{hm}}.\textit{m}}\text{n-s} \text{mr.n-s}\]
Translation: who she enveloped, who she loved.

**Witness:** B12C,b
Transliteration: \[\text{\textit{\text{hm}}.\textit{m}}\text{n-s} \text{mr.n-s}\]
Translation: who she enveloped, who she loved.

**Witness:** B13C
Transliteration: \[\text{\textit{\text{hm}}.\textit{m}}\text{n-s} \text{mr.n-s}\]
Translation: who she enveloped, who she loved.
**Group 9:** Perfective active participle (masculine singular), lemma mri (second position)

*Lemma:* mri (to love)

*Morphology 1:* participle
*Morphology 2:* perfective active
*Morphology 3:* masculine singular

*Syntax:*

*Subject:*

*Witness:* L2Li

*Transliteration:* ḫmn sw mṛ sw

*Translation:* which enveloped him, which loved him.

*Notes:* Only the U7 is visible, it is possible that there was more (even maybe a suffix).

*Notes phrase:* In this phrase, the following pattern variations occur: G1+G6 (B1P, T1L,a, T1L,b), G2+G7 (M25C), G3 (B3Bo), G4+G8 (B2Bo, B1L, B3L, B4L, B12C,b, B12C,a, B13C), G5+G9 (L2Li).

**Group 1:** Relative sḏ.m.n=f, Lemma iri

*Lemma:* iri (to do, to make)

*Morphology 1:* sḏ.m.n=f
*Morphology 2:* relative
*Morphology 3:*

*Syntax:*

*Subject:* Pronominal subject

*Witness:* B1P

*Transliteration:* sḏ.t(y)=k n im=k ir.n+k ḍš=k

*Translation:* Your son is your offspring of your shape which you made yourself.

*Witness:* S1C

*Transliteration:* sḏ.t(y)=k n im=k ir.n+k ḍš=k

*Translation:* your offspring of your shape, which you made yourself.

**Witness:** T1L,b

*Transliteration:* sḏ.t(y)=k n im=k ir.n+k ḍš=k

*Translation:* Your offspring of your shape is your son, which you made yourself.

*Witness:* S2C

*Transliteration:* sḏ.t(y)=k n im=k ir.n+k n

*Translation:* your offspring of your shape, which you made because:
Witness: B3Bo
Transliteration: [s]r=k sḏ.t(y)=k n im=k ḫr.n=k ḏs=k
Translation: Your son is your offspring of your shape, which you made yourself.

Witness: B2Bo
Transliteration: ss=k sḏ.t(y)=k n im=k ḫr.n=k ḏs=k
Translation: Your son is your offspring of your shape, which you made yourself.

Witness: B1L
Transliteration: sš=k ṣpw sḏ.t(y)=k n im=k ḫr.n=k ḏs=k
Translation: Your offspring of your shape is your son, which you made yourself.

Witness: B3L
Transliteration: ss=k ṣpw ḫsr.wty=k n im=k ḫr.n=k ḏs=k
Translation: Your holy one of your shape is your son, which you made yourself.

Witness: B4L
Transliteration: ss=k sḏ.t(y)=k n im=k ḫr.n=k ḏs=k
Translation: Your son is your offspring of your shape, which you made yourself.

Witness: B12C,b
Transliteration: ss=k ḫ.t=k n.(t) im=k ḫr.n=k ḏs=k
Translation: Your son is your body of your shape, which you made yourself.

Witness: B12C,a
Transliteration: ss=k sḏ.t(y)[=k n im]=k ḫr.n=k ḏs=k
Translation: Your son is your offspring of your shape, which you made yourself.

Witness: B13C
Transliteration: ss=k sḏ.t(y)=k n im ḫsr.w=k ḫr.n=k ḏs=k
Translation: Your son is your offspring of the shape of your Osiris, which you made yourself.

Group 2: Relative ṣḏm.n=f, Lemma wdi
Lemma: wdi (to place, to put)
Morphology 1: ṣḏm.n=f relative
Morphology 2: Morphology 3: Syntax: Subject:

Witness: L2Li
Transliteration: [.][.] ssnb-n=f pn sḏ.ty=k n ḫ[m]=k ḫd.n=k ḏs=k
Translation: This ssnb-n=f is your offspring of your shape, which you placed yourself.
Notes phrase:
In this phrase, the following pattern variations occur: G1 (B1P, T1L,b, S1C, S2C, B3Bo, B2Bo, B1L, B3L, B4L, B12C,b, B12C,a, B13C) G2 (L2Li).
Note that T1L,a does have a phrase here, but it is non-verbal.

Spell: 32 Phrase: 1 107 c

Group 1: Stative (3rd person masculine singular), Lemma iwi (first position)
Lemma: iwi (to come)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject: Stative 3rd person masculine singular
Witness: B1P
Transliteration: iww m htp ir=k hp.w nfr.wt
Translation: Welcome in peace, may you make good travels,

Witness: S1C
Transliteration: iww m htp [ir-k] hp.w nfr.w h3.ty-c msHT
Translation: Welcome in peace, may you make good travels, the mayor msHT.

Witness: S2C
Transliteration: iww m htp ir=k hp.w nfr.w h3.ty[-] msHT
Translation: Welcome in peace, may you make good travels, the mayor msHT.

Witness: M25C
Transliteration: [iww m htp ir-t hp.w] nfr.w nfr-szB tn
Translation: Welcome in peace, may you make good travels, this nfr-szB.

Notes group:
Note that group 1 and group 2 should be considered to be the same (iwi and iyi)

Group 2: Stative (3rd person masculine singular), Lemma iyi (first position)
Lemma: iyi (to come)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject: Stative 3rd person masculine singular
Witness: T1L,b
Transliteration: iy.w m htp ir-k hp.w nfr.w
Translation: Welcome in peace, may you make good travels,

Witness: B3Bo
Transliteration: iy.w m htp ir hp.w nfr.w
Translation: Welcome in peace, one who made good travels,
Welcome in peace, one who made good travels,

Notes:
The G43 is not visible.

Notes group:
Note that group 1 and group 2 should be considered to be the same (iwi and iyi)
Group 3: Subjunctive sdm-f (Wish clause), Lemma iri (second position)

Lemma: iri (to do, to make)
Morphology 1: sdm-f subjunctive
Morphology 2: Morphology 3:
Syntax: Subject: Wish clause Pronominal subject
Witness: B1P
Transliteration: iw.w m htp ir-k hp.w nfr.wt
Translation: Welcome in peace, may you make good travels,
Witness: T1L,b
Transliteration: iy.w m htp ir-k hp.w nfr.w
Translation: Welcome in peace, may you make good travels,
Witness: S1C
Transliteration: iy.w m Htp [ir-k] hp.w nfr.w hâ.ty-¢ msht
Translation: Welcome in peace, may you make good travels, the mayor msht.
Witness: S2C
Transliteration: iy.w m htp ir-k hp.w nfr.w hâ.ty[¢] msht
Translation: Welcome in peace, may you make good travels, the mayor msht.
Witness: M25C
Transliteration: [iw.w m htp ir-t hp.w] nfr.w nfr-ssb tn
Translation: Welcome in peace, may you make good travels, this nfr-ssb.

Group 4: Perfective active participle (masculine singular), Lemma iri (second position)

Lemma: iri (to do, to make)
Morphology 1: participle Morphology 2: perfective active Morphology 3: masculine singular
Syntax: Subject: 
Witness: B3Bo
Transliteration: iy.w m htp ir hp.w nfr.w
Translation: Welcome in peace, one who made good travels,
Witness: B2Bo
Transliteration: iy.w m htp ir hp.w nfr.w
Translation: Welcome in peace, one who made good travels,
Witness: B1L
Transliteration: iy.w m htp ir hp.wt nfr.wt
Translation: Welcome in peace, one who made good travels,

Witness: B3L
Transliteration: iy.w m htp ir hp.wt nfr.(w)t
Translation: Welcome in peace, one who made good travels,

Witness: B4L
Transliteration: iy.w m htp ir hp.w nfr.w
Translation: Welcome in peace, one who made good travels,

Witness: B12C,b
Transliteration: iy.(w) m htp ir hp.w nfr.w
Translation: Welcome in peace, one who made good travels,

Witness: B12C,a
Transliteration: iy[w m] htp ir hp.w nfr.w
Translation: Welcome in peace, one who made good travels,

Witness: B13C
Transliteration: [iy].w m htp ir hp.w nfr.w
Translation: Welcome in peace, one who made good travels,

Witness: L2Li
Transliteration: iy.wy m htp ir hp.w nfr.w
Translation: Welcome in peace, one who made good travels,

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (B1P, S1C, S2C, M25C), G2+G3 (T1L,b), G2+G4 (B3Bo, B2Bo, B1L, B3L, B4L, B12C,b, B12C,a, B13C, L2Li).

Spell: 32 Phrase: 1 107 d

Group 1: Circumstantial $slm$-f (temporal clause), Lemma $lmm$
Lemma: $lmm$ (to envelop)
Morphology 1: $slm$-f Morphology 2: Morphology 3: Syntax: Subject:
circumstantial Temporal clause Pronominal subject

1662
Witness: B1P
Transliteration: ḥnm-iṯw
Translation: while I enfold you.

Witness: B3Bo
Transliteration: ḥnm-iṯw
Translation: while I enfold you.

Witness: B2Bo
Transliteration: ḥnm-iṯw
Translation: while I enfold you.

Witness: B1L
Transliteration: ḥnm-iṯw
Translation: while I enfold you.

Witness: B4L
Transliteration: ḥnm-iṯw
Translation: while I enfold you.

Witness: B3L
Transliteration: ḥnm-iṯw
Translation: while I enfold you.

Witness: B12C,b
Transliteration: ḥnm-iṯw
Translation: while I enfold you.

Witness: B13C
Transliteration: ḥnm-iṯw
Translation: while I enfold you.

Witness: B12C,a
Transliteration: ḥnm-iṯw
Translation: while I enfold you.

Group 2: Imperfective active participle (masculine singular), Lemma ḥnm
Lemma: ḥnm (to envelop)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular
Syntax: Subject:

1663
Witness: L2Li

Transliteration:

 Lodtw

Translation:

who embraces you.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1P, B3Bo, B2Bo, B1L, B3L, B4L, B12C,b, B12C,a, B13C), G2 (L2Li).

Spell: 32 Phrase: 1 108 b

Group 1: Nominal sdm.n=f (Emphatic use), Lemma iyi (first position)

Lemma: iyi (to come)

Morphology 1: sdm.n-f

Morphology 2: nominal

Morphology 3: 

Syntax: Emphatic use

Subject: Pronominal subject

Witness: B1P

Transliteration:

iyi.n=s r shs.t lm-f

Translation:

She came even in order to meet with him,

Notes:

Note that the spelling looks exactly as the preposition in here.

Witness: B3L

Transliteration:

iyi.n=s r shs.t lm-f

Translation:

She came even in order to meet with him,

Notes:

Note that group 1 and group 3 should be considered to be the same (iwi and iyi)
Group 2: Nominal sḏm-f (Emphatic use), Lemma ɬi wid (first position)

Lemma: ɬi wid (to come)
Morphology 1: sḏm-f nominal
Morphology 2: Morphology 3: Syntax: Subject: Emphatic use Pronominal subject

Witness: T1L,b
Transliteration: ɬi wid ɬ u ɬ ɬ Hs t ɬ ɬ m-k
Translation: She comes even in order to meet you

Witness: B12C,b
Transliteration: ɬi wid ɬ u ɬ ɬ Hs t ɬ ɬ m-f
Translation: She comes even to meet him,

Witness: B13C
Transliteration: [ɬi wid] ɬ u ɬ ɬ Hs t ɬ ɬ m-f
Translation: She comes even to meet him,

Group 3: Nominal sḏm-f (Emphatic use), Lemma ɬi yi (first position)

Lemma: ɬi yi (to come)
Morphology 1: sḏm-n-f nominal
Morphology 2: Morphology 3: Syntax: Subject: Emphatic use Pronominal subject

Witness: B3Bo
Transliteration: ɬi yi ɬ u ɬ ɬ Hs t ɬ ɬ m-f
Translation: She came even in order to meet with him,

Witness: B2Bo
Transliteration: ɬi yi ɬ u ɬ ɬ Hs t ɬ ɬ m-f
Translation: She came even in order to meet with him,
Notes group:
Note that group 1 and group 3 should be considered to be the same (iwi and iyī)

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<th>Group 4:</th>
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<td><strong>Syntax:</strong></td>
<td>Subject:</td>
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<th><strong>Witness:</strong></th>
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<tr>
<td>Transliteration:</td>
<td>iyī.n=s r šhs.t im-f</td>
</tr>
<tr>
<td>Translation:</td>
<td>She came even in order to meet with him,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Witness:</strong></th>
<th>B3Bo</th>
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</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>iwy.n=s r šhs.t im-f</td>
</tr>
<tr>
<td>Translation:</td>
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<tr>
<th><strong>Witness:</strong></th>
<th>B1L</th>
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<tbody>
<tr>
<td>Transliteration:</td>
<td>iyy.n=s r šhs.t im-f</td>
</tr>
<tr>
<td>Translation:</td>
<td>She came even in order to meet with him,</td>
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<tr>
<th><strong>Witness:</strong></th>
<th>B4L</th>
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<tr>
<td>Transliteration:</td>
<td>iwy.s r šhs.t im-f</td>
</tr>
<tr>
<td>Translation:</td>
<td>She comes even to meet him,</td>
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<tr>
<th><strong>Witness:</strong></th>
<th>T1L,b</th>
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<tbody>
<tr>
<td>Transliteration:</td>
<td>iwy-s r šhs.t im-k</td>
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<tr>
<td>Translation:</td>
<td>She comes even in order to meet you</td>
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</tbody>
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<table>
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<tr>
<th><strong>Witness:</strong></th>
<th>B2Bo</th>
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<tbody>
<tr>
<td>Transliteration:</td>
<td>iyī.n=s r šhs.t im-f</td>
</tr>
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<tr>
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<tbody>
<tr>
<td>Transliteration:</td>
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</tr>
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<tr>
<th><strong>Witness:</strong></th>
<th>B12C,b</th>
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<tbody>
<tr>
<td>Transliteration:</td>
<td>iwy.s r šhs.t im-f</td>
</tr>
<tr>
<td>Translation:</td>
<td>She comes even to meet him,</td>
</tr>
</tbody>
</table>
Witness: B12C,a
Transliteration: iwí+s r śhs.t [im-f]
Translation: She comes even to meet him,
Notes: The V28 is not visible, there are only traces left of the O34:X1 group, the rest is visible.

Group 5: Circumstantial sdm-f (Temporal clause), Lemma ḫsi (second position)
Lemma: ḫsi (to meet)
Morphology 1: sdm-f circumstantial
Morphology 2: Temporal clause
Morphology 3: Pronominal subject

Witness: L2Li
Transliteration: iwí+s r*s inn.t nfr.t ḫsi m ssnb-n-f pn
Translation: She comes even to her, the beautiful west, while you go to meet with this ssnb-n-f,
Notes phrase: In this phrase, the following pattern variations occur: G1+G4 (B1P, B1L, B3L), G2+G4 (T1L,b, B4L, B12C,b, B12C,a, B13C), G3+G4 (B3Bo, B2Bo), G2+G5 (L2Li).

Spell: 32 Phrase: 1 109 b

Group 1: Stative (3rd person feminine plural), Lemma ḍsi
Lemma: ḍsi (to extend)
Morphology 1: Stative
Morphology 2: 3rd person feminine plural
Morphology 3: Syntax: Subject:
Her offerings are extended upon her arm,

Her offerings are extended upon her two arms,

Her offerings are extended upon the two arms,

Her offerings are extended upon her two arms,

Notes:
Only traces left of the U29, the rest is visible.

Group 2: Stative (3rd person feminine plural), Lemma $sq\dot{s}$

Lemma: $sq\dot{s}$ (to travel)

Morphology 1: Stative
Morphology 2: 3rd person feminine plural
Morphology 3: Syntax: Subject:

Witness: T1L,b

Translation: Her offerings travel upon her two arms,

Group 3: Stative (3rd person masculine plural), Lemma $d\dot{s}i$

Lemma: $d\dot{s}i$ (to extend)

Morphology 1: Stative
Morphology 2: 3rd person masculine plural
Morphology 3: Syntax: Subject:
Witness: B4L
Transliteration: iw htp.w=s ḏs ḥr ᵁʾ wy=s
Translation: Her peace is extended upon her two arms.
Notes: Only traces left of the U29, but the reading seems certain.

Witness: B12C,b
Transliteration: [iw] htp.(w)=s ḏs ḥr ᵁʾ wy=s
Translation: Her peace is extended upon her two arms.
Notes:

Witness: B12C,a
Transliteration: iw htp (.w)=s ḏs ḥr ᵁʾ wy=s
Translation: Her peace is extended upon her two arms.

Notes phrase: In this phrase, the following pattern variations occur: G1 (B1P, B3Bo, B2Bo, B1L, B3L, L2L), G2 (T1L,b), G3 (B4L, B12C,b B12C,a, B13C).

Spell: 32 Phrase: 1 110 b
Group 1: Circumstantial sḏm-f (Temporal clause), Lemma ḏ d (first position)
Lemma: ḏd (to say, to speak)
Morphology 1: sḏm-f circumstantial
Morphology 2:  
Morphology 3: Syntax: Subject: Temporal clause Pronominal subject

Witness: B1P
Transliteration: ḏd=s īr=f mi ṭ=k iy.w
Translation: while she says to him: Come, be welcome,

Witness: B3Bo
Transliteration: ḏd=s ṭ=s mi ṭ=k iy.w
Translation: while she says to her: Come, be welcome,

Witness: B2Bo
Transliteration: ḏd=s ṭ=f mi ṭ=k iy.w
Translation: while she says to him: Come, be welcome,

Witness: B1L
Transliteration: ḏd=s ī[r=f] mi ṭ=k iw.w
Translation: while she says to him: Come, be welcome,
Witness: B3L
Transliteration: 
\textit{dd}s \textit{i}r\textit{f} \textit{mi} \textit{r}k \textit{iy}.\textit{w}
Translation: while she says to him: Come, be welcome,
Notes:

Witness: B4L
Transliteration: 
\textit{dd]}\textit{s} [\textit{r}f\textit{]} \textit{mi} \textit{r}k \textit{iy}.\textit{w}
Translation: while she says to him: Come, be welcome,
Notes: Traces of the front of the I10&D46 group are barely visible.

Witness: B12C,b
Transliteration: 
\textit{dd}s \textit{r}f \textit{mi} \textit{r}k \textit{iy}.\textit{w}
Translation: while she says to him: Come, be welcome,

Witness: B12C,a
Transliteration: 
\textit{dd}s \textit{r}f \textit{mi} \textit{r}k \textit{iy}.\textit{w} \textit{m} \textit{htp} \textit{iy}.\textit{w}
Translation: while she says to him: Welcome in peace, welcome.

Witness: B13C
Transliteration: 
\textit{dd}s \textit{r}f \textit{mi} \textit{r}k \textit{iy}.\textit{w}
Translation: while she says to him: Come, be welcome,

Witness: B16C
Transliteration: 
\textit{dd}s \textit{r}f \textit{mi} \textit{r}k \textit{iy}.\textit{w}
Translation: while she says to him: Come, be welcome,

Witness: L2Li
Transliteration: 
\textit{dd}s \textit{r} \textit{ssnb-n-f pi} \textit{mi} \textit{r}k \textit{iy}.\textit{w}
Translation: while she says to this \textit{ssnb-n-f}: Come, be welcome,
Notes group: Could be any other \textit{s}dm-f form as well.

Group 2: Infinitive (status absolutus), Lemma \textit{dd} (first position)
Lemma: \textit{dd} (to say, to speak)
Morphology 1: infinitive status absolutus
Morphology 2: Morphology 3: Syntax: Subject:
Witness: T1L,b
Transliteration: 
/dd mi r=k/
Translation: 
saying: Come!

Group 3: Imperative (second person singular), Lemma iwi (second position)

Lemma: iwi (to come)
Morphology 1: imperative
Morphology 2: 2nd person singular

Witness: B1P
Transliteration: 
/dd=s ir=f mi r=k iy.w/
Translation: 
while she says to him: Come, be welcome,

Witness: B3Bo
Transliteration: 
/dd=s rs z mi r=k iy.w/
Translation: 
while she says to her: Come, be welcome,

Witness: B1L
Transliteration: 
/dd=s i[r=f] mi r=k iw.w/
Translation: 
while she says to him: Come, be welcome,

Witness: B4L
Transliteration: 
[dd]=s [r=f] mi r=k iy.w/
Translation: 
while she says to him: Come, be welcome,
while she says to him: Come, be welcome,

while she says to him: Welcome in peace, welcome.

while she says to her: Come, be welcome,
Witness: B2Bo
Transliteration: 
$qd+s \ r-f \ mi \ r=k \ iy.w$
Translation: while she says to him: Come, be welcome,

Witness: B3L
Transliteration: 
$qd+s \ ir-f \ mi \ r=k \ iy.w$
Translation: while she says to him: Come, be welcome,

Witness: B4L
Transliteration: 
$[dd]-s \ [r-f] \ mi \ r=k \ iy.w$
Translation: while she says to him: Come, be welcome,

Witness: B12C,b
Transliteration: 
$qd+s \ r-f \ mi \ r=k \ iy.w$
Translation: while she says to him: Come, be welcome,

Witness: B12C,a
Transliteration: 
$qd+s \ r-f \ iy.w \ m \ htp \ iy.w$
Translation: while she says to him: Welcome in peace, welcome.

Witness: B13C
Transliteration: 
$qd+s \ r-f \ mi \ r=k \ iy.w$
Translation: while she says to him: Come, be welcome,

Witness: B16C
Transliteration: 
$qd+s \ r-f \ mi \ r=k \ iy.w$
Translation: while she says to him: Come, be welcome,

Witness: L2Li
Transliteration: 
$qd+s \ r \ ssnb-n-f \ pn \ mi \ r=k \ iy.w$
Translation: while she says to this $ssnb-n-f$: Come, be welcome,

Notes group:
Notes that group 5 and group 6 should be considered the same ($iwi$ and $iyi$).

Group 6: Stative (3rd person masculine singular), Lemma $iwi$ (third position)
Lemma: $iwi$ (to come)
Morphology 1: Stative 3rd person masculine singular
Morphology 2: 
Morphology 3: 
Syntax: 
Subject: 

1673
Witness: B1L
Transliteration: 
\( g\dd-d \ i[r-f]\ m\ i-r=k\ i\w.w \)
Translation: 
while she says to him: Come, be welcome,

Notes group: 
Notes that group 5 and group 6 should be considered the same (\textit{iwi} and \textit{iyi}).

Notes phrase: 
In this phrase, the following pattern variations occur: G1+G3+G5 (B1P, B3Bo, B2Bo, B3L, B4L, B12C,b, B13C, B16C, L2Li), G1+G3+G6 (B1L), G1+G4+G5 (B12C,a), G2+G4 (T1L).

Spell: 32
Phrase: 1 110 c

Group 1: Subjunctive \textit{sdm-f} (Wish clause), Lemma \textit{iri} (first position)
Lemma: \textit{iri} (to do, to make)
Morphology 1: subjunctive

Witness: B1P
Transliteration: \( i-r=k\ i\w m\ n\t r\ m\ s\ms.w\ k3\ i\mn.t \)
Translation: 
may you make yourself as a god in the following of the bull of the west,
Notes: 
Only traces left.

Witness: T1L,b
Transliteration: 
\( i-r=k\ i\w n\t r\ m\ s\h=f\ n\ k3\ i\mn.t \)
Translation: 
may you make yourself a god in his dignity of bull of the west,
Notes: 

Witness: B3Bo
Transliteration: 
\( i-r=t\ n\t r\ t\ m\ s\ms.w\ k3\ i\mn.t \)
Translation: 
may you act as a goddess in the following of the bull of the west,
Witness: B4L  
Transliteration:  
\textit{ir} \textit{k ntr m šms \{k\} inm.t}  
Translation:  
may you act as a god in following the bull of the west,

Witness: B12C,b  
Transliteration:  
\textit{ir} \textit{k ntr m šms.w \{k\} inm.t}  
Translation:  
may you act as a god in following the bull of the west,

Witness: B12C,a  
Transliteration:  
\textit{ir} \textit{k m šms[.w] n(,w) k\{s\} inm.t}  
Translation:  
may you act with the following of the bull of the west,

Witness: B13C  
Transliteration:  
\textit{ir} \textit{k ntr m šms.w k\{s\} inm.t}  
Translation:  
may you act as a god in following the bull of the west,

Witness: B16C  
Transliteration:  
\textit{ir} \textit{k ntr m šms.w k\{s\} inm.t}  
Translation:  
may you act as a god in following the bull of the west,

Witness: L2Li  
Transliteration:  
\textit{ir} \textit{nTr m Sms kA imn.t}  
Translation:  
who acted as a god in following the bull of the west,

Group 2: Perfective active participle (masculine singular), Lemma \textit{iri} (first position)  
Lemma: \textit{iri} (to do, to make)  
Morphology 1: perfective active  
Morphology 2: masculine singular  
Syntax: Subject:  

Witness: B1L  
Transliteration:  
\textit{ir} \textit{ntr m šms k\{s\} inm.t}  
Translation:  
who acted as a god in following the bull of the west,

Witness: B3L  
Transliteration:  
\textit{ir} \textit{ntr m šms k\{s\} inm.t}  
Translation:  
who acted as a god in following the bull of the west,

Group 3: Infinitive (status constructus), Lemma \textit{šms} (second position)  
Lemma: \textit{šms} (to follow)  
Morphology 1: infinitive  
Morphology 2: status constructus  
Syntax: Subject:  

1675
Witness: B2Bo
Transliteration: ir\-k ntr m šms kš inn.t
Translation: may you act as a god in following the bull of the west,

Witness: B3L
Transliteration: ir ntr m šms kš inn.t
Translation: who acted as a god in following the bull of the west,

Witness: B4L
Transliteration: ir\-k ntr m šms [kš] inn.t
Translation: may you act as a god in following the bull of the west,

Notes: Only traces left of the D54, the rest is visible.

Witness: L2Li
Transliteration: ir\-k ntr m šms kš inn.t
Translation: may you act as a god in following the bull of the west,

Notes phrase: In this phrase, the following pattern variations occur: G1 (B1P, T1L,b, B3Bo, B12C,b B12C,a, B13C, B16C), G1+G3 (B2Bo, B4L, L2Li), G2+G3 (B1L, B3L).

Spell: 32 Phrase: 1 111 a

Group 1: Passive subjunctive sḏm-f (Wish clause), Lemma sẖ Lemma: sẖ (to ennable)
Morphology 1: subjunctive Morphology 2: Morphology 3: passive Syntax: Wish clause Subject: Pronominal subject

Witness: B1P
Transliteration: sẖ-k hft s.t ib-k
Translation: may you be ennobled according to your desire,
Witness: B1L
Transliteration: 
s\textsuperscript{h}\textsubscript{k} hft s.t ib\textsuperscript{k}
Translation: may you be ennobled according to your desire,

**Group 2:**

**Subjunctive** s\textsubscript{Dm.tw-f} (Wish clause), **Lemma** s\textsuperscript{h}

**Morphology 1:** subjunctive

**Morphology 2:**

Syntax: 

**Subject:** Wish clause

Witness: B3L
Transliteration: 
s\textsuperscript{h}\textsubscript{k} hft s.t ib\textsuperscript{k}
Translation: may you be ennobled according to your desire,

Witness: T1L,b
Transliteration: 
s\textsuperscript{h}.t(w)\textsuperscript{k} hft s.t ib\textsuperscript{k}
Translation: may you be ennobled according to your desire,

Notes: Only traces left of the S29, the rest is visible.

Witness: B3Bo
Transliteration: 
s\textsuperscript{h}.t(w)\textsuperscript{t} hft s.t ib\textsuperscript{t}
Translation: may you be ennobled according to your desire,

Witness: B12C,b
Transliteration: 
s\textsuperscript{h}.t(w)\textsuperscript{k} hft s.t ib\textsuperscript{k}
Translation: may you be ennobled according to your desire,

Notes: Only the O34:D36 group is visible, the V28 is gone, and there are some traces of the X1:Y2 group left.
Witness: B16C

Transliteration: saH.t(w)=k lft s.t ib=k

Translation: may you be ennobled according to your desire,

**Group 3:** Imperfective active participle (masculine singular), Lemma saH

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<tr>
<th>Lemma:</th>
<th>saH (to ennable)</th>
</tr>
</thead>
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<tr>
<td>Morphology 1:</td>
<td>Morphology 2:</td>
</tr>
<tr>
<td>participle</td>
<td>imperfective active</td>
</tr>
</tbody>
</table>

Witness: L2Li

Transliteration: saH tw lft s.t ib=k

Translation: who ennobles you, according to your desire,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B1P, B2Bo, B1L, B3L), G2 (T1L,b, B3Bo, B4L, B12C,b, B12C,a, B13C, B16C), G3 (L2Li).
Appendix 5.29.  Spell 33

Spell:  33  Phrase:  112 b

**Group 1:**  Perfective active participle (masculine plural), Lemma m₃₃

**Lemma:**  m₃₃ (to see)

**Morphology 1:**  participle
**Morphology 2:**  perfective active
**Morphology 3:**  masculine plural

**Syntax:**

**Subject:**

**Witness:**  B1P

**Transliteration:**  m₃₃ w sw nṯr.w ṣḥ pw nṯr

**Translation:**  those who saw him (of) the gods, this divine spirit,

**Witness:**  T1L,a

**Transliteration:**  m₃₃ w sw nṯr pn rnp.w ṣḥ nṯr

**Translation:**  those who saw him, this young god, the divine spirit,

**Group 2:**  Subjunctive sḏm-f (wish clause), Lemma m₃₃

**Lemma:**  m₃₃ (to see)

**Morphology 1:**  sḏm-f
**Morphology 2:**  subjunctive

**Syntax:**

**Subject:**

Wish clause
Nominal subject

**Witness:**  B3Bo

**Transliteration:**  m₃ s(y) nṯr.w ṣḥ.t pw nṯr.t

**Translation:**  May the gods see her, this divine spirit,

**Witness:**  B2Bo

**Transliteration:**  m₃ sw nṯr.w ṣḥ pw nṯr

**Translation:**  May the gods see him, this divine spirit,
Witness: B1L
Transliteration: $ms\ sw\ ntr.w\ sh\ pw\ ntr$
Translation: May the gods see him, this divine spirit,
Notes:

Witness: B3L
Transliteration: $msi\ sw\ ntr.w\ sh\ pw\ ntr$
Translation: May the gods see him, this divine spirit,
Notes: De Buck added a sic with the N35, which I utterly disagree with.

Witness: B4L
Transliteration: $ms\ sw\ ntr.w\ sh\ p(w)\ ntr$
Translation: May the gods see him, this divine spirit,
Notes:

Witness: B12C, b
Transliteration: $ms\ sw\ ntr.w\ sh\ ntr$
Translation: May the gods see him, the divine spirit,
Notes:

Witness: B12C, a
Transliteration: $ms\ sw\ ntr.w\ sh.\ w\ ntr(.w)$
Translation: May the gods, the divine spirits, see him,
Notes:

Witness: B13C
Transliteration: $ms\ sw\ ntr.w\ sh\ ntr$
Translation: May the gods see him, the divine spirit,
Notes:

Witness: B16C
Transliteration: $ms\ sw\ ntr.w\ sh\ n\ ntr$
Translation: May the gods see him, the spirit of the divine one,
Notes:

Notes phrase: In this phrase, the following pattern variations occur: G1 (B1P, T1L,a, T1L,b), G2 (B3Bo, B2Bo, B1L, B3L, B4L, B12C,b, B12C,a, B13C, B16C, L2Li).
Spell: 33  Phrase: 1 112  c

**Group 1:** Relative $\text{sdm. n-f}$, Lemma $\text{iri}$ (first position)

**Lemma:** $\text{iri}$ (to do, to make)

**Morphology 1:** $\text{sdm. n-f}$
**Morphology 2:** Relative

**Syntax:** Subject: Nominal subject

**Witness:** B1P
**Transliteration:** $\text{ir.n wsir m s3-f}$
**Translation:** who Osiris made as his son,

**Notes:**

**Witness:** T1L,a
**Transliteration:** $\text{ir.n wsir m s3-f}$
**Translation:** who Osiris made as his son,

**Notes:** Only traces left.

**Witness:** T1L,b
**Transliteration:** $\text{ir.n wsir m s3-f}$
**Translation:** who Osiris made as his son,

**Witness:** B2Bo
**Transliteration:** $\text{ir.n wsir m s3-f}$
**Translation:** who Osiris made as his son,

**Witness:** B3Bo
**Transliteration:** $\text{ir.n wsir n s3-f}$
**Translation:** who Osiris made for his son,

**Witness:** B1L
**Transliteration:** $\text{ir.n wsir m s3-f}$
**Translation:** who Osiris made as his son,

**Witness:** B3L
**Transliteration:** $\text{ir.n wsir m s3-f mr-f}$
**Translation:** who Osiris made as his son, whom he will love,

**Notes:**

**Witness:** B4L
**Transliteration:** $\text{ir.n wsir m s3-f}$
**Translation:** who Osiris made as his son,

**Notes:** Due to damage over the center of the text, only traces left, but reading is certain.

1681
**Witness:** B12C,b  
**Transliteration:**  
*ir.n wsir m s3=f*  
**Translation:**  
who Osiris made as his son,  
**Notes:**  
Only traces left.

**Witness:** B12C,a  
**Transliteration:**  
*ir.n wsir*  
**Translation:**  
who Osiris made.  
**Notes:**

**Witness:** B13C  
**Transliteration:**  
*ir.n wsir m gbb=f*  
**Translation:**  
who Osiris made as his Geb,  
**Notes:**  

**Group 2: Imperfective relative sdm=f, Lemma iri (first position)**  
**Lemma:** iri (to do, to make)  
**Morphology 1:** sdm=f  
**Morphology 2:** Imperfective relative  
**Morphology 3:**  
**Syntax:** Nominal subject  
**Subject:**

**Witness:** L2Li  
**Transliteration:** [ir]r wsir m s3=f  
**Translation:** who Osiris makes as his son,  
**Notes:**  
Note that the D4 reconstruction is based on something written in 1,112,b under the R8.

**Group 3: Prospective relative sdm=f, Lemma mri (second position)**  
**Lemma:** mri (to love)  
**Morphology 1:** sdm=f  
**Morphology 2:** prospective relative  
**Morphology 3:**  
**Syntax:** Pronominal subject  
**Subject:**
Witness: B3L
Transliteration: `ir.n wsir m s3=f mr-f
Translation: who Osiris made as his son, whom he will love,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B1P, T1L,a, T1L,b, B3Bo, B2Bo, B1L, B4L, B12C,b, B12C,a, B13C, B16C), G2 (L2Li) G1+G3 (B3L).

Spell: 33 Phrase: 1 113 d

Group 1: Imperative (2nd person plural), Lemma ḫrt (first position)
Lemma: Hai (to rejoice)
Morphology 1: imperative
Morphology 2: 2nd person plural

Witness: B1P
Transliteration: ḫrt w mḥṣf.w-f
Translation: Rejoice at his approach

Witness: T1L,a
Transliteration: ḫrt y mḥṣf-f
Translation: Rejoice at his approach,

Witness: T1L,b
Transliteration: ḫrt y mḥṣf-f
Translation: Rejoice at his approach,

Witness: B3Bo
Transliteration: ḫrt mḥṣf-s
Translation: Rejoice at her approach,

Witness: B2Bo
Transliteration: ḫrt mḥṣf-f
Translation: Rejoice at his approach,

Witness: B1L
Transliteration: ḫrt y mḥṣf-f
Translation: Rejoice at his approach,
Witness: B3L
Transliteration: ʰʳ m ʰsf-f
Translation: Rejoice at his approach,

Witness: B4L
Transliteration: ʰʳ m ʰsf.w-f
Translation: Rejoice at his approach,

Witness: B12C,b
Transliteration: ʰʳ.y m ʰsf.w-f
Translation: Rejoice at his approach,

Witness: B13C
Transliteration: ʰʳ.y m ʰsf.w-f
Translation: Rejoice at his approach,

Witness: B16C
Transliteration: ʰʳ.y m ʰsf.w-f
Translation: Rejoice at his approach,

Witness: L2Li
Transliteration: ʰʳ m ʰsf.w-f
Translation: Rejoice at his approach,

Group 2: Infinitive (status pronominalis) Lemma ʰsf (second position)
Lemma: ʰsf (to approach)
Morphology 1: infinitive
Morphology 2: status pronominalis
Syntax: Subject:

Witness: T1L,a
Transliteration: ʰʳ.y m ʰsf-f
Translation: Rejoice at his approach,

Witness: T1L,b
Transliteration: ʰʳ.y m ʰsf-f
Translation: Rejoice at his approach,

Witness: B2Bo
Transliteration: ʰʳ m ʰsf-f
Translation: Rejoice at his approach,

Witness: B1L
Transliteration: ʰʳ.y m ʰsf-f
Translation: Rejoice at his approach,
Witness: B3L
Transliteration:
\( h^c \, m \, hsf-f \)
Translation: Rejoice at his approach,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B1P, B3Bo, B4L, B12C,b, B13C, B16C, L2Li), G1+G2 (T1L,a, T1L,b, B2Bo, B1L, B3L).

Spell: 33 Phrase: 1 113 e

**Group 1:** Imperfective relative \( sdmf \), Lemma \( sd^3 \)

**Lemma:** \( sd^3 \) (to travel)

**Morphology 1:** Imperfective relative

**Morphology 2:**

**Morphology 3:**

**Syntax:**

**Subject:** Pronominal subject

Witness: B1P
Transliteration:
\( sd^3.t \, r=s \)
Translation: to whom she travels,
Notes: Highly uncertain if this reading is correct. Could also be a 2nd person stative, with reading s(y) as it.

**Group 2:** Stative (2nd person singular), Lemma \( sd^3 \)

**Lemma:** \( sd^3 \) (to travel)

**Morphology 1:**

**Morphology 2:**

**Morphology 3:**

**Syntax:**

**Subject:** 2nd person singular

Witness: B3Bo
Transliteration:
\( sd^3.t(i) \, r=s \)
Translation: while you travel to her,
Witness: B1L
Transliteration: sḏ3.ṯ(i) r-s
Translation: while you travel to her,
Notes: Only the head of the G1 is visible, and the X1 is gone. The rest is visible.

Group 3: Stative (3rd person masculine singular), Lemma sḏ3
Lemma: sḏ3 (to travel)
Morphology 1: Stative
Morphology 2: 3rd person masculine singular
Morphology 3: Syntax: Subject:

Witness: B3L
Transliteration: sḏ3.ṯ(i) r-s
Translation: while you travel to her,

Witness: B4L
Transliteration: sḏ3.ṯ(i) r-s
Translation: while you travel to her,
Notes: Could just as well be a participle.

Notes phrase: In this phrase, the following pattern variations occur: G1 (B1P), G2 (B3Bo, B2Bo, B1L, B3L, B4L, B12C,b, B13C, B16C), G3 (L2Li).
Group 1: Stative (3rd person feminine singular), Lemma ʰʰʰ (first position)
Lemma: ʰʰʰ (to meet)
Morphology 1: Stative
Morphology 2: 3rd person feminine singular

Witness: B3Bo
Transliteration: ʰʰ.t imn.t ʰʰʰ=ʰ ʰʰ=h ʰʰ=t m dhwty-nḫt tn
Translation: the majesty of the west herself, while she meets
with this dhwty-nḥt,

Witness: B4L
Transliteration: [ʰʰ].t d[y]sʰ [ʰʰʰ=ʰ] ʰʰ=h ʰʰ=t m ḫʰ.w=i pf m ʰʰʰ=ʰ ʰʰ=h ʰʰ=t m
ʰʰ.n-i n=f pf imy imn.t
Translation: the majesty herself, while she meets with this father of mine,
with this attendant of mine, with this protector of mine,
with this one to whom I have gone down, who is in the west,
Notes: Only the top of the W14 is visible.

Witness: B13C
Transliteration: ʰʰ.t dṣʰ [ʰʰʰ=ʰ] ʰʰ=h ʰʰ=t m ḫʰ.w=i pf m ʰʰʰ=ʰ ʰʰ=h ʰʰ=t m
ʰ[h=n-i n=f] pf imy imn.t
Translation: the majesty herself, while she meets with this father of mine,
with this attendant of mine, with this protector of mine,
with this one to whom I have gone down, who is in the west.
Notes: Note that the Q34 is written as a simple horizontal line
(see de Buck 1,114,6*)
Witness: L2Li

Transliteration: $hm(.t)\ inn.t\ sd=s\ hs\.ti\ m\ ssnb-n-f\ pn$

Translation: the majesty of the west herself, while she meets with this $ssnb-n-f$,

**Group 2:** Relative $sdm.n-f$, Lemma $hs\ i$ (second position)

**Lemma:** $hs\ i$ (to descend)

**Morphology 1:** $sdm.n-f$

**Morphology 2:** relative

**Morphology 3:**

**Syntax:**

**Subject:** Pronominal subject

**Witness:** B4L

Transliteration: $[hm\.t\ d[s]-s\ [hs\.t(i)\ m\ it\ pf\ m\ \text{"h\"}\.w]=i\ pf\ m\ hs\ y=i\ pf\ m\ h[z.n-i\ n-f}\ pf\ imy\ inn.t$

Translation: the majesty herself, while she meets with this father of mine, with this attendant of mine, with this protector of mine, with this one to whom I have gone down, who is in the west,

**Notes:**

Note that the N35 was a later addition.

**Witness:** B13C

Transliteration: $hm\.t\ d[s]-s\ hs\.t(i)\ m\ it\ pf\ m\ \text{"h\"}\.w=i\ pf\ m\ hs\ y=i\ pf\ m\ h[z.n-i\ n-f]\ pf\ imy\ inn.t$

Translation: the majesty herself, while she meets with this father of mine, with this attendant of mine, with this protector of mine, with this one to whom I have gone down, who is in the west,

**Notes:**

Only the O4 is visible.
Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3Bo, B2Bo, L2Li) G1+G2 (B4L, B12C,b, B13C, B16C). Note that B1P, B1L and B3L have a line here, but it is non-verbal.

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<th>Lemma</th>
<th>Morphology 1</th>
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<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Stative (3rd person masculine singular), Lemma iyî (first position)</td>
<td>iyî (to come)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Stative

**Witness:** B1P

**Transliteration:**

\[\text{iy.w} \ m \ \text{hip} \ ss+i \ b3 \ wbn \ 'b\]

**Translation:**

Welcome in peace, my son, the soul who is shining of horn.

**Witness:** B3Bo

**Transliteration:**

\[\text{iy.w} \ m \ \text{hip} \ ss.t \ iwn \ mw.t-f \ wbn \ 'b\]

**Translation:**

Welcome in peace, daughter, the pillar of his mother, who is shining of horn.

**Witness:** B2Bo

**Transliteration:**

\[\text{iy.w} \ m \ \text{hip} \ ss \ iwn \ wbn \ 'b\]

**Translation:**

Welcome in peace, son, the pillar who is shining of horn.

**Witness:** B3L

**Transliteration:**

\[\text{iy.w} \ m \ \text{hip} \ ss \ b3 \ wbn \ 'b\]

**Translation:**

Welcome in peace, son, the pillar who is shining of horn.

**Witness:** B4L

**Transliteration:**

\[\text{iy.w} \ m \ \text{hip} \ ss \ wbn \ 'b]\]

**Translation:**

Welcome in peace, son, who is shining of horn.

**Witness:** B12C,b

**Transliteration:**

\[\text{iy.w} \ m \ \text{hip} \ ss \ wbn \ 'b]\]

**Translation:**

Welcome in peace, son, who is shining of horn.

**Notes:**

Only traces of the M18 are visible, the rest is gone.

**Witness:** B16C

**Transliteration:**

\[\text{iy.w} \ m \ \text{hip} \ ss \ wbn \ 'b]\]

**Translation:**

Welcome in peace, son, who is shining of horn.

**Notes:**

1689
Welcome in peace, son, who is shining of horn.

Notes group:
Note that group 1 and group 2 should be considered the same (iwy and iwi).

Group 2: Stative (3rd person masculine singular), Lemma iwi (first position)
Lemma: iwi (to come)
Morphology 1: Stative
Morphology 2: 3rd person masculine singular

Witness: B1L
Transliteration: iy.w m htp s3 wbn "b
Translation: Welcome in peace, son, the soul who is shining of horn.

Notes group:
Note that group 1 and group 2 should be considered the same (iwy and iwi).

Group 3: Imperfective passive participle (masculine singular), Lemma wbn
Lemma: wnb (to shine, to bright)
Morphology 1: participle
Morphology 2: imperfective passive
Morphology 3: masculine singular

Witness: B1P
Transliteration: iy.w m htp s3.i b3 wbn "b
Translation: Welcome in peace, my son, the soul who is shining of horn.

Witness: B3Bo
Transliteration: iy.w m htp s3.t iwn mw.t-f wbn "b
Translation: Welcome in peace, daughter, the pillar of his mother, who is shining of horn.
Welcome in peace, son, the pillar who is shining of horn.

Welcome in peace, son, the soul who is shining of horn.

Welcome in peace, son, who is shining of horn.

Notes: Assumed to be a misspelling for wbn.

Notes phrase: In this phrase, the following pattern variations occur: G1+G3 (B1P, B3Bo, B2Bo, B3L, B4L, B12C,b, B13C, B16C, L2Li), G2+G3 (B1L)
Spell: 33  Phrase: 1 115  b

Group 1: Imperative (2nd person singular), Lemma lpi (first position)

Lemma: lpi (to travel)
Morphology 1: imperative
Morphology 2: 2nd person singular

Syntax: Subject:

Witness: B1P
Transliteration: hp m lpi lnm-i tw
Translation: Travel in peace, so that I may envelop you.

Notes:
Note that the classifier of lpi makes it looks like the verb lpi (to die) instead.

Witness: B2Bo
Transliteration: hp m lpi lnm-i tw
Translation: Travel in peace, so that I may envelop you.

Notes:
Note that the classifier of lpi makes it looks like the verb lpi (to die) instead.

Witness: B3L
Transliteration: [hp m lpi lnm-i tw]
Translation: Travel in peace, so that I may envelop you.

Notes:
Note that the classifier of lpi makes it looks like the verb lpi (to die) instead.

Witness: B13C
Transliteration: hp m lpi lnm-i tw
Translation: Travel in peace, so that I may envelop you.

Notes: only traces left of the Aa1:Q3 group, and the A14 is not visible.
Note that the classifier of lpi makes it looks like the verb lpi (to die) instead.
Group 2: Subjunctive sdm-f (Final clause implying purpose), Lemma ḫnm (second position)

**Witness:** B16C

Transliteration:

∗hp m Ḫnm-i ḫw

Translation:

Travel in peace, so that I may envelop you.

Notes:

Note that the classifier of ḥpi makes it looks like the verb ḥpi (to die) instead.

**Witness:** L2Li

Transliteration:

∗hp m Ḫnm ḫw

Translation:

Travel in peace, enveloping you.

Notes:

**Witness:** B3Bo

Transliteration:

∗hp m Ḫnm-i ḫw

Translation:

Travel in peace, so that I may envelop you.

Notes:

**Group 2:**

**Witness:** B2Bo

Transliteration:

∗hp m Ḫnm-i ḫw

Translation:

Travel in peace, so that I may envelop you.

Notes:

The N35 is not visible.

**Witness:** B3L

Transliteration:

∗hp m Ḫnm-i ḫw

Translation:

Travel in peace, so that I may envelop you.

Notes:

**Witness:** B4L

Transliteration:

∗hp m Ḫnm-[i] ḫw

Translation:

Travel in peace, so that I may envelop you.

Notes:

The W9 is not visible.

**Witness:** B12C,b

Transliteration:

∗hp m Ḫnm-i ḫw

Translation:

Travel in peace, so that I may envelop you.

Notes:
Witness: B13C
Transliteration: $hp \text{ m } htp \ bnm\text{-}i \ tw$
Translation: Travel in peace, so that I may envelop you.

Group 3: Circumstantial $sdm.n$-f (Temporal clause), Lemma $Xnm$ (second position)
Lemma: $bnm$ (to envelop)
Morphology 1: $sdm.n$-f circumstantial
Morphology 2:  Syntax:  Subject: 
Morphology 3: Temporal clause Pronominal subject

Witness: B16C
Transliteration: $hp \text{ m } htp \ bnm\text{-}i \ tw$
Translation: Travel in peace, so that I may envelop you.

Witness: B1L
Transliteration: $hp \text{ m } htp \ bnm.n-i \ tw$
Translation: Travel in peace, after I have enveloped you.

Group 4: Infinitive (status constructus), Lemma $bnm$ (second position)
Lemma: $bnm$ (to envelop)
Morphology 1: infinitive
Morphology 2: status constructus
Morphology 3: Syntax:  Subject: 
Syntax:  Subject: 

Witness: L2Li
Transliteration: $hp \text{ m } htp \ bnm \ tw$
Translation: Travel in peace, enveloping you.

Notes phrase: In this phrase, the following pattern variations occur: G1+G2 (B1P, B3Bo, B2Bo, B3L, B4L, B12C,b, B13C, B16C), G1+G3 (B1L), G1+G4 (L2Li).
Spell: 33  Phrase: 1 116  b

**Group 1:** Stative (3rd person masculine singular), Lemma iyi (first position)

*Lemma:* iyi (to come)

**Morphology 1:** Synt.: Subject: Stative 3rd person masculine singular

**Witness:** B1P

**Transliteration:**
m-t wsir spi pn iy.w ħr-t

**Translation:**
Behold, the Osiris, this spi, comes to you,

**Transliteration:**
m-t dhwty-nḥt iy.y ħr-t

**Translation:**
Behold, dhwty-nḥt comes to you,

**Witness:** B2Bo

**Transliteration:**
m-t DHwty-nxt iy.y ħr-t

**Translation:**
Behold, dhwty-nḥt comes to you,

**Notes:**
Note that group 1 and group 3 should be considered the same (iyi and iwi).

**Group 2:** Stative (3rd person feminine singular), Lemma iyi (first position)

*Lemma:* iyi (to come)

**Morphology 1:** Synt.: Subject: Stative 3rd person feminine singular

**Witness:** B3Bo

**Transliteration:**
m-t dhwty-nḥ.t i in iy.(i) ħr-t

**Translation:**
Behold, this dhwty-nḥt comes to you,

**Notes:**
Due to the variation occurring through the gender of the owner, this should be considered group 1.
**Group 3:** Stative (3rd person masculine singular), Lemma ıwi (first position)

Lemma: ıwi (to come)

Morphology 1: Stative
Morphology 2: 3rd person masculine singular

Witness: B1L

Transliteration: m-t ıwsi pn ıw.w m htp hr-t

Translation: Behold, this ıwsi comes in peace to you,

Notes group:
Note that group 1 and group 3 should be considered the same (iyi and ıwi).

**Group 4:** Relative sdm.n=f, Lemma ısi (first position)

Lemma: ısi (to descend)

Morphology 1: Relative
Morphology 2: Pronominal subject

Witness: B4L

Transliteration: m-t [t] ıyi[i] pf ıh.f. w=i pf ıhy=i pf ıh.n=i n=f pf iy.y hr-t

Translation: Behold this father of mine, this attendant of mine, this protector of mine, this one to whom I have gone down, comes to you.

Notes:
Only traces of the G1 left, and the D54:N35 group is not visible.
**Group 5:** Stative (3rd person masculine plural), Lemma *iyi* (second position)

**Lemma:** *iyi* (to come)

**Morphology 1:** Stative

**Morphology 2:** 3rd person masculine plural

**Witness:** B4L

**Transliteration:**
*m-[i] iit-[i] pf 'h'.w=i pf h3yi=i pf h3.n-i n-f pf *iy.y hhr-t*

**Translation:**
Behold this father of mine, this attendant of mine, this protector of mine, this one to whom I have gone down, comes to you.

**Witness:** B12C,b

**Transliteration:**
*m-t it-i pf 'h'.w=i pf h3yi=i pf h3.n-i n-f pf *iy.y hhr-t*

**Translation:**
Behold this father of mine, this attendant of mine, this protector of mine, this one to whom I have gone down, comes to you.

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (B1P, B2Bo, B3L, L2Li), G2 (B3Bo (is G1), G3 (B1L), G4+G5 (B4L, B12C,b, B13C, B16C).

**Spell:** 33  **Phrase:** 1 116  c

**Group 1:** Prospective *sdm-f* (Final clause implying purpose), Lemma *nd*

**Lemma:** *nd* (to protect)

**Morphology 1:** *sdm-f*

**Morphology 2:** prospective

**Morphology 3:** Final clause implying purpose

**Syntax:** Pronominal subject
so that he will protect your face every day,

so that she will protect your face every day,

so that he will protect your face, every day,

so that he will protect your face, every day,

so that he will protect your face, every day,

so that he will protect your face every day,

so that he will protect your face every day,

so that he will protect your face every day,
Witness: L2Li
Transliteration: 
\( nD \ hr\-f r\-nb \)
Translation: who protects his face every day,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B1P, B3Bo, B2Bo, B1L, B3L, B4L, B12C,b, B13C, B16C), G2 (L2Li).

Spell: 33  Phrase: 1 117  b

Group 1: Nominal \( sDm.n-f \) (Emphatic use), Lemma \( iyi \) (first position)
Lemma: \( iyi \) (to come)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
\( sDm.n-f \) nominal Emphatic use Pronominal subject

Witness: B1P
Transliteration: 
\( iy.n-f \ nd-f \ hr\-t \ m \ iw \ nsrsr \)
Translation: He has come even so that he will protect your face in the island of fire.

Witness: B3Bo
Transliteration: 
\( iy.n-s \ nd \ m \ iw \ nsrsr \)
Translation: She has come, even protecting in the island of fire.

Note:

Witness: B2Bo
Transliteration: 
\( iy.n-f \ nd-f \ hr\-t \ m \ iw \ nsrsr \)
Translation: He has come, even protecting in the island of fire.

Witness: B1L
Transliteration: 
\( iy.n-f \ nd-f \ hr\-t \ m \ iw \ nsrsr \)
Translation: He has come even so that he will protect your face in the island of fire.

Witness: B3L
Transliteration: 
\( iy.n-f \ nd-f \ hr\-t \ m \ iw \ nsrsr \)
Translation: He has come even so that he will protect your face in the island of fire.

Notes:

Witness: B4L
Transliteration: 
\( iy[n.n-f \ min \ m \ iw \ nsr]sr \ niw.t \)
Translation: He has come today even from the island of fire and the city.

Notes:
Only traces of the M18 are left. Could be a balanced sentence as well.
**Witness:** B12C,b  
**Transliteration:**  
\[iy.n-f\ min m iw nsrsr niw.t\]  
**Translation:**  
He has come today even from the island of fire and the city.  
**Notes:**  
Could also be a balanced sentence with 1,117,c etc.

**Witness:** B13C  
**Transliteration:**  
\[iy.n-f\ min m iw nsrsr niw.t\]  
**Translation:**  
He has come today even from the island of fire and the city.  
**Notes:**  
Could also be a balanced sentence with 1,117,c etc.

**Witness:** B16C  
**Transliteration:**  
\[iy.n-f\ min m iw nsrsr niw.t\]  
**Translation:**  
He has come today even from the island of fire and the city.  
**Notes:**  
Could also be a balanced sentence with 1,117,c etc.

**Witness:** L2Li  
**Transliteration:**  
\[iyi.n\ ssnb-n-f pn min m iw nsrsr\]  
**Translation:**  
This ssnb-n-f has come today even from the island of fire.  
**Notes:**  
Could also be balanced sentence with 1,117,c etc.

**Notes group:**
*Note that L2Li has a nominal subject instead of a pronominal subject.*

**Group 2:** Prospective sìdm-f (Final clause implying purpose), Lemma n\(d\) (second position)  
**Lemma:** n\(d\) (to protect)  
**Morphology 1:** sìdm-f  
**Morphology 2:** prospective  
**Morphology 3:**  
**Syntax:** Final clause implying purpose  
**Subject:** Pronominal subject

**Witness:** B1P  
**Transliteration:**  
\[iy.n-f\ nd-f hr+t m iw nssr\]  
**Translation:**  
He has come even so that he will protect your face in the island of fire.

**Witness:** B1L  
**Transliteration:**  
\[iy.n-f\ nd-f hr+t m iw nssr\]  
**Translation:**  
He has come even so that he will protect your face in the island of fire.
Witness: B3L
Transliteration: iy.n-f n DT h r-t m iw nsrsr
Translation: He has come even so that he will protect your face in the island of fire.

Group 3:
Infinitive (status absolutus), Lemma n DT (second position)
Lemma: n DT (to protect)
Morphology 1: infinitive
Morphology 2: status absolutus

Witness: B3Bo
Transliteration: iy.n=s n DT m iw nsrsr
Translation: She has come, even protecting in the island of fire.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B4L, B12C,b, B13C, B16C, L2Li), G1+G2 (B1P, B1L, B3L), G1+G3 (B3Bo, B2Bo).

Spell: 33 Phrase: 1 118 c-d

Group 1:
Circumstantial sDT-f (Temporal clause), Lemma hTm
Lemma: hTm (to perish)
Morphology 1: sDT-f
Morphology 2: circumstantial
Morphology 3: Syntax: Subject:
Temporal clause Nominal subject

Witness: B1P
Transliteration: hTm n-f wrŠ.w-f im-f mi spd
Translation: while his watchers perish for him through it like a bird.

Witness: B1L
Transliteration: hTm n-f wrŠ.w-f im-f mi spd
Translation: while his watchers perish for him through it like a bird.
Witness: B3L
Transliteration: 
\textit{him n-f wrš=im-f mi spd}
Translation: 
while his watcher perishes for him through it like a bird.

Notes group:
Note that this could be read as a nominal \textit{sdm.n=im} as well.

**Group 2:** Circumstantial \textit{sdm-f} (Temporal clause), Lemma \textit{sdš}

**Lemma:** \textit{sdš} (to tremble)

**Morphology 1:** \textit{sdš} circumstantial
**Morphology 2:**
**Morphology 3:**

**Syntax:**
**Subject:**
Temporal clause Nominal subject

Witness: B3Bo
Transliteration: 
\textit{sdš n-s wrš.w-s im-f mi spd}
Translation: 
while her watchers tremble through it for her like a bird.
Notes:
Note that due to the spelling, one could also read \textit{htim} here instead.

Witness: B4L
Transliteration: 
\textit{[sdš] n-f [wrš.w]-f im-f mi spd}
Translation: 
while his watchers tremble through it for him like a bird.

Witness: B13C
Transliteration: 
\textit{[sdš n-f wrš.w=im-f mi spd]}
Translation: 
while his watchers tremble through it for him like a bird.

Witness: B12C,b
Transliteration: 
\textit{sdš n-f wrš.w=im-f mi spd}
Translation: 
while his watchers tremble through it for him like a bird.

Witness: B16C
Transliteration: 
\textit{sdš n-f wrš.w=im-f mi spd}
Translation: 
while his watcher trembles through it for him like a bird.
Witness: L2Li
Transliteration: s[d]n ssnb-n-f wrš.t-f im-f mš spd
Translation: while his female watcher trembles through it for ssnb-n-f, like a bird.
Notes: The D46 is not visible.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B1P, B1L, B3L), G2 (B3Bo, B2Bo, B4L, B12C,b, B13C, B16C, L2Li).

Spell: 33 Phrase: 1 119 a

Group 1: Nominal sḏm.n-f (Emphatic use), Lemma 'pr (first position)
Lemma: 'pr (to equip)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
'sḏm.n-f nominal Emphatic use Pronominal subject

Witness: B1P
Transliteration: 'pr.n-f tš m ḫm.t.n-f
Translation: He has equipped the land even with that which he did not know,

Witness: B3Bo
Transliteration: 'pr.n-f tš m ḫm.t.n-f
Translation: He has equipped the land even with that which he did not know,

Witness: B2Bo
Transliteration: 'pr.n-f tš m ḫm.t.n-f
Translation: He has equipped the land even with that which he did not know,

Witness: B1L
Transliteration: 'pr.n-f tš m ḫm.t.n-f
Translation: He has equipped the land even with that which he did not know,

Witness: B3L
Transliteration: 'pr.n-f tš m ḫm.t.n-f
Translation: He has equipped the land even with that which he did not know,

Witness: B4L
Transliteration: 'pr.n-f tš m ḫḏ.t.n-f
Translation: He has equipped the land even with that which he knew,
Witness: B12C,b
Transliteration: ṣpr.n-f t3 m rḥ.t.n-f
Translation: He has equipped the land even with that which he knew,

Witness: B13C
Transliteration: [ṣpr.n-f t3 m rḥ.t.n-f]
Translation: He has equipped the land even with that which he knew,

Witness: B16C
Transliteration: ṣpr.n-f t3 m rḥ.t.n-f
Translation: He has equipped the land even with that which he knew,

Witness: L2Li
Transliteration: ṣpr.n ssnb-n-f pn t3 m rḥ.t.n-f
Translation: This ssnb-n-f has equipped the land even with that which he knew,

Notes group:
Note that L2Li has a nominal subject instead of a pronominal subject.

Group 2: Passive nominal ṣdṃ.n-f (Emphatic use), Lemma ṣpr (first position)
Lemma: ṣpr (to equip)
Morphology 1: nominal  Morphology 2: passive  Morphology 3:  
Syntax: Emphatic use  Subject: Pronominal subject

Witness: S1C
Transliteration: ṣpr.n-f m rḥ.t.n-f
Translation: He was equipped even with that which he knows,

Witness: S2C
Transliteration: ṣpr.n-f n rḥ.t.n-f
Translation: He was equipped even because of that which he knows,

Witness: M25C
Transliteration: [ṣpr.n-f] m rḥ.t.n-f
Translation: He was equipped even with that which he knows,
Group 3: Relative sḏm. n=f, Lemma ẖm (second position)

Lemma: ẖm (to not know)
Morphology 1: sḏm. n=f
Morphology 2: relative
Morphology 3: 
Syntax: 
Subject: Pronominal subject

Witness: B1P
Transliteration: 'pr. n=f is m ẖm.t.n=f
Translation: He has equipped the land even with that which he did not know,
Notes:

Witness: B2Bo
Transliteration: 'pr. n=f is m ẖm.t.n=f
Translation: He has equipped the land even with that which he did not know,
Notes:

Witness: B3L
Transliteration: 'pr. n=f is m ẖm.t.n=f
Translation: He has equipped the land even with that which he did not know,
Notes: The D35 is slightly damaged.

Group 4: Relative sḏm. n=f, Lemma ṛḥ (second position)

Lemma: ṛḥ (to know)
Morphology 1: sḏm. n=f
Morphology 2: relative
Morphology 3: 
Syntax: 
Subject: Pronominal subject

Witness: S1C
Transliteration: 'pr. n=f m ṛḥ.t.n=f
Translation: He was equipped even with that which he knows,
Notes:

Witness: S2C
Transliteration: 'pr. n=f n ṛḥ.t.n=f
Translation: He was equipped even because of that which he knows,
Witness: M25C
Transliteration: ['p\(r\).n-f] m \(r\h\)t.t.n-f
Translation: He was equipped even with that which he knows,

Witness: B4L
Transliteration: ['p\(r\).n-f] t\(z\) m \(r\h\)t.t.n-f
Translation: He has equipped the land even with that which he knew,

Witness: B12C,b
Transliteration: ['p\(r\).n-f] t\(z\) m \(r\h\)t.t.n-f
Translation: He has equipped the land even with that which he knew,

Witness: B13C
Transliteration: ['p\(r\).n-f] t\(z\) m \(r\h\)t.t.n-f
Translation: He has equipped the land even with that which he knew,

Witness: B16C
Transliteration: ['p\(r\).n-f] t\(z\) m \(r\h\)t.t.n-f
Translation: He has equipped the land even with that which he knew,

Witness: L2Li
Transliteration: ['p\(r\).n ssnb-n-f pn t\(z\) m \(r\h\)t.t.n-f
Translation: This ssnb-n-f has equipped the land even with that which he knew,

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (B1P, B3Bo, B2Bo, B1L, B3L), G1+G4 (B4L, B12C,b, B13C, B16C, L2Li), G2+G4 (S1C, S2C, M25C).

Spell: 33 Phrase: 1 119 b

Group 1: Relative s\(d\)m.n-f, Lemma h\(s\)i (first position)
Lemma: h\(s\)i (to descend)
Morphology 1: Morality 2: Morality 3: Syntax: Subject:
s\(d\)m.n-f relative Pronominal subject

Witness: B1P
Transliteration: \(m\) \(h\)z.w.n-f <n> ss
Translation: like those to whom he has descended.

Witness: B3Bo
Transliteration: \(m\) \(h\)z.n-f n ss
Translation: like those to whom he has descended.
Witness: B2Bo
Transliteration: 
mi ḫw..ns-f n-sn
Translation: 
like those to whom he has descended.

Witness: B3L
Transliteration: 
mi ḫw. ns-f <n> *sn
Translation: 
like those to whom he has descended.

Notes:
Note that due to a crack in the wood, there are only traces left of the N35.

Witness: B12C,b
Transliteration: 
mi ḫw. ns-f n-sn
Translation: 
like those to whom he has descended.

Notes:
Note that the Z2 plural strokes after the I9 of -f are technically part of this entry.

Witness: B1L
Transliteration: 
mi ḫw. ns-f <n> *sn
Translation: 
like those to whom he has descended.

Witness: B4L
Transliteration: 
mi ḫw. ns-f n-sn
Translation: 
like those to whom he has descended.

Notes:
The back of the G1 is no longer visible.

Witness: B13C
Transliteration: 
[mi ḫ]w. ns-f n-sn
Translation: 
like those to whom he has descended.

Notes:
The O4 is not visible. Note that the I9 of -f is written below the N35, beside the D54:Z2 group in the column.

Witness: L2Li
Transliteration: 
mi ḫw. ns-f <n> *sn
Translation: 
like those to whom he has descended.

Notes:
Group 2: Relative $sdm$.n-f, Lemma iri (first position)

Lemma: iri (to do, to make)

Morphology 1: $sdm$.n-f
Morphology 2: relative
Morphology 3: Syntax: Subject: Pronominal subject

Witness: S1C
Transliteration: $mi$ iri.t.n-f n $hA$.w.n-f n=sn
Translation: like that which he has done for those to whom he has descended,

Witness: S2C
Transliteration: $mi$ iri.t.n-f n $hA$.w.n-f n=sn
Translation: like that which he has done for those to whom he has descended,

Group 3: Relative $sdm$.n-f, Lemma hsi (second position)

Lemma: hsi (to descend)

Morphology 1: $sdm$.n-f
Morphology 2: relative
Morphology 3: Syntax: Subject: Pronominal subject

Witness: S1C
Transliteration: $mi$ iri.t.n-f n $hA$.w.n-f n=sn
Translation: like that which he has done for those to whom he has descended,

Witness: S2C
Transliteration: $mi$ iri.t.n-f n $hA$.w.n-f n=sn
Translation: like that which he has done for those to whom he has descended,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B1P, B3Bo, B2Bo, B1L, B3L, B4L, B12C,b, B13C, B16C, L2Li), G2+G3 (S1C, S2C).

Spell: 33 Phrase: 1 119 c

Group 1: Circumstantial $sdm$.n-f (None-initial main clause), Lemma $dL$

Lemma: $dL$ (to speak, to say)

Morphology 1: $sdm$.n-f
Morphology 2: circumstantial
Morphology 3: Syntax: Subject: None-initial main clause Pronominal subject
Witness: B1P
Transliteration: sk ḏḏ.n-f ḥḫt+s
Translation: while he has said in front of her:

Witness: B3Bo
Transliteration: ḫTk ḏḏ.n-f ḥḫt+s
Translation: while she has said in front of her:

Witness: B2Bo
Transliteration: sk ḏḏ.n-f ḥḫt+s
Translation: while he has said in front of her:

Witness: B1L
Transliteration: sk ḏḏ.n-f ḥḫt
Translation: while he has said in the presence:

Witness: B3L
Transliteration: sk ḏḏ.n-f ḥḫt
Translation: while he has said in the presence:

Witness: B13C
Transliteration: isk ḏḏ.n-f h[ḫt]
Translation: while he has said in the presence:

Witness: B4L
Transliteration: isk ḏḏ.n-f ḥḫt
Translation: while he has said in the presence:

Witness: B16C
Transliteration: isk ḏḏ.n-k ḥḫt
Translation: while you have said in the presence:

Witness: L2Li
Transliteration: isk ḏḏ.n ssnb-n-f pn ḥḫt+s
Translation: while this ssnb-n-f has said in front of her:

Notes: Note that the I10 is written in the mutilated form.

Notes group: Note that L2Li has a nominal subject instead of a pronominal subject.
Group 2: Nominal sḏm-f (Nominal use), Lemma ḍḏ
Lemma: ḍḏ (to speak, to say)
Morphology 1: sḏm-f
Morphology 2: nominal
Morphology 3: Syntax:
Subject: Nominal use Pronominal subject
Witness: S1C
Transliteration: m ḍḏ-f hft+s
Translation: as he says in front of her:

Group 3: Nominal sḏm-f (Emphatic use), Lemma ḍḏ
Lemma: ḍḏ (to speak, to say)
Morphology 1: sḏm-f
Morphology 2: nominal
Morphology 3: Syntax:
Subject: Emphatic use Pronominal subject
Witness: M25C
Transliteration: ḍḏ-f hft+s
Translation: He says even to her:
Notes: Could be any other form of sḏm-f instead.

Group 4: Circumstantial sḏm.n-f (None-initial main clause), Lemma ḏṛ
Lemma: ḏṛ (to expel)
Morphology 1: sḏm.n-f
Morphology 2: circumstantial
Morphology 3: Syntax:
Subject: None-initial main clause Pronominal subject
Witness: B12C,b
Transliteration: isk ḏṛ.n-f hft
Translation: as he has expelled in the presence:
Notes phrase:
In this phrase, the following pattern variations occur: G1 (B1P, B3Bo, B2Bo, B1L, B3L, B4L, B13C, B16C, L2Li), G2 (S1C, S2C), G3 (M25C), G4 (B12C,b).

<table>
<thead>
<tr>
<th>Spell</th>
<th>Phrase</th>
</tr>
</thead>
<tbody>
<tr>
<td>33</td>
<td>1 120 b</td>
</tr>
</tbody>
</table>

**Group 1:** Subjunctive $sdm$-f (Wish clause), Lemma $iri$

- **Lemma:** $iri$ (to do, to make)
- **Morphology 1:** $sdm$-f subjunctive
- **Syntax:** Wish clause
- **Subject:** Pronominal subject

<table>
<thead>
<tr>
<th>Witness</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>S1C</td>
<td>$ir$ $k$ Tw m $sms$ n wsir</td>
<td>may you make yourself as a follower of Osiris.</td>
</tr>
</tbody>
</table>

Notes group:
Could be a circumstantial $sdm$-f as well.

**Group 2:** Imperative (2nd person singular), Lemma $n$đ

- **Lemma:** $n$đ (to protect)
- **Morphology 1:** imperative
- **Syntax:** 2nd person singular
- **Subject:**

<table>
<thead>
<tr>
<th>Witness</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>L2Li</td>
<td>$i.n$đ $hr$-$k$ $sms$ wsir m $inn.t$ nfr.t</td>
<td>greetings to you, follower of Osiris in the beautiful west.</td>
</tr>
</tbody>
</table>
Notes phrase:  
In this phrase, the following pattern variations occur: G1 (S1C, S2C, M25C), G2 (L2Li).

Spell: 33 Phrase: 1 120 c

Group 1: Nominal sḏm.n-f (Emphatic use), Lemma iyi
   Lemma: iyi (to come)
   Morphology 1: sḏm.n-f
   Morphology 2: nominal
   Morphology 3: 
   Syntax: Emphatic use
   Subject: Nominal subject

Witness: B1P
Transliteration: iy.n wsir spi pn `zc
Translation: The Osiris, this spi, has even come here,

Witness: S1C
Transliteration: iy.n hṣ.ṣ.ty-∄ msth `zc
Translation: The mayor msth has even come here,

Witness: M25C
Transliteration: iy.n nfr-ṣšb [tn `zc]
Translation: This nfr-ṣšb has even come here,

Witness: B3Bo
Transliteration: iy.n ḏḥwty-nḥt in `zc
Translation: This ḏḥwty-nḥt has even come here

Witness: B3L
Transliteration: iy.n ỉn-[y-r pr sn pn `zc
Translation: The overseer of the domain, this sn has even come here,

Witness: B12C,b
Transliteration: iy.[n-]∄ `zc
Translation: I have even come here,
Notes: I have even come here,
Notes: The N35 is no longer visible.
Witness: B13C  
Transliteration: [iy.\text{n} \text{i} \text{\textcircled{z}}]  
Translation: I have even come here,

Witness: B16C  
Transliteration: iy.\text{n} \text{i} \text{\textcircled{z}}  
Translation: I have even come here,

Witness: L2Li  
Transliteration: iy.n-i \text{\textcircled{z}}n  
Translation: I have even come here,

Notes group:
Note that B4L, B12C,b, B13C, B16C and L2Li use a pronominal subject instead of a nominal. Group 1 and group 3 should be treated as the same (iwi and iy). 

Group 2: Indicative s\text{d}m-f (Main clause), Lemma iy
Lemma: iy (to come)
Morphology 1: indicative

Witness: B2Bo  
Transliteration: iy DHwty-nht \text{\textcircled{z}}t  
Translation: DHwty-nht came here,

Group 3: Nominal s\text{d}m.n-f (Emphatic use), Lemma iwi
Lemma: iwi (to come)
Morphology 1: nominal

Syntax:  
Subject:
Witness: B1L
Transliteration: 
\(iw. n-i \ gws \ pn \ f\) 
Translation: I, this gws, has even come here,

Notes group: 
Group 1 and group 3 should be treated as the same (\(iwi\) and \(iyi\)).

Notes phrase: 
In this phrase, the following pattern variations occur: G1 (B1P, S1C, S2C, M25C, B3Bo, B3L, B4L, B12C,b, B13C, B16C, L2Li), G2 (B2Bo), G3 (B1L).

Spell: 33 Phrase: 1 120 d

Group 1: Perfective active participle (masculine singular), Lemma mri
Lemma: mri (to love)
Morphology 1: participle
Morphology 2: perfective passive
Morphology 3: masculine singular

Witness: B1P
Transliteration: mr n=f
Translation: which was loved because of him.

Witness: B3Bo
Transliteration: mr y n=s
Translation: which was loved because of her.

Witness: B2Bo
Transliteration: mr y n=f
Translation: which was loved because of him.

Witness: B1L
Transliteration: mr n=f
Translation: which was loved because of him.
Witness: B3L
Transliteration: 
mr.y n=f
Translation: which was loved because of him.
Notes: 

Witness: B4L
Transliteration: 
mr.y [n=i]
Translation: which was loved because of me.
Notes: Only traces of the first M17 left.

Witness: B12C,b
Transliteration: 
mr.y n=i
Translation: which was loved because of me.

Witness: B13C
Transliteration: [mr.y n=i]
Translation: which was loved because of me.

Witness: B16C
Transliteration: 
mr n=i
Translation: which was loved because of me.

Witness: L2Li
Transliteration: 
mr n <i>
Translation: which was loved because of me.

Group 2: Imperfective relative sdm=f, Lemma mri
Lemma: mri (to love)
Morphology 1: 
Morphology 2: Imperfective relative 
Morphology 3: 
Syntax: 
Subject: Pronominal subject

Witness: S1C
Transliteration: 
mrr=f tw
Translation: where he loves you,

Witness: S2C
Transliteration: [mrr=f tw]
Translation: where he loves you,

Witness: M25C
Transliteration: [mrr=s tw]
Translation: where she loves you,
Notes phrase: 
In this phrase, the following pattern variations occur: G1 (B1P, B3Bo, B2Bo, B1L, B3L, B4L, B12C, b, B13C, B16C, L2Li), G2 (S1C, S2C, M25C).

Spell: 33 Phrase: 1 120 e

**Group 1:** Nominal .sd.n-f (Emphatic use), Lemma dr
- **Lemma:** dr (to expel)
- **Morphology 1:** .sd.n-f
- **Morphology 2:** nominal
- **Morphology 3:**
- **Syntax:** Emphatic use
- **Subject:** Pronominal subject

- **Witness:** B1P
- **Transliteration:** .dr.n-f nkn=k wsir
- **Translation:** He has even removed your injury, Osiris,

**Group 2:** Circumstantial .sd.n-f (Temporal clause), Lemma dr
- **Lemma:** dr (to expel)
- **Morphology 1:** .sd.n-f
- **Morphology 2:** circumstantial
- **Morphology 3:**
- **Syntax:** Temporal clause
- **Subject:** Pronominal subject

- **Witness:** S1C
- **Transliteration:** .dr.n-f nkn n wsir
- **Translation:** after he has removed the injury of Osiris.

- **Witness:** S2C
- **Transliteration:** .dr.n-f nkn n wsir
- **Translation:** after he has removed the injury of Osiris.

- **Witness:** M25C
- **Transliteration:** [dr.n-s nkn n wsir]
- **Translation:** after she has removed the injury of Osiris.
Group 3: Nominal sḏm-f (Balanced sentence), Lemma dr
Lemma: dr (to expel)
Morphology 1: sḏm-f
Morphology 2: nominal
Morphology 3:
Syntax: Balanced sentence
Subject: Pronominal subject

Witness: B3Bo
Transliteration: dr=s nkn=k wsir
Translation: She removes your injury, Osiris,

Witness: B2Bo
Transliteration: dr=f nkn wsir
Translation: He removes the injury of Osiris,

Witness: B1L
Transliteration: dr=f nkn k wsir
Translation: He removes your injury, Osiris,

Witness: B3L
Transliteration: dr=f nkn k wsir
Translation: He removes your injury, Osiris,

Witness: B4L
Transliteration: dr=i nkn n wsir
Translation: I remove the injury of Osiris,

Witness: B12C,b
Transliteration: dr=i nkn n wsir
Translation: I remove the injury of Osiris,

Group 4: Nominal sḏm-f (Balanced sentence), Lemma sr
Lemma: sr (to foretell, to predict)
Morphology 1: sḏm-f
Morphology 2: nominal
Morphology 3:
Syntax: Balanced sentence
Subject: Pronominal subject
Witness: B16C
Transliteration: sr =i nkn n wsir
Translation: I foretell the injury of Osiris,
Notes: Most likely a corruption of dr, hence the sic in de Buck.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B1P, L2Li), G2 (S1C, S2C, M25C), G3 (B3Bo, B2Bo, B1l, B3l, B4l, B12C,b, B13C), G4 (B16C).

Spell: 33 Phrase: 1 120 f

Group 1: Circumstantial sdm-f (Temporal clause), Lemma snwr
Lemma: snwr (to cause to tremble)
Morphology 1: sdm-f Morphology 2: circumstantial
Syntax: Temporal clause Subject: Pronominal subject
Witness: B1P
Translated: while he causes your enemies to tremble.
Notes: Note that if the =i is not added, one could read this as passive.

Group 2: Nominal sdm-f (Balanced sentence), Lemma snwr
Lemma: snwr (to cause to tremble)
Morphology 1: sdm-f Morphology 2: nominal
Syntax: Balanced sentence Subject: Pronominal subject
Witness: B3Bo
Translated: she causes your enemies to tremble.

Witness: L2Li
Translated: snwr < =i > hft.yw=f
Translation: while I cause his enemies to tremble.
Notes: Note that if the =i is not added, one could read this as passive.

Witness: B2Bo
Translated: snwr-f hft.yw=f
Translation: he causes his enemies to tremble.
Witness: B1L
Transliteration: snwr=f hft.yw=k
Translation: he causes your enemies to tremble.

Witness: B3L
Transliteration: snwr=f h(f)yw=k
Translation: he causes your enemies to tremble.

Witness: B4L
Transliteration: snwr=i hft.yw=f
Translation: I cause his enemies to tremble.

Witness: B12C,b
Transliteration: snwr=i hft.yw=f
Translation: I cause his enemies to tremble.

Witness: B13C
Transliteration: [snwr]r=i hft.yw=f
Translation: I cause his enemies to tremble.

Notes: Only the D21:K1 group is visible.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B1P, L2Li), G2 (B3Bo, B2Bo, B1L, B3L, B4L, B12C,b, B13C, B16C).

Spell: 33 Phrase: 1 121 a

Group 1: Imperative (2nd person singular), Lemma hpi (first position)
Lemma: hpi (to travel)
Morphology 1: imperative
Morphology 2: 2nd person singular
Travel in peace, so that I may enfold you.

Travel in his mouth of his enemies, travel in peace so that I may enfold you.

Travel in peace, so that I may enfold you.

Depart in peace, so that I may enfold you.

Depart in peace, so that I may enfold you.

Translation depart due to the A14 classifier.

Only traces left of the A14 classifier, the rest is visible.
Group 2:  Subjunctive $sdm$-f (Final clause implying purpose), Lemma $hn$m (first position)

**Lemma:**  $hn$m  (to envelop)

**Syntax:**  Final clause implying purpose  
**Subject:**  Pronominal subject

**Morphology 1:**  subjunctive  
**Morphology 2:**  
**Morphology 3:**  

**Witness:**  B16C  
**Transliteration:**  $m$ Htp $hn$m=i Tw  
**Translation:**  in peace, so that I may enfold you.

Group 3:  Subjunctive $sdm$-f (Final clause implying purpose), Lemma $hn$m (second position)

**Lemma:**  $hn$m  (to envelop)

**Syntax:**  Final clause implying purpose  
**Subject:**  Pronominal subject

**Morphology 1:**  subjunctive  
**Morphology 2:**  
**Morphology 3:**  

**Witness:**  B1P  
**Transliteration:**  $hp$ m Htp $hn$m=i Tw  
**Translation:**  Travel in peace, so that I may enfold you.

**Witness:**  B3Bo  
**Transliteration:**  $hp$ m Htp $hn$m Tw $dhwty-nht$ tn  
**Translation:**  Travel in peace, so that this $dhwty-nht$ may enfold you.

**Witness:**  B1L  
**Transliteration:**  $hp$ m Htp $hn$m=i Tw  
**Translation:**  Travel in peace, so that I may enfold you.

**Witness:**  B3L  
**Transliteration:**  $hp$ m Htp $hn$m=i Tw  
**Translation:**  Travel in peace, so that I may enfold you.

**Witness:**  B4L  
**Transliteration:**  $hp$ m Htp $hn$m=i Tw  
**Translation:**  Depart in peace, so that I may enfold you.

**Notes:**  Only the W9 is visible.
Depart in peace, so that I may enfold you.

Notes group:
Note that B3Bo uses a nominal subject instead of a pronominal one.

**Group 4:** Imperative (2nd person singular), Lemma ḥpi (second position)

**Lemma:** ḥpi
(to travel)

**Morphology 1:** imperative

**Morphology 2:** 2nd person singular

**Morphology 3:**

**Syntax:**

**Subject:**

**Witness:** B2Bo

Transliteration: 
ḥp m ḥṭp ḫnm "i tw

Translation: 
Travel in his mouth of his enemies, travel in peace so that I may enfold you.

Notes:
Due to a dittography after the initial ḥpi of a section of line I,120,f.

**Group 5:** Subjunctive sḏm-f (Final clause implying purpose), Lemma ḫnm (third position)

**Lemma:** ḫnm
(to envelop)

**Morphology 1:** subjunctive

**Morphology 2:**

**Morphology 3:** Final clause implying purpose

**Syntax:**

**Subject:** Pronominal subject

**Witness:** B2Bo

Transliteration: 
ḥp m ṟ-f ḫṭ.𝑦w-f ḥp m ḥṭp ḫnm "i tw

Translation: 
Travel in his mouth of his enemies, travel in peace so that I may enfold you.

Notes:
Only traces left of the N35 and G17, the W9 is visible.
Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (B1P, B3Bo, B1L, B3L, B4L, B12C,b, B13C, L2Li), G2 (B16C), G1+G4+G5 (B2Bo).

Spell: 33 Phrase: 1 121 b

Group 1: Imperfective passive participle (feminine singular), Lemma i (first position)

Lemma: i (to say)

Morphology 1: participle
Morphology 2: imperfective passive
Morphology 3: feminine singular

Syntax: Subject:

Witness: B1P
Translation: \( i.t \text{ in } \text{inn.t nfr.t r wsir spi pn} \)
Translation: which is said by the beautiful west to the Osiris, this \( \text{spi} \).
Notes: Only traces left.

Witness: B3Bo
Translation: \( i.t \text{ in } \text{inn.t nfr.t r } \text{dhwty-nht t n imn.t inn.t} \)
Translation: which is said by the beautiful west to this \( \text{dhwty-nht} \), who is in the west.
Notes: Only traces left.

Witness: B2Bo
Translation: \( i.\text{r} \text{ in inn.t nfr.t r } \text{dhwty-nht imy inn.t} \)
Translation: which is said by the beautiful west to \( \text{dhwty-nht} \), who is in the west.
Notes: Only traces of the M17 left, and the X1 is not visible.

Witness: B1L
Translation: \( i.t \text{ (i)n inn.t nfr.t r gws pn} \)
Translation: which is said by the beautiful west to this \( \text{gws} \).
Notes: Only traces left.

Witness: B3L
Translation: \( i.t \text{ in inn.t nfr.t r imy-r pr sn pn} \)
Translation: which is said by the beautiful west to the overseer of the domain, this \( \text{sn} \).
Notes: Only minor traces of the M17 left, the X1 is more or less visible.
**Witness:** B12C,b  
**Transliteration:**  
\[i.t\ in\ \text{imn}\cdot t\ nfr\cdot t \ <r> \ it<\cdot i> \ pf\ r\ \text{ṭḥ}.\ w=i\ pf\ r\ hṣy=i\ pf\ r\ hṣ\cdot n=i\ n=\cdot f\ pf\]

**Translation:**  
which is said by the beautiful west to this father of mine,  
to this attendant of mine, to this protector of mine,  
to this one to whom I have gone down.

**Witness:** B13C  
**Transliteration:**  
\[i.t\ in\ \text{imn}\cdot t\ nfr\cdot t\ r\ it=\cdot i\ pf\ r\ \text{ṭḥ}.\ w=i\ pf\ r\ hṣy=i\ pf\ r\ hṣ\cdot n=i\ n=\cdot f\ pf\]

**Translation:**  
which is said by the beautiful west to this father of mine,  
to this attendant of mine, to this protector of mine,  
to this one to whom I have gone down.

**Witness:** L2Li  
**Transliteration:**  
\[i.t\ \text{in imn}\cdot t\ nfr\cdot t\ r\ ssnb\cdot n=\cdot f\]

**Translation:**  
which is said by the beautiful west to \(ssnb\cdot n=\cdot f\)

**Group 2:**  
**Imperfective relative** \(sḍm=\cdot f\), **Lemma** \(i\) (first position)  
**Lemma:** \(i\) (to say)  
**Morphology 1:** Imperfective relative  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:**  
**Subject:** Nominal subject

**Witness:** B16C  
**Transliteration:**  
\[(i).\ ty\ \text{imn}\cdot t\ nfr\cdot t\ r\ it=\cdot i\ pf\ r\ \text{ṭḥ}.\ w=i\ pf\ r\ hṣy=i\ pf\ r\ hṣ\cdot n=\cdot f\ \text{w}=\cdot i\ pf\]

**Translation:**  
which the beautiful west says to this father of mine, to this attendant of mine, to this protector of mine,  
to this one who descends to me.

**Notes:**  
Probably a corruption of \(i.t\ in\).

**Group 3:**  
**Relative** \(sḍm.n=\cdot f\), **Lemma** \(ḥṣi\) (second position)  
**Lemma:** \(ḥṣi\) (to descend)  
**Morphology 1:**  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:**  
**Subject:** Pronominal subject
Witness: B4L
Transliteration: [i.t [i]n [imm].t nfr.t r it[i=i pf r ‘h’.w=i pf r hzy=i pf r h3.n-i n=f [pf]
Translation: which is said by the beautiful west to this father of mine, to this attendant of mine, to this protector of mine, to this one to whom I have gone down.
Notes: Only traces left of the O4, and the G1 is not visible.

Witness: B12C,b
Transliteration: i.t in imm.t in r <r> it <i> pf r ‘h’.w=i pf r hzy=i pf r h3.n-i n=f pf
Translation: which is said by the beautiful west to this father of mine, to this attendant of mine, to this protector of mine, to this one to whom I have gone down.
Notes:

Witness: B13C
Transliteration: [i.t in imm.t nfr.t r it=i pf r ‘h’.w=i pf r hzy=i pf r h3.n-i n=f pf
Translation: which is said by the beautiful west to this father of mine, to this attendant of mine, to this protector of mine, to this one to whom I have gone down.
Notes phrase: In this phrase, the following pattern variations occur: G1 (B1P, B3Bo, B2Bo, B1L, B3L, L2Bi), G1+G3 (B4L, B12C,b, B13C), G2+G3 (B16C).
Appendix 5.30. Spell 36

<table>
<thead>
<tr>
<th>Spell:</th>
<th>36</th>
<th>Phrase:</th>
<th>1 135</th>
<th>b</th>
<th>(For B4L, B13C,a, B16C)</th>
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<tbody>
<tr>
<td>Group 1:</td>
<td>Relative sdm.n-sf, Lemma hsi (first position)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lemma:</td>
<td>hsi</td>
<td>(to descend)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Morphology 1:</td>
<td>sdm.n-sf</td>
<td></td>
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<td>Morphology 2:</td>
<td></td>
<td></td>
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<tr>
<td>Morphology 3:</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Syntax:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Subject:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Witness:</td>
<td>B4L</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transliteration:</td>
<td>m-k it&gt;i pf ‘h’w-i pf hz.y-i p[i pf hz.n-i n-f pf imy hr.t-ntr iyi.y hr-k</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Translation:</td>
<td>behold, this father of mine, this attendant of mine,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>this protector of mine this one to whom</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>I have gone down, who is in the necropolis, are coming to you</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Witness:</td>
<td>B13C,a</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transliteration:</td>
<td>m-k it&lt;’i’ &gt; ‘h’w-i pf hy’yi pf hz.n-i n-f pf imy hr.t-ntr iyi.y hr-k</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Translation:</td>
<td>behold, this father and attendant of mine,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>this protector of mine this one to whom I have gone down,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>who is in the necropolis, are coming to you</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Witness:</td>
<td>B13C,b</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transliteration:</td>
<td>[m-k it&lt;’i’ &gt; ‘h’w-i pf hy’yi hz.n-i n-f pf imy hr.t-ntr [iyi.y hr-k</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Translation:</td>
<td>behold, this father and attendant of mine,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>my protector and this one to whom I have gone down,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>who is in the necropolis, are coming to you</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Witness:</td>
<td>B16C</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transliteration:</td>
<td>m-k it&lt;’i’ &gt; ‘h’w-i pf hy’yi hz.n-i n-f pf imy hr.t-ntr iyi.y hr-k</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Translation:</td>
<td>behold, this father and attendant of mine, my protector and this one whom</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>I have gone down, who is in the necropolis, are coming to you</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Group 2: **Stative (3rd person masculine singular), Lemma iyi (first position)**

**Lemma:** iyi (to come)

<table>
<thead>
<tr>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stative</td>
<td>3rd person masculine singular</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Witness:** B1P

Transliteration:
m-k wsir spi pn iyi.w ḫr-k

Translation:
behold, the Osiris, this spi, comes to you

**Witness:** B1L

Transliteration:
m-k gwš pn iyi.w ḫr-k

Translation:
behold, this gwš comes to you

**Witness:** B3L

Transliteration:
m-k imy-r pr sn pn iyi.w ḫr-k

Translation:
behold, the overseer of the domain, this sn comes to you

**Witness:** L2Li

Transliteration:
m-k ssnb-n-f pn iyi(.w) ḫr-k

Translation:
behold, this ssnb-n-f comes to you

**Notes group:**
Note that group 2 and group 3 should be considered the same, as the variation is based on the gender of the owner.

Group 3: **Stative (3rd person feminine singular), Lemma iyi (first position)**

**Lemma:** iyi (to come)

<table>
<thead>
<tr>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stative</td>
<td>3rd person feminine singular</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Witness:** B3Bo

Transliteration:
m-k dhwty-nḥt tn iyi.(i) ḫr-k

Translation:
behold, this dhwty-nḥt comes to you

**Notes group:**
Note that group 2 and group 3 should be considered the same, as the variation is based on the gender of the owner.
**Group 4:**  Stative (3rd person masculine plural), Lemma iyī (second position)

*Lemma:* iyī (to come)

Morphology 1:  
Morphology 2:  
Morphology 3:  
Syntax:  
Subject:  
Stative  
3rd person masculine plural

*Witness:*  B4L

Transliteration:  
$m·k\ i t\ <'i>\ 'h·w·i\ p\ f\ h\ z·i\ p\ i\ p\ h\ z·n·i\ n·f\ p\ f\ i\ m\ y\ h\ r\ .t\-n\ t\ r\ i\ y\ i\ h\ r\ .k$

Translation:  
behold, this father of mine, this attendant of mine,  
this protector of mine this one to whom  
I have gone down, who is in the necropolis, are coming to you

*Witness:*  B13C,a

Transliteration:  
$m·k\ i t\ <'i>\ 'h·w·i\ p\ f\ h\ z·i\ p\ i\ p\ h\ z·n·i\ n·f\ p\ f\ i\ m\ y\ h\ r\ .t\-n\ t\ r\ i\ y\ .y\ h\ r\ .k$

Translation:  
behold, this father and attendant of mine,  
this protector of mine this one to whom I have gone down,  
who is in the necropolis, are coming to you

*Witness:*  B13C,b

Transliteration:  
$[m·k\ i t\ <'i>\ 'h·w·i\ p\ h\ z·y·i\ h\ z·n·i\ n·f\ p\ f\ i\ m\ y\ h\ r\ .t\-n\ t\ r\ i\ y\ i\ y\ h\ r\ .k]$

Translation:  
behold, this father and attendant of mine, my protector and this one to whom I have gone down,  
who is in the necropolis, are coming to you

*Witness:*  B16C

Transliteration:  
$m·k\ i t\ <'i>\ 'h·w·i\ p\ h\ z·y·i\ h\ z·n·i\ n·f\ p\ f\ i\ m\ y\ h\ r\ .t\-n\ t\ r\ i\ y\ i\ y\ h\ r\ .k$

Translation:  
behold, this father and attendant of mine, my protector and this one to whom  
I have gone down, who is in the necropolis, are coming to you

**Group 5:**  Stative (3rd person dual), Lemma iyī (second position)

*Lemma:* iyī (to come)

Morphology 1:  
Morphology 2:  
Morphology 3:  
Syntax:  
Subject:  
Stative  
3rd person dual

*Witness:*  B12C,b

Transliteration:  
$m·k\ i t\ <'i>\ 'h·w·i\ p\ h\ z·y·i\ h\ z·n·i\ n·f\ p\ f\ i\ m\ y\ h\ r\ .t\-n\ t\ r\ i\ y\ w·y\ h\ r\ .k$

Translation:  
behold, this father and attendant of mine, my protector and this one to whom I have gone down,  
who is in the necropolis, are coming to you

Notes:  
Variation is mos likely due to the use of a double column.
Notes phrase:  
In this phrase, the following pattern variations occur: G1+G4 (B4L, B13C,a, B13C,b, B16C), G1+G5 (B12C,b), G2 (B1P, B1L, B3L, L2Li), G3 (B3Bo).

<table>
<thead>
<tr>
<th>Spell</th>
<th>Phrase:</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>36</td>
<td>1</td>
<td>137</td>
<td></td>
<td>b</td>
</tr>
</tbody>
</table>

**Group 1:** Nominal *sqm.n-f* (balanced sentence), Lemma *iyi*  
*Lemma:* *iyi*  (to come)  
*Morphology 1:* *sqm.n-f*  
*Morphology 2:* nominal  
*Morphology 3:*   
*Syntax:* Balanced sentence  
*Subject:* Pronominal subject

**Witness:** B1P  
*Transliteration:*  
*iy.n-f *min m tsi ’nh*  
*Translation:* He has come today from the land of life

**Witness:** B12C,b  
*Transliteration:*  
*iy.n-f m[n] m tsi ’nh*  
*Translation:* He has come today from the land of life

**Witness:** B13C,a  
*Transliteration:*  
*iy.n-f *min m tsi ’nh*  
*Translation:* He has come today from the land of life

**Witness:** B13C,b  
*Transliteration:*  
*iy.n-f *min m tsi ’nh*  
*Translation:* He has come, traveling from the land of life

**Witness:** B16C  
*Transliteration:*  
*iy.n-f *mm(w) m tsi ’nh*  
*Translation:* He has come, traveling from the land of life
Witness: L2Li
Transliteration: iy.n ssnb-n-f pn m t "nḥ m ḫr-f ms"
Translation: This ssnb-n-f has come today from the land of life with his true face

Notes group:
Note that L2Li has a nominal subject here, not pronominal.
Group 1 and group 2 should be considered the same. (iyi and iwi).

Group 2: Nominal sqm.n-f (balanced sentence), Lemma iwi
Lemma: iwi (to come)
Morphology 1: sqm.n-f nominal  Morphology 2:  Morphology 3:  Syntax: Balanced sentence  Subject: Pronominal subject

Witness: B1L
Transliteration: iw.n=f min m t "nḥ
Translation: He has come today from the land of life

Notes group:
Group 1 and group 2 should be considered the same. (iyi and iwi).

Group 3: Stative (3rd person masculine singular), Lemma nmi
Lemma: nmi (to travel)
Morphology 1:  Morphology 2:  Morphology 3:  Syntax:  Subject: 3rd person masculine singular

Witness: B16C
Transliteration: iy.n-f nmi(.w) m t "nḥ
Translation: He has come, traveling from the land of life
Notes: Could be an incorrect writing for min (today).
Notes phrase: In this phrase, the following pattern variations occur: G1 (B1P, B3Bo, B3L, B4L, B12Cb, B13Ca, B13Cb, L2Li), G1+G3 (B16C), G2 (B1L).

<table>
<thead>
<tr>
<th>Spell:</th>
<th>36</th>
<th>Phrase:</th>
<th>1</th>
<th>137</th>
<th>d</th>
</tr>
</thead>
</table>

**Group 1:** Nominal *msdn*-f (balanced sentence), Lemma *mh*

<table>
<thead>
<tr>
<th>Lemma:</th>
<th><em>mh</em> (to fill)</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Morphology 1:</th>
<th>Morphology 2:</th>
<th>Morphology 3:</th>
<th>Syntax:</th>
<th>Subject:</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>msdn</em>-f</td>
<td></td>
<td></td>
<td>Balanced sentence</td>
<td>Pronominal subject</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness:</th>
<th>B1P</th>
</tr>
</thead>
</table>

Transliteration: *mh*[.n]-f h.t-f m ḫkw

Translation: he has filled his body with magic

Notes: The N35 is not visible. (lost due to a split in the wood)

<table>
<thead>
<tr>
<th>Witness:</th>
<th>B3B0</th>
</tr>
</thead>
</table>

Transliteration: *msdn*-f h.t-s m ḫkw

Translation: she has filled her body with magic

Notes:

<table>
<thead>
<tr>
<th>Witness:</th>
<th>B1L</th>
</tr>
</thead>
</table>

Transliteration: *msdn*-f h.t-f m ḫkw

Translation: he has filled his body with magic

<table>
<thead>
<tr>
<th>Witness:</th>
<th>B4L</th>
</tr>
</thead>
</table>

Transliteration: *msdn*-f h.t-f m ḫkw

Translation: he has filled his body with magic

<table>
<thead>
<tr>
<th>Witness:</th>
<th>B12Cb</th>
</tr>
</thead>
</table>

Transliteration: *msdn*-f h.t-f m ḫkw

Translation: he has filled his body with magic
**Witness:** B13C,a  
**Transliteration:** \[mh.n-f h.t-f m hkw\]  
**Translation:** he has filled his body with magic

**Witness:** B13C,b  
**Transliteration:** \[mh.n-f h.t-f m hkw\]  
**Translation:** he has filled his body with magic

**Witness:** B16C  
**Transliteration:** \[mh.n-f h.t-f m hkw\]  
**Translation:** he has filled his body with magic

**Group 2:** Nominal passive \(s\delta m.n-f\) (balanced sentence), Lemma \(m\delta\)  
**Lemma:** \(m\delta\) (to fill)  
**Morphology 1:** \(s\delta m.n-f\)  
**Morphology 2:** nominal  
**Morphology 3:** passive  
**Syntax:** Balanced sentence  
**Subject:** Nominal subject

**Witness:** L2Li  
**Transliteration:** \[mh.n-f h.t-f m hkw\]  
**Translation:** his body was filled with magic

**Notes phrase:**  
In this phrase, the following pattern variations occur: G1 (B1P, B3Bo, B1L, B3L, B4L, B12C,b, B13C,a, B13C,b, B16C), G2 (L2Li).

**Spell:** 36  
**Phrase:** 1 138 b

**Group 1:** Circumstantial \(s\delta m-f\) (temporal clause), Lemma \(\delta t m\)  
**Lemma:** \(\delta t m\) (to perish)  
**Morphology 1:** \(s\delta m-f\)  
**Morphology 2:** circumstantial  
**Morphology 3:** circumstantial  
**Syntax:** Temporal clause  
**Subject:** Nominal subject
**Witness:** B1P
Transliteration: 
\( \text{him } n\!f \text{ wrš. } w\!f \text{ im}\!f\) 
Translation: 
while his watchers perish for him with him

**Witness:** B1L
Transliteration: 
\( \text{him } n\!f \text{ wrš. } w\!f \text{ im}\!f\) 
Translation: 
while his watchers perish for him with him

**Witness:** B3L
Transliteration: 
\( \text{him } n\!f \text{ wrš}f \text{ im}\!f\) 
Translation: 
while his watcher perish for him with him

**Group 2:** Circumstantial \( \text{sd}m\!f \) (temporal clause), Lemma \( \text{sds} \)

**Lemma:** \( \text{sds} \) (to tremble)

**Morphology 1:** \( \text{sd}m\!f \) 
**Morphology 2:** circumstantial

**Syntax:** Temporal clause 
**Subject:** Nominal subject

**Witness:** B3Bo
Transliteration: 
\( \text{sds } n\!s \text{ wrš. } w\!s \text{ im}\!s\) 
Translation: 
while her watchers tremble for her at her

**Witness:** B4L
Transliteration: 
\( \text{sds } n\!f \text{ wrš. } w\!f \text{ im}\!f\) 
Translation: 
while his watchers tremble for him at him

**Witness:** B12C,b
Transliteration: 
\( \text{sds } n\!f \text{ wrš. } w\!f \text{ im}\!f\) 
Translation: 
while his watchers tremble for him at him

**Witness:** B13C,a
Transliteration: 
\( \text{sds } n\!f \text{ wrš. } w\!f \text{ im}\!f\) 
Translation: 
while his watchers tremble for him at him

**Witness:** B13C,b
Transliteration: 
\([\text{sds } n\!f \text{ wrš. } w\!f \text{ im}\!f]\) 
Translation: 
while his watchers tremble for him at him

**Witness:** B16C
Transliteration: 
\( \text{sds } n\!f \text{ wrš. } w\!f \text{ im}\!f\) 
Translation: 
while his watchers tremble for him at him
**Witness:** L2Li  
**Transliteration:**  
$sdz$ n-f wrš-f im-f  
**Translation:**  
while his watcher tremble for him at him

**Notes phrase:**  
In this phrase, the following pattern variations occur: G1 (B1P, B1L, B3L), G2 (B3Bo, B4L, B12C,b, B13C,a, B13C,b, B16C, L2Li).

**Spell:** 36  **Phrase:** 1 138 c

<table>
<thead>
<tr>
<th>Group 1: Nominal sḏm.n-f (balanced sentence), Lemma &quot;pr (first position)&quot;</th>
<th>Lemma: &quot;pr (to acquire)&quot;</th>
<th>Morphology 1: sḏm.n-f nominal</th>
<th>Morphology 2:</th>
<th>Morphology 3:</th>
<th>Syntax: Balanced sentence</th>
<th>Subject: Pronominal subject</th>
</tr>
</thead>
</table>

**Witness:** B1P  
**Transliteration:**  
$mi$ $spd$ "pr.n-f is m ŭm.t.n-f  
**Translation:**  
like a bird. He has acquired the land with that which he did not know

**Notes:**
- Group 1: Nominal sḏm.n-f (balanced sentence), Lemma "pr (first position)"  
- Lemma: "pr (to acquire)"  
- Morphology 1: sḏm.n-f nominal  
- Morphology 2:  
- Morphology 3:  
- Syntax: Balanced sentence  
- Subject: Pronominal subject

**Witness:** B3Bo  
**Transliteration:**  
$mi$ $spd$ "pr.n-f is m ŭm.t.n-f  
**Translation:**  
like a bird. He has acquired the land with that which he did not know

**Witness:** B1L  
**Transliteration:**  
$mi$ $spd$ "pr.n-f is m ŭm.t.n-f  
**Translation:**  
like a bird. He has acquired the land with that which he did not know

**Witness:** B3L  
**Transliteration:**  
$mi$ $spd$ "pr.n-f is m ŭm.t.n-f  
**Translation:**  
like a bird. He has acquired the land with that which he did not know

**Witness:** B4L  
**Transliteration:**  
$mi$ $spd$ "pr.n-f is pn m rḥ.t.n-f  
**Translation:**  
like a bird. He has acquired this land with that which he knew

**Witness:** B12C,b  
**Transliteration:**  
$mi$ $spd$ "pr.n-f is pn m rḥ.t.n-f  
**Translation:**  
like a bird. He has acquired this land with that which he knew
**Witness:** B13C,a

Transliteration:

\[\text{mi Apd} \text{'pr.n-f} \text{is p n} \mbox{ rh.t.n-f}\]

Translation:

like a bird. He has acquired this land with that which he knew

---

**Witness:** B13C,b

Transliteration:

\[\text{mi Apd} \text{'pr.n-f} \text{is p n} \mbox{ rh.t.n-f}\]

Translation:

like a bird. He has acquired this land with that which he knew

Notes:

Only the D36 is visible.

---

**Witness:** B16C

Transliteration:

\[\mbox{mi spd 'pr.n-f} \text{is p n} \mbox{ rh.t.n-f}\]

Translation:

like a bird. He has acquired this land with that which he knew

---

**Witness:** B1P

Transliteration:

\[\mbox{mi spd 'pr.n-f} \text{is p n} \mbox{ hm.t.n-f}\]

Translation:

like a bird. He has acquired the land with that which he did not know

---

**Witness:** B1L

Transliteration:

\[\mbox{mi spd 'pr.n-f} \text{is p n} \mbox{ hm.t.n-f}\]

Translation:

like a bird. He has acquired the land with that which he did not know

---

**Group 2:** Relative $\text{sdm.n-f}$, Lemma $\text{hm}$ (second position)

**Lemma:** $\text{hm}$ (to not know)

**Morphology 1:** $\text{sdm.n-f}$

**Morphology 2:** relative

**Subject:** Pronominal subject

---

**Witness:** B2Li

Transliteration:

\[\mbox{mi spd 'pr.n-f} \text{is p n} \mbox{ rh.t.n-f}\]

Translation:

like a bird. He has acquired the land with that which he knew

---

**Witness:** B3Bo

Transliteration:

\[\mbox{mi spd 'pr.n-f} \text{is p n} \mbox{ hm.t.n-f}\]

Translation:

like a bird. He has acquired the land with that which he did not know

---

**Witness:** B3L

Transliteration:

\[\mbox{mi spd 'pr.n-f} \text{is p n} \mbox{ hm.t.n-f}\]

Translation:

like a bird. He has acquired the land with that which he did not know

---

1735
**Group 3:** Relative *sdm.n=f*, Lemma *rḥ* (second position)

<table>
<thead>
<tr>
<th>Lemma</th>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>rḥ</em></td>
<td>(to know)</td>
<td><em>sdm.n=f</em></td>
<td>relative</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Witness: B4L

Transliteration: 

\[ mi \ ipd \ ^{\prime}pr.n=f \ is \ pn \ m \ rḥ.t.n=f \]

Translation:

like a bird. He has acquired this land with that which he knew

Witness: B12C,b

Transliteration: 

\[ mi \ ipd \ ^{\prime}pr.n=f \ is \ pn \ m \ rḥ.t.n-f \]

Translation:

like a bird. He has acquired this land with that which he knew

Witness: B13C,a

Transliteration: 

\[ [mi \ ipd \ ^{\prime}pr.n-f \ is \ pn] \ m \ rḥ.t.n-f \]

Translation:

like a bird. He has acquired this land with that which he knew

Witness: B16C

Transliteration: 

\[ mi \ ipd \ ^{\prime}pr.n-f \ is \ p\<n> \ m \ rḥ.t.n-f \]

Translation:

like a bird. He has acquired this land with that which he knew

Notes phrase:

*In this phrase, the following pattern variations occur: G1+G2 (B1P, B3Bo, B1L, B3L), G1+G3 (B4L, B12C,b, B13C,a, B13C,b B16C, L2Li).*

Spell: 36 Phrase: 1 139-140 c-a

**Group 1:** Circumstantial *sdm.n=f (iw(-f) sdm.n-f)*, Lemma *rḥ* (first position)

<table>
<thead>
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Syntax: *iw(-f) sdm.n-f*

Subject: Pronominal subject
Witness: B3Bo
Transliteration: iw rž.n-f ṯ.s wy ipw(y) ṯd.w.n ḫ ḯ n imu išw
Translation: He knew these two spells which Ha spoke to the one who is in išw.

Witness: B4L
Transliteration: iw rž.n-f ṯ.s wy ipw(y) ṯd.w.n ḫ ḯ n imu išw
Translation: He knew these two spells which Ha spoke to the one who is in išw.

Witness: B12C,b
Transliteration: iw rž.n-f ṯ.s wy ipw(y) ṯd.w.n ḫ ḯ n imu išw
Translation: He knew these two spells which Ha, who is in išw, spoke.

Notes:
Only traces left of the Aa1, and the D21 is not visible.

Witness: B13C,a
Transliteration: i[w rž.n-f ṯ.s wy ipw(y) ṯd.w ḫ n ḯ n imu išw
Translation: He knew these two spells which Ha says to the one who is in išw.

Notes:
Only traces left of the Aa1, and the D21 is not visible.

Witness: B13C,b
Transliteration: [iw rž.n-f ṯ.s wy ipw(y) ṯd.w ḫ n ḯ n imu išw
Translation: He knew these two spells which Ha says to the one who is in išw.

Witness: B16C
Transliteration: iw rž.n-f ṯ.s wy ipw(y) ṯd.w.n ḫ ḯ n imu išw
Translation: He knew these two spells which Ha spoke to the one who is in išw.

Witness: L2Li
Transliteration: iw rž.n ssnb-n-f pn ṯ.s wy ipn ṯd.w (i)n ḫ ḯ n ḯ n imu iš(w)
Translation: This ssnb-n-f knew these two spells, which are spoken by Ha to the one who is in išw.

Notes group:
Note that L2Li uses a nominal subject instead of a pronominal subject.

Group 2: Relative sd.m.n-f, Lemma ṣḏ (second position)
Lemma: ṣḏ (to speak, to say)
Morphology 1: relative
Morphology 2: relative
Morphology 3: relative
Syntax: Nominal subject
Subject: Nominal subject
Witness: B3Bo
Transliteration: 
\( iw\ rh.\ n+f\ ts.\ wy\ ipw(y)\ dd.w.n\ h3\ n\ imy\ isw \)
Translation: He knew these two spells which Ha spoke to the one who is in isw

Witness: B4L
Transliteration: 
\( iw\ rh.\ n+f\ ts.\ wy\ ipw(y)\ dd.w.n\ h3\ n\ imy\ isw \)
Translation: He knew these two spells which Ha spoke to the one who is in isw

Witness: B12C,b
Transliteration: 
\( iw\ rh.\ n+f\ ts.\ wy\ ipw(y)\ dd.w.n\ h3\ imy\ isw \)
Translation: He knew these two spells which Ha, who is in isw, spoke.

Witness: B16C
Transliteration: 
\( iw\ rh.\ n+f\ ts.\ wy\ ipw(y)\ dd.w.n\ h3\ n\ imy\ isw \)
Translation: He knew these two spells which Ha spoke to the one who is in isw

Notes group:
Could be read as \( dd.w\ (i)n\ h3\ ) as well.

Group 3: Imperfective relative \( sdm-f\), Lemma \( dd\)
Lemma: \( dd\ ) (to speak, to say)
Morphology 1: Imperfective relative
Morphology 2: Imperfective relative
Morphology 3: Imperfective relative
Syntax: Nominal subject

Witness: B13C,a
Transliteration: 
\( [iw\ r]h.\ n+f\ ts.\ wy\ ipw(y)\ dd.w\ h3\ [n\ imy\ isw]\)
Translation: He knew these two spells which Ha says to the one who is in isw.

Witness: B13C,b
Transliteration: 
\( [iw\ rh.\ n+f\ ts.\ wy\ ipw(y)\ dd.w\ h3\ n\ imy\ l]sw\)
Translation: He knew these two spells which Ha says to the one who is in isw.

Group 4: Imperfective passive participle (masculine plural), Lemma \( dd\)
Lemma: \( dd\ ) (to speak, to say)
Morphology 1: Imperfective passive
Morphology 2: Imperfective passive
Morphology 3: Imperfective passive
Syntax: Subject:

Morphology 3:
Masculine plural
**Witness:** L2Li

**Transliteration:**
iw rx.n ssnb-n=f pn Ts.wy ipn Dd.w (i)n HA n imy iA(w)

**Translation:**
This ssnb-n-f knew these two spells, which are spoken by Ha to the one who is in iSw.

**Notes:**
The I10&D46 group is not visible.

**Notes phrase:**
In this phrase, the following pattern variations occur: G1+G2 (B3Bo, B4L, B12C,b, B16C), G1+G3 (B13C,a, B13C,b), G1+G4 (L2Li).

**Spell:** 36  **Phrase:** 1 140 d-e

**Group 1:** Circumstantial sdm.n-f (iw(+f) sdm.n-f), Lemma ini (first position)

**Lemma:** ini (to bring)

**Morphology 1:**
sdm.n-f

**Morphology 2:**
circumstantial

**Morphology 3:**

**Syntax:**
iw(+f) sdm.n-f

**Subject:**
Pronominal subject

**Witness:** B3Bo

**Transliteration:**
iw in.n-f n=k fh.t*k n(t) sTrih+k n kis imm.t

**Translation:**
He brought to you your band of your dignity of the bull of the west.

**Witness:** B12C,b

**Transliteration:**
iw in.n-f n=k rh.t n-k m sTrih+k n kis imm.t

**Translation:**
He has brought to you that which is known to you as your dignity of the bull of the west.

**Witness:** B4L

**Transliteration:**
iw in.n-f n=k rh.t n-k m sTrih+k n kis imm.t

**Translation:**
He has brought to you that which is known to you as your dignity of the bull of the west.

**Witness:** B13C,a

**Transliteration:**
iw [in.n=f n=k] rh.t n-k m sTrih+k [n kis imm.t]

**Translation:**
He has brought to you that which is known to you as your dignity of the bull of the west.
Witness:  B13C,b
Transliteration:  
\[\text{iw } \text{in.n-f } n-k \text{ rḥ.t } n-k \text{ m } s\text{ḥ-k } n \text{ kṣ } \text{imn.t}\]
Translation:  He has brought to you that which is known to you as your dignity of the bull of the west.

Group 2:  Circumstantial sḏm-f (iw(=f) sḏm-f), Lemma ini (first position)
Lemma:  ini  (to bring)
Morphology 1:  sḏm-f  circumstantial
Morphology 2:  
Morphology 3:  
Syntax:  iw(=f) sḏm-f  Subject:  Nominal subject

Witness:  L2Li
Transliteration:  
\[\text{iw } \text{ini } n-k \text{ ss nb-n-f } \text{tn } \text{ḥ.t } n(\text{,t}) \text{ sḥ-k } n \text{ kṣ } \text{imn.t}\]
Translation:  This ss nb-n-f brings for you the band of your dignity of the bull of the west

Group 3:  Imperfective passive participle (feminine singular), Lemma rḥ (second position)
Lemma:  rḥ  (to know)
Morphology 1:  participle
Morphology 2:  imperfective passive
Morphology 3:  feminine singular
Syntax:  Subject:  

Witness:  B4L
Transliteration:  
\[\text{iw } \text{in.n-f } n-k \text{ rḥ.t } n-k \text{ m } s\text{ḥ-k } n \text{ kṣ } \text{imn.t}\]
Translation:  He has brought to you that which is known to you as your dignity of the bull of the west.

Witness:  B16C
Transliteration:  
\[\text{iw } \text{in.n-f } n-k \text{ ḥr.(y) } \text{ḥ.t } n-k \text{ m } s\text{ḥ-k } n \text{ kṣ } \text{imn.t}\]
Translation:  He has brought to you that which is under the thing for you as your dignity of the bull of the west.
Witness: B13C,a
Transliteration:
\[iw \, [\text{in}.\, n-f \, n-k] \, r\text{h}.\, t \, n-k \, m \, s^\prime\text{h}-k \, [n \, k] \, \text{inn}.\, t\]
Translation:
He has brought to you that which is known to you as your dignity of the bull of the west.
Notes:
Traces left of the Aa1:X1 group, the D21 is not visible.

Notes group:
Could be read as \(r\text{h}.\, t.\, n-k\) as well.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3Bo, B16C), G1+G3 (B4L, B12C,b, B13C,a, B13C,b), G2 (L2Li).

Spell: 36 Phrase: 1 140 g

Group 1: Circumstantial \(s^\text{dm}.\, n-f\) \((iw\, (-f) \, s^\text{dm}.\, n-f)\), Lemma \(\text{rdi}\), (first position)
Lemma: \(\text{rdi}\) (to give, to place)
Morphology 1: \(s^\text{dm}.\, n-f\)
Morphology 2: circumstantial
Morphology 3: Syntax: Subject:
IW\((-f) \, s^\text{dm}.\, n-f\) Pronominal subject

Witness: B3Bo
Transliteration:
\[iw \, \text{rdi}.\, n-f \, rh \, hks \, hny \, hpy \, wn.\, t-s \, sr(i) \, n-k \, r=s\]
Translation:
He has caused that Heqes and Hapy know that which she is foretold for you about it.

Witness: B12C,b
Transliteration:
\[iw \, \text{rdi}.\, n-f \, rh \, hks \, hny \, hpy \, wn.\, t-f \, sr(\, w) \, n-k \, r=s\]
Translation:
He has caused that Heqes and Hapy know that which he is foretold for you about it.

Witness: B13C,a
Transliteration:
\[iw \, \text{rdi}.\, n-f \, rh \, hks \, hny \, hpy \, wn.\, t-f \, sr(\, w) \, n[\, k \, r-s]\]
Translation:
He has caused that Heqes and Hapy know that which he is foretold for you about it.
He has caused that Heqes and Hapy know that which he is foretold for you about it.

This ssnb-\(n\)-f has caused that Heqes and Hapy fall, which is for you what you predict of the divine land.

Note that L2Li uses a nominal subject instead of a pronominal subject.

Group 2: Subjunctive \(sDm=f\) (object clause), Lemma \(r\hbar\) (second position)

Witness: B3Bo
Translation:
\[iw\ rdi.n-f\ rh\ hks\ hnr\ hpy\ wn.t-f\ sr(i)\ n-k r-s\]
Translation:
He has caused that Heqes and Hapy know that which she is foretold for you about it.

Witness: B4L
Translation:
\[iw\ rdi.n-f\ rh\ hks\ hnr\ hpy\ wn.t-f\ sr(\cdot.w)\ n-k r-s\]
Translation:
He has caused that Heqes and Hapy know that which he is foretold for you about it.

Notes group:

Translation: He has caused that Heqes and Hapy know that which he is foretold for you about it.
He has caused that Heqes and Hapy know that which he is foretold for you about it.

**Group 3:** Subjunctive sḏm=f (object clause), Lemma ḫr (second position)

*Lemma:* ḫr (to fall)

*Morphology 1:* subjunctive

*Subject:* Object clause

*Syntax:* Nominal subject

This ssnb-n-f has caused that Heqes and Hapy fall, which is for you what you predict of the divine land.

**Group 4:** Perfective relative sḏm=f, Lemma wnn (third position)

*Lemma:* wnn (to be)

*Morphology 1:* perfective relative

*Subject:* Pronominal subject

He has caused that Heqes and Hapy know that which she is foretold for you about it.
Witness: B12C,b
Transliteration: iw rdi.n=f rh hks hnɾ hpy wn.t-f sr(.w) n=k r=s
Translation: He has caused that Heqes and Hapy know that which he is foretold for you about it.
Notes: The E34 is not visible, and only traces left of the N35

Witness: B13C,b
Transliteration: [iw rdi.n=f rh] hks [hnɾ hpy w]n.t-f sr(.w) n=k r=s
Translation: He has caused that Heqes and Hapy know that which he is foretold for you about it.

Witness: B13C,a
Transliteration: iw rdi.n=f rx Hqs Hpy wn.t=f sr(.w) n=k r=s
Translation: He has caused that Heqes and Hapy know that which he is foretold for you about it.
Notes: The E34 is not visible, and only traces left of the N35

Translation:
He has caused that Heqes and Hapy know that which he is foretold for you about it.

Notes: The E34 is not visible, and only traces left of the N35

Group 5: Perfective active participle (masculine singular), Lemma wnn (third position)
Lemma: wnn (to be)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Subject:

Witness: L2Li
Transliteration: iw rdi.n ssnb-n=f pn hr hks hnɾ hpy wn n=k sr=k ts dsr
Translation: This ssnb-n=f has caused that Heqes and Hapy fall, which is for you what you predict of the divine land.

Group 6: Stative (3rd person masculine singular), Lemma sr (fourth position)
Lemma: sr (to foretell)
Morphology 1: Stative
Morphology 2: 3rd person masculine singular
Morphology 3: Syntax: Subject:
Witness: B4L
Transliteration:
iw rdi.n=f rh hks hn=f hpy wn.t-f sr(.w) n-k r=s
Translation:
He has caused that Heqes and Hapy know that which he is foretold for you about it.

Witness: B12C,b
Transliteration:
iw rdi.n=f rh hks hn=f hpy wn.t-f sr(.w) n-k r=s
Translation:
He has caused that Heqes and Hapy know that which he is foretold for you about it.

Witness: B13C,a
Transliteration:
[iw rdi.n=f rh] hks h[n=f hpy w]n.t-f sr(.w) n[k r-s]
Translation:
He has caused that Heqes and Hapy know that which he is foretold for you about it.

Notes group:
Group 6 and group 7 should be considered the same, as the variation is based on the gender of the owner.

Group 7: Stative (3rd person feminine singular), Lemma sr (fourth position)
Lemma: sr (to foretell)
Morphology 1: Stative
Morphology 2: 3rd person feminine singular
Morphology 3: Syntax: Subject:

Witness: B3Bo
Transliteration:
iw rdi.n-f rh hks h[n=f hpy wn.t-f sr.t(i) n-k r-s]
Translation:
He has caused that Heqes and Hapy know that which she is foretold for you about it.

Notes group:
Group 6 and group 7 should be considered the same, as the variation is based on the gender of the owner.

Group 8: Imperfective relative sdm=f, Lemma sr (fourth position)
Lemma: sr (to foretell)
Morphology 1: sdm=f
Morphology 2: Imperfective relative
Morphology 3: Syntax: Subject:

Pronominal subject
Witness: L2Li
Transliteration: iw rdi.n ssnb-n=f pn ḫr ḫns ḫpy wn n-k sr=k ṭt ḡsr
Translation: This ssnb-n=f has caused that Heqes and Hapy fall, which is for you what you predict of the divine land.

Notes phrase: In this phrase, the following pattern variations occur: G1+G2+G4+G6 (B4L, B12C,b, B13C,a, B13C,b), G1+G2+G4+G7 (B3Bo), G1+G2+G4 (B16C), G1+G3+G5+G8 (L2Li).

Spell: 36 Phrase: 1 141 e

Group 1: Active sdm.t-f (nominal use), Lemma wnn (first position)
Lemma: wnn (to be)
Morphology 1: sdm.t-f active
Morphology 2: Morphology 3: Syntax: Subject:
Nominal use Pronominal subject

Witness: B3Bo
Transliteration: ḏr wn.t-s ʾyi.ṭ(i) ʾḥ.ṭ(i) ʾpr.ṭ(i) m iw nsrsr
Translation: since she is coming, being potent and equipped from the island of fire.

Witness: B4L
Transliteration: ḏr wn.t-f ḫʾḥ.ṭ(i) m iw nsrsr
Translation: since he is equipped from the island of fire.

Witness: B12C,b
Transliteration: ḏr wn.t-f ḫʾḥ.ṭ(i) m iw nsrsr
Translation: since he is equipped from the island of fire.

Witness: B13C,a
Transliteration: [ḍr wn.t-f ḫʾḥ.ṭ(i) m iw nsrsr]
Translation: since he is equipped from the island of fire.

Witness: B16C
Transliteration: ḏr wn.t-f ḫʾḥ.ṭ(i) m iw <n>sṛ
Translation: since he is equipped from the burning island.
Witness: L2Li
Transliteration: 
\(dr \text{ wn.}t \text{ ssnb-n-f pn } \text{ iy}(.w) \ 'pr(.w) m iw nrsr\)
Translation: since this ssnb-n-f is coming, being equipped from the island of fire.

Notes group:
Note that L2Li uses a nominal subject instead of a pronominal subject.

Group 2: Stative (3rd person feminine singular), Lemma iyì (second position)
Lemma: iyì (to come)
Morphology 1: Stative 3rd person feminine singular

Witness: B3Bo
Transliteration: 
\(dr \text{ wn.}t \text{s iyì.t(i) } \text{ sh.t(i)} \ 'pr.t(i) m iw nrsr\)
Translation: since she is coming, being potent and equipped from the island of fire.

Notes group:
Note that group 2 and group 3 should be considered the same, as the variation is based on the gender of the owner.

Group 3: Stative (3rd person masculine singular), Lemma iyì (second position)
Lemma: iyì (to come)
Morphology 1: Stative 3rd person masculine singular

Witness: L2Li
Transliteration: 
\(dr \text{ wn.}t \text{ ssnb-n-f pn } \text{ iy}(.w) \ 'pr(.w) m iw nrsr\)
Translation: since this ssnb-n-f is coming, being equipped from the island of fire.

Notes group:
Note that group 2 and group 3 should be considered the same, as the variation is based on the gender of the owner.
**Group 4:**  
*Stative (3rd person masculine singular), Lemma *pr (second position)*

**Lemma:** *pr  
(to be equipped)**

**Morphology 1:**  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:**  
**Subject:**  

**Stative**  
3rd person masculine singular

**Witness:**  
B4L

**Transliteration:**  
_dr wn.t-f *pr(.w) m iw nsrsr_

**Translation:**  
since he is equipped from the island of fire.

**Witness:**  
B12C,b

**Transliteration:**  
_dr wn.t-f *pr(.w) m iw nsrsr_

**Translation:**  
since he is equipped from the island of fire.

**Witness:**  
B13C,a

**Transliteration:**  
_dr wn.t-f *pr(.w) m iw nsrsr_

**Translation:**  
since he is equipped from the island of fire.

**Witness:**  
B16C

**Transliteration:**  
_dr wn.t-f *pr(.w) m iw <n>s r_

**Translation:**  
since he is equipped from the burning island.

**Group 5:**  
*Stative (3rd person feminine singular), Lemma *lh (third position)*

**Lemma:** *lh  
(to be potent)**

**Morphology 1:**  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:**  
**Subject:**  

**Stative**  
3rd person feminine singular

**Witness:**  
B3Bo

**Transliteration:**  
_dr wn.t-s lh.t(i) *pr.t(i) m iw nsrsr_

**Translation:**  
since she is coming, being potent and equipped from the island of fire.
**Group 6:** Stative (3rd person masculine singular), Lemma *pr (third position)*

**Lemma:** *pr (to be equipped)*

**Morphology 1:** Morphology 2:  Morphology 3:  Syntax:  Subject:

Stative  3rd person masculine singular

**Witness:** L2Li

**Transliteration:** 
\[\text{Dr wn.t ssnb-n-f pn lyi(.w) } *pr(.w) \text{ m iw nsrsr}\]

**Translation:**

since this ssnb-n-f is coming, being equipped from the island of fire.

**Group 7:** Stative (3rd person feminine singular), Lemma *pr (third position)*

**Lemma:** *pr (to be equipped)*

**Morphology 1:** Morphology 2:  Morphology 3:  Syntax:  Subject:

Stative  3rd person feminine singular

**Witness:** B3Bo

**Transliteration:**
\[\text{Dr wn.t=s yi(t(i) sh.t(i) } *pr.t(i) \text{ m iw nsrsr}\]

**Translation:**

since she is coming, being potent and equipped from the island of fire.

**Notes phrase:**

In this phrase, the following pattern variations occur: G1+G4 (B4L, B12C,b, B13C,a, B13C,b, B16C), G1+G2+G5+G7 (B3Bo), G1+G3+G6 (L2Li).

**Spell:** 36  **Phrase:** 1 142  c

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**Group 1:** Nominal *sdm-f (emphatic use)*, Lemma *iwi

**Lemma:** *iwi (to come)*

**Morphology 1:** Morphology 2:  Morphology 3:  Syntax:  Subject:

*sdm-f  nominal  Emphatic use  Pronominal subject*
In what matter does he come, this renewed spirit?

In what matter does he come, this renewed spirit?

In what matter does he come, this renewed spirit?

In what matter does he come, this renewed spirit?

As what does he come, this renewed spirit?

Notes:

Note that the spelling almost looks like iy.w.

Group 2: Nominal sdm.n-f (emphatic use), Lemma iwi

Lemma: iwi (to come)

Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:

sdm.n-f nominal Emphatic use Pronominal subject

Witness: B3Bo

Transliteration: iwi.n.s (i)r-s mi iṣṣṭ slḥ.t tn msw.ti

Translation: In what matter did she come, this renewed spirit?

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B4L, B12C,b, B13C,a, B13C,b, B16C, L2Li), G2 (B3Bo).
Group 1:

Spell: 36  Phrase: 1 142 e

Group 1: Prospective $sdlm\cdot f$ (main clause), Lemma $'k$

Lemma: $'k$

(to enter)

Morphology 1: Prospective

Morphology 2: Prospective

Morphology 3: Prospective

Syntax: Main clause

Subject: Pronominal subject

Witness: B4L

Transliteration:

$'k\cdot f m s'\cdot h\cdot f n s'h nTr(.y)$

Translation:

He will enter in his dignity of the divine spirit,

Notes:

The D36:N35 group is not visible

Witness: B12C,b

Transliteration:

$'k\cdot f m s'\cdot h\cdot f n s'h nTr(.y)$

Translation:

He will enter in his dignity of the divine spirit,

Notes:

Only the G35 is visible.

Witness: B13C,a

Transliteration:

$'k\cdot f m s'\cdot h\cdot f n s'h nTr(.y)$

Translation:

He will enter in his dignity of the divine spirit,

Notes:

The D36:N35 group is not visible

Witness: B13C,b

Transliteration:

$'k[s'\cdot h\cdot f n s'h] nTr(.y)$

Translation:

He will enter in his dignity of the divine spirit,

Notes:

The D36:N35 group is not visible

Witness: B16C

Transliteration:

$'k\cdot f m s'\cdot h\cdot f n s'h nTr(.y)$

Translation:

He will enter in his dignity of the divine spirit,

Notes:

Note that B2Li uses a nominal subject instead of a pronominal subject.

Group 2:

Non-group

 Spell: 36  Phrase: 1 142 e

Group 2: Nominal $sdlm\cdot n\cdot f$ (emphatic use), Lemma $'k$

Lemma: $'k$

(to enter)

Morphology 1: Nominal

Morphology 2: Nominal

Morphology 3: Nominal

Syntax: Emphatic use

Subject: Pronominal subject

Witness: B13C,b

Transliteration:

$'k\cdot f m s'\cdot h\cdot f n s'h nTr(.y)$

Translation:

This $ssnb\cdot n\cdot f$ will enter in his dignity of the divine spirit,
Witness: B3Bo

Transliteration: 'ḫ⁻n s m ṣḥ⁻s n ṣḥ nṯr(y)

Translation: She has entered in her dignity of the divine spirit,

Notes phrase: In this phrase, the following pattern variations occur: G1 (B4L, B12C,b, B13C,a, B13C,b, B16C, L2Li), G2 (B3Bo).

Spell: 36  Phrase: 1 143 c

Group 1: Prospective sḏm-f (main clause), Lemma šsp

Lemma: šsp (to receive)

Morphology 1: Prospective sḏm-f

Morphology 2: Prospective

Morphology 3: Prospective

Syntax: Main clause  Subject: Pronominal subject

Witness: B3Bo

Transliteration: šsp s ṣḥ s nṯr.ḥt m ḫw.t kš ḫḏ

Translation: she will receive her divine seat in the mansion of the white bull.

Witness: B12C,b

Transliteration: šsp k nṯr.ḥt m ḫw.t kš ḫḏ

Translation: you will receive a divine state in the mansion of the white bull.

Witness: B13C,a

Transliteration: šsp k nṯr.ḥt m ḫw.t kš ḫḏ

Translation: you will receive a divine state in the mansion of the white bull.

Witness: B13C,b

Transliteration: šsp k nṯr.ḥt m ḫw.t kš ḫḏ

Translation: you will receive a divine state in the mansion of the white bull.

Witness: B16C

Transliteration: šsp k nṯr.ḥt m ḫw.t kš ḫḏ

Translation: you will receive a divine state in the mansion of the white bull.
Group 2: Circumstantial $sDm.n$ (temporal clause), Lemma $\#sp$

Lemma: $\#sp$ (to receive)

Morphology 1: $sDm.n$ (circumstantial)

Syntax: Temporal clause

Subject: Nominal subject

Witness: L2Li

Transliteration: $\#sp.n$ ssnb-n-f pn s.t-f ntr.(y)t m hw.t $k3$ hd

Translation: after this ssnb-n-f has received his divine seat in the mansion of the white bull.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3Bo, B4L, B12C,b, B13C,a, B13C,b, B16C), G2 (L2Li).

Spell: 36 Phrase: 1 143-144 d-a

Group 1: Circumstantial $sDm$ (temporal clause), Lemma $sDm$

Lemma: $sDm$ (to hear, to listen)

Morphology 1: $sDm$ (circumstantial)

Syntax: Temporal clause

Subject: Pronominal subject

Witness: B4L

Transliteration: $imy$ hr.t-ntr $sDm$-sn mdw ntr.w

Translation: which is in the necropolis, while they hear the words of the gods.

Notes group:
Could be passive (they are heard, the words of the gods) as well.

Witness: B12C,b

Transliteration: $imy$ hr.t-ntr $sDm$-sn mdw ntr.w

Translation: which is in the necropolis, while they hear the words of the gods.

Notes: Only the S29 is visible.
**Group 2:** $sÃ©mm\text{-}f$ (main clause), Lemma $sÃ©m$
Lemma: $sÃ©m$ (to hear, to listen)

**Morphology 1:**
**Morphology 2:**
**Morphology 3:**

**Syntax:**
**Subject:**
Main clause
Pronominal subject

*Witness:* B16C

*Transliteration:*
imy $hr.\text{-}nt\text{r}$ $sÃ©mm\text{-}sn$ mdw $nt\text{r}.\text{w}$

**Translation:**
which is in the necropolis. They will be heard, the words of the gods.

*Notes phrase:*
In this phrase, the following pattern variations occur: G1 (B4L, B12C,b, B13C,a, B13C,b), G2 (B16C).

**Spell:** 36 **Phrase:** 1 144 b

**Group 1:** Imperfective active participle (feminine dual), Lemma sw\text{"b}
Lemma: sw\text{"b} (to cause to be pure)

**Morphology 1:**
**Morphology 2:**
**Morphology 3:**

**Syntax:**
**Subject:**
participle imperfective active feminine dual

*Witness:* B3Bo

*Transliteration:*
in wr.(y) $hksw$ sw\text{"b}.(y) s(y)

**Translation:**
it are the two great of magic who cleanse her,

*Witness:* B12C,b

*Transliteration:*
in wr.ty $hksw$ sw\text{"b}.ty sw

**Translation:**
It are the two great of magic who cleanse him

Notes: Only traces left of the X1.
Witness: B13C,b
Transliteration: [in] wr.ty [hksw sw'b ty sw]
Translation: It are the two great of magic who cleanse him

Group 2: Imperfective active participle (feminine dual), Lemma s'b
Lemma: s'b (to cleanse)
Morphology 1: participle imperfective active feminine dual
Syntax: Subject:

Witness: L2Li
Transliteration: in wr.ty hksw s'b ty ssnb-n-f
Translation: It are the two great of magic who cleanse ssnb-n-f
Notes: Note that there is one line of water to many here. (it is possible that the line is s'b nty N).

Notes phrase: In this phrase, the following pattern variations occur: G1 (B3Bo, B4L, B12C,b, B13C,a, B13C,b, B16C), G2 (L2Li).

Spell: 36 Phrase: 1 144 c

Group 1: Circumstantial sdm-f (temporal clause), Lemma 'k (first position)
Lemma: 'k (to enter)
Morphology 1: sdm-f circumstantial
Syntax: Subject:

Translation:

Subject:
Witness: B3Bo
Transliteration:
ʻkš dr iwš nb m wnd.wt f tp(t) tš
Translation:
while she enters, expelling the entirety of her complaint
with his cattle which is upon the earth.

Notes:

Witness: B12C,b
Transliteration:
ʻkš dr.n-t iwš f 〈m〉 wnd.wt f tp tš f tš-f
Translation:
while he enters, after you expelled his complaint with his cattle,
which is upon him, his earth.
Notes:

Witness: B13C,b
Transliteration:
[ʻkš dr.n-t iwš f m wnd.wt f tp tš f tš]
Translation:
while he enters, after you expelled his complaint with his cattle,
which is upon him, the earth.

Witness: L2Li
Transliteration:
ʻk ssnb-n f pn dr.n-t iw.w-f m wnd.wt f tp tš tš
Translation:
while this ssnb-n f enters, after you expelled his complains with his cattle which is upon the earth.

Notes group:
Note that L2Li uses a nominal subject instead of a pronominal subject.
It is possible to read a subjunctive ṣdtm-f here as well.

Witness: B4L
Transliteration:
ʻkš dr.n-t iwš f m wnd.(w)t f tp tš f tš
Translation:
while he enters, after you expelled his complaint with his cattle,
which is upon him, the earth.

Witness: B13C,a
Transliteration:
ʻkš dr.n-t [iwš f m wnd.wt f tp tš f tš]
Translation:
while he enters, after you expelled his complaint with his cattle,
which is upon him, the earth.
Notes:
Only traces left

Witness: B16C
Transliteration:
ʻkš dr.n-t ḥr-ss.w-f m wnd.wt f tp tš f tš
Translation:
while he enters, after you expelled his ... with his cattle
which is upon him, the earth.
**Group 2:**  
_Circumstantial *sdm.n-f* (temporal clause), Lemma *dr* (second position) 

**Lemma:**  
*dr*  
(to expel)  

**Morphology 1:**  
*sdm.n-f*  
(circumstantial)  

**Morphology 2:**  

**Morphology 3:**  

**Syntax:**  
Temporal clause  

**Subject:**  
Pronominal subject  

**Witness:**  
B4L  

**Transliteration:**  
`ʔš=f *dr.n-t* iw=f m *wnq.(w)t=f tp.t=t s`  

**Translation:**  
while he enters, after you expelled his complaint with his cattle, which is upon him, the earth.  

**Witness:**  
B13C,a  

**Transliteration:**  
`ʔš=f *dr.n-t* [iw=f m *wnq.wt=f tp.t=t s]`  

**Translation:**  
while he enters, after you expelled his complaint with his cattle, which is upon him, the earth.  

**Notes:**  
Only traces of the N35 left.  

**Witness:**  
B16C  

**Transliteration:**  
`ʔš=f *dr.n-t* hr-šš.w=f m *wnq.wt=f tp.t=t s`  

**Translation:**  
while he enters, after you expelled his ... with his cattle which is upon him, the earth.  

**Witness:**  
L2Li  

**Transliteration:**  
`ʔ šš=f *dr.n-t* iw,w=f m *wnq.wt=f tp.t=t s`  

**Translation:**  
while this *ssnb-n-f* enters, after you expelled his complaints with his cattle which is upon the earth.

---

**Group 3:**  
_Infinitive (status constructus), Lemma *dr* (second position)._ 

**Lemma:**  
*dr*  
(to expel)  

**Morphology 1:**  
infinitive  

**Morphology 2:**  
status constructus  

**Morphology 3:**  

**Syntax:**  

**Subject:**  

while she enters, expelling the entirety of her complaint with his cattle which is upon the earth.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B4L, B12C,b, B13C,a, B13C,b, B16C, L2Li), G2 (B3Bo).

**Spell:** 36  **Phrase:** 1 144  g

**Group 1:** Prospective $s\text{dm}=f$ (negation), Lemma 'k

*Lemma:* 'k (to enter)

*Morphology 1:*

*Syntax:* Negation

*Subject:* Pronominal subject

**Witness:** B3Bo

*Transliteration:*

n 'k=f r hw.t-i

*Translation:*

he will not enter into my mansion.

**Notes group:**
Could be an indicative $s\text{dm}=f$ as well.

**Group 2:** Circumstantial $s\text{dm}.n=f$ (negation), Lemma aq

*Lemma:* aq (to enter)

*Morphology 1:*

*Morphology 2:*

*Morphology 3:*

*Syntax:* Negation

*Subject:* Pronominal subject

**Witness:** B12C,b

*Transliteration:*

[n 'k.n=f r hw.t-i]

*Translation:*

he does not enter into my mansion.

**Witness:** B13C,a

*Transliteration:*

[n 'k.n=f r hw.t-i]

*Translation:*

he does not enter into my mansion.
Witness: B13C,b
Transliteration: [n ʿk.n f r ḫw.t-i]
Translation: he does not enter into my mansion.

Witness: B16C
Transliteration: n ʿk.n {n} f r ḫw.t-i
Translation: he does not enter into my mansion.

Notes phrase: In this phrase, the following pattern variations occur: G1 (B3Bo, L2Li), G2 (B12C,b, B13C,a, B13C,b, B16C).
### Appendix 5.31. Spell 75

| Spell:    | 75 | Phrase: | 1 316-317 a |

**Group 1:** Nominal sdm.n-f (emphatic use), Lemma hpr (first position)

**Lemma:** hpr (to become)

**Morphology 1:** sdm.n-f

**Morphology 2:** nomial

**Morphology 3:**

<table>
<thead>
<tr>
<th>Syntax:</th>
<th>Subject:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Emphatic use</td>
<td>Pronominal subject</td>
</tr>
</tbody>
</table>

| Witness: | S2C |

**Transliteration:**

\[ hpr\{n\} \cdot i \ m \ hare \cdot w \ nt \cdot r \ ds=f \]

**Translation:**

I have come into being from the body of the god himself.

| Witness: | T3C |

**Transliteration:**

\[ hpr\cdot n-i \ m \ hare\cdot w \ n\cdot(.w) \ nt \cdot r \ hpr \ ds-f \]

**Translation:**

I have come into being from the body of the god who came into being (by) himself.

| Witness: | B6C |

**Transliteration:**

\[ hpr\cdot n \ "\cdot h\cdot n\cdot h\cdot n\cdot t\cdot n \ p\cdot n \ m \ hare\cdot w \ n\cdot(.w) \ nt \cdot r \ hpr \ ds-f \]

**Translation:**

This "ḥ₃-nḥḥ has come into being from the flesh of the god who came into being (by) himself.

| Witness: | M3C |

**Transliteration:**

\[ hpr\cdot n-i \ m \ hare\cdot w \ n\cdot(.w) \ nt \cdot r \ hpr \ ds-f \]

**Translation:**

I have come into being from the body of the god who came into being (by) himself.
Witness: M20C
Transliteration: 
\textit{hpr.n-i m h\textsuperscript{c}.w n(.w) ntr $hpr$ $ds$-f} 
Translation: 
I have come into being from the body of the god who came into being (by) himself.

Witness: M4C
Transliteration: 
\textit{hpr.n-i m h\textsuperscript{c}.w n(.w) ntr $hpr$ $ds$-f} 
Translation: 
I have come into being from the body of the god who came into being (by) himself.

Witness: M5C
Transliteration: 
\textit{hpr.n-i m h\textsuperscript{c}.w n(.w) ntr $hpr$ $ds$-f} 
Translation: 
I have come into being from the body of the god who came into being (by) himself.

Witness: M6C
Transliteration: 
\textit{[hpr.n-i m] h\textsuperscript{c}.w n(.w) ntr $hp[r]$ $ds$-f} 
Translation: 
I have come into being from the body of the god who came into being (by) himself.

Witness: M28C
Transliteration: 
\textit{hpr.n-i m h\textsuperscript{c}.w n(.w) ntr $hpr$ $ds$-f} 
Translation: 
I have come into being from the body of the god who came into being (by) himself.

Witness: M1be
Transliteration: 
\textit{hpr.n-i m h\textsuperscript{c}.w n(.w) ntr $hpr$ $ds$-f} 
Translation: 
I have come into being from the body of the god who came into being (by) himself.

Notes group: 
\textit{B6C} uses a nominal subject instead of a pronominal subject.

\textbf{Group 2:} \textit{Nominal sdm.n-f (emphatic use), Lemma $ts$ (first position)}
\textbf{Lemma:} \textit{ts} \hfill \text{(to knit together)}
\textbf{Morphology 1:} \textit{sdm.n-f} \hfill \text{nominal}
\textbf{Morphology 2:} \hfill \text{nominal}
\textbf{Morphology 3:} \hfill \text{Emphatic use}
\textbf{Syntax:} \hfill \text{Nominal subject}
This ss.t-hd-htr has been knitted together from the body of the god who came into being (by) himself.

**Group 3:** Circumstantial $sdm.n$-f (temporal clause), Lemma $hp$ (first position)

*Lemma:* $hp$ (to become)

*Morphology 1:* $sdm.n$-f

*Morphology 2:*

*Morphology 3:*

*Syntax:* Temporal clause

*Subject:* Pronominal subject

**Witness:** B3C

**Transliteration:**

$ts.n$ $ss.t$-hd-htr $tn$ $m$ $h^r.w$ $nt$ $hp$ $ds$-f

**Translation:**

This $ss.t$-hd-htr has been knitted together from the body of the god who came into being (by) himself.

**Group 4:** Circumstantial $sdm.n$-f (temporal clause), Lemma $ts$ (second position)

*Lemma:* $ts$ (to knit together)

*Morphology 1:* $sdm.n$-f

*Morphology 2:*

*Morphology 3:*

*Syntax:* Temporal clause

*Subject:* Pronominal subject

**Witness:** B1C

**Transliteration:**

$hp$ $<.n-i>$ $ts.n-i$ $m$ $h^r.w$ $nt$ $hp$ $ds$-f

**Translation:**

after I came to be and was knitted together from the body of the god who came into being (by) himself.

**Notes group:**

Note that these could be read as nominal (balanced sentence) as well.
after I came to be and was knitted together from the body of the god who came into being (by) himself.

Notes group:
Note that these could be read as nominal (balanced sentence) as well.

Group 5: Perfective active participle (masculine singular), Lemma hpr (first position)
Lemma: hpr (to become)
Participle: hpr, perfective active
Masculine singular

Group 6: Perfective active participle (masculine singular), Lemma hpr (second position)
Lemma: hpr (to become)
Participle: hpr, perfective active
Masculine singular
**Witness:** S14C  
**Transliteration:**  
ḥpr.ₙ⁻ˡ m ḫˤ.ₗ ntr ḥḥr ḏs-f  
**Translation:**  
I have come into being from the body of the god who came into being (by) himself.

**Witness:** T3C  
**Transliteration:**  
ḥpr.ₙ⁻ˡ m ḫˤ.ₗ n.(w) ntr ḥḥr ḏs-f  
**Translation:**  
I have come into being from the body of the god who came into being (by) himself.

**Witness:** B3C  
**Transliteration:**  
ṭs.ₙ ss⁻¹-hḥ-dḥḥp tn ḫˤ.ₗ n tr ḥḥr ḏs-f  
**Translation:**  
This ss⁻¹-hḥ-dḥḥp has been knitted together from the body of the god who came into being (by) himself.

**Witness:** B1Bo  
**Transliteration:**  
ḥpr.ₙ⁻ˡ m ḫˤ.ₗ n.(w) ntr ḥḥr ḏs-f  
**Translation:**  
He has come into being from the body of the god who came into being (by) himself.

**Witness:** B6C  
**Transliteration:**  
ḥpr.ₙ⁻ˡ ḥḥ⁻³⁻λḥ ṭn ḫˤ.ₗ n.(w) ntr ḥḥr ḏs-f  
**Translation:**  
This ḥḥ⁻³⁻λḥ has come into being from the flesh of the god who came into being (by) himself.

**Witness:** M3C  
**Transliteration:**  
ḥpr.ₙ⁻ˡ m ḫˤ.ₗ n.(w) ntr ḥḥr ḏs-f  
**Translation:**  
I have come into being from the body of the god who came into being (by) himself.

**Witness:** M4C  
**Transliteration:**  
ḥpr.ₙ⁻ˡ m ḫˤ.ₗ n.(w) ntr ḥḥr ḏs-f  
**Translation:**  
I have come into being from the body of the god who came into being (by) himself.

**Witness:** M5C  
**Transliteration:**  
ḥpr.ₙ⁻ˡ m ḫˤ.ₗ n.(w) ntr ḥḥr ḏs-f  
**Translation:**  
I have come into being from the body of the god who came into being (by) himself.

**Witness:** M6C  
**Transliteration:**  
ḥpr.ₙ⁻ˡ m ḫˤ.ₗ n.(w) ntr ḥḥr ḏs-f  
**Translation:**  
I have come into being from the body of the god who came into being (by) himself.
I have come into being from the body of the god who came into being (by) himself.

Group 7: Perfective active participle (masculine singular), Lemma hpr (second position)

Translation:

after I came to be and was knitted together from the body of the god who came into being (by) himself.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C), G1+G6 (S14C, T3C, B1Bo, B6C, M3C, M20C, M4C, M5C, M6C, M28C, M-Ann, M1Be), G2+G6 (B3C), G3+G4+G7 (B1C, B2L, B1P), G5 (BH2C).
**Spell:** 75  **Phrase:** 1 316-317  **b**

**Group 1:**  Imperfective active participle (masculine singular), Lemma *sfg*

- **Lemma:** *sfg*  
- **Morphology 1:** participle  
- **Morphology 2:** perfective active  
- **Morphology 3:** masculine singular  
- **Syntax:**  
- **Subject:**  

**Witness:** S1C  
**Transliteration:**  
*ink bs šw ntr sfg irw*  
**Translation:**  
I am the spirit of Shu, the god invisible of shape.

**Witness:** S2C  
**Transliteration:**  
*ink bs šw ntr sfg irw*  
**Translation:**  
I am the spirit of Shu, the god invisible of shape.

**Witness:** S14C  
**Transliteration:**  
*ink bs šw sfg irw*  
**Translation:**  
I am the spirit of Shu, invisible of shape.

**Witness:** T3C  
**Transliteration:**  
*ink bs šw ntr sfg irw*  
**Translation:**  
I am the spirit of Shu, invisible of shape.

**Witness:** M4C  
**Transliteration:**  
*ink bs šw ntr sfg irw*  
**Translation:**  
I am the spirit of Shu, the god invisible of shape.

**Witness:** G1T  
**Transliteration:**  
*sfg irw*  
**Translation:**  
invisible of shape

**Witness:** A1C  
**Transliteration:**  
*sfg irw*  
**Translation:**  
invisible of shape

**Witness:** BH2C  
**Transliteration:**  
*ink bs n sfg irw*  
**Translation:**  
I am the spirit of the one who is hidden of shape.

**Group 2:**  Perfective active participle (masculine singular), Lemma *hpr*

- **Lemma:** *hpr*  
- **Morphology 1:** participle  
- **Morphology 2:** perfective active  
- **Morphology 3:** masculine singular  
- **Syntax:**  
- **Subject:**  

1766
Witness: B1Bo
Transliteration:
\( dlhwty-nht \ pb sW hpr ds-f \)
Translation:
This \( dlhwty-nht \) is the spirit of Shu, who came into being (by) himself,

Notes phrase:
\textit{In this phrase, the following pattern variations occur: G1 (S1C, S2C, S14C, T3C, M4C, G1T, A1C, BH2C), G2 (B1Bo).}

Spell: 75 Phrase: 1 316-317 c

**Group 1:** Circumstantial \( sdm.n-f \) (temporal clause), Lemma \( hpr \) (first position)

**Lemma:** hpr (to become)

**Morphology 1:** \( sdm.n-f \)  
**Morphology 2:**  
**Morphology 3:**

**Syntax:** Temporal clause  
**Subject:** Pronominal subject

**Witness:** B3C
Transliteration:
\( hpr.n \ ss.t-hd-htp \ tn m h^c.w \ n(\).w) ntr \)
Translation:
after this \( ss.t-hd-htp \) came to be from the body of the god

**Witness:** M20C
Transliteration:
\( hpr.n-i m h^c.w \ n(\).w) ntr \)
Translation:
after I came to be from the body of the god
after I came to be from the body of the god

Notes group:
Note that B3C and B6C use a nominal subject instead of a pronominal subject.

Group 2: Perfective active participle (masculine singular), Lemma hpr (first position)
Lemma: hpr (to become)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Syntax: Subject:

Witness: M28C
Transliteration: lpr n-i m h*r.w n(.w) ntr
Translation: after I came to be from the body of the god

Witness: M-Ann
Transliteration: lpr[.n]+i <m> .w n(.w) [ntr]
Translation: after I came to be from the limbs of the god.

Witness: M1Be
Transliteration: lpr n-i m h*r.w n(.w) ntr
Translation: after I came to be from the body of the god
Witness: M5C

Transliteration: 
hpr.n=i [m h₃.w] hpr.n=i m h₃.w [n(.w)] ntr

Translation:
after I came to be from the body, after I came to be from the body of the god

Notes group:
Dittography

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3C, B1Bo, B6C, M3C, M20C, M28C, M-Ann, M1Be), G2 (B1C, B2L, B1P), G1+G3 (M5C).

Spell: 75 Phrase: 1 318-319 a

Group 1: Imperfective active participle (masculine singular), Lemma sfg (first position)

Lemma: sfg
(Morphology 1: participle)
(Morphology 2: imperfective active)
(Morphology 3: masculine singular)

Syntax: Subject:

Witness: B3C
Transliteration: sfg irw.w
Translation: invisible of shapes

Witness: B1Bo
Transliteration: sfg irw
Translation: invisible of shape.

Witness: B1C
Transliteration: sfg irw
Translation: invisible of shape.

Witness: B2L
Transliteration: sfg irw.w
Translation: invisible of shapes
Witness: B1P
Transliteration: sfg irw
Translation: invisible of shape.

Witness: B6C
Transliteration: sfg irw
Translation: invisible of shape.

Witness: M3C
Transliteration: sfg irw.w
Translation: invisible of shapes

Witness: M20C
Transliteration: sfg irw
Translation: invisible of shape.

Witness: M28C
Transliteration: sfg irw.w
Translation: invisible of shapes

Witness: M1Be
Transliteration: sfg irw.w
Translation: invisible of shapes,

Group 2: Perfective active participle (masculine singular), Lemma hpr (first postion)

Lemma: hpr (to become)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Syntax: Subject:

Witness: M5C
Transliteration: xpr Ds=f <sf>g irw
Translation: who came into being (by) himself, the invisible of shape.

who came into being (by) himself, the invisible of shape.
Group 3: Imperfective active participle (masculine singular), Lemma sfg (second position)

Lemma: sfg (to be unseen)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular
Syntax:
Subject:
Witness: M5C
Transliteration: xpr Ds=f <sf>g irw
Translation: who came into being (by) himself, the invisible of shape.
Notes: The S29 and I9 were actually not written (haplography with ds=f)

Notes phrase: In this phrase, the following pattern variations occur: G1 (B3C, B1Bo, B1C, B2L, B1P, B6C, M3C, M20C, M28C, M-Ann, M1Be), G2+G3 (M5C).

Spell: 75 Phrase: 1 318-319 b

Group 1: Circumstantial sdm.n-f (temporal clause), Lemma hpr (first position)

Lemma: hpr (to become)
Morphology 1: sdm.n-f
Morphology 2: circumstantial
Morphology 3: Temporal clause
Syntax:
Subject: Pronominal subject
Witness: S1C
Transliteration: hpr.n-i m hč.w n(.w) nṯr hpr ds=f
Translation: after I came to be from the body of the god who came into being (by) himself.

Witness: S2C
Transliteration: hpr.n-i m hč.w [n(.w)] nṯr hpr ds=f
Translation: after I came to be from the body of the god who came into being (by) himself.

Witness: M4C
Transliteration: hpr.n-i m hč.w n(.w) nṯr hpr ds=f
Translation: after I came to be from the body of the god, who came into being (by) himself.
<table>
<thead>
<tr>
<th>Witness</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>S14C</td>
<td>$\text{Ts.n} \cdot i \text{ m h'.w n.(w) hpr ds-f}$</td>
<td>after I was knitted together from the body of the one who came into being (by) himself.</td>
</tr>
<tr>
<td>T3C</td>
<td>$\text{Ts.n} \cdot i \text{ m h'.w n.(w) ntr hpr ds-f}$</td>
<td>after I was knitted together from the body of the god who came into being (by) himself.</td>
</tr>
<tr>
<td>B3C</td>
<td>$\text{Ts.n} \cdot s .i - hd - htp \text{ m h'.w n.(w) ntr hpr ds-f}$</td>
<td>after this $\text{ss} .i - hd - htp$ was knitted together from the body of the god who came into being (by) himself.</td>
</tr>
<tr>
<td>B1Bo</td>
<td>$\text{Ts.n} \cdot dhwyty-nht \text{ pn m h'.w n.(w) ntr hpr ds-f}$</td>
<td>after this $\text{dhwyty-nht}$ was knitted together from the body of the god who came into being (by) himself.</td>
</tr>
<tr>
<td>B1C</td>
<td>$\text{Ts.n} \cdot i \text{ m h'.w ntr hpr ds-f}$</td>
<td>after I was knitted together from the body of the god who came into being (by) himself.</td>
</tr>
<tr>
<td>B2L</td>
<td>$\text{Ts.n} \cdot i \text{ m h'.w ntr hpr ds-f}$</td>
<td>after I was knitted together from the body of the god who came into being (by) himself.</td>
</tr>
<tr>
<td>B1P</td>
<td>$\text{Ts.n} \cdot i \text{ m h'.w ntr hpr ds-f}$</td>
<td>after I was knitted together from the body of the god who came into being (by) himself.</td>
</tr>
<tr>
<td>B6C</td>
<td>$\text{Ts.n} \cdot 'h3-nht \text{ pn m h'.w n.(w) ntr hpr ds-f}$</td>
<td>after this $\text{'h3-nht}$ was knitted together from the body of the god who came into being (by) himself.</td>
</tr>
</tbody>
</table>
**Witness:** M3C
**Transliteration:**
\[\text{ts.n-i m h'.w n.(w) hpr ds-f}\]
**Translation:**
after I was knitted together from the body of the one who came into being (by) himself.

**Witness:** M20C
**Transliteration:**
\[\text{ts.n-i m h'.w n.(w) ntr hpr ds-f}\]
**Translation:**
after I was knitted together from the body of the god who came into being (by) himself.

**Witness:** M5C
**Transliteration:**
\[\text{ts.n-i m h'.w n.(w) ntr [hpr d]s-f}\]
**Translation:**
after I was knitted together from the body of the god who came into being (by) himself.

**Witness:** M28C
**Transliteration:**
\[\text{ts.n sf}\]
**Translation:**
after yesterday was knitted together.

**Witness:** BH2C
**Transliteration:**
\[\text{ts.n-i m h'.w n.(w) ntr hpr ds-f}\]
**Translation:**
after I was knitted together from the body of the god who came into being (by) himself.

**Witness:** M1Be
**Transliteration:**
\[\text{ts.n-i m h'.w hpr ds-f}\]
**Translation:**
after I was knitted together from the body of the one who came into being (by) himself.

**Notes group:**
*Note that B3C, B1Bo, B6C and M28C use a nominal subject instead of a pronominal subject.*

**Group 3:**
*Circumstantial sdm-f (temporal clause), Lemma ts (first position)*

**Lemma:**
\[ts\]  (to knit together)

**Morphology 1:**
\[sdm-f\]  circumstantial

**Syntax:**
Temporal clause  **Subject:** Pronominal subject

**Witness:** M-Ann
**Transliteration:**
\[\text{ts-i m h'.w n.(w) ntr hpr [ds-f]}\]
**Translation:**
while I am knitted together from the body of the god who came into being (by) himself.
### Group 4: Perfective active participle (masculine singular), Lemma hpr (first position)

<table>
<thead>
<tr>
<th>Lemma</th>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>hpr</td>
<td>perfective active</td>
<td>masculine singular</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Witness:** M6C

**Transliteration:**

\[hpr\,\text{Ds-f}\]

**Translation:**

who came into being (by) himself

---

### Group 5: Perfective active participle (masculine singular), Lemma hpr (second position)

<table>
<thead>
<tr>
<th>Lemma</th>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>hpr</td>
<td>perfective active</td>
<td>masculine singular</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Witness:** S14C

**Transliteration:**

\[ts.n\,i\,m\,h^r.w\,n(.w)\,ntr\,hpr\,\text{Ds-f}\]

**Translation:**

after I was knitted together from the body of the god who came into being (by) himself.
after I was knitted together from the body of the god who came into being (by) himself.

after this ḥs-nḥt was knitted together from the body of the god who came into being (by) himself.

after I was knitted together from the body of the one who came into being (by) himself.

while I am knitted together from the body of the god who came into being (by) himself.
after I was knitted together from the body of the one who came into being (by) himself.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G5 (S1C, S2C, M4C), G2 (M28C), G2+G5 (S14C, T3C, B3C, B1Bo, B1C, B2L, B1P, B6C, M3C, M20C, M5C, BH2C, M1Be), G3+G5 (M-Ann), G4 (M6C).

Spell: 75 Phrase: 1 320-321
\textit{Witness:} B1Bo
\textit{Transliteration:}  
\textit{Translation:}
\textit{Notes:}  
\textit{Witness:} B6C
\textit{Transliteration:}  
\textit{Translation:}  
\textit{Notes:}  
\textit{Witness:} M3C
\textit{Transliteration:}  
\textit{Translation:}  
\textit{Notes:}  
\textit{Witness:} M20C
\textit{Transliteration:}  
\textit{Translation:}  
\textit{Notes:}  
\textit{Witness:} M4C
\textit{Transliteration:}  
\textit{Translation:}  
\textit{Notes:}  
\textit{Witness:} M5C
\textit{Transliteration:}  
\textit{Translation:}  
\textit{Notes:}  
\textit{Witness:} M6C
\textit{Transliteration:}  
\textit{Translation:}  
\textit{Notes:}  
\textit{Witness:} BH2C
\textit{Transliteration:}  
\textit{Translation:}  
\textit{Notes:}  
\textit{Witness:} M1Be
\textit{Transliteration:}  
\textit{Translation:}  
\textit{Notes:}
Group 2: Imperfective active participle (feminine singular), Lemma sgr (first position)

Lemma: sgr  (to silence)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: feminine singular
Syntax:  
Subject:  

Witness: B3C

Transliteration: ss.t-hd-hip tn <s> gr n-f p.t sidd n-f ts wy

Translation:
This ss.t-hd-hip is the one who silences the sky for him, who reduces the two lands to order for him.

Notes group: Should be considered the same as group 1, variation is due to the gender of the owner.

Group 3: Imperfective active participle (masculine singular), Lemma dw3 (first position)

Lemma: dw3  (to worship)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular
Syntax:  
Subject:  

Witness: M-Ann

Transliteration: ink m [..] f.p.t [dw3] n-f ts

Translation:
I am as his [..] of the sky, who worships the land for him.

Group 4: Imperfective active participle (masculine singular), Lemma sidi (first position)

Lemma: sidi  (to reduce to order)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular
Syntax:  
Subject:  

Witness: G1T

Transliteration: sidd n-f ts wy

Translation:
who reduces the two lands to order for him.
| Group 5: Imperfective active participle (masculine singular), Lemma sqdd (first position) |
| Lemma: sqdd (to travel) |
| Morphology 1: participle | Morphology 2: imperfective active | Morphology 3: masculine singular |
| Syntax: | Subject: |
| Witness: A1C |
| Transliteration: sqdd n t3.wy |
| Translation: who travels to the two lands |

| Group 6: Imperfective active participle (masculine singular), Lemma sidi (second position) |
| Lemma: sidi (to reduce to order) |
| Morphology 1: participle | Morphology 2: imperfective active | Morphology 3: masculine singular |
| Syntax: | Subject: |
| Witness: S1C | Witness: S14C |
| Transliteration: ink sgr n=f pt ink sidd n=f t3.wy | Transliteration: ink sgr n=f p.t ink sidd n=f t3 |
| Translation: I am the one who silences the sky for him, I am the one who reduces the two lands to order for him. | Translation: I am the one who silences the sky for him, I am the one who reduces the land to order for him. |
| Witness: T3C | Witness: B1Bo |
| Transliteration: ink sgr n=f p.t ink sidd n=f t3 |
| Translation: I am the one who silences the sky for him, I am the one who reduces the land to order for him. | Transliteration: in dhwty-nht pn sgr n=f p.t sidd n=f t3 |
| Translation: it is this dhwty-nht who silences the sky for him, who reduces the land to order for him. |
I am the one who silences the sky for him,
I am the one who reduces the land to order for him.

Notes:
Note that one D46 was mistaken for a D21.
Group 7: Imperfective active participle (feminine singular), Lemma sidi (second position)

Lemma: sidi (to reduce to order)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: feminine singular
Syntax: Subject:
Witness: B3C
Transliteration:
ss.t-hd-hip $n <$ s $> n-f p.t sidd n-f ts.wy
Translation:
This ss.t-hd-hip is the one who silences the sky for him, who reduces the two lands to order for him.

Notes group:
Should be considered the same as group 1, variation is due to the gender of the owner.

Group 8: Imperfective active participle (masculine singular), Lemma sgr (second position)

Lemma: sgr (to silence)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular
Syntax: Subject:
Witness: S2C
Transliteration:
ink sgr [n-f p.t] ink sgr n-f p.t ink [sid]-i [n-f ts.wy]
Translation:
I am the one who silences the sky for him, I am the one who silences the sky for him, I, I reduce the two lands to order for him.

Notes group:
Dittography

Group 9: Perfective active participle (masculine singular), Lemma sidi (second position)

Lemma: sidi (to reduce to order)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Syntax: Subject:
Witness: B6C
Transliteration: "ḥz-nḥî pn sgr sîd n-f p.T ís
Translation: This "ḥz-nḥî is the one who silences and reduced to order for him the sky and the land.

Group 10: Nominal sḏm.n-f (emphatic use), Lemma sidi (third position)
Lemma: sidi (to reduce to order)
Morphology 1: sḏm=f
Morphology 2: nominal
Morphology 3: Emphatic use
Subject: Pronominal subject

Witness: S2C
Transliteration: ink sgr [n-f p.t] ink sgr n-f p.t ink [sidi]=i [n-f ts.wy]
Translation: I am the one who silences the sky for him, I am the one who silences the sky for him, I, I reduce the two lands to order for him.
Notes: Only the A24 is visible, and some traces of the S29.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G6 (S1C, S14C, T3C, B1Bo, M3C, M20C, M4C, M5C, M6C, M28C, BH2C, M1Be), G2+G7 (B3C (=G1+G6)), G1+G8+G10 (S2C), G1+G9 (B6C), G3 (M-Ann), G4 (G1T), G5 (A1C).

Spell: 75 Phrase: 1 322-323 b
Group 1: Perfective active participle (masculine singular), Lemma rdi (first position)
Lemma: rdi (to give, to place)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Syntax: Subject:
I am the one who places the fear of him to whom searches for his name.

who places the fear of him to whom searches for his name.

who places the fear of him to whom searches for his name.

who placed the fear of him at whom inquires about his name.

Who places the fear of him to whom searches for his name.

Group 2: Imperfective active participle (masculine singular), Lemma rdi (first position)

Lemma: rdi (to give, to place)

Morphology 1: Imperfective active

Morphology 2: masculine singular

Syntax: Subject:

Witness: A1C

Transliteration: didi nrw=f nrw=f

Translation: who places the fear of him to whom searches for his name.

Group 3: Circumstantial sdm=f (temporal clause), Lemma rdi (first position)

Lemma: rdi (to give, to place)

Morphology 1: sdm=f

Morphology 2: circumstantial

Morphology 3: Temporal clause

Syntax: Pronominal subject

Witness: M1Be

Transliteration: di nrw=f nrw=f

Translation: who placed the fear of him at whom inquires about his name.
Witness: B3C
Transliteration: 
\[di\ sst-hd-htp\ n\ nrw=f\ n\ \dot{d}fr.w\ rm-f\]
Translation: 
while this \(sst-hd-htp\) places the fear of him to whom searches for his name.

Witness: B1Bo
Transliteration: 
\[di\ f\ nrw=f\ n\ \dot{d}fr.w\ rm-f\]
Translation: 
while he places the fear of him to whom searches for his name.

Witness: B1C
Transliteration: 
\[di=i\ ssw.wsf\ r\ \dot{d}fr.w\ rm-f\]
Translation: 
while I place his guardians against whom searches for his name.

Witness: B2L
Transliteration: 
\[di=i\ ssw.wsf\ n\ \dot{d}fr.w\ rm-f\]
Translation: 
while I his protection against whom searches for his name.

Witness: B1P
Transliteration: 
\[di=i\ ssw.wsf\ r\ \dot{d}fr.w\ rm-f\]
Translation: 
while I place his guardians against whom searches for his name.

Witness: B6C
Transliteration: 
\[di\ \text{'h3-nht}\ pn\ nrw=f\ n\ \dot{d}fr.w\ rm-f\]
Translation: 
while this \text{'h3-nht} places the fear of him to whom searches for his name.

Witness: M3C
Transliteration: 
\[di=i\ nrw=f\ n\ \dot{d}fr\ rm-f\]
Translation: 
while I place the fear of him to whom searches for his name.

Notes: 
The sign is actually closer to D211

Witness: M5C
Transliteration: 
\[di=i\ nrw[f n]\ \dot{d}fr.w\ rm-f\]
Translation: 
while I place the fear of him to whom searches for his name.

Witness: M20C
Transliteration: 
\[di=i\ nrw=f\ r\ \dot{d}fr.w\ rm-f\]
Translation: 
while I place the fear of him to whom searches for his name.

Witness: M6C
Transliteration: 
\[di=i\ nrw[f n]\ \dot{d}fr.w\ rm-f\]
Translation: 
while I place the fear of him to whom searches for his name.
while I place the fear of him to whom searches for his name.

Notes group:
Note that B3C and B6C use a nominal subject instead of a pronominal subject.

Group 4: Imperfective active participle (masculine plural), Lemma gettext{f}r (second position)
Lemma: gettext{f}r (to search)
Morphology 1: participle imperfective active masculine plural
Morphology 2: Morphology 3: Syntax: Subject:
Witness: BH2C
Witness: BH2C
Translation:
while I place the fear of him to whom inquires about his name.

Witness: S1C
Witness: S1C
Transliteration:
in rdi nrw-f n gettext{f}r.w rn-f
Translation:
I am the one who places the fear of him to whom searches for his name.
Witness: B1Bo
Transliteration: 
\(di\text{-}\text{nrw}f\ n\ d\text{fr}.w\ \text{rn}\text{-}f\)
Translation:
while he places the fear of him to whom searches for his name.

Witness: B1C
Transliteration: 
\(di\text{-}\text{i\ text{sw}w}f\ r\ d\text{fr}.w\ \text{rn}\text{-}f\)
Translation:
while I place his guardians against whom searches for his name.

Witness: B2L
Transliteration: 
\(di\text{-}\text{i\ text{sw}w}f\ n\ d\text{fr}.w\ \text{rn}\text{-}f\)
Translation:
while I place his protection against whom searches for his name.

Notes:
As de Buck mentions that the sign for V28 is a bit tall, I assume it is an incorrect writing for T14.

Witness: B6C
Transliteration: 
\(di\ \text{\textit{\text{h}i\text{-}n\text{h}t}}\ \text{pn\ \text{nrw}f\ n\ d\text{fr}.w\ \text{rn}\n}\text{-}f\)
Translation:
while this \(\text{\textit{\text{h}i\text{-}n\text{h}t}}\) places the fear of him to whom searches for his name.

Witness: M20C
Transliteration: 
\(di\text{-}\text{i\ text{nrw}f}\ r\ d\text{fr}.w\ \text{rn}\text{-}f\)
Translation:
while I place the fear of him to whom searches for his name.

Witness: M4C
Transliteration: 
\(di\ \text{nrw}f\ n\ d\text{fr}.w\ \text{rn}\text{-}f\)
Translation:
who places the fear of him to whom searches for his name

Witness: M5C
Transliteration: 
\(di\text{-}\text{i\ text{nrw}f}\ n\ d\text{fr}.w\ \text{rn}\text{-}f\)
Translation:
while I place the fear of him to whom searches for his name.

Witness: M6C
Transliteration: 
\([di\text{-}\text{i\ text{nrw}f}\ n\ d\text{fr}.w\ \text{rn}\text{-}f]\)
Translation:
while I place the fear of him to whom searches for his name.

Witness: M28C
Transliteration: 
\(di\text{-}\text{i\ text{nrw}f}\ r\ d\text{fr}.w\ \text{rn}\text{-}f\)
Translation:
while I place the fear of him to whom searches for his name.
while I place the fear of him to whom searches for his name.

Group 5: Imperfective active participle (masculine singular), Lemma  qa.t (second position)
Lemma: qa.t (to search)
Morphology 1: participle imperfective active masculine singular

Group 6: Imperfective active participle (masculine plural), Lemma nd (second position)
Lemma: nd (to inquire)
Morphology 1: participle imperfective active masculine plural

Translation: while I place the fear of him to whom searches for his name.

Translation: who places the fear of him to whom searches for his name.

Translation: who placed the fear of him to whom inquires about his name.

Translation: who placed the fear of him at whom inquires about his name.

Spell: 75 Phrase: 1 324-325 b

Group 1: Imperfective active participle (masculine singular), Lemma sri

Lemma: sri (to command)

Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular

Syntax: Subject:

Witness: S1C
Transliteration: ink srr wiš 'pr.w-wš
Translation: I am the one who commands the bark and its crew.

Witness: S14C
Transliteration: ink srr wiš 'pr.w-wš
Translation: I am the one who commands the bark and its crew.

Witness: B1Bo
Transliteration: in dhwty-nht pn srr 'pr.w wiš+wš
Translation: It is this dhwty-nht who commands the crew of his bark.

Witness: M3C
Transliteration: ink srr 'pr.w wiš+wš
Translation: I am the one who commands the crew of his bark.

Witness: B1P
Transliteration: spi pn srr 'pr.w wiš+wš
Translation: This spi is the one who commands the crew of his bark.

Witness: M20C
Transliteration: ink srr 'pr.w wiš+wš
Translation: I am the one who commands the crew of his bark.
I am the one who commands the side of the bark, and its crew.

I am the one who commands the crew of his bark.

I am the one who commands the crew of his bark.

I am the one who commands the crew of his bark.

I am the one who commands the crew of his bark.

I am the one who commands the crew of his bark.

I am the one that commands those who are upon his bark.

I am the one that commands those who are upon his bark.

I am the one who commands the bark and the crew.

**Group 2: Imperfective active participle (feminine singular), Lemma sri**

- **Lemma:** sri (to command)
- **Morphology 1:** Imperfective active
- **Morphology 2:** Feminine singular
- **Syntax:**
- **Subject:**
This ss.t-hd-htp is the one who commands the crew of the bark.

Notes group:
Should be considered the same as group 1, as the variation is due to the gender of the owner.

**Group 3:** Perfective active participle (masculine singular), Lemma sri

| Witness: | B1C | B2L |
| Transliteration: | spi sr 'pr.w wiA=f | ink sr 'pr.w wiA=f |
| Translation: | spi is the one who commands the crew of his bark. | I am the one who commanded the crew of his bark. |

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S1C, S2C, S14C, T3C, B1Bo, B1P, M3C, M20C, M4C, M5C, M6C, M28C, M-Ann, G1T, A1C, BH2C, M1Be), G2 (B3C (=G1)), G3 (B1C, B2L).

**Spell:** 75 **Phrase:** 1 324-327 c-a

**Group 1:** Stative (1st person singular), Lemma wsr (first position)

| Witness: | S1C | S2C |
| Transliteration: | wsr.kwi dnd.kwi r psq.t nb(.t) | wsr.kwi [dnd.]kwi r psq.t nb(.t) |
| Translation: | I am more powerful and raging than any ennead. | I am more powerful and raging than any ennead. |

**Witness:** B3C

**Transliteration:** ss.t-hd-htp tn srr.t 'pr.w wiA

**Translation:** This ss.t-hd-htp is the one who commands the crew of the bark.
**Witness:** S14C  
**Transliteration:** `[ws]r.kwi ḏnd.kwi r ḫ.t nb.t`  
**Translation:** I am more powerful and raging than any company

---

**Witness:** T3C  
**Transliteration:** `wsr(.kwi) ḏnd.kwi r psḏ.t nb.t`  
**Translation:** I am more powerful and raging than any ennead.

---

**Witness:** M3C  
**Transliteration:** `wsr.kwi ḏnd.kwi r psḏ.t nb.t`  
**Translation:** I am more powerful and raging than any ennead.  
**Notes:** Due to the double column, .kwi is only written once.

---

**Witness:** M20C  
**Transliteration:** `wsr(.kwi) ḏnd.kwi r psḏ.t nb.t`  
**Translation:** I am more powerful and raging than any ennead.  
**Notes:** The .kwi is only written once.

---

**Witness:** M4C  
**Transliteration:** `wsr.kwi ḏnd.kwi r psḏ.t nb.t`  
**Translation:** I am more powerful and raging than any ennead.  
**Notes:** Due to the double column, .kwi is only written once.

---

**Witness:** M5C  
**Transliteration:** `wsr.kwi ḏnd.kwi r psḏ.t nb.t`  
**Translation:** I am more powerful and raging than any ennead.  
**Notes:** The .kwi is only written once.

---

**Witness:** M6C  
**Transliteration:** `[wsr.kwi ḏnd.kwi r psḏ.t nb.t]`  
**Translation:** I am more powerful and raging than any ennead.  
**Notes:** The .kwi is only written once.

---

**Witness:** M-Ann  
**Transliteration:** `wsr<.kwi> ḏhs.kwi r nṯr.w nb.w`  
**Translation:** I am more powerful and fighting than all the gods.  
**Notes:** This spelling is a guess.

---

**Witness:** G1T  
**Transliteration:** `wsr<.kwi> ḏnd.kwi r psḏ.t nb.t`  
**Translation:** I am more powerful and raging than any ennead.  
**Notes:** The .kwi is only written once.
Witness: A1C  
Transliteration:  
wsr<.kwi >  günd.kwi r psd.t nb.t  
Translation:  
I am more powerful and raging than any ennead.  
Notes:  
The .kwi is only written once.

Witness: BH2C  
Transliteration:  
wsr. kwi  günd.kwi r ntr.w  
Translation:  
I am more powerful and raging than the gods.  
Notes:  

Witness: M1Be  
Transliteration:  
wsr<.kwi >  günd.kwi r psd.t nb.t  
Translation:  
I am more powerful and raging than any ennead.  
Notes:  
The .kwi is only written once.

Group 2: Stative (3rd person feminine singular), Lemma wsr (first position)  
Lemma: wsr  
(to be powerful)  
Morphology 1:  
Stative  
3rd person feminine singular  
Morphology 2:  
Morphology 3:  
Syntax:  
Subject:  

Witness: B3C  
Transliteration:  
wsr.t(i)  günd.t(i) r psd.t nb.t  
Translation:  
she is more powerful and raging than any ennead.

Notes group:  
Group 2 and group 3 should be considered the same, variation is due to the gender of the owner.

Group 3: Stative (3rd person masculine singular), Lemma wsr (first position)  
Lemma: wsr  
(to be powerful)  
Morphology 1:  
Stative  
3rd person masculine singular  
Morphology 2:  
Morphology 3:  
Syntax:  
Subject:  

1792
**Witness:** B1Bo  
**Transliteration:**  
`wsr(w) dnd(w) r psq.t nb.t`  
**Translation:**  
he is more powerful an raging than any ennead.

**Notes group:**  
Group 2 and group 3 should be considered the same, variation is due to the gender of the owner.

**Group 4:**  
Stative (1st person singular), Lemma `dnd` (second position)

**Lemma:** `dnd` (to rage)  
**Morphology 1:** Stative  
**Morphology 2:** 1st person singular  
**Syntax:** Subject: 

<table>
<thead>
<tr>
<th>Witness</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>S1C</td>
<td><code>wsr.kwi dnd.kwi r psq.t nb.t</code></td>
<td>I am more powerful and raging than any ennead.</td>
</tr>
<tr>
<td>S2C</td>
<td><code>wsr.kwi [dnd.].kwi r psq.t nb.t</code></td>
<td>I am more powerful and raging than any ennead.</td>
</tr>
<tr>
<td>S14C</td>
<td><code>[ws].r.kwi dnd.kwi r h.t nb.t</code></td>
<td>I am more powerful and raging than any company</td>
</tr>
<tr>
<td>T3C</td>
<td><code>wsr(.kwi) dnd.kwi r psq.t nb.t</code></td>
<td>I am more powerful and raging than any ennead.</td>
</tr>
<tr>
<td>M3C</td>
<td><code>wsr.kwi dnd.kwi r psq.t nb.t</code></td>
<td>I am more powerful and raging than any ennead.</td>
</tr>
<tr>
<td>M20C</td>
<td><code>wsr(.kwi) dnd.kwi r psq.t nb.t</code></td>
<td>I am more powerful and raging than any ennead.</td>
</tr>
</tbody>
</table>
I am more powerful and raging than any ennead.

I am more powerful and raging than any ennead.

I am more powerful and raging than any ennead.

I am more powerful and raging than any ennead.

I am more powerful and raging than any ennead.

I am more powerful and raging than the gods.

Group 5: Stative (3rd person feminine singular), Lemma ḏnd (second position)
Lemma: ḏnd (to rage)
Morphology 1: Stative 3rd person feminine singular
Morphology 2:
Morphology 3: Syntax: Subject:
Subject:

Witness: B3C
Transliteration:
wsr.t(i) ḏnd.t(i) r psd.t nb.t
Translation:
she is more powerful an raging than any ennead.
Notes group:
Group 5 and group 6 should be considered the same, variation is due to the gender of the owner.

Group 6:  
Stative (3rd person masculine singular), Lemma งนด (second position)  
Lemma: งนด  (to rage)  
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:  
Stative 3rd person masculine singular  
Witness: B1Bo  
Transliteration:  
wsr(.w) งนด(.w) ร psδ.t nb.t  
Translation:  
he is more powerful an raging than any ennead.

Notes group:  
Group 5 and group 6 should be considered the same, variation is due to the gender of the owner.

Group 7:  
Stative (1st person singular), Lemma าHA  
Lemma: าHA  (to fight)  
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:  
Stative 1st person singular  
Witness: M-Ann  
Transliteration:  
wsr<.kwi> าHA.kwi ร ntrer.w nb.w  
Translation:  
I am more powerful and fighting than all the gods.

Notes phrase:  
In this phrase, the following pattern variations occur: G1+G4 (S1C, S2C, S14C, T3C, M3C, M20C, M4C, M5C, M6C, M28C, G1T, A1C, BH2C, M1Be), G1+G7 (M-Ann), G2+G5 (B3C), G3+G6 (B1Bo (=G2+G5).
Spell: 75  Phrase: 1  326-327 b

Group 1: Circumstantial $sd.n$-f ($iw(=-f)$ $sd.n$-f), Lemma $whm$ (first position)

Lemma: $whm$ (to repeat)

Morphology 1: $sd.n$-f
Morphology 2: circumstantial
Morphology 3: Syntax: 

i) $iw(=-f)$ $sd.n$-f

Subject: Pronominal subject

Witness: S1C
Transliteration: $iw\ wHm.n\ =i\ m\ nTr.w\ \ imy.w\ =i\ mdw\ \ imy.w\ =i\ bAH\ xpr.w\ \ r\ -sA=i$
Translation: I have repeated the words of the gods who are before, and who will come to be after me.

Witness: S14C
Transliteration: $iw\ wHm.n\ =i\ m-b\ b\ hpr.w\ r\ -sA[-i]$
Translation: I have repeated in front of those that will come into being after me.

Notes:

Witness: B3C
Transliteration: $iw\ wHm.n\ sS.t-\ hq-d-htp\ \ tn\ m\ nTr.w\ \ imy.w\ -b\ hpr.w\ r\ -sS\ sS.t-\ hq-d-htp\ \ tn$
Translation: This $sS.t-\ hq-d-htp$ has repeated the words of the gods who are before and who will come to be after this $sS.t-\ hq-d-htp$

Witness: B1Bo
Transliteration: $iw\ wHm.n\ dHwty-nht\ \ pn\ m\ nTr.w\ \ imy.w\ -b\ hpr.w\ r\ -sS=f$
Translation: This $dHwty-nht$ has repeated the words of the gods who are before and who will come to be after him

Witness: T3C
Transliteration: $iw\ wHm.n\ =i\ n\ m\ nTr.w\ \ imy.w\ -b\ hpr.w\ r\ -sA=i$
Translation: I have repeated for the gods who are before, with the gods who will come to be after me.

Notes:
The F35 is a mistake for F25 (hence the sic in de Buck)

Translation: This $sS.t-\ hq-d-htp$ has repeated the words of the gods who are before and who will come to be after this $sS.t-\ hq-d-htp$
I have repeated the words of the gods who are before and who will come into being after me.

Translation:
I have repeated the words of the gods who are before and who will come into being after me.

This "H3-nfrf has repeated the words of the gods who are before and who will come to be after him.

I have repeated the words of the gods in front of those who will come to be after me.

Translation:
I have repeated the words of the gods who are before and who will come to be after me.

I have repeated my words to the gods in front of the gods.

Translation:
I have repeated my words to the gods in front of the gods.
Witness: BH2C
Transliteration: iw wḥmn nṯr.w ḫpr.w r-šš+i
Translation: The gods who will come to be after me have repeated.
Notes: The A26 might actually be A366

Notes group:
Note that B3C, B1Bo and B6C use a nominal subject instead of a pronominal subject.

Group 2: Circumstantial ḥm. n-f (Temporal clause), Lemma ḥm (first position)
 Lemma: ḥm (to hear, to listen)
 Morphology 1: ḥm.n-f circumstantial
 Morphology 2: Temporal clause
 Morphology 3: Nominal subject
 Syntax: Subject:

Witness: G1T
Transliteration: ḫm.n mdw nṯr.w ḫpr.w r-šš+i
Translation: after the words of the gods who will come to be after me are heard.

Group 3: Circumstantial ḥm. n-f (Temporal clause), Lemma ḫm (first position)
 Lemma: ḫm (to have power)
 Morphology 1: ḥm.n-f circumstantial
 Morphology 2: Temporal clause
 Morphology 3: Nominal subject
 Syntax: Subject:

Witness: A1C
Transliteration: ḫm.n mdw nṯr.w ḫpr.w r-šš+i
Translation: after the words of the gods who will come to be after me had power.
Group 4:  Circumstantial $sdm.n-f$ (Temporal clause), Lemma $wHm$ (first position)
Lemma: $wHm$ (to repeat)
Morphology 1: $sdm.n-f$ circumstantial
Morphology 2: 
Morphology 3: 
Syntax: Temporal clause
Subject: Pronominal subject
Witness: M1Be
Transliteration: $wHm.n=i$ mdw nTr.w imy.w bsh nTr.w hpr.w r-sz-i
Translation: after I have repeated the words of the gods who are in front of the gods who will come to be after me.

Group 5: Prospective active participle (masculine plural), Lemma $hpr$ (second position)
Lemma: $hpr$ (to become)
Morphology 1: participle
Morphology 2: prospective active
Morphology 3: masculine plural
Syntax: 
Subject: 
Witness: S1C
Transliteration: $iw$ wHm.n-i mdw nTr.w imy.w-bsh $hpr.w$ r-sz-i
Translation: I have repeated the words of the gods who are before, and who will come to be after me.
Witness: S2C
Transliteration: $iw$ wHm.n-i mdw nTr.w imy.w-bsh $hpr.w$ [r-sz-i]
Translation: I have repeated the words of the gods who are before, and who will come to be after me.
Witness: T3C
Transliteration: $iw$ wHm.n-i n nTr.w imy.w-bsh m nTr(.w) $hpr.w$ r-sz-i
Translation: I have repeated for the gods who are before, with the gods who will come to be after me.

Witness: S14C
Transliteration: $iw$ wHm.n-i m-bsh $hpr.w$ r-sz[i]
Translation: I have repeated in front of those that will come into being after me.

Translation:
Witness: B3C
Translation:
iw whmn.s s3.t-hd-htp tn mdw ntr.w imy.w-b3ḥ hpr.w r-s3
s3.t-hd-htp tn
Translation:
This s3.t-hd-htp has repeated the words of the gods who are before and who will come to be after this s3.t-hd-htp

Witness: B1C
Translation:
iw whmn. n=i mdw ntr. w imy. w-b3ḥ hpr. w r-s3=i
Translation:
I have repeated the words of the gods who are before and who will come into being after me

Witness: B1P
Translation:
iw whmn. n=i mdw ntr. w imy. w-b3ḥ hpr. w r-s3=i
Translation:
I have repeated the words of the gods who are before and who will come into being after me

Witness: M3C
Translation:
iw whmn. n=i mdw ntr. w m-b3ḥ hpr. w r-s3=i
Translation:
I have repeated the words of the gods in front of those who will come to be after me

Witness: M4C
Translation:
iw whmn. n=i mdw ntr. w imy. w-b3ḥ hpr. w r-s3=i
Translation:
I have repeated the words of the gods who are before and who will come to be after me.

Witness: M5C
Translation:
iw whmn. n=i mdw ntr. w m-[b3ḥ] ntr. w hpr. w r-s3=i
Translation:
I have repeated the words of the gods in front of the gods who will come to be after me.
Witness: M6C
Transliteration: [iw whm.n=i] mdw nṯr. w.imy.w-bšš hpr.w r-sș+i
Translation: I have repeated the words of the gods who are before and who will come to be after me.

Witness: G1T
Transliteration: sḏm.n mdw nṯr. w hpr.w r-sș+i
Translation: after the words of the gods who will come to be after me are heard.

Witness: A1C
Transliteration: šḏm.n mdw nṯr. w hpr.w r-sș+i
Translation: after the words of the gods who will come to be after me had power.

Witness: BH2C
Transliteration: iw whm.n nṯr. w hpr.w r-sș+i
Translation: The gods who will come to be after me have repeated.

Witness: M1Be
Transliteration: whm.n=i mdw nṯr. w im.yw-bšš nṯr. w hpr.w r-sș+i
Translation: after I have repeated the words of the gods who are in front of the gods who will come to be after me.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (M28C), G1+G5 (S1C, S2C, S14C, T3C, B3C, B1Bo, B1C, B2L, B1P, B6C, M3C, M20C, M4C, M5C, M6C, BH2C), G2+G5 (G1T), G3+G5 (A1C), G4+G5 (M1Be).

Spell: 75 Phrase: 1 326-329 c-a

Group 1: Circumstantial sḏm-f (Non-initial main clause), Lemma nḏ (first position)
Lemma: nḏ (to ask)
Morphology 1: sḏm-f circumstantial
Morphology 2: Morphology 3: Syntax: Subject:
Non-initial main clause Pronominal subject
They ask about my creation from Noun,

They ask about my creation from Noun,

They ask about the creation of this $sA.t$ from Noun.

Notes:
The G17 is most likely a mistake for $ndm$ or a A2.

They ask about my creation

Notes:

They ask about my creation from Noun,
Witness: M4C
Transliteration:
ṇḍ⁻sn ḥpr.w⁻i m⁻n nww
Translation:
They ask about my creation from Noun,

Witness: M5C
Transliteration:
ṇḍ⁻sn ḥpr.w⁻i m⁻n nww
Translation:
They ask about my creation from Noun,

Witness: M6C
Transliteration:
ṇḍ⁻sn ḥpr.w⁻i m⁻n nww
Translation:
They ask about my creation from Noun,

Witness: BH2C
Transliteration:
ṇḍ⁻sn ḥpr.w⁻i m⁻n nww
Translation:
They ask about my creation from Noun,

Witness: M1Be
Transliteration:
ṇḍ⁻sn ḥpr.w⁻i m⁻n nww
Translation:
They ask about my creation from Noun,

Group 2: Imperfective active participle (masculine plural), Lemma ṇḍ (first position)
Lemma: ṇḍ (to ask)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine plural
Syntax: Subject:

Witness: S2C
Transliteration:
ṇḍ.w ḥpr(w⁻i) m⁻n nww
Translation:
who ask about my creation from Noun.

Notes:
ṇḍ.w might could also be read as ṇḍ⁻w, but it seems to me that this
would be a very early use of ṇw as 3rd person pl. suffix. (supposed to start around the 18th dyn)

Group 3: Imperative (2nd person singular), Lemma isi (first position)
Lemma: isi (to go)
Morphology 1: imperative
Morphology 2: 2nd person singular
Morphology 3: Syntax: Subject:
Go, so that they will ask about the creation of this "ḥz-nḥt" from Noun.

**Group 4:** Nominal sdm-ʃ (emphatic use), Lemma wʃ (first position)

**Lemma:** wʃ (to lift up)

**Morphology 1:** Nominal

**Morphology 2:**

**Morphology 3:**

**Syntax:**

**Subject:** Pronominal subject

**Witness:** G1T

**Transliteration:**

wʃ sn ḫpr. w n m-ʃ nww

**Translation:**

They lift my creation up from Noun

**Notes phrase:** In this phrase, the following pattern variations occur: G1 (S1C, S14C, T3C, B3C, B1Bo, B1C, B2L, B1P, M3C, M20C, M4C, M5C, M6C, BH2C, M1Be), G2 (S2C), G3+G5 (B6C), G4 (G1T, A1C). Note that M28C and M-Ann do have a phrase here, but it is non-verbal.
Spell: 75 Phrase: 1 328-329 b

Group 1: Circumstantial $sdm$-f (temporal clause), Lemma $mzz$ (first position)

Lemma: $mzz$ (to see)
Morphology 1: $sdm$-f
Morphology 2: circumstantial
Morphology 3: 

Syntax: 
Subject: 
Temporal clause
Pronominal subject

Witness: S1C
Transliteration: $mzz$-$sn$ wi $wsr$.kwi $dnd$.kwi m $wi$ $skd$.wt $hpr$ $ds$-f
Translation: while they see me, powerful and raging in the bark of the journey of the one who came into being (by) himself.

Witness: S14C
Transliteration: $mzz$-$sn$ $wsr$.w$w$ m $wi$ $s[k]d$ $hpr$ $ds$-f
Translation: while they see my power in the bark which the one who came into being (by) himself navigates.

Witness: B1Bo
Transliteration: $mzz$-$sn$ $wsr$.w $dhw$-$t$-$y$-$ht$ $pn$ m $wi$ $s$ $skd$.w $hpr$ $ds$-f
Translation: while they see the power of this $dhw$-$t$-$y$-$ht$ in the great bark which the one who came into being (by) himself navigates.

Witness: B2L
Transliteration: $mzz$-$sn$ $wsr$.w$w$ $m$ $wi$ $s$ $skd$.n$tr$ $hpr$ $ds$-f
Translation: while they see my power one in the great bark which the god who came into being (by) himself navigates.

Witness: B1C
Transliteration: $mzz$-$sn$ $wsr$.w$w$ $m$ $wi$ $s$ $skd$.n$tr$ $hpr$ $ds$-f
Translation: while they see the power of this $s$-$ht$-$h$-$tp$ in the great bark which the one who came into being (by) himself navigates.

Witness: B1P
Transliteration: $mzz$-$sn$ $wsr$.w$w$ $m$ $wi$ $s$ $skd$.n$tr$ $hpr$ $ds$-f
Translation: while they see my power one in the great bark which the god who came into being (by) himself navigates.
Witness: M3C
Transliteration: mAA sn wsr w-i m wi\(^{i}\) skdd hpr ds-f
Translation: while they see my power in the great bark
which the one who came into being (by) himself navigates.

Witness: M4C
Transliteration: mAA sn wsr\(-i\) m wi\(^{i}\) skdd hpr ds-f
Translation: while they see my power in the bark
which the one who came into being (by) himself navigates.

Witness: M5C
Transliteration: mAA sn wsr i m wi\(^{i}\) skdd i m hpr ds-f
Translation: while they see my power in the bark,
which I navigate with the one who came into being (by) himself.

Witness: M1Be
Transliteration: mAA sn wsr w-i m wi\(^{i}\) skdd hpr ds-f
Translation: while they see my power in the great bark
which the one who came into being (by) himself navigates.

Group 2: Indicative s\(^{\_m}\)m-f (main clause), Lemma m\(^{\_i}\)i (first position)
Lemma: m\(^{\_i}\)i (to see)
Morphology 1: s\(^{\_m}\)m-f, indicative

Syntax: Subject: Main clause Pronominal subject

Witness: T3C
Transliteration: m\(^{\_i}\)sn wsr w-i m wi\(^{i}\) skdd hpr ds-f
Translation: they saw my power in the bark
which the one who came into being (by) himself navigates.

Witness: M20C
Transliteration: m\(^{\_i}\)sn wsr w-i m [wi\(^{i}\) skd]\(d\) hpr ds < -f >
Translation: they saw my power in the bark
which the one who came into being (by) himself navigates.

Witness: M6C
Transliteration: [m\(^{\_i}\)sn wsr w-i m wi\(^{i}\) skdd hpr ds-f]
Translation: They saw my power in the bark
which the one who came to be (by) himself navigates.

Witness: M28C
Transliteration: m\(^{\_i}\)sn wsr w-i m [wi\(^{i}\) sk\(d\)] hpr ds-f
Translation: They saw my power in the bark
which the one who came to be (by) himself navigates.

Notes group:
This group could be subjunctive as well.
Group 3: Subjunctive sdm-f (wish clause), Lemma m35 (first position)

Lemma: m35 (to see)
Morphology 1: subjunctive
Morphology 2: subjunctive
Morphology 3: subjunctive
Syntax: Wish clause
Subject: Pronominal subject

Witness: B6C
Transliteration:
mzn+sn wsr.[w] ʰʐ⁻nht pn m wis scept hpr fts-f
Translation:
may they see the power of this ʰʐ⁻nht in the great bark
which the one who came into being (by) himself navigates.

Notes:
The N35 is not visible, but should be there.

Witness: M-Ann
Transliteration:
mzn+sn wsr.w-i m wis scept hpr fts-f
Translation:
May they see my power in the bark
which the one who came into being (by) himself navigates.

Witness: G1T
Transliteration:
mzn+sn wsr-i m wis scept hpr fts-f
Translation:
May they see my power in the bark
which the one who came into being (by) himself navigates.

Witness: A1C
Transliteration:
mzn+sn wsr-i m wis scept hpr fts-f
Translation:
May they see my power in the bark
which the one who came into being (by) himself navigates.

Group 4: Stative (1st person singular), Lemma wsr (second position)

Lemma: wsr (to be powerful)
Morphology 1: Stative
Morphology 2: 1st person singular
Morphology 3: Stative
Syntax: Subject:

Witness: S1C
Transliteration:
m35+sn wi wsr.kwi ɗnd.kwi m wis scept wt hpr fts-f
Translation:
while they see me, powerful and raging in the bark
of the journey of the one who came into being (by) himself.

Witness: S2C
Transliteration:
m35+s[n] wi [wsr.kwi m wis] scept wt hpr fts-f
Translation:
while they see me, powerful in the bark
of the journey of the one who came into being (by) himself.
**Group 5:** Imperfective relative $s\ddm\text{-}f$, Lemma $sk\ddi$ (second position)

**Lemma:** $sk\ddi$ (to navigate)

**Morphology 1:** $s\ddm\text{-}f$

**Morphology 2:** Imperfective relative

**Morphology 3:**

**Syntax:**

**Subject:** Nominal subject

**Witness:** S14C

**Transliteration:**

$m\tilde{\text{z}}\text{-}sn\ wsr.\ w\ s3\.t-.\text{hd-htp}\ \text{in}\ m\ \text{wisi}\ \text{}\text{'}s\ \text{sk\ddd}\ \text{ntr}\ \text{hpr}\ \text{d\dd-f}$

**Translation:**

while they see my power in the bark which the one who came into being (by) himself navigates.

**Notes:**

The Aa28 is not visible.

**Witness:** B3C

**Transliteration:**

$m\tilde{\text{z}}\text{-}sn\ wsr.\ w\ s3\.t-.\text{t-hd-htp}\ \text{in}\ m\ \text{wisi}\ \text{}\text{'}s\ \text{sk\ddd}\ \text{ntr}\ \text{hpr}\ \text{d\dd-f}$

**Translation:**

while they see the power of this $s3\.t-.\text{hd-htp}$ in the great bark which the one who came into being (by) himself navigates.

**Witness:** B1C

**Transliteration:**

$m\tilde{\text{z}}\text{-}sn\ wsr.\ w\ s3\.t\ \text{wisi}\ \text{'}s\ \text{sk\ddd}\ \text{ntr}\ \text{hpr}\ \text{d\dd-f}$

**Translation:**

while they see my power one in the great bark which the god who came into being (by) himself navigates.

**Witness:** B1P

**Transliteration:**

$m\tilde{\text{z}}\text{-}sn\ wsr.\ w\ s3\.t\ \text{wisi}\ \text{'}s\ \text{sk\ddd}\ \text{ntr}\ \text{hpr}\ \text{d\dd-f}$

**Translation:**

while they see my power one in the great bark which the god who came into being (by) himself navigates.

**Witness:** B1Bo

**Transliteration:**

$m\tilde{\text{z}}\text{-}sn\ wsr.\ w\ \text{d\text{hwty-nh}t}\ \text{pn}\ m\ \text{wisi}\ \text{'}s\ \text{sk\dd\text{d}}.\ w\ \text{hpr}\ \text{d\dd-f}$

**Translation:**

while they see the power of this $\text{d\text{hwty-nh}t}$ in the great bark which the one who came into being (by) himself navigates.

**Witness:** B2L

**Transliteration:**

$m\tilde{\text{z}}\text{-}sn\ wsr.\ w\ s3\.t\ \text{wisi}\ \text{'}s\ \text{sk\ddd}\ \text{ntr}\ \text{hpr}\ \text{d\dd-f}$

**Translation:**

while they see my power one in the great bark which the god who came into being (by) himself navigates.

**Witness:** B6C

**Transliteration:**

$m\tilde{\text{z}}\text{-}sn\ wsr.\ w\ \text{h\text{t}h-nh}t\ \text{pn}\ m\ \text{wisi}\ \text{'}s\ \text{sk\ddd}\ \text{hpr}\ \text{d\dd-f}$

**Translation:**

may they see the power of this $\text{h\text{t}h-nh}t$ in the great bark which the one who came into being (by) himself navigates.
Witness: M3C
Transliteration: m3i=sn wsr.w=i m wi3 's skdd hpr $s=f
Translation: while they see my power in the great bark which the one who came into being (by) himself navigates.

Notes:

Witness: M20C
Transliteration: m3i=sn wsr.w=i m [wi3 skd]\d hpr $s<f>
Translation: they saw my power in the bark which the one who came into being (by) himself navigates.

Notes:
Only the D46:P1 group is visible

Witness: M4C
Transliteration: m3i=sn wsr-t m wi3 skdd hpr $s-f
Translation: while they see my power in the bark which the one who came into being (by) himself navigates.

Witness: M5C
Transliteration: m3i=sn wsr-t m wi3 skdd-i m hpr $s-f
Translation: while they see my power in the bark which the one who came to be (by) himself navigates.

Witness: M6C
Transliteration: [m3i=sn wsr.w=i m wi3 skdd hpr $s-f]
Translation: They saw my power in the bark which the one who came to be (by) himself navigates.

Witness: M28C
Transliteration: m3i=sn wsr.w=i m wi3 skdd hpr $s-f
Translation: They saw my power in the bark which the one who came to be (by) himself navigates.

Witness: M-Ann
Transliteration: min=sn wsr.w=i m wi3 skdd hpr $s-f
Translation: May they see my power in the bark which the one who came into being (by) himself navigates.

Notes:
Note that the scribe wrote horns here instead of the boat.

Witness: G1T
Transliteration: min=sn wsr-t m wi3 skdd hpr $s-f
Translation: May they see my power in the bark which the one who came into being (by) himself navigates.

Notes:
May they see my power in the bark
which the one who came into being (by) himself navigates.

Notes group:
Note that M5C uses a pronominal subject instead of a nominal subject.

**Group 6:**
- **Stative (1st person singular), Lemma:** ḏnd (Third position)
- **Morphology 1:** Stative
- **Morphology 2:** 1st person singular

**Group 7:**
- **Perfective active participle (masculine singular), Lemma:** ḥpr (third position)
- **Morphology 1:** participle
- **Morphology 2:** perfective active
- **Morphology 3:** masculine singular

while they see me, powerful and raging in the bark
of the journey of the one who came into being (by) himself.

while they see their power in the bark which the one
who came into being (by) himself navigates.
**Witness:** T3C  
**Transliteration:**  
\[m\text{A}=\text{sn wsr.w=i m wi}_3 \text{ skdd hpr ds-f}\]  
**Translation:**  
they saw my power in the bark  
which the one who came into being (by) himself navigates.

**Witness:** B1Bo  
**Transliteration:**  
\[m\text{A}=\text{sn wsr.w dhwty-nh}\text{t pn m wi}_3 \text{ skdd.w hpr ds-f}\]  
**Translation:**  
while they see the power of this \(dhwty\)-\(nh\) in the great bark  
which the one who came into being (by) himself navigates.

**Witness:** B2L  
**Transliteration:**  
\[m\text{A}=\text{sn wsr.w=i m wi}_3 \text{ skdd ntr hpr ds-f}\]  
**Translation:**  
while they see my power one in the great bark  
which the god who came into being (by) himself navigates.

**Witness:** B6C  
**Transliteration:**  
\[m\text{A}=\text{sn wsr.w}\text{[w]} \text{ h3-nh}\text{t pn m wi}_3 \text{ skdd hpr ds-f}\]  
**Translation:**  
may they see the power of this \(\text{h3-nh}\) in the great bark  
which the one who came into being (by) himself navigates.

**Witness:** M20C  
**Transliteration:**  
\[m\text{A}=\text{sn wsr.w=i m [wi}_3 \text{ skd]d hpr ds }<\text{f}>\]  
**Translation:**  
they saw my power in the bark  
which the one who came into being (by) himself navigates.

**Witness:** M3C  
**Transliteration:**  
\[m\text{A}=\text{sn wsr.w=i m wi}_3 \text{ skdd hpr ds-f}\]  
**Translation:**  
while they see my power in the great bark  
which the one who came into being (by) himself navigates.

**Witness:** M4C  
**Transliteration:**  
\[m\text{A}=\text{sn wsr.w=i m wi}_3 \text{ skdd hpr ds-f}\]  
**Translation:**  
while they see my power in the bark  
which the one who came into being (by) himself navigates.
Witness: M5C
Transliteration: mzi=sn wsr=i m wiz škdd=i m hpr ḍs-f
Translation: while they see my power in the bark, which I navigate with the one who came into being (by) himself.

Witness: M6C
Transliteration: [mzi=sn wsr.w=i m wiz škdd hpr ḍs-f]
Translation: They saw my power in the bark which the one who came to be (by) himself navigates.

Witness: M28C
Transliteration: mzn=sn wsr.w=i m [wiz] škdd hpr ḍs-f
Translation: They saw my power in the bark which the one who came to be (by) himself navigates.

Notes: The Aa1 is not visible.

Witness: M-Ann
Transliteration: mzn=sn wsr.w=i m wiz škdd hpr ḍs-f
Translation: May they see my power in the bark which the one who came into being (by) himself navigates.

Notes: The Aa1 is not visible.

Witness: A1C
Transliteration: mzn=sn wsr.w=i m wiz škdd hpr ḍs-f
Translation: May they see my power in the bark which the one who came into being (by) himself navigates.

Witness: M1Be
Transliteration: mzi=sn wsr.w=i m wiz škdd hpr ḍs-f
Translation: while they see my power in the great bark which the one who came into being (by) himself navigates.

Group 8: Perfective active participle (masculine singular), Lemma hpr (fourth position)
Lemma: hpr (to become)
Morphology 1: perfective active
Morphology 2: masculine singular
Morphology 3: Syntax: Subject:
Witness: S1C

Translation:
\textit{mii.sn wi wsr.kwi unction.kwi m wi skd.wt hpr gs-f}

Translation:
while they see me, powerful and raging in the bark
of the journey of the one who came into being (by) himself.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G5+G7 (S14C, B3C, B1Bo, B1C, B2L, B1P, M3C, M4C, M5C, M1Be), G2+G5+G7 (T3C, M20C, M6C, M28C), G3+G5+G7 (B6C, M-Ann, G1T, A1C), G1+G4+G6+G8 (S1C), G1+G4+G7 (S2C).

Spell: 75 Phrase: 1 330-331 a

Group 1: Nominal \textit{sdm.n-f} (emphatic use), Lemma \textit{\'h} (first position)

Lemma: \textit{\'h} (to stand)
Morphology 1: Nominal Morphology 2: nominal Morphology 3: Emphatic use Syntax: Pronominal subject

Witness: S1C

Transliteration:
\textit{\'h.n-i m-m=sn}

Translation:
I have stood among them.

Notes:

Witness: B3C

Transliteration:
\textit{\'h.s.t-hd-htp tn hms.n s5.t-hd-htp tn m-m=sn}

Translation:
This \textit{s5.t-hd-htp} has stood and
this \textit{s5.t-hd-htp} has sat among them.

Notes:
The N35 is only written once due to double column.

Witness: B1C

Transliteration:
\textit{\'h.n-i hms.n-i m-m=sn}

Translation:
I have stood and I have sat among them.

Notes:

Witness: B2L

Transliteration:
\textit{\'h <.n-i> hms.n-i m-m=sn}

Translation:
I have stood and sat among them.

Notes:
The N35 is only written once due to double column.
**Witness:** B1P  
**Transliteration:**  
\[\text{حرف} < \text{نـ-ي} > \text{همـ.نـ-ي مـ-م-ن} \]  
**Translation:**  
I have stood and I have sat among them.  
**Notes:**  
The N35 is only written once due to double column.

**Witness:** G1T  
**Transliteration:**  
\[\text{حرف}.نـ-ي \text{همـ.نـ-ي مـ-م-ن} \]  
**Translation:**  
I have stood and I have sat among them.  
**Notes:**

**Witness:** A1C  
**Transliteration:**  
\[\text{حرف}.نـ-ي \text{همـ.نـ-ي مـ-م-ن} \]  
**Translation:**  
I have stood and I have sat among them.  
**Notes group:**

*Note that B3C uses a nominal subject instead of a pronominal subject.*

**Group 2:** Nominal sd\text{m-f} (emphatic use), Lemma حرف (first position)  
**Lemma:** حرف (to stand)  
**Morphology 1:** sd\text{m-f}  
**Morphology 2:** nominal  
**Morphology 3:**  
**Syntax:** Emphatic use  
**Subject:** Pronominal subject  

**Witness:** S2C  
**Transliteration:**  
\[\text{حرف}-	ext{i} \text{م-}[	ext{م}]\text{-ن} \]  
**Translation:**  
I stand among them

**Group 3:** Nominal sd\text{m.n-f} (emphatic use), Lemma همس (first position)  
**Lemma:** همس (to sit)  
**Morphology 1:** sd\text{m.n-f}  
**Morphology 2:** nominal  
**Morphology 3:**  
**Syntax:** Emphatic use  
**Subject:** Pronominal subject  

1814
Witness: S14C
Transliteration: hms.n-i ‘ḥ’.n-i m-m-sn
Translation: I have sat and I have stood among them
Notes: The N35 is only written once due to double column.

Witness: T3C
Transliteration: hms <.n-i> ‘ḥ’.n-i m-m-sn
Translation: I have sat and I have stood among them
Notes: The N35 is only written once due to double column.

Witness: M4C
Transliteration: ḫms<.n-i> ‘ḥ’.n-i m-m-sn
Translation: I have sat and I have stood among them
Notes: The N35 is only written once due to double column.

Witness: M5C
Transliteration: ḫm[s].n-i didi.t n-i
Translation: I have sat, which is given to me
Notes: The S29*A7A group is not visible.

Group 4: Nominal sdm.n-f (balanced sentence), Lemma ḫmsi (first position)
Lemma: ḫmsi (to sit)
Morphology 1: sdm.n-f
Morphology 2: nominal
Morphology 3: Balanced sentence
Syntax: Pronominal subject

Witness: B1Bo
Transliteration: hms.n ḏhwty-nht pn m-m-sn ‘ḥ’.n-f m-m-sn
Translation: This ḏhwty-nht has sat among them, he has stood among them.

Witness: M3C
Transliteration: hms.n-i didi.n-i
Translation: I have sat, I have given.

Witness: M20C
Transliteration: hms.n-i didi.n-i
Translation: I have sat, I have given.

Witness: M6C
Transliteration: hms.n-i [didi.n-i]
Translation: I have sat, I have given.
**Witness:** M28C  
Transliteration: hms.n-i [didi.n-i]  
Translation: I have sat, I have given.  
Notes:  

**Witness:** M-Ann  
Transliteration: hms.n nfr didi.n-i  
Translation: the god has sat, I have given.  
Notes: Only the V30 and S29 are visible.

**Witness:** M1Be  
Transliteration: hms.n-i didi.n-i  
Translation: I have sat, I have given.

Notes group:  
Note that B1Bo and M-Ann use a nominal subject instead of a pronominal subject.

**Group 5:** Imperfective active participle (masculine singular), Lemma hmsi (first position)  
**Lemma:** Hmsi (to sit)  
**Morphology 1:** participle  
**Morphology 2:** imperfective active  
**Morphology 3:** masculine singular  
**Syntax:**  
**Subject:**

**Witness:** B6C  
Transliteration: hms  
Translation: who sits,

Notes:  
Could be stative as well (while sitting).

**Group 6:** Nominal sdm.n-f (emphatic use), Lemma " demás" (second position)  
**Lemma:** demás (to stand)  
**Morphology 1:** sdm.n-f  
**Morphology 2:** nominal  
**Morphology 3:** Emphatic use  
**Syntax:**  
**Subject:** Pronominal subject
**Witness:** S14C  
**Transliteration:**  
\( hms.n=i \ 'h'.n-i \ m-m-sn \)  
**Translation:**  
I have sat and I have stood among them

**Witness:** T3C  
**Transliteration:**  
\( hms \ <.n-i> \ 'h'.n-i \ m-m-sn \)  
**Translation:**  
I have sat and I have stood among them

**Witness:** M4C  
**Transliteration:**  
\( hms <.n-i> \ 'h'.n-i \ m-m-sn \)  
**Translation:**  
I have sat and I have stood among them

**Group 7:**  
Nominal \( sdm.n-f \) (emphatic use), Lemma \( hmsi \) (second position)  
**Lemma:**  
\( hmsi \) (to sit)  
**Morphology 1:**  
\( sdm.n-f \)  
**Morphology 2:**  
nominal  
**Morphology 3:**  
**Syntax:**  
Emphatic use  
**Subject:**  
Pronominal subject

**Witness:** B3C  
**Transliteration:**  
\( 'h'.n \ ss.t-hdq-htp \ m \ hms.n \ ss.t-hdq-htp \ m-m-sn \)  
**Translation:**  
This \( ss.t-hdq-htp \) has stood and  
this \( ss.t-hdq-htp \) has sat among them.

**Witness:** B1C  
**Transliteration:**  
\( 'h'.n-i \ hms.n-i \ m-m-sn \)  
**Translation:**  
I have stood and I have sat among them.

**Witness:** B2L  
**Transliteration:**  
\( 'h'.n-i \ hms.n-i \ m-m-sn \)  
**Translation:**  
I have stood and sat among them.

**Witness:** B1P  
**Transliteration:**  
\( 'h'.n-i \ hms.n-i \ m-m-sn \)  
**Translation:**  
I have stood and I have sat among them.

**Witness:** G1T  
**Transliteration:**  
\( 'h'.n-i \ hms.n-i \ m-m-sn \)  
**Translation:**  
I have stood and I have sat among them.

**Witness:** A1C  
**Transliteration:**  
\( 'h'.n-i \ hms.n-i \ m-m-sn \)  
**Translation:**  
I have stood and I have sat among them.
Notes group:
Note that B3C uses a nominal subject instead of a pronominal subject.

Group 8: Nominal sdm.n-f (balanced sentence), Lemma ‘ḥ’ (second position)
Lemma: ʿḥ’ (to stand)
Morphology 1: sdm.n-f
tominal
Morphology 2: Morphology 3:
Syntax: Balanced sentence
Subject: Pronominal subject
Witness: B1Bo
Transliteration: ḫms.n ḏhwty-nḥt pn m-m-sn ḫm.n-f m-m-sn
Translation: This ḫhwty-nḥt has sat among them, he has stood among them.

Group 9: Nominal sdm.n-f (balanced sentence), Lemma rdi (second position)
Lemma: rdi (to give, to place)
Morphology 1: sdm.n-f
tominal
Morphology 2: Morphology 3:
Syntax: Balanced sentence
Subject: Pronominal subject
Witness: M3C
Transliteration: ḫms.n-i didi.n-i
Translation: I have sat, I have given.

Witness: M6C
Transliteration: ḫms.n-i [didi.n-i]
Translation: I have sat, I have given.

Witness: M-Ann
Transliteration: ḫms.n nṯr didi.n-i
Translation: the god has sat, I have given.

Witness: M20C
Transliteration: ḫms.n-i didi.n-i
Translation: I have sat, I have given.

Witness: M28C
Transliteration: ḫms.n-i [didi.n-i]
Translation: I have sat, I have given.

Witness: M1Be
Transliteration: ḫms.n-i didi.n-i
Translation: I have sat, I have given.
**Group 10:** Imperfective active participle (feminine singular), Lemma rdi (second position)

- **Lemma:** rdi (to give, to place)
- **Morphology 1:** participle
- **Morphology 2:** imperfective active
- **Morphology 3:** feminine singular
- **Syntax:**
- **Subject:**

**Witness:** M5C

**Transliteration:**

hm[s].n+i didi.t n+i

**Translation:**

I have sat, which is given to me

**Notes phrase:**

In this phrase, the following pattern variations occur: G1 (S1C), G2 (S2C), G1+G7 (B3C, B1C, B2L, B1P, G1T, A1C), G3+G6 (S14C, T3C, M4C), G4+G8 (B1Bo), G4+G9 (M3C, M20C, M6C, M28C, M-Ann), G5 (B6C) and G3+G10 (M5C).

**Spell:** 75 **Phrase:** 1 330-331 b

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**Group 1:** Circumstantial sdm-f (temporal clause), Lemma rdi (first position)

- **Lemma:** rdi (to give, to place)
- **Morphology 1:** sdm-f
- **Morphology 2:** circumstantial
- **Morphology 3:**
- **Syntax:**
- **Subject:**

**Witness:** S1C

**Transliteration:**

di+i fsw lft hpr+i

**Translation:**

while I give splendour according to my nature.

**Witness:** S14C

**Transliteration:**

di+i fsw=w lft hpr.w+i

**Translation:**

while I give my splendour in accordance with my nature.

**Witness:** T3C

**Transliteration:**

di+i fsw=i lft hpr+i

**Translation:**

while I give my splendour in accordance with my nature.

**Witness:** B3C

**Transliteration:**

di ss.1-hd-hhp in fsw=s lft hpr.w=s

**Translation:**

while this ss.1-hd-hhp gives her splendour in accordance with her nature.
**Witness:** B1Bo  
**Transliteration:**  
\[\text{di}=\text{f} \ fsw=\text{f} \ hft \ hpr.w\]  
**Translation:**  
while he gives his splendour in accordance with (ones) nature.

**Witness:** B1C  
**Transliteration:**  
\[\text{di}=\text{i} \ nfsw \ hft \ hpr.w=i\]  
**Translation:**  
while I give splendour in accordance with my nature.

**Witness:** B2L  
**Transliteration:**  
\[\text{di}=\text{i} \ nfsw \ hft \ hpr.w=i\]  
**Translation:**  
while I give splendour in accordance with my nature.

**Witness:** B1P  
**Transliteration:**  
\[\text{di}=\text{i} \ nfsw \ hft \ hpr.w=i\]  
**Translation:**  
while I give splendour in accordance with my nature.

**Witness:** M3C  
**Transliteration:**  
\[\text{di}=\text{i} \ fsw=\text{i} \ hft \ hpr=i\]  
**Translation:**  
while I give my splendour in accordance with my nature.

**Witness:** M20C  
**Transliteration:**  
\[\text{di}=\text{i} \ fsw=\text{i} \ hft \ hpr.w=i\]  
**Translation:**  
while I give splendour in accordance with my nature.

**Witness:** M4C  
**Transliteration:**  
\[\text{di}=\text{i} \ fsw=\text{i} \ hft \ hpr.w=i\]  
**Translation:**  
while I give splendour in accordance with my nature.

**Witness:** M5C  
**Transliteration:**  
\[\text{di}=\text{i} \ fsw=\text{i} \ hft \ hpr.w=i\]  
**Translation:**  
while he gives my splendour in accordance with my nature.

**Witness:** M6C  
**Transliteration:**  
\[\text{di}=\text{i} \ fsw=\text{i} \ hft \ hpr.w=i\]  
**Translation:**  
while I give splendour in accordance with my nature.

**Witness:** M28C  
**Transliteration:**  
\[\text{di}=\text{i} \ fsw=\text{i} \ hft \ hpr.w=i\]  
**Translation:**  
while I give splendour in accordance with my nature.

**Witness:** M-Ann  
**Transliteration:**  
\[\text{di}=\text{i} \ fsw=\text{i} \ hft \ hpr.w=i\]  
**Translation:**  
while I give splendour in accordance with my nature.
Notes group:
Note that B3C uses a nominal subject instead of a pronominal subject.

Group 2: Nominal sdm.n-f (emphatic use), Lemma rdi (first position)

Lemma: rdi (to give, to place)

Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sdm.n-f nominal Emphatic use Nominal subject

Witness: B6C

Transliteration:
rdi.n ḥ3-nḥt pn fsw ḥ3-nḥt p[n hft] hpr.w=f

Translation:
this ḥ3-nḥt has given the splendour of this ḥ3-nḥt according to his nature.

Notes group:
Note that M1Be uses a pronominal subject instead of a nominal subject.

Group 3: Passive circumstantial sdm=f (temporal clause), Lemma rdi (first position)

Lemma: rdi (to give, to place)

Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sdm=f circumstantial passive Temporal clause Nominal subject

Witness: G1T

Transliteration:
di fsw=ḥ hpr.w=ḥ

Translation:
while my splendour is given in accordance with my nature.

Notes group:
Could be a participle as well.
Group 4: Circumstantial $sdm=f$ (temporal clause), Lemma 'fš (first position)

Lemma: 'fš (to smash)

Morphology 1: $sdm=f$
Morphology 2: circumstantial
Morphology 3: Temporal clause
Syntax: Pronominal subject

Witness: S2C

Transliteration: 'fš=i xft hpr=i iw dd=i hpr=i

Translation: while I smash according to my nature. I speak while I come into being.

Notes phrase: In this phrase, the following pattern variations occur: G1 (S1C, S14C, T3C, B3C, B1Bo, B1C, B2L, B1P, M3C, M20C, M4C, M5C, M6C, M28C, M-Ann), G2 (B6C, M1Be), G3 (G1T, A1C), G4+G5+G6 (S2C).

Group 5: Circumstantial $sdm=f$ (iw(=f) $sdm=f$), Lemma dd (second position)

Lemma: dd (to say, to speak)

Morphology 1: $sdm=f$
Morphology 2: circumstantial
Morphology 3: iw(=f) $sdm=f$
Syntax: Pronominal subject

Witness: S2C

Transliteration: 'fš=i xft xpr=i iw dd=i hpr=i

Translation: while I smash according to my nature. I speak while I come into being.

Group 6: Circumstantial $sdm=f$ (temporal clause), Lemma hpr (third position)

Lemma: hpr (to become)

Morphology 1: $sdm=f$
Morphology 2: circumstantial
Morphology 3: Temporal clause
Syntax: Pronominal subject

Witness: S2C

Transliteration: 'fš=i xft xpr=i iw dd=i hpr=i

Translation: while I smash according to my nature. I speak while I come into being.
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<td></td>
<td>Lemma: dd</td>
<td>(to say, to speak)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Morphology 1: sdm-f</td>
<td>Morphology 2: prospective</td>
<td>Morphology 3:</td>
<td>Syntax: Conditional</td>
</tr>
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<td></td>
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<tr>
<td></td>
<td>Witness: S14C</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Transliteration: dd=i gr ntr.w</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Translation: when I speak, the gods are silent,</td>
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<tr>
<td></td>
<td>Witness: B3C</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Transliteration: dd ss.t-hd-htp tn gr psd.t</td>
<td></td>
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<tr>
<td></td>
<td>Translation: when this ss.t-hd-htp speaks, the ennead is silent,</td>
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<tr>
<td></td>
<td>Witness: B1C</td>
<td></td>
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<tr>
<td></td>
<td>Transliteration: dd=i gr psd.t</td>
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<tr>
<td></td>
<td>Translation: when I speak, the ennead is silent,</td>
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<tr>
<td></td>
<td>Witness: B2L</td>
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<tr>
<td></td>
<td>Transliteration: dd=i gr psd.t</td>
<td></td>
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<tr>
<td></td>
<td>Translation: when I speak, the ennead is silent,</td>
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</tbody>
</table>

1823
Witness: B1P
Transliteration: 
\( dd-i \ gr \ psd.t \)
Translation:
when I speak, the ennead is silent,

Witness: B6C
Transliteration: 
[\( dd \)] 'hi-nht pn gr psd.t
Translation:
when this 'hi-nht speaks, the ennead is silent,

Witness: M28C
Transliteration: 
\( dd-i \ gr \ psd.t \)
Translation:
when I speak, the ennead is silent,

Witness: M-Ann
Transliteration: 
\( dd-i \ gr \ [imy.w] \ p.t \ n(.t) \ h.t \)
Translation:
when I speak, those who are in the sky of Khet are silent,

Witness: G1T
Transliteration: 
\( dd-i \ gr \ psd.t \)
Translation:
when I speak, the ennead is silent,

Witness: A1C
Transliteration: 
\( dd-i \ gr \ psd.t \)
Translation:
when I speak, the ennead is silent,

Note that B3C and B6C use a nominal subject instead of a pronominal subject.

**Group 3:** Nominal \( sdm-f \) (emphatic use), Lemma \( dd \) (first position)

**Lemma:** \( dd \) (to say, to speak)

**Morphology 1:** Nominal
\( sdm-f \)

**Morphology 2:**

**Morphology 3:**

**Syntax:**
Emphatic use

**Subject:**
Pronominal subject

Witness: M3C
Transliteration: 
\( dd-i \ gr.n psd.t \)
Translation:
I speak after the ennead is silent.

Witness: M20C
Transliteration: 
\( dd-i \ gr.n psd.t \)
Translation:
I speak after the ennead is silent.
**Witness:** M4C  
Transliteration:  
\(dd-i\) gr.\(n\) psd.\(t\)  
Translation:  
I speak after the ennead is silent.

**Witness:** M6C  
Transliteration:  
\([dd-i]\) gr.n psd.t  
Translation:  
I speak after the ennead is silent.

**Witness:** M1Be  
Transliteration:  
\(dd-i\) gr.\(n\) psd.\(t\)  
Translation:  
I speak after the ennead is silent.

**Notes group:**  
Could be read as prospective as well (I will speak after the ennead is silent).

**Group 4:** Prospective \(sqm-f\) (conditional), Lemma \(gr\) (second position)  
**Lemma:** gr (to be silent)  
**Morphology 1:** \(sqm-f\)  
**Morphology 2:** prospective  
**Morphology 3:**  
**Syntax:**  
**Subject:**  
Conditional Nominal subject

**Witness:** S1C  
Transliteration:  
\(iw-i\) \(dd-i\) gr psd.t  
Translation:  
When I speak, the ennead is silent.

**Witness:** S2C  
Transliteration:  
\(iw\) \(dd-i\) gr psd.t  
Translation:  
when I speak, the ennead is silent.

**Witness:** S14C  
Transliteration:  
\(dd-i\) gr \(ntr.w\)  
Translation:  
when I speak, the gods are silent.

**Witness:** T3C  
Transliteration:  
\(dd-i\) gr \(ntr.w\)  
Translation:  
when I speak, the gods are silent.
Witness: B3C
Transliteration: dd ss.t-hd-htp in gr psd.t
Translation: when this ss.t-hd-htp speaks, the ennead is silent.

Witness: B1C
Transliteration: dd-i gr psd.t
Translation: when I speak, the ennead is silent.
Notes: X1 is not read.

Witness: B1P
Transliteration: dd-i gr psd.t
Translation: when I speak, the ennead is silent.
Notes: X1 is not read.

Witness: M28C
Transliteration: dd-i gr psd.t
Translation: when I speak, the ennead is silent

Witness: G1T
Transliteration: dd-i gr psd.t
Translation: when I speak, the ennead is silent

Witness: B1Bo
Transliteration: dd-f gr psd.t
Translation: when he speaks, the ennead is silent.

Witness: B2L
Transliteration: dd-i gr psd.t
Translation: when I speak, the ennead is silent.
Notes: X1 is not read.

Witness: B6C
Transliteration: [dd] ḫz-nḥt pn gr psd.t
Translation: when this ḫz-nḥt speaks, the ennead is silent

Witness: M-Ann
Transliteration: dd-i gr [imy.w] p.t n.(t) ḫ.t
Translation: when I speak, those who are in the sky of Khet are silent

Witness: A1C
Transliteration: dd-i gr psd.t
Translation: when I speak, the ennead is silent
**Group 5:**  Circumstantial $s\lambda m.n-f$ (temporal clause), Lemma $gr$ (second position)

**Lemma:** $gr$ (to be silent)

**Morphology 1:** $s\lambda m.n-f$

**Morphology 2:** circumstantial

**Morphology 3:**

**Syntax:** Temporal clause

**Subject:** Nominal subject

**Witness:** M3C

**Transliteration:** $\dd i$ $gr.n$ $psD.t$

**Translation:**

I speak after the ennead is silent.

**Witness:** M20C

**Transliteration:** $\dd i$ $gr.n$ $psD.t$

**Translation:**

I speak after the ennead is silent.

**Witness:** M4C

**Transliteration:** $\dd i$ $gr.n$ $psD.t$

**Translation:**

I speak after the ennead is silent.

**Witness:** M6C

**Transliteration:** $[\dd i]$ $gr.n$ $psD.t$

**Translation:**

I speak after the ennead is silent.

**Witness:** M1Be

**Transliteration:** $\dd i$ $gr.n$ $psD.t$

**Translation:**

I speak after the ennead is silent.

**Notes phrase:**

*In this phrase, the following pattern variations occur: G1+G4 (S1C, S2C), G2+G4 (S14C, T3C, B3C, B1Bo, B1C, B2L, B1P, B6C, M28C, M-Ann, G1T, A1C), G3+G5 (M3C, M20C, M4C, M6C, M1Be). Note that M5C does have a line here, but it is non-verbal*

**Spell:** 75  Phrase: 1  332-333 b

**Group 1:** Nominal $s\lambda m.f$ (emphatic use), Lemma $\dd$ (first position)

**Lemma:** $\dd$ (to say, to speak)

**Morphology 1:** $s\lambda m.f$

**Morphology 2:** nominal

**Morphology 3:**

**Syntax:** Emphatic use

**Subject:** Pronominal subject

1827
Witness: S1C
Transliteration: 
\[dd\ i n\-tn\ hpr\-i\ m\ irw\-i\ ds\-i\]
Translation: 
I say to you: I came to be in my shape myself.

Witness: T3C
Transliteration: 
\[dd\ i n\-tn\ hpr\-w\ i(r)w\-w\ ds\-i\ gr\ r\ ntr\-w\ idy\ ps\-t\]
\[dd\ i n\-tn\ hpr\-w\-i\ ds\(=i)\]
Translation: 
I say to you: the creation of shapes is my own, which is more silent than the gods who were censing the ennead. I say to you: my creation is my own.

Witness: B1Bo
Transliteration: 
\[dd\ i n\-tn\ hpr\-w\-i\ ds\-i\]
Translation: 
I say to you: my creation is my own.

Witness: B2L
Transliteration: 
\[dd\ i n\-tn\ hpr\-w\-i\ ds\-i\]
Translation: 
I say to you: My creation is my own.

Witness: B6C
Transliteration: 
\[dd\ 'hs-nht\ p\ hpr\-w\-f\ [ds\-f]\]
Translation: 
This 'hs-nht says: His creation is his own.

Witness: S2C
Transliteration: 
\[dd\ i n\-tn\ hpr\ irw\-i\]
Translation: 
I say to you: My shape came to be

Witness: B3C
Transliteration: 
\[dd\ ss\-t-hd-htp\ n\-tn\ hpr\-w\-s\ ds\-s\]
Translation: 
ss.t-hd-htp says to you: Her creation is her own.

Witness: B1C
Transliteration: 
\[dd\ i n\-tn\ hpr\-w\-i\ ds\-i\]
Translation: 
I say to you: My creation is my own.

Witness: B1P
Transliteration: 
\[dd\ i n\-tn\ hpr\-w\-i\ ds\-i\]
Translation: 
I say to you: My creation is my own.

Witness: M3C
Transliteration: 
\[dd\ i n\-tn\ hpr\-w\-i\ ds\-i\]
Translation: 
I say to you: my creation is my own.
I say to you: my creation is my own.

Note that B3C and B6C use a nominal subject instead of a pronominal subject.
**Group 2:** Infinitive (status absolutus), Lemma ḏd (first position)

*Lemma:* ḏd (to say, to speak)

*Morphology 1:* infinitive  
*Morphology 2:* status absolutus  
*Morphology 3:*  

*Syntax:*  
*Subject:*  

*Witness:* S14C  
*Transliteration:* ḏd n-tn ḥpr-i ḏs-[i]  
*Translation:* Saying to you: I came to be myself

*Notes group:*  
Could be read as ḏd.n-tn (You have said).

**Group 3:** Indicative sdm-f (main clause), Lemma ḥpr (second position)

*Lemma:* ḥpr (to become)

*sdm-f* indicative  
*Morphology 1:*  
*Morphology 2:*  
*Morphology 3:*  

*Syntax:*  
*Subject:*  

*Witness:* S1C  
*Transliteration:* ḏd-i n-tn ḥpr-i m irw-i ḏs-[i]  
*Translation:* I say to you: I came to be in my shape myself.

*Notes group:*  
Note that S2C uses a nominal subject instead of a pronominal subject.

*Witness:* S2C  
*Transliteration:* ḏd-i n-tn ḥpr irw-i  
*Translation:* I say to you: My shape came to be.

*Witness:* S14C  
*Transliteration:* ḏd n-tn ḥpr-i ḏs-[i]  
*Translation:* Saying to you: I came to be myself.
Group 4: Perfective active participle (masculine plural), Lemma idi (second position)

Lemma: idi (to cense)

Morphology 1: participle
Morphology 2: perfective passive
Morphology 3: masculine plural

Syntax: Subject: participle

Witness: T3C

Transliteration: ḏd-i n-tn ḫpr.w i(r)w ḍs-i ḡr ṅṭr.w idi psd.t ḏd-i n-tn ḫpr.w ḍs(-i)

Translation:
I say to you: the creation of shapes is my own, which is more silent than the gods who were censing the ennead.
I say to you: my creation is my own.

Group 5: Nominal sḏm-f (emphatic use), Lemma ḏd (third position)

Lemma: ḏd (to say, to speak)

Morphology 1: sḏm-f
Morphology 2: nominal
Morphology 3: Emphatic use

Syntax: Subject: Pronominal subject

Witness: T3C

Transliteration: ḏd-i n-tn ḫpr.w i(r)w ḍs-i ḡr ṅṭr.w idi psd.t ḏd-i n-tn ḫpr.w ḍs(-i)

Translation:
I say to you: the creation of shapes is my own, which is more silent than the gods who were censing the ennead.
I say to you: my creation is my own.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3C, B1Bo, B1C, B2L, B1P, B6C, M3C, M20C, M5C, M6C, M23C, M28C, M-Ann, G1T, A1C, M1Be), G1+G3 (S1C, S2C), G2 (M4C), G2+G3 (S14C), G1+G4+G5 (T3C).

Spell: 75 Phrase: 1 332-333 c

Group 1: Imperative (2nd person singular), Lemma tm (first position)

Lemma: tm (to not do)

Morphology 1: imperative
Morphology 2: 2nd person singular

Syntax: Subject: imperative

1831
Witness:  S1C
Transliteration:  
m nd hpr.wl m- nww
Translation:  Do not question my coming to be from Noun.

Witness:  T3C
Transliteration:  
m nd hpr.wl ds-i m nd hpr.wl m- nww
Translation:  Do not question my creation of myself, do not question my creation from Noun.

Witness:  B3C
Transliteration:  
m nd hpr.w n(w) ss.t-hd-htp tn m- nww
Translation:  Do not question the creation of this ss.t-hd-htp from Noun.

Witness:  B1Bo
Transliteration:  
m nd hpr.w r- m- nww
Translation:  Do not question the creation of Re from Noun.

Witness:  B6C
Transliteration:  
m nd hpr.w 'h3-nht pn m- nww
Translation:  Do not question the creation of this 'h3-nht from Noun.

Witness:  M3C
Transliteration:  
m nd hpr.w [m-] nww
Translation:  Do not question me (or) my creation from Noun.

Witness:  M4C
Transliteration:  
m nd hpr.wl m- nww
Translation:  Do not question my creation from Noun

Witness:  M5C
Transliteration:  
m nd hpr.wl m- nww
Translation:  Do not question my creation from Noun

Witness:  M6C
Transliteration:  
[m] nd (w)l [hpr.wl m- nww]
Translation:  Do not question me (or) my creation from Noun.

Witness:  M23C
Transliteration:  
[m nd hpr.wl m-] nww
Translation:  Do not question my creation from Noun

1832
Group 2: Circumstantial sdm-f (temporal clause), Lemma nD (first position)

<table>
<thead>
<tr>
<th>Morphology 1:</th>
<th>Morphology 2:</th>
<th>Morphology 3:</th>
<th>Syntax:</th>
<th>Subject:</th>
</tr>
</thead>
<tbody>
<tr>
<td>sdm-f</td>
<td>circumstantial</td>
<td></td>
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</tbody>
</table>

Witness: B1C
Transliteration:
*nD=i xpr.w-i m nnw

Translation:
while I question my creation from Noun.

Witness: B2L
Transliteration:
*nD=i xpr.w-i m nnw

Translation:
while I question my creation from Noun.

Witness: B1P
Transliteration:
*nD=i hpr.w-i m nnw.t

Translation:
while I question my creation from Nut.

Group 3: Indicative sdm-f (main clause), Lemma hpr (first position)

<table>
<thead>
<tr>
<th>Morphology 1:</th>
<th>Morphology 2:</th>
<th>Morphology 3:</th>
<th>Syntax:</th>
<th>Subject:</th>
</tr>
</thead>
<tbody>
<tr>
<td>sdm-f</td>
<td>indicative</td>
<td></td>
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</tbody>
</table>

Witness: S14C
Transliteration:
[hpr+i] m-i [nnw]

Translation:
I came to be from Noun.

Group 4: Perfective relative sdm-f, Lemma rdi (first position)

<table>
<thead>
<tr>
<th>Morphology 1:</th>
<th>Morphology 2:</th>
<th>Morphology 3:</th>
<th>Syntax:</th>
<th>Subject:</th>
</tr>
</thead>
<tbody>
<tr>
<td>sdm-f</td>
<td>perfective relative</td>
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</tbody>
</table>

1833
Witness: M28C
Transliteration: hpr.w=i di nnw
Translation: My creation is that which Noun gave.

**Group 5:** Infinitive (status pronominalis), Lemma hpr (second position)

*Lemma:* hpr (to become)
*Morphology 1:* infinitive
*Morphology 2:* status pronominalis
*Morphology 3:*

Witness: S1C
Transliteration: m nd hpr=i m-s nnw
Translation: Do not question my coming to be from Noun.

**Group 6:** Imperative (2nd person singular), Lemma tm (second position)

*Lemma:* tm (to not do)
*Morphology 1:* imperative
*Morphology 2:* 2nd person singular
*Morphology 3:*

Witness: T3C
Transliteration: m nd hpr.w=i ds=i m nd hpr.w=i m-s nnw
Translation: Do not question my creation of myself, do not question my creation from Noun.

Notes phrase: In this phrase, the following pattern variations occur: G1 (B3C, B1Bo, B6C, M3C, M20C, M4C, M5C, M6C, M23C, M1Be), G1+G5 (S1C), G1+G6 (T3C), G2 (B1C, B2L, B1P), G3 (S14C), G4 (M28C).

Note that S2C and M -Ann do have a phrase here, but it is non-verbal.
Group 1: Nominal $sd.m.n$-f (Emphatic use), Lemma $m\ddot{s}$ (first position)

<table>
<thead>
<tr>
<th>Spell</th>
<th>Phrase</th>
<th>Group</th>
<th>Nominal</th>
<th>Lemma</th>
<th>Syntactical Elements</th>
</tr>
</thead>
<tbody>
<tr>
<td>75</td>
<td>1</td>
<td>334-335</td>
<td>a</td>
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</tr>
</tbody>
</table>

**Lemma:** $m\ddot{s}$ (to see)

**Morphology 1:**

**Morphology 2:**

**Morphology 3:**

**Syntax:**

**Subject:**

**Witness:** S1C

**Transliteration:** $m_{z}.n$ wi $nnw$ hpr.kwi

**Translation:**
Noun saw me while I came into being.

**Witness:** T3C

**Transliteration:** $m_{z}.n$ wi $nnw$ hpr.kwi

**Translation:**
Noun saw me while I came into being.

**Witness:** B1Bo

**Transliteration:** $m_{z}.n$ wi $nnw$ hpr.kwi

**Translation:**
Noun saw me while I came into being.

**Witness:** B1P

**Transliteration:** $m_{z}.n$ wi $nw.r$ hpr.kwi

**Translation:**
Mut saw me while I came into being.

**Witness:** M3C

**Transliteration:** $m_{z}[.n]$ wi $nnw$ hpr.kwi

**Translation:**

---

1835
Noun saw me while I came into being.

Notes:
The N35 is not visible

Witness: M5C
Transliteration: 
Translation: Noun saw me while I came into being.

Witness: M6C
Transliteration: 
Translation: Noun saw me while I came into being.

Witness: M23C
Transliteration: [ms.n wi nww hpr.kwi]
Translation: Noun saw me while I came into being.

Witness: M28C
Transliteration: ms.n wi nww hpr.kwi
Translation: Noun saw me while I came into being.

Witness: M-Ann
Transliteration: [ms.n] [w]i nww hpr.[k]wi
Translation: Noun saw me while I came into being.

Witness: M1Be
Transliteration: ms.n <w>i nww hpr.kwi
Translation: Noun saw me while I came into being.

Notes group:
Note that every entry in this group could also be the subjunctive sDm=f.

Group 2: Indicative sDm-f (Main clause), Lemma ms3 (first position)
Lemma: ms3 (to see)
Morphology 1: sDm-f
Morphology 2: indicative
Morphology 3: Syntax: Subject:
Main clause Nominal subject

Witness: B1C
Transliteration: ms wi nww hpr.kwi
Translation: Noun saw me while I came into being.
### Group 3: Perfective active participle (masculine singular), Lemma \textit{m\texttt{a}a} (first position)

<table>
<thead>
<tr>
<th>Lemma:</th>
<th>\textit{m\texttt{a}a} (to see)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1:</td>
<td>participle</td>
</tr>
<tr>
<td>Morphology 2:</td>
<td>perfective active</td>
</tr>
<tr>
<td>Morphology 3:</td>
<td>masculine singular</td>
</tr>
<tr>
<td>Syntax:</td>
<td></td>
</tr>
<tr>
<td>Subject:</td>
<td></td>
</tr>
<tr>
<td>Witness:</td>
<td>G1T</td>
</tr>
<tr>
<td>Transliteration:</td>
<td>\textit{mA} wi \textit{xpr.kwi}</td>
</tr>
<tr>
<td>Translation:</td>
<td>who saw me while I come into being.</td>
</tr>
</tbody>
</table>

### Group 4: Stative (1st person singular), Lemma \textit{hpr} (first position)

<table>
<thead>
<tr>
<th>Lemma:</th>
<th>\textit{hpr} (to become)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1:</td>
<td>Stative</td>
</tr>
<tr>
<td>Morphology 2:</td>
<td>1st person singular</td>
</tr>
<tr>
<td>Morphology 3:</td>
<td></td>
</tr>
<tr>
<td>Syntax:</td>
<td></td>
</tr>
<tr>
<td>Subject:</td>
<td></td>
</tr>
<tr>
<td>Witness:</td>
<td>M4C</td>
</tr>
<tr>
<td>Transliteration:</td>
<td>\textit{hpr.kwi}</td>
</tr>
<tr>
<td>Translation:</td>
<td>while I came into being.</td>
</tr>
</tbody>
</table>

### Group 5: Stative (1st person singular), Lemma \textit{hpr} (first position)

<table>
<thead>
<tr>
<th>Lemma:</th>
<th>\textit{hpr} (to become)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1:</td>
<td>Stative</td>
</tr>
<tr>
<td>Morphology 2:</td>
<td>1st person singular</td>
</tr>
<tr>
<td>Morphology 3:</td>
<td></td>
</tr>
<tr>
<td>Syntax:</td>
<td></td>
</tr>
<tr>
<td>Subject:</td>
<td></td>
</tr>
<tr>
<td>Witness:</td>
<td>S1C</td>
</tr>
<tr>
<td>Transliteration:</td>
<td>\textit{m\texttt{a}.n \textit{wi} nnw \textit{hpr.kwi}}</td>
</tr>
<tr>
<td>Translation:</td>
<td>Noun saw me while I came into being.</td>
</tr>
</tbody>
</table>
Witness: T3C
Transliteration: 
Translation: Noun saw me while I came into being.

Witness: B1Bo
Transliteration: 
Translation: Noun saw me while I came into being.

Witness: B1C
Transliteration: 
Translation: Noun saw me while I came into being.

Witness: B2L
Transliteration: 
Translation: Noun saw me while I came into being.

Witness: B1P
Transliteration: 
Translation: Mut saw me while I came into being.

Witness: M3C
Transliteration: 
Translation: Noun saw me while I came into being.

Witness: M20C
Transliteration: 
Translation: Noun saw me while I came into being.

Witness: M5C
Transliteration: 
Translation: Noun saw me while I came into being.

Witness: M6C
Transliteration: 
Translation: Noun saw me while I came into being.

Witness: M23C
Transliteration: 
Translation: Noun saw me while I came into being.

Witness: M-Ann
Transliteration: 
Translation: Noun saw me while I came into being.
**Witness:** G1T
**Transliteration:** mš wi ḫpr.kwi
**Translation:** who saw me while I come into being.

**Witness:** A1C
**Transliteration:** mš wi ḫpr.kwi
**Translation:** who saw me while I come into being.

**Witness:** M1Be
**Transliteration:** mA n <w> ḫpr.kwi
**Translation:** Noun saw me while I came into being.

**Group 6:** Circumstantial sḏm-f (temporal clause), Lemma ḫpr (second position)
**Lemma:** ḫpr (to become)
**Morphology 1:** sḏm-f (circumstantial)
**Morphology 2:**
**Morphology 3:**
**Syntax:**
**Subject:**

**Witness:** B3C
**Transliteration:** mš n ṣš. ḫq-dḏ-hṭp n ḫpr ṣš. ḫq-dḏ-hṭp n
**Translation:** Noun saw this ṣš. ḫq-dḏ-hṭp while this ṣš. ḫq-dḏ-hṭp came into being.

**Witness:** B6C
**Transliteration:** mš n ḫḥ-z-nḥt pn ḫpr [Ḫḫ-z-nḥt pn]
**Translation:** Noun saw this ḫḥ-z-nḥt while this ḫḥ-z-nḥt came into being.

**Notes phrase:** In this phrase, the following pattern variations occur: G1+G5 (S1C, S2C, T3C, B1Bo, B2L, B1P, M3C, M20C, M5C, M6C, M23C, M28C, M-Ann, M1Be), G1+G6 (B3C, B6C), G2+G5 (B1C) G3+G5 (G1T, A1C), G4 (M4C, BH2C).

**Spell:** 75  **Phrase:** 1  334-335  b

**Group 1:** Nominal sḏm.n-f (Balanced sentence), Lemma ḫḥ (first position)
**Lemma:** ḫḥ (to know)
**Morphology 1:** sḏm.n-f (nominal)
**Morphology 2:**
**Morphology 3:**
**Syntax:**
**Subject:**

**Witness:** S1C  
**Transliteration:**  
\( \text{r} \text{h.n-}i \, m\text{-f} \, \text{r} \text{h.n-}i \, \text{b} \text{w} \, \text{l} \text{p} \text{r.} \text{n-}i \, \text{im} \)  
**Translation:**  
I knew his name, I knew the place in which I came to be.

**Group 2:** Nominal \( s \text{d} \text{m.n-f} \) (nominal use), Lemma \( \text{r} \text{h} \) (first position)  
**Lemma:** \( \text{r} \text{h} \) (to know)  
**Morphology 1:** \( s \text{d} \text{m.n-f} \)  
**Morphology 2:** nominal  
**Morphology 3:**  
**Syntax:**  
**Subject:**  

**Witness:** S2C  
**Transliteration:**  
\( \text{m} \, \text{r} \text{h.n-}f \, \text{b} \text{w} \, \text{l} \text{p} \text{r.} \text{n-}i \, \text{im} \)  
**Translation:**  
as he knew the place in which I came to be.  
**Notes:**  
*It could be argued that the \( \text{m} \) here is a corruption for the negative \( \text{n} \), or a mistaken use of the imperative \( \text{t} \text{m} \).*

**Group 3:** Indicative \( s \text{d} \text{m-f} \) (negation), Lemma \( \text{r} \text{h} \) (first position)  
**Lemma:** \( \text{r} \text{h} \) (to know)  
**Morphology 1:** \( s \text{d} \text{m-f} \)  
**Morphology 2:** indicative  
**Morphology 3:**  
**Syntax:**  
**Subject:**  

**Witness:** T3C  
**Transliteration:**  
\( n \, \text{r} \text{h-}f \, \text{b} \text{w} \, \text{l} \text{p} \text{r.} \text{n-}i \, \text{im} \)  
**Translation:**  
He did not know the place in which I came to be,  

**Witness:** B3C  
**Transliteration:**  
\( n \, \text{r} \text{h-}f \, \text{b} \text{w} \, \text{l} \text{p} \text{r.} \text{n-}i \, \text{im} \)  
**Translation:**  
He did not know the place in which this \( s \text{s.} \text{t-} \text{h} \text{d}- \text{h} \text{t} \text{p} \) came to be,

**Witness:** B1Bo  
**Transliteration:**  
\( n \, \text{r} \text{h-}f \, \text{b} \text{w} \, \text{l} \text{p} \text{r.} \text{n-}i \, \text{im} \)  
**Translation:**  
He did not know the place in which I came to be,

**Witness:** B1C  
**Transliteration:**  
\( n \, \text{r} \text{h-}f \, \text{b} \text{w} \, \text{l} \text{p} \text{r.} \text{n-}i \, \text{im} \)  
**Translation:**  
He did not know the place in which I came to be,
Witness: B2L
Transliteration:
*n rḥ f bw hpr.n-i im*
Translation:
He did not know the place in which I came to be,

Witness: B6C
Transliteration:
*n rḥ f bw hpr.n ḫḥ-nḥt pn im*
Translation:
He did not know the place in which this ḫḥ-nḥt came to be,

Witness: M20C
Transliteration:
*n rḥ f bw ḥpr.n-i im*
Translation:
He did not know the place in which I came to be,

Witness: M28C
Transliteration:
*n rḥ f bw ḥpr.n-i im*
Translation:
He did not know the place in which I came to be,

Witness: M5C
Transliteration:
*n rḥ f bw ḥpr.n-i im*
Translation:
He did not know the place in which I came to be,

Witness: M-Ann
Transliteration:
*n rḥ bw ḥpr.n-i im*
Translation:
The place in which I came to be is not known.

Witness: G1T
Transliteration:
*n rḥ i bw ḥpr.n-i im*
Translation:
I did not know the place in which I came to be.

Witness: BH2C
Transliteration:
*n rḥ f bw ḥpr.n-i im*
Translation:
He did not know the place in which I came to be.
Group 4: Nominal sḏm..createFromCase n-f (Emphatic use), Lemma rḥ (first position)

Lemma: rḥ (to know)
Morphology 1: sḏm..createFromCase n-f
Morphology 2: nominal
Morphology 3: Emphatic use
Syntax: Pronominal subject

Witness: M4C
Transliteration: rḥ..createFromCase n-f bw ḫpr.n-i im
Translation: He knew the place in which I came to be.

Witness: M6C
Transliteration: rḥ..createFromCase n-f bw ḫpr.n-i im
Translation: He knew the place in which I came to be.

Group 5: Nominal sḏm..createFromCase n-f (Balanced sentence), Lemma rḥ (second position)

Lemma: rḥ (to know)
Morphology 1: sḏm..createFromCase n-f
Morphology 2: nominal
Morphology 3: Balanced sentence
Syntax: Pronominal subject

Witness: S1C
Transliteration: rḥ..createFromCase n-i rm-f ḫḥ..createFromCase n-i bw ḫpr.n-i im
Translation: I knew his name, I knew the place in which I came to be.

Group 6: Relative sḏm..createFromCase n-f, Lemma ḫpr (second position)

Lemma: ḫpr (to become)
Morphology 1: sḏm..createFromCase n-f
Morphology 2: relative
Morphology 3: Pronominal subject
Syntax:
Subject:
Witness:  S2C  
Transliteration:  m ṅx.n=f bw hpr.n=i im  
Translation:  as he knew the place in which I came to be.

Witness:  T3C  
Transliteration:  n ṅx=f bw hpr.n=i im  
Translation:  He did not know the place in which I came to be,

Witness:  B3C  
Transliteration:  n ṅx=f bw hpr.n ss.t-hd-htp tn im  
Translation:  He did not know the place in which this ss.t-hd-htp came to be,

Witness:  B1Bo  
Transliteration:  n ṅx=f bw hpr.n=i im  
Translation:  He did not know the place in which I came to be,

Witness:  B1C  
Transliteration:  n ṅx=f bw hpr.n=i im  
Translation:  He did not know the place in which I came to be,

Witness:  B2L  
Transliteration:  n ṅx=f bw hpr.n=i im  
Translation:  He did not know the place in which I came to be,

Witness:  B1P  
Transliteration:  n ṅx=f bw hpr.n=i im  
Translation:  He did not know the place in which I came to be,

Witness:  M3C  
Transliteration:  n ṅx=f bw hpr.n=i im  
Translation:  He did not know the place in which I came to be,

Witness:  B6C  
Transliteration:  n ṅx=f bw hpr.n ḥḥ₂-nḥt pn im  
Translation:  He did not know the place in which this ḥḥ₂-nḥt came to be,

Witness:  M20C  
Transliteration:  n ṅx=f [bw hpr.n]-i im  
Translation:  He did not know the place in which I came to be,
Witness: M4C
Transliteration: rh.n-f bw hpr.n-i im
Translation: He knew the place in which I came to be.

Notes: Only the L1 is visible.

Witness: M5C
Transliteration: n rh-f bw hpr[n-i] im
Translation: He did not know the place in which I came to be.

Notes:
Note that B3C, B6C and M-Ann use a nominal subject instead of a prenominal subject.

Witness: M6C
Transliteration: rh[n-f bw hpr.n-i im]
Translation: He knew the place in which I came to be.

Witness: M23C
Transliteration: [rh.n-f bw hpr.n-i im]
Translation: He knew the place in which I came to be.

Witness: M28C
Transliteration: n rh-f bw hpr.n-i im
Translation: He did not know the place in which I came to be.

Witness: M-Ann
Transliteration: n rh bw hpr.n-i im
Translation: The place in which I came to be is not known.

Witness: A1C
Transliteration: n rh-i bw hpr.n-i im
Translation: I did not know the place in which I came to be.

Witness: BH2C
Transliteration: n rh-f bw hpr.n-i im
Translation: He did not know the place in which I came to be.

Notes group:
Note that B3C, B6C and M-Ann use a nominal subject instead of a prenominal subject.
Group 7: Relative sḏm.n=f, Lemma hpr (third position)

Lemma: hpr (to become)
Morphology 1: sḏm.n=f relative
Syntax: Subject: Pronominal subject

Witness: S1C
Transliteration: ṛḥ.n=f ṛḥ.n=f bw hpr.n=f
Translation: I knew his name, I knew the place in which I came to be.

Notes phrase: In this phrase, the following pattern variations occur: G3+G6 (T3C, B3C, B180, B1C, B2L, B1P, B6C, M3C, M20C, M5C, M28C, M-Ann, G1T, A1C, BH2C, M1Be), G4+G6 (M4C, M6C and M23C), G2+G6 (S2C), and G1+G5+G7 (S1C).

Spell: 75 Phrase: 1 334-335 c

Group 1: Indicative sḏm=f (negation), Lemma mss (first position)

Lemma: mss (to see)
Morphology 1: sḏm=f indicative
Syntax: Subject: Negation Pronominal subject

Witness: S1C
Transliteration: n mss=f hpr=i m ḫr=f
Translation: He did not see my coming to be with his sight,

Witness: S2C
Transliteration: n {mss=f hpr=i m ḫr=f}
Translation: He did not see my coming to be with his sight,

Witness: T3C
Transliteration: im n mss-f hpr.w=i m ḫr=f
Translation: in, he did not see my creation with his sight,

Witness: B1C
Transliteration: n mss-f hpr.n=i m ḫr=f
Translation: He did not see after I came to be in his sight.
He did not see after I came to be in his sight.

He did not see my coming to be with his sight,

He did not see my coming to be with his sight.

He did not see my coming to be in his sight.

He did not see my coming to be with his sight.

He did not see my coming to be with his sight.

He did not see my coming to be in the sight was not seen, because

He did not see my creation with his sight.

He did not see my creation upon him.
Witness: BH2C
Transliteration: \( n\ m\text{n}\text{-}f\ hpr.w.i\ m\ \text{hr}\text{-}\text{f} \)
Translation: He did not see my creation with his sight.

Witness: M1Be
Transliteration: \( n\ m\text{n}\text{-}f\ hpr.n.i\ m\ \text{hr}\text{-}\text{f} \)
Translation: He did not see after I came to be in his sight.

**Group 2:** Circumstantial \( s\text{d}m\text{n}\text{-}f \) (negation), Lemma \( m\text{s}\text{s} \) (first position)

*Lemma:* \( m\text{s}\text{s} \) (to see)
*Morphology 1:* circumstantial

Translation: He did not see after I came to be in his sight.

**Group 3:** Nominal \( s\text{d}m.n\text{-}f \) (emphatic use), Lemma \( hpr \) (first position)

*Lemma:* \( hpr \) (to become)
*Morphology 1:* nominal

Translation: This has come into being in his sight.

**Group 4:** Infinitive (status pronominalus), Lemma \( hpr \) (second position)

*Lemma:* \( hpr \) (to become)
*Morphology 1:* infinitive

Translation: This \( \text{h}\text{s}-\text{n}\text{h}\text{t} \) has come into being in his sight.
Witness: S1C
Transliteration: 
\[n \text{ms-f hpr-i m hr-f}\]
Translation: He did not see my coming to be with his sight,

Witness: B1Bo
Transliteration: 
\[n \text{ms.n-f hpr-i m hr-f w'.kwi}\]
Translation: He does not see my coming to be with his sight, while I am unique.

Witness: M20C
Transliteration: 
\[n \text{ms-f hpr-i m hr-f}\]
Translation: He did not see my coming to be with his sight,

Witness: M6C
Transliteration: 
\[n \text{ms-f hpr-i m hr-f}\]
Translation: He did not see my coming to be with his sight

Witness: M28C
Transliteration: 
\[n \text{ms-f hpr-i m hr-f}\]
Translation: He did not see my coming to be with his sight.

Only the Aa1:Q3 group is visible

Witness: M5C
Transliteration: 
\[n \text{ms-f hpr-i m hr-f}\]
Translation: He did not see my coming to be with his sight.

Witness: M23C
Transliteration: 
\[n \text{ms-f hpr-i m hr-f}\]
Translation: He did not see my coming to be with his sight

Notes:
Note that if this is read as a subjunctive \(sdfm-f\), the mAA in front of it has to become an infinitive.
Notes group:
Note that every entry in this group could be a prospective $s\delta m-f$. (He did not see that I came to be in his sight).

Group 5: Infinitive (status constructus), Lemma $hpr$ (second position)

Lemma: $hpr$ (to become)
Morphology 1: infinitive
Morphology 2: status constructus
Morphology 3: Syntax: Subject:

Witness: B3C
Transliteration: $n\ ms.n-f\ hpr\ ss.t-\tilde{h}t\ t\ m\ h\rt\ f$
Translation:
He does not see the coming to be of this $s\tilde{z}.t-\tilde{h}t\ t\ m\ h\rt\ f$ with his sight,

Notes group:
Could be read as a prospective $s\delta m-f$ as well.

Group 6: Circumstantial $s\delta m.n-f$ (temporal clause), Lemma $hpr$ (second position)

Lemma: $hpr$ (to become)
Morphology 1: $s\delta m.n-f$
Morphology 2: circumstantial
Morphology 3: Syntax: Subject:
Temporal clause Pronominal subject

Witness: B1C
Transliteration: $n\ ms-f\ hpr.n-\tilde{i}\ m\ h\rt\ f$
Translation:
He did not see after I came to be in his sight.

Witness: B2L
Transliteration: $n\ ms-f\ hpr.n-\tilde{i}\ m\ h\rt\ f$
Translation:
He did not see after I came to be in his sight.

Witness: B1P
Transliteration: $n\ ms-f\ hpr.n-\tilde{i}\ m\ h\rt\ f$
Translation:
He did not see after I came to be in his sight.

Witness: M4C
Transliteration: $n\ ms-f\ hpr.n-\tilde{i}\ m\ [h]\rt\ f$
Translation:
He did not see after I came into being in his sight.
Witness: M1Be
Transliteration: $n \text{ ms-f hpr.n-i} m \text{ hr-f}$
Translation: He did not see after I came to be in his sight.

Group 7: Stative (1st person singular), Lemma $\text{wai}$ (third position)
Lemma: $\text{wai}$
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
Stative 1st person singular

Witness: B1Bo
Transliteration: $n \text{ mz.n-f hpr-i m hr-f w}.\text{kwI}$
Translation: He does not see my coming to be with his sight, while I am unique.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G4 (s1C, S2C, M3C M20C, M5C, M6C M23C, M28C, M-Ann), G1+G6 (B1C, B2L, B1P, M4C, M1Be), G1 (T3C, G1T, A1C, BH2C), G2+G5 (B3C), G2+G3+G7 (B1Bo), G3 (B6C).

Spell: 75 Phrase: 1 336-337 a

Group 1: Nominal sḏm.n-f (emphatic use), Lemma $\text{hpr}$ (first position)
Lemma: $\text{hpr}$ (to become)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sḏm.n-f nominal Emphatic use Pronominal subject

Witness: S1C
Transliteration: $\text{hpr.n-i} m \text{ h}.\text{w nt} r \text{ hpr ds-f}$
Translation: I came to be from the body of the god who came into being (by) himself.
I came to be from his body itself.

This ss.1-hd-htp came to be and was knitted together even from the body of the great god who came into being (by) himself.

I came to be and was knitted together from the body of the great god who came into being (by) himself.

I have come to be and was knitted together from the body of the great god who came into being (by) himself.
Witness: M3C
Transliteration: 
\textbf{hpr.n-i m h'.w n(w) ntr fs hpr ds-f} 
Translation: 
I came to be from the body of the great god who came into being (by) himself.

Witness: M4C
Transliteration: 
\textbf{hpr.n-i m h'.w n(w) ntr hpr ds-f} 
Translation: 
I came to be from the body of the god who came into being (by) himself.

Witness: M6C
Transliteration: 
\textbf{hpr.n[+i m h'.w n(w) ntr hpr ds-f]} 
Translation: 
I came to be from the body of the god who came into being (by) himself.
Notes: 
Only the L1-D21:N35 group is visible.

Witness: BH2C
Transliteration: 
\textbf{hpr.n-i m h'.w ntr hpr ds-f} 
Translation: 
I came to be from the body of the god who came into being (by) himself.

Notes group: 
Note that B3C, B1Bo and B6C use a nominal subject instead of a pronominal subject.
Group 2: Nominal $s\delta m.n$ (emphatic use), Lemma $\tau s$ (first position)

Lemma: $\tau s$ (to knit together)

Morphology 1: $s\delta m.n$-f

Morphology 2: nominal

Morphology 3: syntax: Emphatic use

Subject: Pronominal subject

Witness: G1T

Transliteration: $\tau s.n=im.hpr.n=m.h^*w.n(.w)ntr.hpr.dsf$

Translation: I was knitted together, I came to be from the body of the god who came to be (by) himself.

Group 3: Nominal $s\delta m.n$ (nominal use), Lemma $hpr$ (first position)

Lemma: $hpr$ (to become)

Morphology 1: $s\delta m.n$-f

Morphology 2: nominal

Morphology 3: syntax: Nominal use

Subject: Pronominal subject

Witness: M28C

Transliteration: $n.hpr.n=m.h^*w.n(.w)ntr.hpr.dsf$

Translation: because I came to be from the flesh of the great god who came into being (by) himself.

Group 4: Infinitive (status absolutus), Lemma $m\ddot{s}$ (first position)

Lemma: $m\ddot{s}$ (to see)

Morphology 1: infinitive

Morphology 2: Status absolutus

Morphology 3: Syntax: Status absolutus

Subject: Status absolutus

Witness: M-Ann

Transliteration: $m\ddot{s}.r=i.m.ntr.hpr[dsf]$

Translation: seeing for me is as the god who came into being (by) himself
Group 5: **Nominal sḏm.n-f (emphatic use), Lemma țš (second position)**

**Lemma:** țš (to knit together)

**Morphology 1:** sḏm.n-f

**Syntax:** Emphatic use

**Subject:** Pronominal subject

**Witness:** B3C

**Transliteration:** hpr.n țš.n sș.t-hq-htp tn m ʰš.w n(.w) nțr țš hpr ds.f

**Translation:** This sș.t-hq-htp came to be and was knitted together even from the body of the great god

**Witness:** B2L

**Transliteration:** hpr <.n> țš.n-i m ʰč.w nțr țš hpr ds.f

**Translation:** I came to be and was knitted together from the body of the great god who came into being (by) himself.

**Notes group:**
Note that B3C uses a nominal subject instead of a pronominal subject.

Group 6: **Nominal sḏm.n-f (emphatic use), Lemma hpr (second position)**

**Lemma:** hpr (to become)

**Morphology 1:** sḏm.n-f

**Syntax:** Emphatic use

**Subject:** Pronominal subject

**Witness:** A1C

**Transliteration:** țš.n-i hpr.n-i m ʰč.w n(.w) nțr hpr ds.f

**Translation:** I was knitted together, I came to be from the body of the god who came to be (by) himself.
<table>
<thead>
<tr>
<th>Witness</th>
<th>S1C</th>
<th>Transliteration:</th>
<th>hpr.n.i m h'.w ntr hpr dš=f</th>
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<tbody>
<tr>
<td>Translation:</td>
<td>I came to be from the body of the god who came into being (by) himself.</td>
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<table>
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<th>S2C</th>
<th>Transliteration:</th>
<th>[hpr.n.i] m h'.w ntr hpr dš=f</th>
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<td>I came to be from the body of the god who came into being (by) himself.</td>
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<table>
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<th>T3C</th>
<th>Transliteration:</th>
<th>hpr.n.i m h'.w n(.w) ntr ʿs hpr dš=f</th>
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</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>B3C</th>
<th>Transliteration:</th>
<th>hpr.n ʿs n ss.t-hd-ḥtp tn m ḥ3.w n(.w) ntr ʿs hpr dš=f</th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation:</td>
<td>This ss.t-hd-ḥtp came to be and was knitted together even from the body of the great god</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>B1Bo</th>
<th>Transliteration:</th>
<th>hpr.n ḫhwty-nḥt pn m h'.w n(.w) ntr hpr dš=f</th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation:</td>
<td>This ḫhwty-nḥt came to be from the body of the god who came into being (by) himself.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>B1C</th>
<th>Transliteration:</th>
<th>hpr. n ʿs n.i m h'.w ntr ʿs hpr dš=f</th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation:</td>
<td>I came to be and was knitted together from the body of the great god who came into being (by) himself.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>B1P</th>
<th>Transliteration:</th>
<th>hpr. n ʿs n.i m h'.w ntr ʿs hpr dš=f</th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation:</td>
<td>I have come to be and was knitted together from the body of the great god who came into being (by) himself.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1855
**Witness:** B6C
Transliteration: 
*hpr.n ḫs-nḥt pn m [ḥr.w n(.w) ntr] hpr ḏs-f*
Translation: 
This ḫs-nḥt came to be from the body of the god who came to be (by) himself.

**Witness:** M20C
Transliteration: 
*hpr.n-i m ḫr.w n(.w) ntr ḏs-f*
Translation: 
I came to be from the body of the great god who came into being (by) himself.

**Witness:** M5C
Transliteration: 
*hpr.n-i m ḫr.w n(.w) ntr ḏs-f*
Translation: 
I came to be from the body of the great god who came into being (by) himself.

**Witness:** M23C
Transliteration: 
*[hpr.n-i m ḫr.w n(.w) ntr ḏs-f]*
Translation: 
I came to be from the body of the great god who came into being (by) himself.

**Witness:** M-Ann
Transliteration: 
*ms ṭ-i m ntr hpr ḏs-f*
Translation: 
seeing for me is as the god who came into being (by) himself

**Witness:** A1C

**Witness:** M3C
Transliteration: 
*hpr.n-i m ḫr.w n(.w) ntr ḏs-f*
Translation: 
I came to be from the body of the great god who came into being (by) himself.

**Witness:** M4C
Transliteration: 
*hpr.n-i m ḫr.w n(.w) ntr hpr ḏs-f*
Translation: 
I came to be from the body of the god who came into being (by) himself.

**Witness:** M6C
Transliteration: 
*hpr.n-[i m ḫr.w n(.w) ntr hpr ḏs-f]*
Translation: 
I came to be from the body of the god who came into being (by) himself.

**Witness:** M28C
Transliteration: 
*n hpr.n-i m ḫr.w n(.w) ntr ḏs-f*
Translation: 
because I came to be from the flesh of the great god who came into being (by) himself.

**Witness:** G1T
Transliteration: 
*š.n-i hpr.n-i m ḫr.w n(.w) ntr hpr ḏs-f*
Translation: 
I was knitted together, I came to be from the body of the god who came to be (by) himself.

**Witness:** BH2C
Transliteration:
\( ts.n=i \ hpr.n=i \ m \ h^c.w=i \ n.w \ ntr\ hpr \ ds=f \)
Translation:
I was knitted together, I came to be from my body of the god who came to be (by) himself.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G7 (S1C, S2C, T3C, B1Bo, B6C, M3C, M20C, M4C, M5C, M6C, M23C, BH2C), G1+G5+G7 (B3C, B1C, B2L, B1P), G2+G6+G7 (G1T, A1C), G1 (S14C, M1Be), G4+G7 (M-Ann) and G3+G6 (M28C).

Spell: 75  Phrase: 1 336-339  c-a

Group 1: Nominal sdm.n-sf (Balanced sentence), Lemma kms (first position)
Lemma: kms (to create)
Morphology 1: nominal
Morphology 2: Morphology 3: Syntax: Subject:
Balanced sentence Pronominal subject

Witness: S1C
Transliteration:
kms.n-sf wi m ib-f iri.n-sf wi m shw-f
Translation:
He created me with his wish, he made me with his power.

Witness: B3C
Transliteration:
kms.n-sf ss.t-hd-htp tn m ib-f iri.n-sf ss.t-hd-htp tn m shw-f
Translation:
He created this ss.t-hd-htp with his wish, he made this ss.t-hd-htp with his power

Witness: B1C
Transliteration:
kms.n-sf wi m ib-f iri.n-sf wi m shw-f
Translation:
He created me with his wish, he made me with his power.

Witness: B1Bo
Transliteration:
kms.n-sf dhwty-nht pn m ib-f iri.n-sf sw m shw-f
Translation:
He created this dhwty-nht with his wish, he made him with his power

Witness: B6C
Transliteration:
kms.n-sf h3-nht pn m ib-f iri.n-sf h3-nht pn m shw-f
Translation:
He created this h3-nht with his wish, he made this h3-nht with his power

1857
Witness: M3C
Transliteration: \(kmz.n\ f\ wi\ m\ ib.-f\ iri.n\ f\ wi\ m\ shw.-f\)
Translation: He created me with his wish, he made me with his power.

Witness: M4C
Transliteration: \(kmz.n\ f\ wi\ m\ ib.-f\ iri.n\ f\ wi\ m\ shw.-f\)
Translation: He created me with his wish, he made me with his power.

Notes: Y2 and N35 are not visible.

Witness: M6C
Transliteration: [\(kmz.n\ f\ wi\ m\ ib.-f\ iri.n\ f\)] \(wi\ m\ shw.-f\)
Translation: He created me with his wish, he made me with his power.

Witness: M23C
Transliteration: \(kmz.n\ f\ wi\ m\ ib.-f\ iri.n\ f\ \[wi\ m\ shw.-f\]
Translation: He created me with his wish, he made me with his power.

Witness: M20C
Transliteration: \(kmz.n\ f\ wi\ m\ ib.-f\ iri.n\ f\ wi\ m\ shw.-f\)
Translation: He created me with his wish, he made me with his power.

Witness: M5C
Transliteration: \(kmz.n\ f\ wi\ m\ ib.-f\ iri.n\ f\ wi\ m\ shw.-f\)
Translation: He created me with his wish, he made me with his power.

Witness: M-Ann
Transliteration: \(kmz.n\ f\ wi\ m\ ib.-f\ iri.n\ f\ \[wi\ m\ shw.t\ f\]
Translation: He created me with his wish, He made ... with his power.

Witness: A1C
Transliteration: \(kmz.n\ f\ wi\ m\ ib.-f\ iri.n\ f\ wi\ m\ shw.-f\)
Translation: He created me with his wish, he made me with his power.
Group 2: Nominal $s\text{dm}\cdot f$ (Emphatic use), Lemma $km\cdot s$ (first position)

Lemma: $km\cdot s$ (to create)
Morphology 1: $s\text{dm}\cdot f$
Morphology 2: nominal
Morphology 3: Syntax: Emphatic use
Subject: Pronominal subject

Witness: B2L
Transliteration: $km\cdot s \text{ wi } m \text{ ib-f } iri\cdot n\cdot f \text{ wi m } shw\cdot f$
Translation: He creates me even as his wish, after he has made me with his power.

Witness: B1P
Transliteration: $km\cdot s \text{ wi m } ib\cdot f \ iri\cdot n\cdot f \text{ wi m } shw\cdot f$
Translation: He creates me even as his wish, after he has made me with his power.

Group 3: Nominal $s\text{dm}\cdot n\cdot f$ (Balanced sentence), Lemma $iri$ (first position)

Lemma: $iri$ (to do, to make)
Morphology 1: $s\text{dm}\cdot n\cdot f$
Morphology 2: nominal
Morphology 3: Syntax: Balanced sentence
Subject: Pronominal subject

Witness: S14C
Transliteration: $iri\cdot n\cdot f \text{ wi } m \text{ ib-f } km\cdot s\cdot n\cdot f \text{ wi m } shw\cdot f$
Translation: He made me with his wish, he created me with his power.

Witness: BH2C
Transliteration: $iri\cdot n\cdot f \text{ wi m } ib\cdot f \ km\cdot s\cdot n\cdot f \text{ wi m } shw\cdot f$
Translation: He made me with his wish, he created me with his power.

Group 4: Relative $s\text{dm}\cdot n\cdot f$, Lemma $iri$ (first position)

Lemma: $iri$ (to do, to make)
Morphology 1: $s\text{dm}\cdot n\cdot f$
Morphology 2: relative
Morphology 3: Syntax: Pronominal subject
Subject: Pronominal subject

Witness: T3C
Transliteration: $iri\cdot n\cdot f \text{ m } ib\cdot f \ km\cdot s\cdot n\cdot f \text{ wi m } shw\cdot f$
Translation: That which he made is as his wish, after he created me with his power.
**Group 5:** Nominal sqm.n-f (Balanced sentence), Lemma iri (second position)

**Lemma:** iri (to do, to make)

**Morphology 1:** sqm.n-f

**Morphology 2:**

**Morphology 3:**

**Syntax:** Balanced sentence  
**Subject:** Pronominal subject

**Witness:** S1C

**Transliteration:** kms.n-f wi m ib-f iri.n-f wi m shw-f

**Translation:** He created me with his wish, he made me with his power.

**Witness:** B3C

**Transliteration:** kms.n-f ss.t-hd-htp tn m ib-f iri.n-f ss.t-hd-htp tn m shw-f

**Translation:** He created this ss.t-hd-htp with his wish, he made this ss.t-hd-htp with his power.

**Witness:** B1C

**Transliteration:** kms.n-f wi m ib-f iri.n-f wi m shw-f

**Translation:** He created me with his wish, he made me with his power.

**Witness:** M3C

**Transliteration:** kms.n-f wi m ib-f iri.n-f wi m shw-f

**Translation:** He created me with his wish, he made me with his power.

**Witness:** M4C

**Transliteration:** kms.n-f wi m ib-f iri.n-f wi m shw-f

**Translation:** He created me with his wish, he made me with his power.

**Witness:** M20C

**Transliteration:** kms.n-f hhz-nht pn m ib-f iri.n-f hhz-nht pn m shw-f

**Translation:** He created this hhz-nht with his wish, he made this hhz-nht with his power.

**Witness:** M5C

**Transliteration:** kms.n-f wi m ib-f iri.n-f wi m shw-f

**Translation:** He created me with his wish, he made me with his power.

**Witness:** B1Bo

**Transliteration:** kms.n-f dhwyty-nht pn m ib-f iri.n-f sw m shw-f

**Translation:** He created this dhwyty-nht with his wish, he made him with his power.

**Witness:** B6C

**Transliteration:** kms.n-f hrs-nht pn m ib-f iri.n-f hrs-nht pn m shw-f

**Translation:** He created this hrs-nht with his wish, he made this hrs-nht with his power.

**Witness:** S2C

**Transliteration:** kms.n-f wi m ib-f iri.n-f wi m shw-f

**Translation:** He created me with his wish, he made me with his power.

**Witness:** B2C

**Transliteration:** kms.n-f aHz-nht pn m ib-f iri.n-f aHz-nht pn m shw-f

**Translation:** He created this aHz-nht with his wish, he made this aHz-nht with his power.

1860
Witness: M6C
Transliteration: [kmz.n-f wi m ib-f iri.n]-f [wi m šhw-f]
Translation: He created me with his wish, he made me with his power.

Witness: M23C
Transliteration: [kmz.n-f wi m ib-f iri.n]-f wi m [šhw-f]
Translation: He created me with his wish, he made me with his power.

Witness: M28C
Transliteration: kmz.n-f wi m ib-f iri.n-f wi m šhw-f
Translation: He created me with his wish, he made me with his power.

Witness: M-Ann
Transliteration: kmz.n-f wi m ib-f iri.n[f] ?iwii m šhw.1-f
Translation: He created me with his wish, He made ... with his power

Witness: A1C
Transliteration: kmz.n-f wi m ib-f iri.n-f wi m šhw-f
Translation: He created me with his wish, he made me with his power.

Group 6: Circumstantial sḏm.n-f (Temporal clause), Lemma iri (second position)
Lemma: iri (to do, to make)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sḏm.n-f nominal Balanced sentence Pronominal subject

Witness: B2L
Transliteration: kmz-f wi m ib-f iri.n-f wi m šhw-f
Translation: He creates me even as his wish, after he has made me with his power.

Witness: B1P
Transliteration: kmz-f wi m ib-f iri.n-f wi m šhw-f
Translation: He creates me even as his wish, after he has made me with his power.

Group 7: Nominal sḏm.n-f (Balanced sentence), Lemma kmz (second position)
Lemma: kmz (to create)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sḏm.n-f nominal Balanced sentence Pronominal subject

1861
Witness: S14C
Transliteration: iri.n=f wi [m ib=f] kmz.n=f wi m ślw=f
Translation: He made me with his wish, he created me with his power

Witness: BH2C
Transliteration: iri.n=f wi m ib=f kmz.n=f wi m ślw=f
Translation: He made me with his wish, he created me with his power

Group 8: Circumstantial sdm.n-f (Temporal clause), Lemma kmz (second position)
Lemma: kmz (to create)
Morphology 1: sdm.n-f
Morphology 2: circumstantial
Morphology 3: Temporal clause
Syntax: Pronominal subject

Witness: T3C
Transliteration: ir.n=f m ib=f kmz.n=f wi m ślw=f
Translation: That which he made is as his wish, after he created me with his power

Notes phrase: In this phrase, the following pattern variations occur: G1+G5 (S1C, S2C, B3C, B1Bo, B1C, B6C, M3C, M20C, M4C, M5C, M6C, M23C, M28C, M-Ann, G1T, A1C), G2+G6 (B2L, B1P) G3+G7 (S14C, BH2C), and G4+G8 (T3C)

Spell: 75 Phrase: 1 338-339 b

Group 1: Nominal sdm.n-f (emphatic use), Lemma nfs
Lemma: nfs (to exhale)
Morphology 1: sdm.n-f
Morphology 2: nominal
Morphology 3: Emphatic use
Syntax: Pronominal subject

Witness: B3C
Transliteration: nfs.n=f ss.t-hd-htp tn m šr.t=f
Translation: He exhaled this ss.t-hd-htp even from his nose.

Witness: B1Bo
Transliteration: nfs.n=f sw m šr.t=f
Translation: He exhaled him even from his nose
Witness: B1C
Transliteration: nfš.n-f wi m šr.t-f
Translation: He exhale me even from his nose.

Witness: B2L
Transliteration: nfš.n-f wi m šr.t-f
Translation: He exhale me even from his nose.

Witness: B1P
Transliteration: nfš.n-f wi m šr.t-f
Translation: He exhale me even from his nose.

Witness: A1C
Transliteration: nfš.n-f wi m šr.t-f
Translation: He exhale me even from his nose.

Group 2: Nominal sḏm-f (emphatic use), Lemma nfš
Lemma: nfš (to exhale)
Morphology 1: sḏm-f nominal
Morphology 2: Emphatic use
Morphology 3: Pronominal subject
Syntax: Subject:
sḏm.n-f relative

Witness: G1T
Transliteration: nfš-f wi m šr.t-f
Translation: He exhale me even from his nose.

Notes: Note that this could be read as nearly any other sḏm-f.

Notes phrase: In this phrase, the following pattern variations occur: G1 (B3C, B1Bo, B1C, B2L, B1P, A1C), G2 (G1T).

Spell: 75 Phrase: 1 338-341 d-a

Group 1: Relative sḏm.n-f, Lemma pd (first position)
Lemma: pd (to stretch)
Morphology 1: sḏm.n-f relative
Morphology 2: Syntax: Subject:
Morphology 3: Nominal subject

1863
Witness: S1C
Transliteration:
\textit{pD.n} ntr pw šps
Translation: which this noble god has stretched

Notes group:
Note that S2C uses a pronominal subject.

\textbf{Group 2:} Circumstantial \textit{sdm.n-f} (Temporal clause), Lemma \textit{kmz} (first position)
\begin{itemize}
  \item \textbf{Lemma:} qmA (to create)
  \item \textbf{Morphology 1:} circumstantial
  \item \textbf{Morphology 2:} Nominal subject
  \item \textbf{Morphology 3:} Temporal clause
  \item \textbf{Syntax:} Nominal subject
\end{itemize}

Witness: S14C
Transliteration:
\textit{kmz}.n wi ntr pn špsi
Translation: After this noble god has created me,

Witness: BH2C
Transliteration:
\textit{kmz}.n wi ntr šps hpr ds-f
Translation: after this noble god who came into being (by) himself created me,

\textbf{Group 3:} Relative \textit{sdm.n-f}, Lemma \textit{kmz} (first position)
\begin{itemize}
  \item \textbf{Lemma:} kmz (to create)
  \item \textbf{Morphology 1:} relative
  \item \textbf{Morphology 2:} Nominal subject
  \item \textbf{Morphology 3:} Subject
  \item \textbf{Syntax:} Subject
\end{itemize}

Witness: S2C
Transliteration:
\textit{pD.n-i n ntr pn špsi}
Translation: which I have stretched for this noble god,
which this noble god who came to be (by) himself created.
which the noble god who came into being (by) himself created.

Witness: M23C
Transliteration: [kmz.n ntr pn šps hpr] r ds-f
Translation: which the noble god who came into being (by) himself created.

Witness: M28C
Transliteration: kmz.n ntr pn šps hpr ds-f
Translation: which the noble god who came into being (by) himself created.

Witness: M-Ann
Transliteration: kmz.[n ntr pn] šps hpr ds-f
Translation: which the noble god who came into being (by) himself created.

Notes:
The N35 is not visible

Group 4: Relative sdm.n-f, Lemma ʿṣb (first position)
Lemma: ʿṣb (to create)
Morphology 1: sdm.n-f
Morphology 2: relative
Morphology 3:
Syntax: Subject: Nominal subject

Witness: M4C
Transliteration: ʿṣb.n ntr pn šspi hpr ds-f
Translation: which the noble god who came into being (by) himself created.

Group 5: Perfective active participle (masculine singular), Lemma hpr (second position)
Lemma: hpr (to become)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Syntax: Subject:

Witness: T3C
Transliteration: kmz.n wi ntr pn šps hpr ds-f
Translation: after this noble god who came into being (by) himself created me.

Witness: B3C
Transliteration: kmz.n ntr pn šps hpr ds-f
Translation: which this noble god who came to be (by) himself created
which this noble god who came to be (by) himself created

which this noble god who came to be (by) himself created

which the noble god who came into being (by) himself created.

which this noble god who came into being (by) himself created.

which the noble god who came into being (by) himself created.

which the noble god who came into being (by) himself created.
which the noble god who came into being (by) himself created.

Notes:
Only the D21 is visible

Witness: M-Ann
Transliteration: 
Translation:
which this noble god who came into being (by) himself created.

Notes phrase:
In this phrase, the following pattern variations occur: G3+G5 (B3C, B1Bo, B1C, B2L, B1P, B6C, M3C, M20C, M5C, M6C, M23C, M28C, M-Ann, M1Be), G2+G5 (T3C, BH2C), G4+G5 (M4C) G1 (S1C, S2C), G2 (S14C).

Spell: 75 Phrase: 1 340-341 b

Group 1: Perfective active participle (masculine singular) Lemma wpš

Lemma: wpš (to illuminate)
Morphology 1: participle Morphology 2: perfective active Morphology 3: masculine singular Syntax: Subject:

Witness: S1C
Transliteration: wpš p.t m nfr=f
Translation: who illuminated the sky with his beauty,
who illuminated the sky with his beauty,
Witness: M-Ann
Transliteration: wpš p.t m nfr-f
Translation: who illuminated the sky with his beauty,
Notes: The Z9 is not visible.

Group 2: Perfective active participle (masculine singular) Lemma wpi
Lemma: wpi (to open)
Morphology 1: participle perfective active masculine singular
Translation: who opened the sky with his beauty,


Spell: 75 Phrase: 1 340-341 d

Witness: M1Be
Transliteration: wpš p.t m nfr
Translation: who illuminated the sky with beauty

Witness: T3C
Transliteration: wp p.t m nfr
Translation: who opened the sky with his beauty,

Witness: B3C
Transliteration: wp p.t m nfr-f
Translation: who opened the sky with his beauty,

Witness: B2L
Transliteration: wp p.t m nfr-f
Translation: who opened the sky with his beauty,

Witness: B6C
Transliteration: wp p.t m nfr-f
Translation: who opened the sky with his beauty,
Witness: S1C
Transliteration: iwty rh ntr.w rh rn=f
Translation: whom the gods do not know, whom his name knows

Witness: S2C
Transliteration: iwty rh ntr.w rn=f
Translation: whose name the gods do not know.

Witness: T3C
Transliteration: iwty rh ntr.w rn=f
Translation: whose name the gods do not know.

Witness: B3C
Transliteration: iwty rh ntr.w skdd.w sw rn=f
Translation: whose name the gods who navigate it do not know.

Witness: B1Bo
Transliteration: iwty rh ntr.w skdd.w swrn=f
Translation: whose name the gods who navigate it do not know.

Witness: B1C
Transliteration: iwty rh ntr.w skdd.w sw rn=f
Translation: whose name the gods who navigate it do not know.

Witness: B2L
Transliteration: iwty rh ntr.w skdd.w sw rn=f
Translation: whose name the gods who navigate it do not know.

Witness: B1P
Transliteration: iwty rh ntr.w skdd.w sw rn=f
Translation: whose name the gods who navigate it do not know.

Witness: M3C
Transliteration: iwty rh ntr.w skdd.w sw rn=f
Translation: whose name the gods who navigate it do not know.

Witness: M4C
Transliteration: iwty rh ntr.w wn=f
Translation: whose name the gods do not know.

Witness: M20C
Transliteration: iwty rh [ntr.w] skdd sw rn=f
Translation: whose name the gods who navigate it do not know.
whose name the gods do not know.

whose name the gods do not know.

whose name the gods who navigate it do not know.

whose name the gods who navigate it do not know.

whose name the gods do not know.

whose name the gods who navigate it do not know.

whose name the gods do not know.

whose name the gods who navigate it do not know.

whose name the gods do not know.

whose name the gods who navigate it do not know with his name.

whom the gods who navigate those who are in his name do not know.

whom the gods who navigate those who are in his name do not know.

whom the gods who navigate it did not know with his name.

whom the gods who navigate it do not know.

whom the gods who navigate it do not know.
Witness: S1C
Transliteration: iwty ḥ nṯr.w ḥn frn-f
Translation: whom the gods do not know, whom his name knows

Group 4: Imperfective active participle (masculine plural), Lemma skdi (second position)
Lemma: skdi (to navigate)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine plural
Syntax: Subject: participle imperfective active masculine plural

Witness: B3C
Transliteration: iwty ḥ nṯr.w skdd.w sw frn-f
Translation: whose name the gods who navigate it do not know.

Witness: B1C
Transliteration: iwty ḥ nṯr.w skdd.w sw frn-f
Translation: whose name the gods who navigate it do not know.

Witness: B1P
Transliteration: iwty ḥ nṯr.w skdd.w sw frn-f
Translation: whose name the gods who navigate it do not know.

Witness: B1Bo
Transliteration: iwty ḥ nṯr.w skdd.w sw frn-f
Translation: whose name the gods who navigate it do not know.

Witness: B2L
Transliteration: iwty ḥ nṯr.w skdd.w sw frn-f
Translation: whose name the gods who navigate it do not know.

Witness: B6C
Transliteration: iwty ḥ wsr.wt skdd [sw] ḥn frn-f
Translation: whom the powerful ones who navigate it do not know, who his name knows.
Notes: The P1 is not visible.
whose name the gods who navigate it do not know.

whom the gods who navigate it did not know with his name.

whom the gods who navigate those who are in his name do not know.

whom the powerful ones who navigate it do not know, who his name knows.

In this phrase, the following pattern variations occur: G1+G4 (B3C, B1Bo, B1C, B2L, B1P, M3C, M20C, M28C, M-Ann, M1Be), G1 (S2C, T3C, M4C, M6C, M23C, BH2C) G1+G4+G5 (B6C) G2+G4 (M5C), and G1+G3 (S1C).
Group 1: Nominal sdm.n.f (Balanced sentence), Lemma rd (first position)

Lemma: rd (to grow)
Morphology 1: sdm.n.f
Morphology 2: nominal
Morphology 3:
Syntax: Balanced sentence
Subject: Pronominal subject

Witness: S1C
Transliteration: rd.n-i m rd.wy=f(y) hpr.n-i m ʰ,wy-f(y)
Translation: I have grown at his two feet, I came to be in his two arms.

Witness: T3C
Transliteration: r-sfd.ør<.n-i m> rd.w <f> hpr.n-i m ʰ,wy-f(y)
Translation: As for him, I grew at his feet, I came to be in his two arms.

Witness: B1Bo
Transliteration: rd.n dhwyty-nht pn m rd.wy-f hpr.n dhwyty-nht pn m ʰ,wy-f(y)
Translation: This dhwyty-nht grew at his two feet, this dhwyty-nht came to be in his two arms.

Witness: B2L
Transliteration: rd.n-i m rd.wy-f(y) hpr.n-i m ʰ,wy-f(y)
Translation: I have grown at his two feet, I came to be in his two arms.

Witness: S2C
Transliteration: rd.n-i m rd.wy=f(y) hpr.n-i m ʰ,wy-f(y)
Translation: I have grown at his two feet, I came to be in his two arms.

Notes:
Only the D21 and N35 are visible.

Witness: B3C
Transliteration: rd.n $s.t$-hd-htp tn m rd.w-s-f hpr.n $s.t$-hd-htp tn m ʰ,wy-f(y)
Translation: This $s.t$-hd-htp grew at his feet, this $s.t$-hd-htp came to be in his two arms.

Witness: B1C
Transliteration: rd.n-i m rd.wy-f(y) hpr.n-i m ʰ,wy-f(y)
Translation: I have grown at his two feet, I came to be in his two arms.

Witness: B1P
Transliteration: rd.n-i m rd.wy-f(y) hpr.n-i m ʰ,wy-f(y)
Translation: I have grown at his two feet, I came to be in his two arms.
**Witness: M3C**
**Transliteration:**
\[rd.n=i m rd.wy=f(y) \ hpr.n-i m \ ^{c}.wy=f(y)\]
**Translation:**
I have grown at his two feet, I came to be in his two arms.

**Witness: M20C**
**Transliteration:**
\[rd.n=i m rd.w-y=f [hpr].n-i m \ ^{c}.wy=f(y)\]
**Translation:**
I have grown at his feet, I came to be in his two arms.

**Witness: M4C**
**Transliteration:**
\[rd.n-i m rd.wy=f(y) \ hpr.n-i m \ ^{c}.wy=f(y)\]
**Translation:**
I have grown at his two feet, I came to be in his two arms.

**Witness: M5C**
**Transliteration:**
\[rd.n-i m rd.wy=f(y) \ hpr.n-i m \ ^{c}.wy=f(y)\]
**Translation:**
I have grown at his two feet, I came to be in his two arms.

**Witness: M6C**
**Transliteration:**
\[rd.n-i m rd.wy=f(y) \ hpr.n-i m \ ^{c}.wy=f(y)\]
**Translation:**
I have grown at his two feet, I came to be in his two arms.

**Witness: M23C**
**Transliteration:**
\[rd.n-i m rd.wy=f(y) \ hpr.n-i m \ ^{c}.wy=f(y)\]
**Translation:**
I have grown at his two feet, I came to be in his two arms.

**Witness: BH2C**
**Transliteration:**
\[rd.n-i m rd.wy=f(y) \ hpr.n-i m \ ^{c}.wy=f(y)\]
**Translation:**
I have grown at his two feet, I came to be in his two arms.

**Witness: M1Be**
**Transliteration:**
\[rd.n-i m rd.wy=f(y) \ hpr.n-i m \ ^{c}.wy=f(y)\]
**Translation:**
I have grown at his two feet, I came to be in his two arms.

**Notes group:**
Note that B3C and B1Bo use a nominal subject instead of a pronominal subject.

**Group 2: Nominal sDm.n-f (Emphatic use), Lemma rd (first position)**

**Lemma:** rd (to grow)

**Morphology 1:** sDm.n-f **Morphology 2:** nominal **Morphology 3:** Emphatic use

**Syntax:** Nominal subject
Witness: B6C
Transliteration: rd.n ʰʰʰ-ʰʰʰ pn m rd.w-f
Translation: This ʰʰʰ-ʰʰʰ grew even at his two feet,

Witness: M-Ann
Transliteration: rd.n-f m rd.w-f hpr m ʰʰʰ,wy-f(y)
Translation: He grew even at his feet, the one who came to be in his arms.

Notes group:
Note that M-Ann uses a pronominal subject instead of a nominal subject.

Group 3: Nominal sqm.n-f (Balanced sentence), Lemma hpr (second position)
Lemma: hpr (to become)
Morphology 1: sqm.n-f
Morphology 2: nominal
Morphology 3: Balanced sentence
Syntax: Pronominal subject

Witness: S1C
Transliteration: rd.n-i m rd.wy-f(y) hpr.n-i m ʰʰʰ,wy-f(y)
Translation: I have grown at his two feet, I came to be in his two arms.

Notes:

Witness: T3C
Transliteration: rf rd <n-i m> rd.w <f> hpr.n-i m ʰʰʰ,wy-f(y)
Translation: As for him, I grew at his feet, I came to be in his two arms.

Witness: B3C
Transliteration: rd.n ss.tʰʰʰʰʰʰʰʰ pn m rd.w-f hpr.n ss.tʰʰʰʰʰʰʰʰ pn m ʰʰʰ,wy-f(y)
Translation: This ss.tʰʰʰʰʰʰʰʰ grew at his feet, this ss.tʰʰʰʰʰʰʰʰ came to be in his two arms.

Witness: B1Bo
Transliteration: rd.n dhwyty-ʰʰʰʰ pn m rd.wy-f hpr.n dhwyty-ʰʰʰʰ pn m ʰʰʰ,wy-f(y)
Translation: This dhwyty-ʰʰʰʰ grew at his two feet, this dhwyty-ʰʰʰʰ came to be in his two arms.

Notes:

Witness: B1C
Transliteration: rd.n-i m rd.wy-f(y) hpr.n-i m ʰʰʰ,wy-f(y)
Translation: I have grown at his two feet, I came to be in his two arms.
Witness: B2L
Transliteration:
rd.n=i m rd.wy-f(y) hpr.n=i m _CMP,wy-f(y)
Translation:
I have grown at his two feet, I came to be in his two arms.

Witness: B1P
Transliteration:
rd.n=i m rd.wy-f(y) hpr.n=i m _CMP,wy-f(y)
Translation:
I have grown at his two feet, I came to be in his two arms.

Witness: M3C
Transliteration:
rd.n=i m rd.wy-f(y) hpr.n=i m _CMP,wy-f(y)
Translation:
I have grown at his two feet, I came to be in his two arms.

Witness: M20C
Transliteration:
rd.n=i m rd.wy-f(y) [hpr].n=i m _CMP,wy-f(y)
Translation:
I have grown at his feet, I came to be in his two arms.
Notes:
Only the N35 is visible.

Witness: M4C
Transliteration:
rd.n=i m rd.wy-f(y) hpr.n=i m _CMP,wy-f(y)
Translation:
I have grown at his two feet, I came to be in his two arms.

Witness: M5C
Transliteration:
rd.n=i m rd.wy-f(y) hpr.n=i m _CMP,wy-f(y)
Translation:
I have grown at his two feet, I came to be in his two arms.

Witness: M6C
Transliteration:
(rd.n=i m rd.wy-f(y) hpr.n=i m _CMP,wy-f(y)]
Translation:
I have grown at his two feet, I came to be in his two arms.
Notes:

Witness: BH2C
Transliteration:
rd.n=i m rd.wy-f(y) hpr.n=i m _CMP,wy-f(y)
Translation:
I have grown at his two feet, I came to be in his two arms.

Note group:
Note that B3C and B1Bo use a nominal subject instead of a pronominal subject.

Witness: M23C
Transliteration:
(rd.n=i m] rd.wy-f(y) hpr[r.n=i m _CMP,wy-f(y)]
Translation:
I have grown at his two feet, I came to be in his two arms.
Notes:
Only the Aa1*Q3 group is visible.

Witness: M1Be
Transliteration:
rd.n=i m rd.wy-f(y) hpr.n <t i> m _CMP,wy-f(y)
Translation:
I have grown at his two feet, I came to be in his two arms.
**Group 4:** Perfective active participle (masculine singular), Lemma \( hpr \) (second position)

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**Group 1:** Nominal \( sDm.n=f \) (Balanced sentence), Lemma \( km\) (first position)

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**Notes phrase:**
*In this phrase, the following pattern variations occur: G1+G3 (S1C, S2C, T3C, B3C, B1Bo, B1C, B2L, B1P, M3C, M20C, M4C, M5C, M6C, M23C, BH2C, M1Be), G2 (B6C) and G2+G4 (M-Ann).*

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**Spell:** 75  **Phrase:** 1  344-345  a-b

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**Group 4:** Perfective active participle (masculine singular), Lemma \( hpr \) (second position)

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**Group 1:** Nominal \( sDm.n=f \) (Balanced sentence), Lemma \( km\) (first position)

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**Notes phrase:**
*In this phrase, the following pattern variations occur: G1+G3 (S1C, S2C, T3C, B3C, B1Bo, B1C, B2L, B1P, M3C, M20C, M4C, M5C, M6C, M23C, BH2C, M1Be), G2 (B6C) and G2+G4 (M-Ann).*

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**Spell:** 75  **Phrase:** 1  344-345  a-b
Witness: B1Bo
Transliteration: $k_{mz}.n-f \text{ dhwty-nht } \text{ pn m } hr\text{-ib}\text{-f } ds\text{-f } ir\text{-n-f sw m slyw-f}$
Translation: He created this $\text{ dhwty-nht}$ in his middle himself, he made him with his power.

Witness: B2L
Transliteration: $k_{mz}.n-f wi m \text{ ib}\text{-f } ds\text{-f } ir\text{-n-f wi m slyw-f}$
Translation: He created me with his wish himself, he made me with his power.

Witness: M3C
Transliteration: $k_{mz}.n-f wi m \text{ ib}\text{-f } ds\text{-f } ir\text{-n-f wi m slyw-f}$
Translation: He created me with his wish himself, he made me with his power.

Witness: M5C
Transliteration: $k_{mz}.n-f wi m \text{ ib}\text{-f } ds\text{-f } ir\text{-n-f wi m slyw-f}$
Translation: He created me with his wish himself, he made me with his power.

Witness: M23C
Transliteration: $[k_{mz}.n-f wi m \text{ ib}\text{-f } ds\text{-f } ir\text{-n-f wi m slyw-f}]$
Translation: He created me with his wish himself, he made me with his power.

Witness: B1C
Transliteration: $k_{mz}.n-f wi m \text{ ib}\text{-f } ds\text{-f } ir\text{-n-f wi m slyw-f}$
Translation: He created me with his wish himself, he made me with his power.
Notes: Only the N29 and N35 are visible.

Witness: B1P
Transliteration: $k_{mz}.n-f wi m \text{ ib}\text{-f } ds\text{-f } ir\text{-n-f wi m slyw-f}$
Translation: He created me with his wish himself, he made me with his power.

Witness: M20C
Transliteration: $k_{mz}.n-f wi m \text{ ib}\text{-f } ds\text{-f } ir\text{-n-f wi m slyw-f}$
Translation: He created me with his wish himself, he made me with his power.

Witness: M6C
Transliteration: $[k_{mz}.n-f wi m \text{ ib}\text{-f } ds\text{-f } ir\text{-n-f wi m slyw-f}]$ $[h\text{[w-f]}$
Translation: He created me with his wish himself, he made me with his power.

Witness: M-Ann
Transliteration: $k_{mz}.n-f wi m \text{ ib}\text{-f } ds\text{-f } ir\text{-n-f wi m slyw-f}$
Translation: He created me with his wish himself, he made me with his power.
Notes: The N29 is not visible.
Witness: M1Be
Transliteration: $km3.n-f\ wi\ m\ ib-f\ ir.n-f\ wi\ m\ shl-w-f$
Translation: He created me with his wish, he made me with his power.

**Group 2:** Nominal $sd{m}.n-f$ (Balanced sentence), Lemma $'sb$ (first position)

**Lemma:** $'sb$ (to create)

**Morphology 1:** $sd{m}.n-f$ (nominal)  **Morphology 2:**  **Morphology 3:** Balanced sentence  **Syntax:** Pronominal subject

Witness: M4C
Transliteration: $'sb.n-f\ wi\ m\ ib-f\ ir.n-f\ wi\ m\ shl-w-f$
Translation: He created me with his wish, he made me with his power.

**Group 3:** Nominal $sd{m}.n-f$ (Balanced sentence), Lemma $iri$ (first position)

**Lemma:** $iri$ (to do, to make)

**Morphology 1:** $sd{m}.n-f$ (nominal)  **Morphology 2:**  **Morphology 3:** Balanced sentence  **Syntax:** Pronominal subject

Witness: BH2C
Transliteration: $ir.n-f\ wi\ m\ ib-f\ km3.n-f\ wi\ m\ shl.w-f$
Translation: He made me with his wish, he created me with his power.

**Group 4:** Nominal $sd{m}-f$ (Emphatic use), Lemma $dns$ (final position)

**Lemma:** $dns$ (to be heavy)

**Morphology 1:** $sd{m}-f$ (nominal)  **Morphology 2:**  **Morphology 3:** Emphatic use  **Syntax:** Pronominal subject
**Witness:** M28C  
**Transliteration:** 
\[dns-i m šhw[-f]\]  
**Translation:** 
I am heavy even with his power.

**Group 5:** Nominal \(sdm.n-f\) (Balanced sentence), Lemma iri (second position)  
**Lemma:** iri (to do, to make)  
**Morphology 1:**  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:** Balanced sentence  
**Subject:** Pronominal subject

**Witness:** S1C  
**Transliteration:** 
\[qmA.n=f wi m ib=f \ ir.n-f wi m šhw=-f\]  
**Translation:** 
He created me with his wish, he made me with his power.  
**Notes:** Only the N35 is visible.

**Witness:** S2C  
**Transliteration:** 
\[qmA.n=f wi m ib=f \ ir.n-f wi m šhw=-f\]  
**Translation:** 
He created me with his wish, he made me with his power.  
**Notes:**

**Witness:** T3C  
**Transliteration:** 
\[kms.n-f wi m ib-f \ ir.n-f wi m šhw=-f\]  
**Translation:** 
He created me with his wish himself, he made me with his power.

**Witness:** B3C  
**Transliteration:** 
\[kms.n-f ss.t-hd-htp in m ib-f ds-f \ ir.n-f ss.t-hd-htp in m šhw=-f\]  
**Translation:** 
He created this ss.t-hd-htp with his wish himself, he made this ss.t-hd-htp with his power.

**Witness:** B1Bo  
**Transliteration:** 
\[kms.n-f dhwty-nht pn m hr-ib-f ds-f \ ir.n-f sw m šhw=-f\]  
**Translation:** 
He created this dhwty-nht in his middle himself, he made him with his power.

**Witness:** B1C  
**Transliteration:** 
\[kms.n-f wi m ib-f ds-f \ ir.n-f wi m šhw=-f\]  
**Translation:** 
He created me with his wish himself, he made me with his power.
Witness: B2L
Transliteration:
\textit{kmz.n-f wi m ib-f ds-f ir.n-f wi m shw-sf}
Translation:
He created me with his wish himself, he made me with his power.

Witness: B1P
Transliteration:
\textit{kmz.n-f wi m ib-f ds-f ir.n-f wi m shw-sf}
Translation:
He created me with his wish himself, he made me with his power.

Witness: M3C
Transliteration:
\textit{kmz.n-f wi m ib-f ds-f ir.n-f wi m shw-sf}
Translation:
He created me with his wish himself, he made me with his power.

Witness: M20C
Transliteration:
\textit{kmz.n-f wi m ib-f ds-f ir.n-f wi m shw-sf}
Translation:
He created me with his wish himself, he made me with his power.

Witness: M4C
Transliteration:
\textit{saib.n-f wi m ib-f ir.n-f wi m shw-sf}
Translation:
He created me with his wish, he made me with his power.

Witness: M5C
Transliteration:
\textit{kmz.n-f wi m ib-f ds-f ir.n-f wi m shw-sf}
Translation:
He created me with his wish himself, he made me with his power.

Witness: M6C
Transliteration:
\textit{kmz.n-f wi m ib-f ds-f ir.n-f wi m shw-sf}
Translation:
He created me with his wish himself, he made me with his power.

Witness: M23C
Transliteration:
\textit{kmz.n-f wi m ib-f ds-f ir.n-f wi m shw-sf}
Translation:
He created me with his wish himself, he made me with his power.

Witness: M-Ann
Transliteration:
\textit{kmz.n-f wi m ib-f ds-f ir.n-f wi m shw-sf}
Translation:
He created me with his wish himself, he made me with his power.

Witness: M1Be
Transliteration:
\textit{kmz.n-f wi m ib-f ir.n-f wi m shw-sf}
Translation:
He created me with his wish, he made me with his power.

Group 6: Nominal \textit{sdm.n-f} (Balanced sentence), Lemma \textit{kmz} (final position)

Lemma: \textit{kmz} (to create)
Morphology 1: \textit{sdm.n-f} nominal
Morphology 2: \textit{sdm.n-f} nominal
Morphology 3: \textit{sdm.n-f} nominal
Syntax: Balanced sentence
Subject: Pronominal subject
Witness: BH2C

Transliteration:
ir.n=f wi m ib=f kmz.n=f wi m šl.w=f

Translation:
He made me with his wish, he created me with his power.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G5 (S1C, S2C, 3C, B3C, B1Bo, B1C, B2L, B1P, M3C, M20C, M5C, M6C, M23C, M-Ann, M1Be), G2+G5 (M4C), G3+G6 (BH2C) and G4 (M28C).

Spell: 75 Phrase: 1 344-345 c

Group 1: Circumstantial sd.t.n.tw-f (Negation), Lemma msi (first position)

Lemma: msi (to birth, to bring forth)

Morphology 1: sd.t.n.tw-f circumstantial

Syntax: Negation

Subject: Pronominal subject

Witness: S1C

Transliteration:
n ms.n.f(w)/is ms.yt

Translation:
I am not born, it is she who was born

Witness: B1Bo

Transliteration:
n ms.n.f(w)/is dhwy-t-ňht pn ms.yt

Translation:
This dhwy-ňht is not born, it is she who was born.

Witness: B2L

Transliteration:
n ms.n.f(w)/is n ms.yt

Translation:
I am not born, it is before (I) was born.

Witness: B3C

Transliteration:
n ms.n.f(w)/is ms.yt

Translation:
This s.t-hd-ňhp is not born, it is she who is born.

Witness: B1C

Transliteration:
n ms.n.f(w)/is n ms.yt

Translation:
I am not born, it is before (I) was born.

Witness: B1P

Transliteration:
n ms.n.f(w)/is n ms.yt

Translation:
I am not born, it is before (I) was born.
Witness: B6C
Transliteration: 
n ms.n.t(w) ḫz-nḥt pn is [ms.yt]
Translation: 
This ḫz-nḥḥ is not born, it is she who was born.

Witness: M20C
Transliteration: 
n ms.n.t(w)•i is ms.yt
Translation: 
I am not born, it is she who was born

Witness: M6C
Transliteration: 
[n ms.n.t(w)•i is ms.yt]
Translation: 
I was not born, it is she who was born

Witness: M28C
Transliteration: 
n ms.n.t(w)•i is ms.yt
Translation: 
I was not born, it is she who was born

Witness: M23C
Transliteration: 
[n ms.n.t(w)•i is ms.yt]
Translation: 
I was not born, it is she who was born

Notes group:
Note that B3C and B1Bo use a nominal subject instead of a pronominal subject.

Group 2: Passive sḏm.t-f (Negation), Lemma msi (first position)
Lemma: msi (to birth, to bring forth)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sḏm.t-f passive Negation Pronominal subject
Witness: S2C
Transliteration: n ms.t-i n ms.t
Translation: before I was born, there is no birth.

Witness: T3C
Transliteration: n ms.t-i ms.t
Translation: before I was born, (or) giving birth.

Witness: M-Ann
Transliteration: n ms.t-i t is ms.yt
Translation: before I was even born, (or) was born

Witness: BH2C
Transliteration: n ms.t-i m ms.t
Translation: Before I was born, in giving birth.

**Group 3:** Indicative sdm-f (Negation), Lemma msi (first position)

**Lemma:** msi (to birth, to bring forth)

**Morphology 1:** sdm-f
**Morphology 2:** indicative
**Morphology 3:** Negation

**Syntax:**
**Subject:** Pronominal subject

Witness: M4C
Transliteration: n ms-i ms.yt
Translation: I did not give birth to she who was born.

Witness: A1C
Transliteration: n ms.y-i is ms.yt
Translation: I did not even give birth, it is she who was born

**Group 4:** Perfective passive participle (feminine singular), Lemma msi (second position)

**Lemma:** msi (to birth, to bring forth)

**Morphology 1:** participle
**Morphology 2:** perfective passive
**Morphology 3:** feminine singular

**Syntax:**
**Subject:**
**Witness:** S1C  
Transliteration: \( n \text{ ms.n.t(w)} \cdot i \text{ is } ms.\text{yt} \)  
Translation: I am not born, it is she who was born

**Witness:** B3C  
Transliteration: \( n \text{ ms.n.t(w) } ss.t \cdot lq-d\text{-htp} \text{ tn is } ms.\text{yt} \)  
Translation: This \( ss.t \cdot lq-d\text{-htp} \) is not born, it is she who is born.

**Witness:** B1Bo  
Transliteration: \( n \text{ ms.n.t(w) is } dh\text{wty-}n\text{ht} \text{ pn } ms.\text{yt} \)  
Translation: This \( dh\text{wty-}n\text{ht} \) is not born, it is she who was born.

**Witness:** B6C  
Transliteration: \( n \text{ ms.n.t(w) } \text{is } \text{ ms.yt} \)  
Translation: This \( \text{ is } \text{ ms.yt} \) is not born, it is she who was born.

**Witness:** M3C  
Transliteration: \( n \text{ ms.n.t(w)} \cdot i \text{ is } ms.\text{yt} \)  
Translation: I am not born, it is she who was born

**Witness:** M20C  
Transliteration: \( n \text{ ms.n.t(w)} \cdot i \text{ is } ms.\text{yt} \)  
Translation: I am not born, it is she who was born

**Witness:** M4C  
Transliteration: \( n \text{ ms} \cdot i \text{ ms.yt} \)  
Translation: I did not give birth to she who was born.

**Witness:** M5C  
Transliteration: \( [n \text{ ms}.t(w)} \cdot i \text{ is } ms.\text{yt} \)  
Translation: I was not born, it is she who was born

**Witness:** M6C  
Transliteration: \( [n \text{ ms}.n.t(w)} \cdot i \text{ is } ms.\text{yt} \)  
Translation: I was not born, it is she who was born

**Witness:** M23C  
Transliteration: \( [n \text{ ms}.n.t(w)} \cdot i \text{ is } ms.\text{yt} \)  
Translation: I was not born, it is she who was born
**Witness:** M28C  
Transliteration:  
\[ n \text{ ms.n.t(w)+i} \text{ is } ms.yt \]  
Translation:  
I was not born, it is she who was born

**Witness:** M-Ann  
Transliteration:  
\[ n \text{ ms.t-i} \text{ is } ms.yt \]  
Translation:  
before I was even born, (or) was born
Notes:  
The F31 is not visible.

**Witness:** G1T  
Transliteration:  
\[ n \text{ ms.y+i} \text{ is } ms.yt \]  
Translation:  
I did not even give birth, it is she who was born

**Witness:** A1C  
Transliteration:  
\[ n \text{ ms.y+i} \text{ is } ms.yt \]  
Translation:  
I did not even give birth, it is she who was born

**Witness:** M1Be  
Transliteration:  
\[ n \text{ ms.n.t(w)+i} \text{ is } ms.yt \]  
Translation:  
I was not born, it is she who was born

**Group 5:** Infinitive (status absolutus), Lemma msi (second position)  
*Lemma:* msi (to birth, to bring forth)  
*Morphology 1:* infinitive status absolutus  
*Syntax:* Subject: 

**Witness:** T3C  
Transliteration:  
\[ n \text{ ms.t-i} \]  
Translation:  
before I was born, (or) giving birth.

**Witness:** BH2C  
Transliteration:  
\[ n \text{ ms.t-i m } ms.t \]  
Translation:  
Before I was born, in giving birth.

**Group 6:** Passive sdm.t-f (Nominal use), Lemma msi (second position)  
*Lemma:* msi (to birth, to bring forth)  
*Morphology 1:* sdm.t-f passive  
*Syntax:* Nominal use 0  
*Subject:* 0
**Witness:** B1C  
**Transliteration:** n ms.n.t(w)i is n ms.yt  
**Translation:** I am not born, it is before (I) was born.

**Witness:** B2L  
**Transliteration:** n ms.n.t(w)i is n ms.yt  
**Translation:** I am not born, it is before (I) was born.

**Witness:** B1P  
**Transliteration:** n ms.n.t(w)i is n ms.yt  
**Translation:** I am not born, it is before (I) was born.

**Notes phrase:**
*In this phrase, the following pattern variations occur: G1+G4 (S1C, B3C, B1Bo, B6C, M3C, M20C, M5C, M6C, M23C, M28C, M1Be), G1+G6 (B1C, B2L, B1P), G3+G4 (M4C, G1T, A1C), G2+G5 (T3C, BH2C), G2 (S2C).*

**Spell:** 75  
**Phrase:** 1 344-347 d-a

**Group 1:** Circumstantial sdm.tw-f (temporal clause), Lemma iri (first position)  
**Lemma:** iri (to do, to make)  
**Morphology 1:** sdm.tw-f circumstantial  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:** Temporal clause  
**Subject:** Pronominal subject

**Witness:** S2C  
**Transliteration:** ir.tw=i ir.n.t(w) n+i smw m sḥ.wt sṭṭ  
**Translation:** while I am made, after a herbage was made for me in the fields of Asia.

**Group 2:** Circumstantial sdm.n.tw-f (Temporal clause), Lemma iri (first position)  
**Lemma:** iri (to do, to make)  
**Morphology 1:** sdm.n.tw-f circumstantial  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:** Temporal clause  
**Subject:** Nominal subject

1889
after a herbage was made for me in the fields of Asia.

after a herbage was made for this in the field of Asia.

after a herbage was made for me in the fields of Asia.

after a herbage was made for him in the fields of Asia.

after a herbage was made for me in the field of Asia.

after a herbage was made for me in the field of Asia.

after a herbage was made for me in the field of Asia.

after a herbage was made for me in the field of Asia.
Witness: M23C
Transliteration:
\[ir.n.t(w)\ n-i\ smw\ [m\ sh.t\ s]\t
Translation:
after a herbage was made for me in the field of Asia.

Witness: M28C
Transliteration:
\[ir.n.t(w)\ n-i\ smw\ m\ sh.t\ s\tt
Translation:
after a herbage was made for me in the field of Asia.

Witness: G1T
Transliteration:
\[ir.n.t(w)\ n-i\ smw\ m\ sh.t\ qbs.t
Translation:
after a herbage was made for me in \(qbs.t\) terrain.

Witness: BH2C
Transliteration:
\[ir.n.t(w)\ n-i\ smw\ s\tt
Translation:
after a herbage of Asia was made for me.

Witness: M1Be
Transliteration:
\[ir.n.tw\ n-i\ smw\ m\ sh.t\ s\tt
Translation:
after a herbage was made for me in the field of Asia.

**Group 3:** Circumstantial \(sdm.tw-f\) (temporal clause), Lemma \(iri\) (first position)

**Lemma:** \(iri\) (to do, to make)

**Morphology 1:** \(sdm.tw-f\) (circumstantial)
**Morphology 2:**
**Morphology 3:**

**Syntax:** Temporal clause
**Subject:** Nominal subject

Witness: S14C
Transliteration:
\[ir.t\ n-i\ [smw\ m]\ sh.wt\ [s\tt
Translation:
while a herbage is made for me in the fields of Asia.

Witness: B2L
Transliteration:
\[ir.tw\ n-i\ smw\ m\ sh.t\ s\tt
Translation:
while a herbage is made for me in the fields of Asia.

Witness: M-Ann
Transliteration:
\[ir.t(w)\ n-i\ smw\ m\ sh.t\ [s\tt
Translation:
while a herbage is made for me in the field of Asia.

Witness: A1C
Transliteration:
\[ir.t(w)\ n-i\ smw\ m\ sh.t\ qbs.t
Translation:
while a herbage is made for me in \(qbs.t\) terrain.

1891
Group 4: Circumstantial $sdm.n.tw=f$ (Temporal clause), Lemma $iri$ (second position)

Lemma: $iri$  (to do, to make)
Morphology 1: $sdm.n.tw=f$  circumstantial
Morphology 2:  
Morphology 3:  Temporal clause
Syntax:  
Subject:  
Witness:  S2C

Transliteration:
$ir.tw=i$  $ir.n.t(w)$  $n=i$  $smw$  $m$  $sh.wt$  $sTt$

Translation:
while I am made, after a herbage was made for me in the fields of Asia.

Notes phrase:

Spell:  75  Phrase:  1  350-351  b

Group 1: Nominal $sdm.n=f$ (Balanced sentence), Lemma $htp$ (first position)

Lemma: $htp$  (to make content)
Morphology 1: $sdm.n=f$  nominal
Morphology 2:  
Morphology 3:  Balanced sentence
Syntax:  
Subject:  
Witness:  S2C

Transliteration:
$ht.p.n-i$  $dfsw$  $s$  $swd.n=i$  $hw$  $n$  $wsr$

Translation:
I have made the provisions content, I caused the food of Osiris to be fresh.

Group 2: Nominal $sdm.n=f$ (Emphatic use), Lemma $shtp$ (first position)

Lemma: $shtp$  (to make plentiful)
Morphology 1: $sdm.n=f$  nominal
Morphology 2:  
Morphology 3:  Emphatic use
Syntax:  
Subject:  
Witness:  

Transliteration:

Translation:

1892
<table>
<thead>
<tr>
<th>Witness: S14C</th>
<th>Witness: B1C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration: sHtp [.n-i d∫sw]</td>
<td>Transliteration: sHtp [.n-i swd.n-i hw n wsir]</td>
</tr>
<tr>
<td>Translation: I have made the provisions plentiful.</td>
<td>Translation: I have caused the food of Osiris to be plentiful and fresh.</td>
</tr>
<tr>
<td>Notes: Only the S29 and R4 are visible.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness: B2L</th>
<th>Witness: B1P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration: sHtp &lt;.n-i&gt; swd.n-i d∫sw hw n wsir</td>
<td>Transliteration: sHtp &lt;.n-i&gt; swd.n-i d∫sw hw n wsir</td>
</tr>
<tr>
<td>Translation: I have caused the provisions and the food of Osiris to be plentiful and fresh.</td>
<td>Translation: I have caused the provisions and the food of Osiris to be plentiful and fresh.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness: B6C</th>
<th>Witness: M-Ann</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration: sHtp.n swd.n *ḫ3-nḥt pn d∫sw šw n wsir</td>
<td>Transliteration: sHtp.n-f mr.w(t) swd dd hw n wsir</td>
</tr>
<tr>
<td>Translation: This *ḫ3-nḥt has caused the provisions and/of Shu to be plentiful and fresh for Osiris.</td>
<td>Translation: He has made the love plentiful, which makes the speech of the food of Osiris green.</td>
</tr>
</tbody>
</table>

| Notes group: Note that B6C uses a nominal subject instead of a pronominal subject. |

**Group 3:** Nominal sdm.n-f (Balanced sentence), Lemma sHtp (first position)

**Lemma:** sHtp (to make plentiful)

**Morphology 1:** sdm.n-f **Morphology 2:** nominal **Morphology 3:**

**Syntax:** Balanced sentence **Subject:** Nominal subject

<table>
<thead>
<tr>
<th>Witness: B3C</th>
<th>Witness: M3C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration: sHtp.n s3.t-hḏ-htp tn d∫sw swd.n s3.t-hḏ-htp tn hw n wsir</td>
<td>Transliteration: sHtp.n-i d∫sw swd.n-i hw n wsir</td>
</tr>
<tr>
<td>Translation: This s3.t-hḏ-htp has made the provisions plentiful, this s3.t-hḏ-htp has caused the food of Osiris to be fresh.</td>
<td>Translation: I have made the provisions plentiful, I have caused the food of Osiris to be fresh.</td>
</tr>
</tbody>
</table>

1893
I have made the provisions plentiful,  
I have caused the food of Osiris to be fresh.

Notes group:  
Note that B3C uses a nominal subject instead of a pronominal subject.

Group 4:  
Nominal $sdm.n-f$ (Balanced sentence), Lemma $swsd$ (first position)
Witness: B1Bo
Transliteration: \( sw\ddot{a}d.n \, dlhwty-n\text{-}h\text{t} \, pn \, hw \, n \, wsir \, shtp.\, n\text{-}f \, df\ddot{a}w \)
Translation: This \( dlhwty-n\text{t} \) has caused the food of Osiris to be fresh, he has made the provisions plentiful.

**Group 5:** Nominal \( sdm\text{-}f \) (Emphatic use, passive), Lemma \( shtp \) (first position)

**Lemma:** \( shtp \) (to make plentiful)

**Morphology 1:** nominal  
**Morphology 2:** passive  
**Syntax:** Emphatic use  
**Subject:** Pronominal subject

Witness: BH2C
Transliteration: \( shtp \, i \, n \, hw \, wsir \, im\ddot{z}\text{-}hy \, f\ddot{w}i \)
Translation: I am pacified by the food of Osiris, the honoured dead, \( f\ddot{w}i \)
Notes: Note that this could be read as \( ship \) in \( hw \) instead.

**Group 6:** Nominal \( sdm\text{-}f \) (Balanced sentence), Lemma \( shlp \) (first position)

**Lemma:** \( shlp \) (to make plentiful)

**Morphology 1:** nominal  
**Morphology 2:** passive  
**Syntax:** Emphatic use  
**Subject:** Pronominal subject

Witness: T3C
Transliteration: \( shlp <i> df\ddot{a}w \, sw\ddot{a}d=i \, hw \, n \, wsir \)
Translation: I make the provisions plentiful, I cause the food of Osiris to be fresh.

**Group 7:** Nominal \( sdm\, n\text{-}f \) (Balanced sentence), Lemma \( sw\ddot{a}d \) (second position)

**Lemma:** \( sw\ddot{a}d \) (cause to be fresh)

**Morphology 1:** nominal  
**Morphology 2:** passive  
**Syntax:** Emphatic use  
**Subject:** Pronominal subject
**Witness:** S2C
Transliteration:
\[htp.n=ih\] \[dfsw\] \[swzd.n=i\] hw n wsr
Translation:
I have made the provisions content,
I caused the food of Osiris to be fresh.

**Witness:** B3C
Transliteration:
\[shtp.n\] \[ss.t-hd-htp\] tn \[dfsw\] \[swzd.n\] ss.t-hd-htp tn hw n wsr
Translation:
This \[ss.t-hd-htp\] has made the provisions plentiful,
this \[ss.t-hd-htp\] has caused the food of Osiris to be fresh.

**Witness:** M3C
Transliteration:
\[shtp.n=ih\] \[dfsw\] \[swzd.n=i\] hw n wsr
Translation:
I have made the provisions plentiful,
I have caused the food of Osiris to be fresh.

**Witness:** M20C
Transliteration:
\[shtp.n=ih\] \[dfsw\] \[swzd.n=i\] hw n wsr
Translation:
I have made the provisions plentiful,
I have caused the food of Osiris to be fresh.

**Witness:** M5C
Transliteration:
\[shtp.n=ih\] \[dfsw\] \[swzd.n=i\] hw n wsr
Translation:
I have made the provisions plentiful,
I have caused the food of Osiris to be fresh.

**Witness:** M6C
Transliteration:
\[shtp.n=ih\] \[dfsw\] \[swzd.n\] \[i\] hw n wsir
Translation:
I have made the provisions plentiful,
I have caused the food of Osiris to be fresh.
Notes:
Traces of the S29*M13 group are visible.

**Witness:** M23C
Transliteration:
\[shtp.n=ih\] \[dfsw\] \[swzd.n\] \[i\] hw n wsir
Translation:
I have made the provisions plentiful,
I have caused the food of Osiris to be fresh.

**Witness:** M28C
Transliteration:
\[shtp.n=ih\] \[dfsw\] \[swzd.n\] \[i\] hw n wsir
Translation:
I have made the provisions plentiful,
I have caused the food of Osiris to be fresh.
**Witness:** A1C  
**Transliteration:** `shhp.n:i dfsw swzd.n:i hw`  
**Translation:** I have made the provisions plentiful,  
I have caused the food to be fresh.

**Notes group:**  
*Note that B3C uses a nominal subject instead of a pronominal subject.*

**Group 8:** Nominal `sdn.n-f` (Emphatic use), Lemma `swzd` (second position)  
**Lemma:** `swzd` (cause to be fresh)  
**Morphology 1:** nominal  
**Morphology 2:** nominal  
**Morphology 3:** nominal  
**Syntax:** Emphatic use  
**Subject:** Pronominal subject

**Witness:** B2L  
**Transliteration:** `shhp <.n.i> swzd.n:i dfsw hw n wsir`  
**Translation:** I have caused the provisions and the food of Osiris to be plentiful and fresh.

**Witness:** B6C  
**Transliteration:** `shhp n swzd.n *h3-nht pn dfsw sw n wsir`  
**Translation:** This `*h3-nht` has caused the provisions and/of Shu to be plentiful and fresh for Osiris.
Notes group:
Note that B6C uses a nominal subject instead of a pronominal subject.

**Group 9:** Nominal $\textit{sdlm}.n\text{-}f$ (Emphatic use), Lemma $\textit{swt}$ (second position)

*Lemma:* $\textit{sHtp}$ (to make plentiful)

*Morphology 1:* nominal  
*Morphology 2:* Emphatic use  
*Morphology 3:* Pronominal subject

*Witness:* B1Bo

*Transliteration:* $\textit{swt}.n \textit{dhwy}-\textit{nht} \, \textit{pn} \, \textit{hn} \, \textit{wsr} \, \textit{sHtp}.n\text{-}f \, \textit{dfw}$

*Translation:* This $\textit{dhwy}-\textit{nht}$ has caused the food of Osiris to be fresh, he has made the provisions plentiful.

**Group 10:** Nominal $\textit{sdlm}\text{-}f$ (Balanced sentence), Lemma $\textit{swt}$ (second position)

*Lemma:* $\textit{swt}$ (cause to be fresh)

*Morphology 1:* nominal  
*Morphology 2:* Balanced sentence  
*Morphology 3:* Pronominal subject

*Witness:* T3C

*Transliteration:* $\textit{sHtp} \,<\textit{i}> \, \textit{dfw} \, \textit{swsdi} \, \textit{hn} \, \textit{wser}$

*Translation:* I make the provisions plentiful, I cause the food of Osiris to be fresh.

**Group 11:** Imperfective active participle (feminine plural), Lemma $\textit{swt}$ (second position)

*Lemma:* $\textit{swt}$ (cause to be fresh)

*Morphology 1:* imperfective active feminine plural  
*Morphology 2:* feminine plural  
*Morphology 3:* Pronominal subject

*Witness:* T3C

*Transliteration:* $\textit{sHtp} \,<\textit{i}> \, \textit{dfw} \, \textit{swsdi} \, \textit{hn} \, \textit{wser}$

*Translation:* I make the provisions plentiful, I cause the food of Osiris to be fresh.
Witnes: M-Ann

Transliteration:
\textit{shnt.n-f mr.w(t) swdqd dd hw wsr}

Translation:
He has made the love plentiful, which makes the speech of the food of Osiris green.

Notes phrase:
In this phrase, the following pattern variations occur: G3+G7 (B3C, M3C, M20C, M5C, M6C, M23C, M28C, G1T, A1C, M1Be), G2+G8 (B1C, B2L, B1P, B6C), G1+G7 (S2C), G2 (S14C), G6+G10 (T3C), G2+G11 (M-Ann), G5 (BH2C).

Spell: 75 Phrase: 1 350-353 c-a

Group 1: Nominal $sdm$-f (Nominal use), Lemma $hpr$ (first position)

Lemma: $hpr$ (to become)

Morphology 1: $sdm$-f nominal

Syntax: Nominal use

Subject: Pronominal subject

Witness: S1C

Transliteration:
$hr \\ hpr$-i m $h^*$.w ntr pn sps $hpr$ ds-f

Translation:
Because I come to be from the flesh of this noble god who came to be (by) himself.

Witness: S14C

Transliteration:
[hr $hpr$-i m $h^*$.w ntr pn $hpr$ ds]-f

Translation:
Because I come to be from the flesh of this god who came to be (by) himself.

Witness: S2C

Transliteration:
$hr \\ hpr$-i m $h^*$.w ntr pn $hpr$ ds-f

Translation:
Because I come to be from the flesh of this god who came to be (by) himself.

Witness: T3C

Transliteration:
$hr \\ hpr$-i m $h^*$.w n(w) ntr pn sps $hpr$ ds-f

Translation:
Because I come to be from the flesh of this noble god who came to be (by) himself.
Because this  ss.t-bd-htp comes to be from the flesh of this noble god who came to be (by) himself.

Because he comes to be from the flesh of this noble god who came to be (by) himself.

Because I come to be from the flesh of this noble god who came to be (by) himself.

Because I come to be from the flesh of this noble god who came to be (by) himself.

Because I come to be from the flesh of this noble god who came to be (by) himself.

Because I come to be from the flesh of this noble god who came to be (by) himself.
Witness: A1C
Transliteration: $hr\ hpr\cdot i\ m\ h^\circ\cdot w\ n(\cdot w)\ ntr\ pn\ sps$
Translation: Because I come to be from the flesh of this noble god.

Notes group: Note that B3C uses a nominal subject instead of a pronominal subject.

Group 2: Circumstantial $sdm.n$ (Temporal clause), Lemma $hpr$ (first position)
Lemma: $hpr$ (to become)
Morphology 1: $sdm.n$-f circumstantial
Translation: after I came to be from the flesh of this noble god who came to be (by) himself.

Witness: B1C
Transliteration: $hpr.n-i\ m\ h^\circ\cdot w\ ntr\ pn\ sps\ hpr\ ds-f$
Translation: after I came to be from the flesh of this noble god who came to be (by) himself.

Witness: B2L
Transliteration: $hpr.n-i\ m\ h^\circ\cdot w\ ntr\ pn\ sps\ hpr\ ds-f$
Translation: after I came to be from the flesh of this noble god who came to be (by) himself.

Notes group: Note that B6C uses a nominal subject instead of a pronominal subject.

Group 3: Perfective active participle (masculine singular), Lemma $hpr$ (second position)
Lemma: $hpr$ (to become)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Translation: after this $\text{'hiz-nht}$ came to be from the flesh of this noble god who came to be (by) himself.

Witness: B1P
Transliteration: $hpr.n-i\ m\ h^\circ\cdot w\ ntr\ pn\ sps\ hpr\ ds-f$
Translation: after I came to be from the flesh of this noble god who came to be (by) himself.

Witness: B6C
Transliteration: $hpr.n\ \text{'hiz-nht} [pn] m\ h^\circ\cdot w\ n(\cdot w)\ ntr\ pn\ sps\ hpr\ ds-f$
Translation: after this $\text{'hiz-nht}$ came to be from the flesh of this noble god who came to be (by) himself.
Witness: S1C
Transliteration: hr hpr=i m h'. w ntr pn ṣps hpr ds=f
Translation: Because I come to be from the flesh of this noble god who came to be (by) himself.

Witness: S14C
Transliteration: [hr hpr=i m h'. w ntr pn hpr ds]=f
Translation: Because I come to be from the flesh of this god who came to be (by) himself.

Witness: B3C
Transliteration: hr hpr sA.t-hd-htp tn m h'. w n(.w) ntr pn ṣps hpr ds=f
Translation: Because this sA.t-hd-htp comes to be from the flesh of this noble god who came to be (by) himself.

Witness: B1C
Transliteration: hpr.n=i m h'. w ntr pn ṣps hpr ds=f
Translation: after I came to be from the flesh of this noble god who came to be (by) himself.

Witness: B1P
Transliteration: hpr.n=i m h'. w ntr pn ṣps hpr ds=f
Translation: after I came to be from the flesh of this noble god who came to be (by) himself.

Witness: B2L
Transliteration: hpr.n=i m h'. w ntr pn ṣps hpr ds=f
Translation: after I came to be from the flesh of this noble god who came to be (by) himself.

Witness: B1Bo
Transliteration: [hr hpr=f m h'. w n(.w) ntr pn ṣps hpr ds]=f
Translation: Because he comes to be from the flesh of this noble god who came to be (by) himself.

Witness: B6C
Transliteration: hpr.n 'ḥ3-nḥt [pn] m h'. w n(.w) ntr pf ṣps hpr ds=f
Translation: after this 'ḥ3-nḥt came to be from the flesh of this noble god who came to be (by) himself.
Witness: M3C
Transliteration: ḫr ḫpr-š m ḫ'. w n.(w) nṯr pn šps ḫpr ḏš-f
Translation: Because I come to be from the flesh of this noble god who came to be (by) himself.

Witness: M5C
Transliteration: ḫr ḫpr-š m ḫ'. w n.(w) nṯr pn šps ḫpr ḏš-f
Translation: Because I come to be from the flesh of this noble god who came to be (by) himself.

Witness: M23C
Transliteration: [ḫr ḫpr-š m ḫ'. w n.(w) nṯr pn šps] ḫpr ḏš-f
Translation: Because I come to be from the flesh of this noble god who came to be (by) himself.

Witness: M-Ann
Transliteration: ḫr ḫpr-š m ḫ'. w n.(w) nṯr pn šps ḫpr ḏš-f
Translation: Because I come to be from the flesh of this noble god who came to be (by) himself.

Notes phrase: In this phrase, the following pattern variations occur: G1+G3 (S1C, S2C, S14C, T3C, B3C, B1Bo, M3C, M20C, M5C, M6C, M23C, M28C, M-Ann), G2+G3 (B1C, B2L, B1P, B6C), G1 (G1T, A1C).
Spell: 75 Phrase: 1 352-353 b

**Group 1:** Perfective active participle (masculine singular) Lemma wpš

**Lemma:** wpš  (to illuminate)

**Morphology 1:** participle  **Morphology 2:** perfective active  **Morphology 3:** masculine singular

**Syntax:**  **Subject:**

**Witness:** S1C  
Transliteration: wpš p.t m nfr-f  
Translation: who illuminated the sky with his beauty,

**Witness:** S2C  
Transliteration: wpš p.t m nfr-f  
Translation: who illuminated the sky with his beauty,

**Witness:** T3C  
Transliteration: wpš p.t m nfr-f  
Translation: who illuminated the sky with his beauty,

**Witness:** B1Bo  
Transliteration: wpš p.t m nfr-f  
Translation: who illuminated the sky with his beauty,

**Witness:** B1C  
Transliteration: wpš p.t m nfr-f  
Translation: who illuminated the sky with his beauty,

**Witness:** B1P  
Transliteration: wpš šh.t m nfr-f  
Translation: who illuminated the horizon with his beauty,

**Notes:**  
Only traces left of the Y2, the rest is visible.

**Witness:** M3C  
Transliteration: wpš p.t m nfr-f  
Translation: who illuminated the sky with his beauty,

**Witness:** M20C  
Transliteration: wpš p.t [m] nfr-f  
Translation: who illuminated the sky with his beauty,
Witness: M5C
Transliteration: \[wp\, p.t\, m\, nfr-f\]
Translation: who illuminated the sky with his beauty,

Witness: M6C
Transliteration: \[wp\, p.t\, m\, nfr-f\]
Translation: who illuminated the sky with his beauty,

Witness: M23C
Transliteration: \[wp\, p.t\, m\, nfr-f\]
Translation: who illuminated the sky with his beauty,
Notes: The F13 is not visible.

Witness: M-Ann
Transliteration: \[wp\, p.t\, m\, nfr-f\]
Translation: who illuminated the sky with his beauty,

Witness: A1C
Transliteration: \[wp\, p.t\, m\, nfr-f\]
Translation: who illuminated the sky with his beauty,

Witness: B3C
Transliteration: \[wp\, p.t\, m\, nfr-f\]
Translation: who opened the sky with his beauty,

Group 2: Perfective active participle (masculine singular) Lemma wpi
Lemma: wpi (to open)
Morphology 1: participle Morphology 2: perfective active Morphology 3: masculine singular Syntax: Subject:

Witness: B2L
Transliteration: \[wp\, sl.h.t\, m\, nfr-f\]
Translation: who opened the horizon with his beauty,
**Witness:** B6C
**Transliteration:**
*wp p.t m nfr-f*
**Translation:**
who opened the sky with his beauty,

**Notes phrase:**
*In this phrase, the following pattern variations occur: G1 (S1C, S2C, T3C, B1Bo, B1C, B1P, M3C, M20C, M5C, M6C, M23C, M28C, M-Ann, G1T, A1C), G2 (B3C, B2L, B6C).*

**Spell:** 75  **Phrase:** 1 352-353 c

**Group 1:** *Imperfective active participle (masculine singular), Lemma dmD*
**Lemma:** dmD  *(to assemble)*
**Morphology 1:** participle  **Morphology 2:** imperfective active  **Morphology 3:** masculine singular
**Syntax:**  **Subject:**

**Witness:** T3C
**Transliteration:**
dmD irw nfr
**Translation:**
who assembles the shape of the god,

**Witness:** B1Bo
**Transliteration:**
dmD irw nfr
**Translation:**
who assembles the shape of the god,

**Witness:** B2L
**Transliteration:**
dmD irw nfr nb
**Translation:**
who assembles the shape of every god,
who assembles the shape of every god,

who assembles the shapes of all the gods,

who assembles the shape of the god,

who assembles the shapes of every god,

who assembles the shape of the god,

while he assembles the shape of the gods,

while he assembles the shapes of every god,

while he assembles the shape of the gods,
**Group 3:** Circumstantial *sdlm.n-f* (Temporal clause), Lemma *dmD*

**Lemma:** *dmD*  (to assemble)

**Morphology 1:** *sdlm.n-f*  
**Morphology 2:** circumstantial  
**Morphology 3:**  
**Syntax:** Temporal clause  
**Subject:** Pronominal subject

**Witness:** M3C  
**Transliteration:** *dmD.n* =f *irw.w nTr nb*  
**Translation:** After he assembled the shapes of every god,

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (T3C, B3C, B1Bo, B1C, B2L, B1P, B6C, M5C, M6C, M23C, G1T, A1C), G2 (S1C, S2C, M-Ann), G3 (M3C).

**Spell:** 75  
**Phrase:** 1 352-353 d

**Group 1:** Imperfective active participle (masculine singular), Lemma *htm*

**Lemma:** *htm*  (to seal, to lock)

**Morphology 1:** participle  
**Morphology 2:** imperfective active  
**Morphology 3:** masculine singular  
**Syntax:**  
**Subject:**

**Witness:** S1C  
**Transliteration:** *nb msnz.t htm pr *w3.w  
**Translation:** the lord of truth, who locks the house of the robber,

**Witness:** T3C  
**Transliteration:** *nb msnz.t htm pr *w3  
**Translation:** the lord of truth, who locks the house of the robber,

**Witness:** B3C  
**Transliteration:** *nb msnz.t htm pr *w3  
**Translation:** the lord of truth, who locks the house of the robber,

**Witness:** B1Bo  
**Transliteration:** *nb msnz.t htm pr *w3  
**Translation:** the lord of truth, who locks the house of the robber,
Witness: B1C
Transliteration: nb ms\".t \text{ḥtm} pr ʿwz
Translation: the lord of truth, who locks the house of the robber,

Witness: B2L
Transliteration: nb ms\".t \text{ḥtm} pr ʿwz
Translation: the lord of truth, who locks the house of the robber,

Witness: B1P
Transliteration: nb ms\".t \text{ḥtm} pr ʿwz
Translation: the lord of truth, who locks the house of the robber,

Notes: the Aa1 is not visible, and there are only traces left of the S20.

Witness: M3C
Transliteration: nb ms\".t \text{ḥtm} pr ʿwz
Translation: the lord of truth, who locks the house of the robber,

Witness: B6C
Transliteration: nb ms\".t \text{ḥtm} pr ʿwz
Translation: the lord of truth, who locks the house of the robber,

Witness: M5C
Transliteration: nb ms\".t \text{ḥtm} pr ʿwz
Translation: the lord of truth, who locks the house because of the robber

Witness: M6C
Transliteration: nb ms\".t \text{ḥtm} pr ʿwz
Translation: the lord of truth, who locks the house of the robber,

Witness: M23C
Transliteration: [nb ms\".t \text{ḥtm} pr ]wz
Translation: the lord of truth, who locks the house of the robber,

Witness: M-Ann
Transliteration: \text{ḥr} y [ms\"].t \text{ḥtm }[\text{ṣ}]wz
Translation: the lord of truth, who locks the house of the robber,

Witness: G1T
Transliteration: nb ms\".t \text{ḥtm} pr ʿwz
Translation: the lord of truth, who locks the house of the robber,

Group 2: imperfective active participle (feminine singular), Lemma \text{ḥtm}

Lemma: \text{ḥtm} (to seal, to lock)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: feminine singular
Syntax: Subject:

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Witness: S2C
Transliteration: nb ms*: t ḫ[t]m.t [pr ʿwz]
Translation: the lord of truth, who locks the house of the robber,
Notes: The first X1 and the S20 are not visible.

Group 3: imperfective passive participle (masculine singular), Lemma ḫtm
Lemma: ḫtm (to seal, to lock)
Morphology 1: participle
Morphology 2: imperfective passive
Morphology 3: masculine singular

Witness: A1C
Transliteration: nb mAa.t ḫtm m pr ʿwz
Translation: the lord of truth, who is locked in the house of the robber,
Notes phrase: In this phrase, the following pattern variations occur: G1 (S1C, T3C, B3C, B1Bo, B1C, B2L, B1P, B6C, M3C, M5C, M6C, M23C, M-Ann, G1T), G2 (S2C), G3 (A1C).

Spell: 75 Phrase: 1 354-355 a

Group 1: Circumstantial sd轭-f (Temporal clause), Lemma ṭmd (first position)
Lemma: ṭmd (to assemble)
Morphology 1: sd轭-f
Morphology 2: circumstantial
Morphology 3: Pronominal subject
Syntax: Temporal clause

Witness: S1C
Transliteration: ṭmd-f irw=i
Translation: while he assembles my shape.

Witness: S2C
Transliteration: [ṭmd-f] irw
Translation: while he assembles the shape
Group 2:  Perfective active participle (masculine singular), Lemma rdi (first position)  
Lemma: rdi (to give, to place)  
Morphology 1: participle  
Morphology 2: perfective active  
Morphology 3: masculine singular  
Syntax: Subject:  
Witness: S14C  
Transliteration: [di] dmd n-f irw=i  
Translation: who caused that my shape is assembled for him.

Witness: B3C  
Transliteration: di dmd n-f irw w n(.w) ss.t-hq-htp tn  
Translation: who caused that the shapes of this ss.t-hq-htp are assembled for him.

Witness: B1Bo  
Transliteration: di dmd n-f irw n dhwy-nht p[n]  
Translation: who caused that the shape of this dhwy-nht is assembled for him.

Witness: B2L  
Transliteration: di dmd n-f irw w=i  
Translation: who caused that my shapes are assembled for him.

Witness: B6C  
Transliteration: di dmd n-f irw  
Translation: who caused that the shape is assembled for him.

Witness: M3C  
Transliteration: di dmd i n-f irw w=i  
Translation: who causes that I assemble my shapes for him.

Witness: M5C  
Transliteration: di dmd n-f irw=i  
Translation: who caused that my shape is assembled for him.

Witness: M6C  
Transliteration: [di] dmd n-f irw]=i  
Translation: who caused that my shape is assembled for him.
Group 3: Passive circumstantial $sdm.n-f$ (Negation), Lemma $dmD$ (first position)

**Lemma:** $dmD$ (to assemble)

**Morphology 1:** $sdm.n-f$  
**Morphology 2:** circumstantial  
**Morphology 3:** passive  
**Syntax:** Negation  
**Subject:** Nominal subject  

**Witness:** T3C

**Transliteration:** $n\ dmD.n\ n-f\ irw=i$

**Translation:** my shape is not put together for him.

Group 4: Passive circumstantial $sdm-f$ (temporal clause), Lemma $dmD$ (first position)

**Lemma:** $dmD$ (to assemble)

**Morphology 1:** $sdm-f$  
**Morphology 2:** circumstantial  
**Morphology 3:** passive  
**Syntax:** Temporal clause  
**Subject:** Nominal subject  

**Witness:** B1C

**Transliteration:** $dmD\ n-f\ irw.w$

**Translation:** while the shapes are assembled for him.

**Notes:** Only traces left of the S23 and I10, and the Y2 is not visible.

**Witness:** M28C

**Transliteration:** $dmD\ n-f\ irw=i$

**Translation:** while my shapes are assembled for him.

Group 5: Circumstantial $sdm.n-f$ (Temporal clause), Lemma $dmD$ (first position)

**Lemma:** $dmD$ (to assemble)

**Morphology 1:** $sDm.n-f$  
**Morphology 2:** circumstantial  
**Morphology 3:** Temporal clause  
**Syntax:**  
**Subject:** Pronominal subject
Witness: M-Ann
Transliteration: 
\[ \text{dmD.n=f n=i [irw.]w+i} \]
Translation: 
after he has assembled my shapes for me.

**Group 6:**  Circumstantial \( \text{sdm.n-f} \) (Negation), Lemma \( \text{dm} \) (first position)

**Lemma:** \( \text{dm} \) (to proclaim)

**Morphology 1:** \( \text{sdm.n-f} \) circumstantial  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:**  
**Subject:** Pronominal subject

Witness: G1T
Transliteration: 
\[ n \text{ dm.n-f dmD-f irw=i n dm.n-f} \]
Translation: 
he does not proclaim that he assembles my shape,  
he does not proclaim.

Witness: A1C
Transliteration: 
\[ n \text{ dm.n-f dmD-f irw=i n dm.n-f} \]
Translation: 
he does not proclaim that he assembles my shape,  
he does not proclaim.

**Group 7:**  Passive subjunctive \( \text{sdm-f} \) (Object clause), Lemma \( \text{dmD} \) (second position)

**Lemma:** \( \text{dmD} \) (to assemble)

**Morphology 1:** \( \text{sdm-f} \) subjunctive  
**Morphology 2:**  
**Morphology 3:** passive  
**Syntax:** Object clause  
**Subject:** Nominal subject

Witness: S14C
Transliteration: 
\[ [di] \text{ dmD n-f irw=i} \]
Translation: 
who caused that my shape is assembled for him.

Witness: B3C
Transliteration: 
\[ \text{di dmD n-f irw.w n(.)w ss.t-hq-htp} \]
Translation: 
who caused that the shapes  
of this \( ss.t-hq-htp \) are assembled for him.

Witness: B1Bo
Transliteration: 
\[ \text{di dmD n-f irw n dhwty-nht p[n]} \]
Translation: 
who caused that the shape  
of this \( dhwty-nht \) is assembled for him.

Witness: B2L
Transliteration: 
\[ \text{di dmD n-f irw.w=i} \]
Translation: 
who caused that my shapes are assembled for him.
Witness: B1P
Transliteration: di dmd n-f irw=i
Translation: who caused that my shape is assembled for him.

Witness: B6C
Transliteration: di dmd n-f irw
Translation: who caused that the shape is assembled for him.

Witness: M5C
Transliteration: di dmd n-f irw=i
Translation: who caused that my shape is assembled for him.

Witness: M6C
Transliteration: [di dmd n-f irw]=i
Translation: who caused that my shape is assembled for him.

Group 8: Subjunctive sdm-f (Object clause), Lemma dmd (second position)
Lemma: dmd (to assemble)
Morphology 1: subjunctive
Morphology 2: Lemma
dmd (second position)
Syntax: Subject:
Object clause Pronominal subject

Witness: M3C
Transliteration: di dmd=i n-f irw.w=i
Translation: who causes that I assemble my shapes for him.

Witness: G1T
Transliteration: n dm.n-f dmd-f irw-i n dm.n-f
Translation: he does not proclaim that he assembles my shape,
he does not proclaim.

Witness: A1C
Transliteration: n dm.n-f dmd-f irw-i n dm.n-f
Translation: he does not proclaim that he assembles my shape,
he does not proclaim.

Group 9: Circumstantial sdm.n-f (Negation), Lemma dm (third position)
Lemma: dm (to proclaim)
Morphology 1: circumstantial
Morphology 2: Lemma
sdm.n-f
Morphology 3: Syntax: Subject:
Negation Pronominal subject
Witness: G1T
Transliteration: n dm.n-f dmD=f irw=i n dm.n-f
Translation: he does not proclaim that he assembles my shape, he does not proclaim.

Notes phrase:
In this phrase, the following pattern variations occur: G2+G7 (S14C, B3C, B1Bo, B2L, B1P, B6C, M3C, M5C, M6C), G2+G8 (M3C), G1 (S1C, S2C), G6+G8+G9 (G1T, A1C), G3 (T3C), G4 (B1C, M23C, M28C), G5 (M-Ann).

Spell: 75 Phrase: 1 354-355 c

Group 1: Indicative sjdm-f (Negation), Lemma msI (first position)
Lemma: msI (to birth, to bring forth)
Morphology 1: sjdm-f indicative

Subject: Pronominal subject

Witness: S1C
Transliteration: n msI wi m hjI-f n iwr-f wi m hjI-f
Translation: He did not birth me with his grasp, he did not conceive me with his grasp.

Witness: B3C
Transliteration: n msI ss.t-h3q-hmp tn m r(s)-f n iwr-f ss.t-h3q-hmp tn m hjI-f
Translation: He did not birth this ss.t-h3q-hmp with his mouth, he did not conceive this ss.t-h3q-hmp with his grasp.

Witness: A1C
Transliteration: n dm.n-f dmD=f irw=i n dm.n-f
Translation: he does not proclaim that he assembles my shape, he does not proclaim.

Notes phrase:
In this phrase, the following pattern variations occur: G2+G7 (S14C, B3C, B1Bo, B2L, B1P, B6C, M3C, M5C, M6C), G2+G8 (M3C), G1 (S1C, S2C), G6+G8+G9 (G1T, A1C), G3 (T3C), G4 (B1C, M23C, M28C), G5 (M-Ann).

Spell: 75 Phrase: 1 354-355 c

Group 1: Indicative sjdm-f (Negation), Lemma msI (first position)
Lemma: msI (to birth, to bring forth)
Morphology 1: sjdm-f indicative

Subject: Pronominal subject

Witness: S14C
Transliteration: [n msI] wi m r(s)-f n iwr-f wi m hjI-f
Translation: He did not birth this ss.t-h3q-hmp with his mouth, he did not conceive this ss.t-h3q-hmp with his grasp.

Witness: B1Bo
Transliteration: n msI dhwty-nht pn m r(s)-f n iwr-f dhwty-nht pn
Translation: He did not birth this dhwty-nht with his mouth, he did not conceive this dhwty-nht
**Witness:** B1C  
**Transliteration:**
n \(ms\)-f wi m \(r(z)\)-f n iwr-f wi m h\(f\)-f  
**Translation:**
He did not birth me with his mouth,  
he did not conceive me with his grasp.

**Witness:** B2L  
**Transliteration:**
n \(ms\)-f wi m \(r(z)\)-f \(n\) iwr-f wi \(m\) h\(f\)-f  
**Translation:**
He did not birth me with his mouth,  
he did not conceive me with his grasp.

**Witness:** B1P  
**Transliteration:**
n \(ms\) <\(f\)> iwr-f wi m \(r(z)\)-f wi \(m\) h\(f\)-f  
**Translation:**
He did not birth and conceive me with his mouth,  
me with his grasp

**Witness:** M3C  
**Transliteration:**
n \(ms\)-f wi m \(r(z)\)-f n iwr-f wi m h\(f\)-f  
**Translation:**
He did not birth me with his mouth,  
he did not conceive me with his grasp.

**Witness:** M6C  
**Transliteration:**
[n \(ms\)-f wi m] h\(f\)-f n iwr-f wi [m \(r(z)\)-f]  
**Translation:**
He did not birth me with his mouth,  
he did not conceive me with his grasp.

**Witness:** M23C  
**Transliteration:**
[n \(ms\)-f wi m] h\(f\)-f n iwr-f wi [m \(r(z)\)-f]  
**Translation:**
He did not birth me with his mouth,  
he did not conceive me with his grasp.

**Witness:** M28C  
**Transliteration:**
n \(ms\)-f wi m \(r(z)\)-f n iwr-f wi m h\(f\)-f  
**Translation:**
He did not birth me with his mouth,  
he did not conceive me with his grasp.

**Witness:** G1T  
**Transliteration:**
n \(ms\)-f wi m \(r(z)\)-f n iwr-f wi m h\(f\)-f  
**Translation:**
He did not birth me with his mouth,  
he did not conceive me with his grasp.
Witness: A1C

Transliteration:
n ms-f wi m r(z)-f n iwr-f wi m hf*-f

Translation:
He did not birth me with his mouth, he did not conceive me with his grasp.

Group 2: Circumstantial sglm.n-f (Negation), Lemma msi (first position)

Lemma: msi (to birth, to bring forth)

Morphology 1: sglm.n-f circumstantial

Syntax: Negation

Subject: Pronominal subject

Witness: T3C

Transliteration:
n ms.n-f wi m r(z)-f n iwr.n-f wi m hf*-f

Translation:
He does not birth me with his mouth, he does not conceive me with his grasp.

Group 3: Indicative sglm-f (Negation), Lemma iwr (first position)

Lemma: iwr (to conceive)

Morphology 1: sglm-f indicative

Syntax: Negation

Subject: Pronominal subject

Witness: M5C

Transliteration:
n iwr-f wi m hf*-f n ms-f wi m r(z)-f

Translation:
He did not conceive me with his grasp, he did not birth me with his mouth.

Group 4: Indicative sglm-f (Negation), Lemma iwr (second position)

Lemma: iwr (to conceive)

Morphology 1: sglm-f indicative

Syntax: Negation

Subject: Pronominal subject
Witness: S1C
Transliteration: n ms-f wî m ħf-sf n iwr-sf wî m ħf-sf
Translation: He did not birth me with his grasp, he did not conceive me with his grasp.

Witness: S14C
Transliteration: [n ms]-f wî m r(s)-sf n iwr-sf wî m ḫf[sf]
Translation: He did not birth me with his mouth, he did not conceive me with his grasp.

Witness: B3C
Transliteration: n ms-f s3.t-hdq-htp tn m r(s)-sf n iwr-sf ss.t-hdq-htp tn m ħf-sf
Translation: He did not birth this ss.t-hdq-htp with his mouth, he did not conceive this ss.t-hdq-htp with his grasp.

Witness: B1Bo
Transliteration: n ms-f dhwty-nht pn m r(s)-sf n iwr-f dhwty-nht pn
Translation: He did not birth this dhwty-nht with his mouth, he did not conceive this dhwty-nht

Witness: B1C
Transliteration: n ms-f wî m r(s)-sf n iwr-sf wî m ḫf-sf
Translation: He did not birth me with his mouth, he did not conceive me with his grasp.

Witness: M3C
Transliteration: n ms-f wî m r(s)-sf n iwr-sf wî m ħf-sf
Translation: He did not birth me with his mouth, he did not conceive me with his grasp.

Witness: B2L
Transliteration: n ms-f wî m r(s)-sf <n> iwr-sf wî <m> ḫf <sf>
Translation: He did not birth me with his mouth, he did not conceive me with his grasp.

Witness: B6C
Transliteration: n ms-f iwr[sf] ḡhī-nht [pn] m [r(s)-sf ḫf-sf]
Translation: He did not birth and conceive this ḡhī-nht with his mouth and his grasp.

Witness: M6C
Transliteration: [n ms]-f wî m r(s)-sf n iwr[sf] wî m ḫf[sf]
Translation: He did not birth me with his mouth, he did not conceive me with his grasp.
<table>
<thead>
<tr>
<th>Witness</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>M23C</td>
<td>[n ms-f wi m] hfr-wi m r(z)-f</td>
<td>He did not birth me with his mouth, he did not conceive me with his grasp.</td>
</tr>
<tr>
<td>M28C</td>
<td>n ms-f wi m r(z)-f iwr-wi m hfr-f</td>
<td>He did not birth me with his mouth, he did not conceive me with his grasp.</td>
</tr>
<tr>
<td>M-Ann</td>
<td>n ms-f wi m r(z)-f iwr-wi m hfr-f</td>
<td>He did not birth me with his mouth, he did not conceive me with his grasp.</td>
</tr>
<tr>
<td>G1T</td>
<td>n ms-f wi m r(z)-f iwr-wi m hfr-f</td>
<td>He did not birth me with his mouth, he did not conceive me with his grasp.</td>
</tr>
<tr>
<td>A1C</td>
<td>n ms-f wi m r(z)-f iwr-wi m hfr-f</td>
<td>He did not birth me with his mouth, he did not conceive me with his grasp.</td>
</tr>
<tr>
<td>T3C</td>
<td>n ms.n-f wi m r(z)-f iwr.n-f wi m hfr-f</td>
<td>He does not birth me with his mouth, he does not conceive me with his grasp.</td>
</tr>
</tbody>
</table>

**Group 5:** Circumstantial *sdm.n-f* (Negation), Lemma *iwr* (second position)

- **Lemma:** *iwr* (to conceive)
- **Morphology 1:** *sdm.n-f* circumstantial
- **Morphology 2:**
- **Morphology 3:**
- **Syntax:** Negation
- **Subject:** Pronominal subject

**Group 6:** Indicative *sdm-f* (Negation), Lemma *msi* (second position)

- **Lemma:** *msi* (to birth, to bring forth)
- **Morphology 1:** *sdm-f* indicative
- **Morphology 2:**
- **Morphology 3:**
- **Syntax:** Negation
- **Subject:** Pronominal subject

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Witness: M5C
Translation: n iwr-f wt m hšt-f n mš-f wt m r(š)-f
Translation: He did not conceive me with his grasp, he did not birth me with his mouth.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G4 (S1C, S14C, B3C, B1Bo, B1C, B2L, B1P, B6C, M3C, M6C, M23C, M28C, M-Ann, G1T, A1C), G2+G5 (T3C), G3+G6 (T3C).

Spell: 75 Phrase: 356-357 a

Group 1: Nominal sdm.n-f (Balanced sentence), Lemma nfš (first position)

Lemma: nfš (to exhale)
Morphology 1: nominal
Morphology 2: nominal
Morphology 3: Balanced sentence
Syntax: Pronominal subject

Witness: S1C
Translation: nfš.n-f wt m šr.t-f
Translation: He has exhaled me from his nose,

Witness: T3C
Translation: nfš.n-f wt m šr.t-f
Translation: He has exhaled me from his nose,

Witness: B1C
Translation: nfš.n-f wt m šr.t-f
Translation: He has exhaled me from his nose,
Witness: B1P
Transliteration: nfs. n=f wi m šr.t=f
Translation: He has exhaled me from his nose,

Witness: M3C
Transliteration: nfs. n=f wi m šr.t=f
Translation: He has exhaled me from his nose,

Witness: M5C
Transliteration: nfs. n=f wi m šr.t=f
Translation: He has exhaled me from his nose,

Witness: M6C
Transliteration: [nfs. n=f wi m šr.t=f]
Translation: He has exhaled me from his nose,

Witness: M23C
Transliteration: [nfs. n=f wi m šr.t=f]
Translation: He has exhaled me from his nose,

Witness: M-Ann
Transliteration: nfs. n=f wi m šr.t=f
Translation: He has exhaled me from his nose,

Witness: A1C
Transliteration: nfs. n=f wi
Translation: He has exhaled me,
Group 2: Nominal \( sdm\cdot n\cdot f \) (Balanced sentence), Lemma \( rdi \) (first position)

- **Lemma:** \( rdi \) (to give, to place)
- **Morphology 1:** \( sdm\cdot n\cdot f \) nominal
- **Syntax:** Balanced sentence
- **Subject:** Pronominal subject

Witness: S2C

Transliteration: \( rdi\cdot n\cdot f \ wi \ m \ sr\cdot t\cdot f \)

Translation: He gave/placed me from his nostril,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S1C, S14C, T3C, B3C, B1C, B2L, B1P, M3C, M5C, M6C, M23C, M28C, M-Ann, G1T, A1C), G2 (S2C), G3+G4 (B6C).

---

Group 3: Nominal \( sdm\cdot n\cdot f \) (Emphatic use), Lemma \( rdi \) (first position)

- **Lemma:** \( rdi \) (to give, to place)
- **Morphology 1:** \( sdm\cdot n\cdot f \) nominal
- **Syntax:** Emphatic use
- **Subject:** Pronominal subject

Witness: B6C

Transliteration: \( rdi\cdot n\cdot f \ (n)fz\cdot w \ 'h3\cdot nht \ pn \ m \ sr\cdot t\cdot f \)

Translation: He caused that this \( 'h3\cdot nht \) is exhaled from his nostril,

---

Group 4: Passive subjunctive \( sdm\cdot f \) (Object clause), Lemma \( nf\dot{3} \) (second position)

- **Lemma:** \( nf\dot{3} \) (to exhale)
- **Morphology 1:** \( sdm\cdot f \) subjunctive
- **Syntax:** Object clause
- **Subject:** Nominal subject

Witness: B6C

Transliteration: \( rdi\cdot n\cdot f \ (n)fz\cdot w \ 'h3\cdot nht \ pn \ m \ sr\cdot t\cdot f \)

Translation: He caused that this \( 'h3\cdot nht \) is exhaled from his nostril,
Spell: 75 Phrase: 1 356-357 b

**Group 1:** Nominal sdm.n-f (Balanced sentence), Lemma iri

*Lemma:* iri (to do, to make)

*Morphology 1:* sdm.n-f

*Morphology 2:* nominal

*Morphology 3:*

**Syntax:** Balanced sentence **Subject:** Pronominal subject

**Witness:** S1C

**Transliteration:**

ir.n-f wi m-ḥr(.y)-ib nfr-f

**Translation:**

he made me in the centre of his beauty,

**Witness:** S14C

**Transliteration:**

ir.n-f wi m-ḥr(.y)-ib nfr-f

**Translation:**

he made me in the centre of his beauty,

**Witness:** B3C

**Transliteration:**

ir.n-f ss.t-hq-htp tn m-ḥr(.y)-ib nfr-f

**Translation:**

he made this ss.t-hq-htp in the centre of his beauty,

**Witness:** B1C

**Transliteration:**

ir.n-f wi m-ḥr(.y)-ib nfr-f

**Translation:**

he made me in the centre of his beauty,

**Witness:** M3C

**Transliteration:**

ir.n-f wi m-ḥr(.y)-ib nfr-f

**Translation:**

he made me in the centre of his beauty,

**Witness:** M5C

**Transliteration:**

ir.n-f wi m-ḥr(.y)-ib nfr-f

**Translation:**

he made me in the centre of his beauty,
Witness: M6C
Transliteration: [ir.n-f wi] m-ḥr.(y)-ib [nfr-f]
Translation: he made me in the centre of his beauty,

Witness: M23C
Transliteration: [ir.n-f wi] m-ḥr.(y)-ib nfr-f
Translation: he made me in the centre of his beauty,

Witness: M28C
Transliteration: ir.n-f wi m-ḥr.(y)-ib nfr-f
Translation: he made me in the centre of his beauty,

Witness: M-Ann
Transliteration: [ir.n-f wi] m-ḥr.(y)-ib nfr-f
Translation: he made me in the centre of his beauty,

Witness: A1C
Transliteration: ir.n-f wi m nfr.w-f
Translation: he made me with his beauty,

Group 2: Relative sdm.n-f, Lemma iri
Lemma: iri (to do, to make)
Morphology 1: sdm.n-f relative
Morphology 2: 
Morphology 3: 
Syntax: Subject: Pronominal subject

Witness: B2L
Transliteration: ir.n-f m-ḥr.(y)-ib nfr-f
Translation: which he made in the centre of his beauty,

Group 3: Circumstantial sdm.n-f (Temporal clause), Lemma iri
Lemma: iri (to do, to make)
Morphology 1: sdm.n-f nominal
Morphology 2: 
Morphology 3: 
Syntax: Subject: Pronominal subject

1924
Witness: B6C
Transliteration:
\( ir.n-f \ 'h3-nft pn m-\text{hr}(.y)-ib nfr-f \)
Translation:
after he made this 'h3-nft in the centre of his beauty,

Notes:
Morphological variant due to 1,356,a.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S1C, S2C, S14C, T3C, B3C, B1Bo, B1C, B1P, M3C, M5C, M6C, M23C, M28C, M-Ann, G1T, A1C), G2 (B2L), G3 (B6C).

Spell: 75 Phrase: 1 356-357 c

**Group 1:** Nominal \( sdm.n-f \) (Balanced sentence), Lemma \( h\text{r}^{i} \)

**Lemma:** \( h\text{r}^{i} \) (to rejoice)

**Morphology 1:** \( sdm.n-f \) nominal

**Morphology 2:**

**Morphology 3:**

**Syntax:** Balanced sentence

**Subject:** Nominal subject

**Witness:** S1C

**Transliteration:** \( h\text{r}.n \ imy.w snš.w \)

**Translation:**
They who are in their gates have rejoiced.

**Group 2:** Circumstantial \( sdm-f \) (Temporal clause), Lemma \( h\text{r}^{i} \)

**Lemma:** \( h\text{r}^{i} \) (to rejoice)

**Morphology 1:** \( sdm-f \) circumstantial

**Morphology 2:**

**Morphology 3:**

**Syntax:** Temporal clause

**Subject:** Nominal subject

**Witness:** S2C

**Transliteration:** \( h\text{r} \ imy.w štš.w \)

**Translation:**
while those who are in mysteries rejoice,
**Group 3:** Imperfective relative ṣdm-f, Lemma ṣḥ’i

<table>
<thead>
<tr>
<th>Lemma</th>
<th>ṣḥ’i (to acclaim)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1:</td>
<td>ṣdm-f</td>
</tr>
<tr>
<td>Morphology 2:</td>
<td>Imperfective relative</td>
</tr>
<tr>
<td>Morphology 3:</td>
<td>Syntax:</td>
</tr>
<tr>
<td></td>
<td>Subject:</td>
</tr>
<tr>
<td></td>
<td>Nominal subject</td>
</tr>
</tbody>
</table>

**Witness:** S14C
**Transliteration:** ṣḥ’i imy. ʿšṣ. w
**Translation:** which those who are in mysteries acclaim

**Notes:** The V28 is not visible.

**Witness:** T3C
**Transliteration:** ṣḥ’i imy. ʿšṣ. w
**Translation:** which those who are in mysteries acclaim

**Witness:** B3C
**Transliteration:** ṣḥ’i imy. ʿšṣ. w
**Translation:** which those who are in mysteries acclaim

**Witness:** B1Bo
**Transliteration:** ṣḥ’i imy. ʿšṣ. w
**Translation:** which those who are in mysteries acclaim

**Witness:** B6C
**Transliteration:** ṣḥ’i imy. ʿšṣ. w
**Translation:** which those who are in mysteries acclaim

**Witness:** M3C
**Transliteration:** ṣḥ’i imy. ʿšṣ. w
**Translation:** which those who are in mysteries acclaim

**Witness:** M20C
**Transliteration:** ṣḥ’i imy. ʿšṣ. w
**Translation:** which those who are in mysteries acclaim

**Witness:** M6C
**Transliteration:** ṣḥ’i imy. ʿšṣ. w
**Translation:** which those who are in mysteries acclaim
which those who are in mysteries acclaim.

**Group 4:** Imperfective relative $sdm=f$, Lemma $sn^r$

- **Lemma:** $sn^r$ (to rejoice)
- **Morphology 1:** Imperfective relative
- **Subject:** Nominal subject

**Witness:** M28C

Translation:

which those who are in mysteries acclaim.

Notes:

Not a lacuna, but or the V28 or the S29 is left out.

**Witness:** M-Ann

Translation:

which those who are in mysteries acclaim.

**Group 4:** Imperfective relative $sdm=f$, Lemma $sn^r$

- **Lemma:** $sn^r$ (to rejoice)
- **Morphology 1:** Imperfective relative
- **Subject:** Nominal subject

**Witness:** B1C

Translation:

which the chaos gods who are in mysteries rejoice

**Witness:** B2L

Translation:

which those who are in mysteries rejoice

**Witness:** B1P

Translation:

which those who are in mysteries rejoice

**Group 5:** Nominal $sdm-f$ (Balanced sentence), Lemma $sh^r$

- **Lemma:** $sh^r$ (to acclaim)
- **Morphology 1:** nominal
- **Syntax:** Emphatic use
- **Subject:** Nominal subject

**Witness:** M5C

Translation:

I acclaim those who are in mysteries.

**Witness:** M-Ann

Translation:

which those who are in mysteries acclaim.

Notes:

Not a lacuna, but or the V28 or the S29 is left out.
**Group 6:** Nominal ṣḏm.n-f (Emphatic use), Lemma ḥr'i

*Lemma:* ḥr'i (to rejoice)

*Morphology 1:* Nominal ṣḏm.n-f  
*Morphology 2:*  
*Morphology 3:*  
*Syntax:* Emphatic use  
*Subject:* Nominal subject

**Witness:** M23C

**Transliteration:** ha.n imy.w [StA.w]

**Translation:** They who are in mysteries have rejoiced

**Notes:**
Could be the relative ṣḏm.n-f as well. (which those who are in mysteries have rejoiced).

**Group 7:** Nominal ṣḏm-f (Emphatic use), Lemma šhr'i

*Lemma:* šhr'i (to acclaim)

*Morphology 1:* Nominal ṣḏm-f  
*Morphology 2:*  
*Morphology 3:*  
*Syntax:* Emphatic use  
*Subject:* Pronominal subject

**Witness:** G1T

**Transliteration:** šhr' =i m hh.w ntr imy šts.w

**Translation:** I acclaim even as the chaos gods, the god who is in mysteries.

**Notes group:**
Could be the Imperfective relative ṣḏm-f as well.

**Notes phrase:**
In this phrase, the following pattern variations occur: G3 (S14C, T3C, B3C, B1Bo, B6C, M3C, M20C, M6C, M28C, M-Ann), G4 (B1C, B2L, B1P), G7 (G1T, A1C), G1 (S1C), G2 (S2C), G5 (M5C), G6 (M23C).
Spell: 75  Phrase: 1 356-359  d-a

**Group 1:** Circumstantial .sd m=f (Non-initial main clause), Lemma wps

**Lemma:** wps (to illuminate)

**Morphology 1:**  sd.m-f  **Morphology 2:**  **Morphology 3:**

**Syntax:**  Non-initial main clause  **Subject:**  Pronominal subject

**Witness:** S14C  
**Transliteration:**  isT sw wps-f p.t m nfr-f 
**Translation:**  while he, he illuminates the sky with his beauty,

**Witness:** B3C  
**Transliteration:**  isT sw wps-f p.t m nfr-f 
**Translation:**  while he, he illuminates the sky with his beauty,

**Witness:** B1Bo  
**Transliteration:**  sk sw wps-f p.t m nfr-f 
**Translation:**  while he, he illuminates the sky with his beauty,

**Witness:** B1C  
**Transliteration:**  sk sw wps-f p.t m nfr-f 
**Translation:**  while he, he illuminates the sky with his beauty,

**Witness:** B2L  
**Transliteration:**  sk sw wps-f p.t m nfr-f 
**Translation:**  while he, he illuminates the sky with his beauty,

**Witness:** B1P  
**Transliteration:**  sk sw wps-f p.t m nfr-f 
**Translation:**  while he, he illuminates the sky with his beauty,

**Witness:** M3C  
**Transliteration:**  sk sw wps-f p.t m nfr-f 
**Translation:**  while he, he illuminates the sky with his beauty,

**Witness:** M20C  
**Transliteration:**  sk sw wps-f p.t m nfr-f 
**Translation:**  while he, he illuminates the sky with his beauty,

**Notes:**  Only traces left of the Z9, the Q3:N37 group is not visible.
**Witness:** M5C  
**Transliteration:**  
\( ist\ sw\ wp\$-f\ p.t\ m\ nfr-f \)  
**Translation:**  
while he, he illuminates the sky with his beauty,

**Witness:** M6C  
**Transliteration:**  
\( [ist\ sw\ wp\$]-f\ p.t\ m\ [nfr-f] \)  
**Translation:**  
while he, he illuminates the sky with his beauty,  
**Notes:**  
Only traces of the Z9 are still visible.

**Witness:** M23C  
**Transliteration:**  
\( [sk\ sw\ wp\$-f\ p.t\ m\ nfr-f] \)  
**Translation:**  
while he, he illuminates the sky with his beauty,

**Witness:** M28C  
**Transliteration:**  
\( sk\ sw\ wp[\$-f]\ p.t\ m\ nfr-f \)  
**Translation:**  
while he, he illuminates the sky with his beauty,  
**Notes:**  
Only the F13 is visible.

**Witness:** G1T  
**Transliteration:**  
\( sk\ sw\ wp\$-f\ p.t\ m\ nfr-f \)  
**Translation:**  
while he, he illuminates the sky with his beauty,

**Witness:** A1C  
**Transliteration:**  
\( st\ sw\ wp\$-f\ p.t\ m\ nfr-f \)  
**Translation:**  
while he, he illuminates the sky with his beauty,

**Group 2:**  
**Circumstantial \( sqm.n\)-f (Non-initial main clause), Lemma \( wp\$ \)  
**Lemma:** \( wp\$ \) (to illuminate)  
**Morphology 1:** \( sqm.n\)-f  
**Morphology 2:** circumstantial  
**Morphology 3:**  
**Syntax:**  
Non-initial main clause  
**Subject:**  
Pronominal subject

**Witness:** T3C  
**Transliteration:**  
\( ist()\ sw\ wp\$.n\)-f\ p.t\ m\ nfr-f \)  
**Translation:**  
while he, he has illuminated the sky with his beauty.
Group 3: Circumstantial sḏm.n-f (iw(-f) sḏm.n-f), Lemma wpš

Lemma: wpš (to illuminate)

Morphology 1: sḏm.n-f
Morphology 2: circumstantial
Morphology 3: iw(-f) sḏm.n-f

Subject: Pronominal subject

Witness: B6C

Transliteration: iw isṯ sw wpš.n-f p.t m nfr-f

Translation: while he, he has illuminated the sky with his beauty.

Group 4: Imperfective active participle (masculine singular), Lemma wpš

Lemma: wpš (to illuminate)

Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular

Subject: 

Witness: M-Ann

Transliteration: sk sw wpš p.t m nfr-f

Translation: while he, who illuminates the sky with his beauty,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S14C, B3C, B1Bo, B1C, B2L, B1P, M3C, M20C, M5C, M6C, M23C, M28C, G1T, A1C), G2 (T3C), G3 (B6C), G4 (M-Ann).

Spell: 75 Phrase: 1 358-359 b

Group 1: Imperfective active participle (masculine singular), Lemma sʾr

Lemma: sʾr (to cause to come near)

Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular

Subject: 

1931
Witness: S14C
Transliteration:
s[ar] p. [w]t [nb. (w)t] n nṯr. w imy. w snš. w=sn
Translation:
who causes all the skies to come near for the gods who are in their gates.

Notes:
The D36:D21 group is not visible.

Witness: B1Bo
Transliteration:
sr p. wt nb(t) n nṯr. w imy. w snš. w=sn
Translation:
who causes all the skies to come near for the gods who are in their gates.

Witness: B2L
Transliteration:
sr p. t nb n nṯr. w imy. w snš. w=sn
Translation:
who causes the sky of the lord of the gods who are in their gates to come near.

Witness: M3C
Transliteration:
sr p. wt nb(w)t n nṯr. w imy. w snš(w)=sn
Translation:
who causes all the skies to come near for the gods who are in their gates.

Witness: B3C
Transliteration:
sr p. wt nb(t) n nṯr. w imy. w snš. w=sn
Translation:
who causes all the skies to come near for the gods who are in their gates.

Witness: B1C
Transliteration:
sr p. t nb(t) n nṯrw imy. w snš. w=sn
Translation:
who causes every sky to come near for the gods who are in their gates.

Witness: B1P
Transliteration:
sr p. t nb(t) n nṯrw imy. w snš. w=sn
Translation:
who causes every sky to come near for the gods who are in their gates.

Witness: M20C
Transliteration:
sr p. wt nb(w)t n nṯr. w imy. w snš(w)=sn
Translation:
who causes all the skies to come near for the gods who are in their gates.
Witness: M6C
Transliteration: 
\[s^r p.\text{wt} \text{nb.}(w)t \ n \ n\text{tr}.w \ imy.w \ sn\text{s}.w=sn\]
Translation: who causes all the skies to come near for the gods who are in their gates.

Witness: M28C
Transliteration: 
\[s^r p.\text{wt} \imy.w \ sn\text{s}.w=sn\]
Translation: who causes all the skies to come near for the gods who are in their gates.

Witness: M-Ann
Transliteration: 
\[s^r p.\text{wt} \imy.w \ sn\text{s}.w=sn\]
Translation: who causes all the skies to come near for the gods who are in their gates.

**Group 2:** s\text{qm}-f (main clause), Lemma s\text{r}

Lemma: s\text{r} (to cause to come near)

Morphology 1: s\text{qm}-f

Morphology 2: 

Morphology 3: 

Syntax: 

Subject: Main clause Nominal subject

Witness: T3C
Transliteration: 
\[s^r\text{rr} p.\text{wt} \imy.w \ sn\text{s}.w=sn\]
Translation: All the skies will be caused to come near for the gods who are in their gates.

**Group 3:** Imperfective active participle (masculine singular), Lemma \text{r}

Lemma: \text{r} (to ascend)

Morphology 1: participle

Morphology 2: imperfective active

Morphology 3: masculine singular

Syntax: Subject:

Witness: B6C
Transliteration: 
\[\text{r} p.\text{t} \ n \ imy.w \ sn\text{s}.(w)=sn\]
Translation: who ascends the sky for the lord of the gods who are in their gates.
Group 4: Nominal sḏm=f (emphatic use), Lemma sʳ

Lemma: sʳ (to cause to come near)

Morphology 1: nomimal

Syntax: Emphatic use
Subject: Pronominal subject

Witness: M5C

Transliteration: sʳ-i p.wt nb(.w)t n nṯr.w ūmy.w snš.w-sn

Translation: I cause that all the skies come near for the gods who are in their gates.

Group 5: Imperfective active participle (masculine singular), Lemma šḥʾi

Lemma: šḥʾi (to acclaim)

Morphology 1: imperfective active
Morphology 2: masculine singular

Syntax: Subject:

Witness: M23C

Transliteration: [šḥʾi p.wt nb(.w)t nṯr.w ūmy.w snš.w-sn]

Translation: who acclaims all the skies of the gods who are in their gates.

Notes: Only the A28 is visible.

Witness: A1C

Transliteration: šḥʾi p.wt nb(.w)t nṯr.w ūmy.w snš.w-sn

Translation: who acclaims all the skies of the gods who are in their gates.

Notes phrase: In this phrase, the following pattern variations occur: G1 (S14C, B3C, B1Bo, B1C, B2L, B1P, M3C, M20C, M6C, M28C, M-Ann), G5 (M23C, G1T, A1C), G2 (T3C), G3 (B6C), G4 (M5C).
<table>
<thead>
<tr>
<th>Spell:</th>
<th>75</th>
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<th>1</th>
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</tr>
</thead>
</table>

**Group 1:** Circumstantial $sdfm$-f (Non-initial main clause), Lemma $mzz$

- **Lemma:** $mzz$
- **Morphology:**
  - Morphology 1: $sdfm$-f
  - Morphology 2: Circumstantial
  - Morphology 3: 
- **Syntax:** Non-initial main clause
- **Subject:** Pronominal subject

**Witness:** S1C

**Transliteration:**

$st \text{ } mzz\text{ } i sfp$-f

**Translation:**

while I see his light.

**Notes:**

Only the U1 is visible.

---

**Group 2:** Infinitive (status constructus), Lemma $mzz$

- **Lemma:** $mzz$
- **Morphology:**
  - Morphology 1: Infinitive
  - Morphology 2: Status constructus
  - Morphology 3: 
- **Syntax:**
- **Subject:**

**Witness:** T3C

**Transliteration:**

$isq \text{ } sn \text{ } hr \text{ } mzz \text{ } ssp-f$

**Translation:**

while they are seeing his light.

**Notes:**

Only the U1 is visible.
Witness: B1P
Transliteration: 

\[ sk\ sn\ hr\ m3\ \(s\)\(sp\)-f \]
Translation: 
while they are seeing his light.

Witness: B6C
Transliteration: 

\[ ist\ sn\ hr\ m3\ \(s\)\(sp\)-f \]
Translation: 
while they are seeing his light.
Notes: 
The G1 is not visible.

Witness: M3C
Transliteration: 

\[ sk\ sn\ hr\ m3\ \(s\)\(sp\)-f \]
Translation: 
while they are seeing his light.

Witness: M20C
Transliteration: 

\[ sk\ sn\ hr\ m3\ \(s\)\(sp\)-f \]
Translation: 
while they are seeing his light.

Witness: M5C
Transliteration: 

\[ ist\ sn\ hr\ m3\ \(s\)\(sp\)-f \]
Translation: 
while they are seeing his light.

Witness: M28C
Transliteration: 

\[ sk\ sn\ hr\ m3\ \(s\)\(sp\)-f \]
Translation: 
while they are seeing his light.

Group 3: Nominal \(s\)\(dm\)-f (Nominal use), Lemma \(m3\)
Lemma: \(m3\) (to see)

Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:

\(s\)\(dm\)-f nominal Nominal use Nominal subject

Witness: B1Bo
Transliteration: 

\[ hr\ m3\ dhwy-\(n\)\(ht\)\ pn\ \(s\)\(sp\)-f \]
Translation: 
because this \(dhwy-\(n\)\(ht\)\ sees his light.
Notes: 
The D4 is not visible.

Witness: B1P
Transliteration: 

\[ sk\ sn\ hr\ m3\ \(s\)\(sp\)-f \]
Translation: 
while they are seeing his light.
Group 4: Circumstantial sḏm. n-f (Temporal clause), Lemma m33
Lemma: m33 (to see)
Morphology 1: sḏm. n-f
Morphology 2: circumstantial
Morphology 3: Syntax: Subject:
Temporal clause Pronominal subject
Witness: M6C
Translation: [m33] n-sn wi
Translation: after they saw me.

Group 5: Imperfective active participle (masculine plural), Lemma m33
Lemma: m33 (to see)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine plural
Syntax: Subject:
Witness: M-Ann
Translation: im-k sn m33 sḏp-f
Translation: with you are they who see his light.

Group 6: Passive circumstantial sḏm-f (Non-initial main clause), Lemma m33
Lemma: m33 (to see)
Morphology 1: sḏm-f
Morphology 2: circumstantial
Morphology 3: passive Syntax: Subject:
Non-initial main clause Nominal subject
Witness: G1T
Translation: sḏ m3. w sḏp-f
Translation: while his light is seen

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S1C, S14C), G2 (T3C, B3C, B1C, B2L, B1P, B6C, M3C, M20C, M5C, M28C), G3 (B1Bo), G4 (M6C, M23C), G5 (M-Ann), G6 (G1T, A1C).
<table>
<thead>
<tr>
<th>Spell:</th>
<th>75</th>
<th>Phrase:</th>
<th>1</th>
<th>360-361 b</th>
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<tbody>
<tr>
<td><strong>Group 1:</strong></td>
<td>Imperfective active participle (masculine singular), Lemma $w^f$-mdw</td>
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<tr>
<td><strong>Lemma:</strong></td>
<td>$w^f$-mdw (to judge)</td>
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<tr>
<td><strong>Morphology 1:</strong></td>
<td>participle</td>
<td></td>
<td></td>
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<tr>
<td><strong>Morphology 2:</strong></td>
<td>imperfective active</td>
<td></td>
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<tr>
<td><strong>Morphology 3:</strong></td>
<td>masculine singular</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td><strong>Syntax:</strong></td>
<td>Subject:</td>
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<thead>
<tr>
<th><strong>Witness:</strong></th>
<th>S1C</th>
</tr>
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<tbody>
<tr>
<td>Transliteration:</td>
<td>$w^f$-mdw $m$ $h.t$ $imn.t$ $im.t$ $hw.t$ sis. $w$</td>
</tr>
<tr>
<td>Translation:</td>
<td>who judges the hidden matter which is in the house of the six.</td>
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<thead>
<tr>
<th><strong>Witness:</strong></th>
<th>S14C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>[$w^f$-mdw $m$ $h.t$ $i[mn.t$ [$im.t$ $hw.t$ sis. $w$]</td>
</tr>
<tr>
<td>Translation:</td>
<td>who judges the hidden matter which is in the house of the six.</td>
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<tr>
<th><strong>Witness:</strong></th>
<th>B3C</th>
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<tbody>
<tr>
<td>Transliteration:</td>
<td>$w^f$-mdw $m$ $h.wt$ $imn.wt$ $im.(w)t$ sis $r^r$</td>
</tr>
<tr>
<td>Translation:</td>
<td>who judges the hidden matters that are in the six-weave linen of Re.</td>
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<thead>
<tr>
<th><strong>Witness:</strong></th>
<th>B1C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>$w^f$-mdw $m$ $h.wt$ $imn.($w$t$ $im.(w)t$ sis $r^r$</td>
</tr>
<tr>
<td>Translation:</td>
<td>who judges the hidden matters that are in the six-weave linen of Re.</td>
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<thead>
<tr>
<th><strong>Witness:</strong></th>
<th>B1Bo</th>
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<tbody>
<tr>
<td>Transliteration:</td>
<td>$w^f$-mdw $m$ $h.t$ $imn.t$ $im.t$ sis $r^r$</td>
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<tr>
<td>Translation:</td>
<td>who judges the hidden matter which is in the six-weave linen of Re.</td>
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<tr>
<th><strong>Witness:</strong></th>
<th>B2L</th>
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<tbody>
<tr>
<td>Transliteration:</td>
<td>$w^f$-mdw $m$ $h.wt$ $imn.($w$t$ $im.($w$t$ sis $t$ $r^r$</td>
</tr>
<tr>
<td>Translation:</td>
<td>who judges the hidden matters that are in the six-weave linen of Re.</td>
</tr>
</tbody>
</table>
Witness: B1P
Transliteration: $wD\text{-}m\text{dw } m \text{h.} \text{wt inmn.} \text{(w)t } \text{im.} \text{(w)t sis.} \text{t r}$
Translation: who judges the hidden matters that are in the six-weave linen of Re.

Witness: B6C
Transliteration: $wD\text{-}m\text{dw } m \text{h.} \text{wt inmn.} \text{(w)t } \text{imn.} \text{(w)t sis.} \text{t r}$
Translation: who judges the hidden matters that are in the six-weave linen of Re.

Witness: M3C
Transliteration: $wD\text{-}m\text{dw } m \text{h.} \text{wt inmn.} \text{(w)t } \text{im.} \text{(w)t } \text{hw.} \text{t sis.} \text{w}$
Translation: who judges the hidden matters that are in the house of the six.
Notes: The Y2 is not visible.

Witness: M20C
Transliteration: $wD\text{-}m\text{dw } m \text{h.} \text{wt inmn.} \text{(w)t } \text{im.} \text{(w)t } \text{hw.} \text{t sis.} \text{w}$
Translation: who judges the hidden matters that are in the house of the six.

Witness: M5C
Transliteration: $wD\text{-}m\text{dw } m \text{h.} \text{wt imn.} \text{(w)t } \text{im.} \text{(w)t } \text{hw.} \text{t sis.} \text{w}$
Translation: who judges the hidden matters that are in the house of the six.

Witness: M6C
Transliteration: $[wD\text{-}m\text{dw }] \text{m } \text{h.} \text{wt } \text{[imn.} \text{(w)t } \text{im.} \text{(w)t } \text{hw.} \text{t sis.} \text{w]}$
Translation: who judges the hidden matters that are in the house of the six.

Witness: M28C
Transliteration: $wD\text{-}m\text{dw } m \text{h.} \text{wt inmn.} \text{(w)t } \text{im.} \text{(w)t } \text{hw.} \text{t sis.} \text{w}$
Translation: who judges the hidden matters that are in the house of the six.

Witness: Sq5C
Transliteration: $[wD\text{-}m\text{dw }] m \text{h.}\text{wt inmn.}(w)t \text{im.}(w)t \text{hw.}t \text{sis.}w$
Translation: who judges the hidden matters that are in the house of the six.

Witness: G1T
Transliteration: $wD\text{-}m\text{dw } m \text{h.}t \text{inmn.}t \text{im.}t \text{hw.}t \text{sis.}w$
Translation: who judges in the hidden matter which is in the house of the six.
Witness:  A1C

Transliteration:  
\textit{wdf}-\textit{mdw} m h.t imn.t im.t hw.t sis.w

Translation:  
who judges in the hidden matter which is in the house of the six.

\textbf{Group 2: Imperfective active participle (masculine singular), Lemma \textit{wdf}}

\textbf{Lemma:}  \textit{wdf} (to separate, to judge)

\textbf{Morphology 1:}  participle  
\textbf{Morphology 2:}  imperfective active  
\textbf{Morphology 3:}  masculine singular  

Witness:  M-Ann

Transliteration:  \textit{wdf} m h.wt imn.(w)t im

Translation:  
who judges in the hidden matters there.

Notes phrase:  

Spell:  75  Phrase:  1  360-363  c-a

\textbf{Group 1: Circumstantial sdm.n-f (iw(-f) sdm.n-f), Lemma \textit{km3}}

\textbf{Lemma:}  \textit{km3} (to create)

\textbf{Morphology 1:}  sdm.n-f  
\textbf{Morphology 2:}  circumstantial  
\textbf{Morphology 3:}  Pronominal subject  

Witness:  S1C

Transliteration:  \textit{iw km3.n-i bs+i hs+i}

Translation:  
I created my soul behind me,

Notes:  
Only traces of the N29 and T14 left.
Witness: T3C
Transliteration: iw kr3n n=f n=i b3=i h3=i
Translation: He created my soul behind me.

Witness: B1B0
Transliteration: iw kr3n dhwyty-nht pn b3=f h3=f
Translation: This dhwyty-nht created his soul behind him.

Witness: B2L
Transliteration: iw kr3n i b3=i h3=i
Translation: I created my soul behind me,

Witness: B6C
Transliteration: iw kr3n h3-nht pn b3=f h3=f
Translation: This h3-nht created his soul behind him.

Witness: M20C
Transliteration: iw kr3n i b3=i h3=i
Translation: I created my soul behind me,

Notes:
The T14 is a later addition, written beside the G1:N35.

Witness: B3C
Transliteration: iw kr3n s3.t-hd-htp tn b3=s h3 s3.t-hd-htp tn
Translation: This s3.t-hd-htp created her soul behind this s3.t-hd-htp.

Witness: B1C
Transliteration: iw kr3n i b3=i h3=i
Translation: I created my soul behind me,

Witness: B1P
Transliteration: iw kr3n i b3=i h3=i
Translation: I created my soul behind me,

Witness: M3C
Transliteration: iw kr3n i b3=i h3=i
Translation: I created my soul behind me,

Witness: M5C
Transliteration: iw kr3n i b3=i h3=i
Translation: I created my soul behind me,
Witness: M6C
Transliteration: [iw kmz.n-i bzi-[i] hzi-i]
Translation: I created my soul behind me,

Witness: M23C
Transliteration: [iw kmz.n-i bzi-[i] hzi-i]
Translation: I created my soul behind me,

Witness: M28C
Transliteration: iw kmz.n-i bzi-[i]
Translation: I created my soul behind me,

Witness: Sq5C
Transliteration: [iw kmz.n k3-rnn pn bzi-f hzi-kA
Translation: This k3-rnn created his soul behind this k3-rnn

Witness: A1C
Transliteration: iw kmz.n-i
Translation: I created my soul

Group 2: Passive circumstantial sDm.n=f (iw=f) sDm.n=f, Lemma kmz
Lemma: kmz (to create)
Morphology 1: sDm.n=f circumstantial Morphology 2: Morphology 3: passive Syntax: iw=f) sDm.n=f Subject: Nominal subject

Witness: G1T
Transliteration: iw kmz.n n-i bzi-i
Translation: My soul was created for me.

<table>
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<tr>
<th>Spell:</th>
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<th>Phrase:</th>
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<th>362-363</th>
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</thead>
</table>

**Group 1:** Indicative $s\!d\!m\!-f$ (negation), Lemma $n\!s\!r$

- **Lemma:** $n\!s\!r$ (to burn)
- **Morphology 1:** $s\!d\!m\!-f$
- **Morphology 2:** indicative
- **Morphology 3:**
- **Syntax:** Negation
- **Subject:** Pronominal subject

**Witness:** S1C

**Transliteration:**
\[ n \, n\!s\!n \, f \, h\!r \, h\!s\, t\, t\, i \]

**Translation:**
it did not burn upon my corpse.

**Notes:**
Could be prospective as well.
Note that B2L uses a nominal subject, instead of a pronominal subject.

**Group 2:** Circumstantial $s\!d\!m\, n\!-f$ (Negation), Lemma $n\!s\!r$

- **Lemma:** $n\!s\!r$ (to burn)
- **Morphology 1:** $s\!d\!m\, n\!-f$
- **Morphology 2:** circumstantial
- **Morphology 3:**
- **Syntax:** Negation
- **Subject:** Pronominal subject

**Witness:** B3C

**Transliteration:**
\[ n \, n\!s\, n \, b\!s \, n \, s\!s\, t\, h\!q\, h\!t\, p \, n \, h\!r \, h\!s\, t\, t\, s \]

**Translation:**
the soul of this $s\!s\, t\, h\!q\, h\!t\, p$ does not burn upon her corpse.

**Witness:** B1Bo

**Transliteration:**
\[ n \, n\!s\, n \, b\!s \, n \, d\!h\!w\!t\, y\!-n\!h\!t \, p\!n \, h\!r \, h\!s\, t\, t\, f \]

**Translation:**
the soul of this $d\!h\!w\!t\, y\!-n\!h\!t$ does not burn upon his corpse.
Witness: B1C
Transliteration: n ns.n bs>i hr hs.t-i
Translation: my soul does not burn upon my corpse.

Witness: B1P
Transliteration: n ns.n bs>i hr hs.t-i
Translation: my soul does not burn upon my corpse.

Witness: B6C
Transliteration: n ns.n-f hr hs.t ‘hs-nht pn
Translation: it does not burn upon the corpse of this ‘hs-nht.

Witness: M3C
Transliteration: n ns.n-f hr hs.t-i
Translation: it does not burn upon my corpse.

Witness: M20C
Transliteration: n ns.n-f hr hs.t-i
Translation: it does not burn upon my corpse.

Witness: M5C
Transliteration: n ns.n-f hr hs.t-i
Translation: it does not burn upon my corpse.

Witness: M6C
Transliteration: [n ns.n-f] hr hs.t[-i]
Translation: it does not burn upon my corpse.

Witness: M23C
Transliteration: n ns.n-f [hr hs.t-i]
Translation: it does not burn upon my corpse.

Witness: M-Ann
Transliteration: n ns.n-f hr hs.t-i
Translation: it does not burn upon my corpse.

Witness: Sq5C
Transliteration: n [ns.n bs n kṣ-rnni pn hr hs.t-f]
Translation: the soul of this kṣ-rnni does not burn upon his corpse.

1944
Notes group:
Note that B3C, B1Bo, B1C, B1P and Sq5C use a nominal subject instead of a pronominal subject.

Group 3:
Prospective $sdlm$-f (Main clause), Lemma nsr
Lemma: nsr (to burn)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
$sdlm$-f prospective prospective Main clause Pronominal subject
Witness: G1T
Transliteration: ns=f hr $h3.t$=i
Translation: it will burn upon my corpse.

Notes group:
Could be a subjunctive or circumstantial $sdlm$-f as well.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S1C, T3C, B2L), G2 (B3C, B1Bo, B1C, B1P, B6C, M3C, M20C, M5C, M6C, M23C, M28C, M-Ann, Sq5C), G3 (G1T, A1C).

Spell: 75 Phrase: 1 362-363 d

Group 1:
Circumstantial $sdlm$.ntw-f (Negation), Lemma ssW
Lemma: ssW (to protect, to guard)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
$sdlm$.ntw-f circumstantial circumstantial Negation Nominal subject
Witness: S1C
Transliteration: n ssW.n.(t)w $h3$=i
Translation: My soul is not guarded

Witness: B3C
Transliteration: n ssW.n.(t)w $h3$ n ss.t-hq-htp $tn$
Translation: the soul of this ss.t-hq-htp is not guarded.
**Witness:** B1Bo

Transliteration:

\[ n \text{ sAw}. n. t(w) \text{ b}3 \text{ n } \text{ dhwy-nt} \text{ p}n \]

Translation:

the soul of this \text{dhwy-nt} is not guarded.

Notes:

The N35 is not visible.

---

**Witness:** B2L

Transliteration:

\[ n \text{ sAw}. n. t(w) \text{ b}3+i \]

Translation:

My soul is not guarded

---

**Witness:** B1P

Transliteration:

\[ n \text{ sAw}. n. t(w) \text{ b}3+i \]

Translation:

My soul is not guarded

---

**Witness:** B6C

Transliteration:

\[ n \text{ sAw}. n. t(w) \text{ b}3 \text{ n } \text{ h3-nt} \text{ p}n \]

Translation:

the soul of this \text{h3-nt} is not guarded.

Notes:

Only O34-G39-G1 group is visible.

---

**Witness:** M5C

Transliteration:

\[ n \text{ sAw}. n. t(w) \text{ b}3+i \]

Translation:

My soul is not guarded

---

**Witness:** A1C

Transliteration:

\[ n \text{ sAw}. n. t(w) \text{ b}3+i \]

Translation:

My soul is not guarded

---

**Group 2:** Passive \text{sdm}.t-f (Negation), Lemma \text{saw}

Lemma: \text{saw} (to protect, to guard)

Morphology 1: \text{sdm}.t-f  
Morphology 2:  
Morphology 3:  

Syntax: Negation  
Subject: Nominal subject
Witness: T3C
Transliteration: n s3w.t b3=i
Translation: my soul has not yet been guarded

Witness: B1C
Transliteration: n s3w.t b3=i
Translation: my soul has not yet been guarded

Witness: M20C
Transliteration: n s3w.t b3=i
Translation: my soul has not yet been guarded

Witness: M6C
Transliteration: [n s3w.t b3=i]
Translation: my soul has not yet been guarded

Notes: The O34 is not visible.

Witness: M23C
Transliteration: [n s3w.t b3=i]
Translation: my soul has not yet been guarded

Witness: M6C
Transliteration: n s3w.t b3=i
Translation: my soul has not yet been guarded

Group 3: Infinitive (status constructus), Lemma s3w
Lemma: s3w (to protect, to guard)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
infinitive status constructus

Witness: M3C
Transliteration: n s3w.t b3=i
Translation: there is no guarding of my soul.

Witness: M28C
Transliteration: n s3w.t b3=i
Translation: my soul has not yet been guarded

Notes:

Notes phrase: In this phrase, the following pattern variations occur: G1 (S1C, B3C, B1Bo, B2L, B1P, B6C, M5C, G1T, A1C), G2 (T3C, B1C, M20C, M6C, M23C, M28C), G3 (M3C, M-Ann).

1947
Spell: 75  Phrase: 1 364-365 b

**Group 1:** Circumstantial $sdm$-f ($iw$-f) $sdm$-f, Lemma $st'i$ (first position)

**Lemma:** $st'i$
(to beget)

**Morphology 1:**
Morphology 2:
Morphology 3: Syntax: Subject:

$iw$-f $sdm$-f
circumstantial

**Witness:** S1C
**Transliteration:**

$iw=i st=i iw bA=i st=f$
Translation:
I beget, my soul begets
Notes:

**Witness:** S2C
**Transliteration:**

$iw st=i iw bA=i st=f$
Translation:
while I beget, my soul begets
Notes:
The V13 is not visible, and there are only traces left of the D52

**Witness:** T3C
**Transliteration:**

$iw=i st=i iw bA=i st=f$
Translation:
I beget, my soul begets

**Witness:** B3C
**Transliteration:**

$iw st ss.t-hd-htp tn bA n ss.t-hd-htp tn st=f$
Translation:
while this $ss.t-hd-htp$ begets, the soul of this $ss.t-hd-htp$ begets

**Witness:** M3C
**Transliteration:**

$iw=i st=i iw bA=i st=f$
Translation:
I beget, my soul begets

**Witness:** M20C
**Transliteration:**

$iw=i st=i iw \{bA\} bA=i st=f$
Translation:
I beget, my soul begets

**Witness:** M5C
**Transliteration:**

$iw=i st=i iw bA=i st=f$
Translation:
I beget, my soul begets

**Witness:** M5C
**Transliteration:**

$[iw]=i st=i iw bA=i st=f$
Translation:
I beget, my soul begets

1948
**Witness:** M23C  
**Transliteration:**  
$ iw = i \ [st-i \ iw \ bzi-i \ st-f]$  
**Translation:**  
I beget, my soul begets

**Witness:** M28C  
**Transliteration:**  
$ iw = i \ st-i \ iw \ bzi-i \ st-f$  
**Translation:**  
I beget, my soul begets

**Witness:** M-Ann  
**Transliteration:**  
$ iw = i \ st \ = i \ iw \ bAI = st = f$  
**Translation:**  
I beget, my soul begets

**Witness:** Sq5C  
**Transliteration:**  
$ [iw \ st \ k3-rnn \ pn \ bzi \ n \ k3-rnn \ pn \ st-f]$  
**Translation:**  
while this $k3-rnn$ begets, the soul of this $k3-rnn$ begets

**Notes group:**  
Note that B3C and Sq5C uses a nominal subject instead of a pronominal subject.

**Group 2:**  
Circumstantial $sdm-f$ ($iw(-f) \ sdm-f$), Lemma $stj$ (first position)  
**Lemma:** $stj$ (to beget)  
**Morphology 1:** circumstantial  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:**  
**Subject:**  
$iw(-f) \ sdm-f$  
Nominal subject

**Witness:** B1C  
**Transliteration:**  
$ iw \ st \ bzi-i \ st-f$  
**Translation:**  
my soul begets, he begets

**Witness:** B2L  
**Transliteration:**  
$ iw \ st \ bzi-i \ st-f$  
**Translation:**  
my soul begets, he begets

**Witness:** B1P  
**Transliteration:**  
$ iw \ st \ bzi-i \ st-f$  
**Translation:**  
my soul begets, he begets

**Notes group:**  
Although really similar to group one, this group needs to exists as the subject of $stj$ is not the coffin owner in this group, but $bzi-i$.  
1949
Group 3: Circumstantial \(sdm.n-f\) \((iw=f)\) \(sdm.n-f\), Lemma \(st\) (first position)

Lemma: \(st\) (to beget)

Morphology 1: \(sdm.n-f\) Circumstantial

Morphology 2: \(iw(=f)\) \(sdm.n-f\)

Subject: Nominal subject

Witness: B6C

Transliteration: \(iw\) \(st.n\) \(\text{āḫa-nt} b\text{ē=f st=f}\)

Translation: after \(\text{āḫa-nt}\) has begettten, his soul begets.

Group 4: Nominal \(sdm=f\) (Emphatic use), Lemma \(sn\) (first position)

Lemma: \(sn\) (to beget)

Morphology 1: \(sdm=f\) Nominal

Morphology 2: \(sn=f\) Emphatic use

Subject: Pronominal subject

Witness: G1T

Transliteration: \(sn\text{-i im bē-i sn=f}\)

Translation: I beget even there, my soul, he begets

Group 5: Circumstantial \(sdm=f\) \((iw(=f)\) \(sdm-f\)), Lemma \(st\) (final position)

Lemma: \(st\) (to beget)

Morphology 1: \(sdm=f\) Circumstantial

Morphology 2: \(iw=si\) \(bw=si\) \(st=f\)

Subject: Pronominal subject

Witness: S1C

Transliteration: \(iw=si\) \(bw=si\) \(st=f\)

Translation: I beget, my soul begets

Notes: The D52 is not visible.
Witness:  T3C
Transliteration:  iw=i st=i iw bzt-i st=f
Translation:  I beget, my soul begets

Witness:  B3C
Transliteration:  iw st ss.t-hd-htp tn bzi n ss.t-hd-htp tn st=f
Translation:  while this ss.t-hd-htp begets, the soul of this ss.t-hd-htp begets

Witness:  B1B0
Transliteration:  iw dhwty-nht pn st=f
Translation:  while this dhwty-nht, he begets,

Witness:  B2L
Transliteration:  iw st bzi-i st=f
Translation:  my soul begets, he begets

Witness:  B6C
Transliteration:  iw st.n `h3-nht bzi=f st=f
Translation:  after `h3-nht has begettten, his soul begets.

Witness:  M3C
Transliteration:  iw=i st=i iw bzi-i st=f
Translation:  I beget, my soul begets

Witness:  M5C
Transliteration:  iw=i st=i iw bzi-i st=f
Translation:  I beget, my soul begets

Witness:  M23C
Transliteration:  [iw]=i st=[i i iw bzi-i st=f]
Translation:  I beget, my soul begets

Witness:  M6C
Transliteration:  [iw]=i st=[i i iw bzi-i st=f]
Translation:  I beget, my soul begets

Translation:  I beget, my soul begets
<table>
<thead>
<tr>
<th>Witness:</th>
<th>M28C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>1w=i st=i 1w bzi st=f</td>
</tr>
<tr>
<td>Translation:</td>
<td>I beget, my soul begets</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness:</th>
<th>M-Ann</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>1w=i st=i 1w bzi st=f</td>
</tr>
<tr>
<td>Translation:</td>
<td>I beget, my soul begets</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness:</th>
<th>Sq5C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>[1w st kzi-rnn pn bzi n kzi-rnn pn st=f]</td>
</tr>
<tr>
<td>Translation:</td>
<td>while this kzi-rnn begets, the soul of this kzi-rnn begets</td>
</tr>
</tbody>
</table>

**Group 6:** Nominal s\(\text{m}f\) (Emphatic use), Lemma sn\(\text{f}\) (final position)

- **Lemma:** sn\(\text{f}\) (to beget)
- **Morphology 1:** s\(\text{m}f\)
- **Morphology 2:** nominal
- **Morphology 3:**
- **Syntax:** Emphatic use
- **Subject:** Pronominal subject

<table>
<thead>
<tr>
<th>Witness:</th>
<th>G1T</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>sn(\text{f})=i im bzi sn(\text{f})=f</td>
</tr>
<tr>
<td>Translation:</td>
<td>I beget even there, my soul, he begets</td>
</tr>
</tbody>
</table>

**Notes phrase:**

*In this phrase, the following pattern variations occur:* G1+G5 (S1C, S2C, T3C, B3C, M3C, M20C, M5C, M6C, M23C, M28C, M-Ann, Sq5C), G2+G5 (B1C, B2L, B1P), G5 (B1Bo), G3+G5 (B6C), G4+G6 (G1T), G4 (A1C).

**Spell:** 75  **Phrase:** 1 364-367 c-a

**Group 1:** Nominal s\(\text{m}f\) (Balanced sentence), Lemma st\(\text{i}\)

- **Lemma:** st\(\text{i}\) (to beget)
- **Morphology 1:** s\(\text{m}f\)
- **Morphology 2:** nominal
- **Morphology 3:**
- **Syntax:** Balanced sentence
- **Subject:** Nominal subject
**Witness:** S1C  
**Transliteration:**  
\( stt \text{ b}z\text{-}i \text{ m rmw} \text{ imy} \text{.w} \text{ iw nsrsr} \)  
**Translation:**  
my soul begets with the people who are in the island of fire.

**Witness:** B3C  
**Transliteration:**  
\( stt \text{ b}z\text{-}i \text{ m rmw} \text{ imy} \text{.w} \text{ iw nsrsr} \)  
**Translation:**  
the soul of this ss t-\(tqdt\)-\(hpt\) begets with the people who are in the island of fire.

**Witness:** B1B0  
**Transliteration:**  
\( stt \text{ bz} \text{ n dhwt} \text{-}nht \text{ pn m rmw} \text{ imy} \text{.w} \text{ iw nsrsr} \)  
**Translation:**  
the soul of this \(dhwt\text{-}nht\) begets with the people who are in the island of fire.

**Witness:** B1C  
**Transliteration:**  
\( stt \text{ b}z\text{-}i \text{ m rmw} \text{ imy} \text{.w} \text{ iw nsrsr} \)  
**Translation:**  
my soul begets with the people who are in the island of fire.

**Witness:** B2L  
**Transliteration:**  
\( stt \text{ b}z\text{-}i \text{ m rmw} \text{ imy} \text{.w} \text{ iw nsrsr} \)  
**Translation:**  
my soul begets with the people who are in the island of fire.

**Witness:** B1P  
**Transliteration:**  
\( stt \text{ b}z\text{-}i \text{ m rmw} \text{ imy} \text{.w} \text{ iw nsrsr} \)  
**Translation:**  
my soul begets with the people who are in the island of fire.

**Witness:** B6C  
**Transliteration:**  
\( stt \text{ b}z\text{-}i \text{ n hzt\text{-}nht \text{ pn m rmw} \text{ imy}(\text{.w}) \text{ iw nsrsr} \)  
**Translation:**  
the soul of this hzt\text{-}nht begets with the people who are in the island of fire  
**Notes:**  
The A60 is not visible

**Witness:** M3C  
**Transliteration:**  
\( stt \text{ b}z\text{-}i \text{ m rmw} \text{ imy} \text{.w} \text{ iw nsrsr} \)  
**Translation:**  
my soul begets with the people who are in the island of fire

**Witness:** M5C  
**Transliteration:**  
\( stt \text{ n-i b}z\text{-}i \text{ m rmw} \text{ imy} \text{.w} \text{ iw nsrsr} \)  
**Translation:**  
my soul begets for me with the people who are in the island of fire.
**Witness:** M6C  
**Transliteration:**  
\[stt \; bzi \; m \; rm\;m\; w \; imy\; w \; iw \; nsrsr\]  
**Translation:**  
my soul begets with the people who are in the island of fire

**Witness:** M23C  
**Transliteration:**  
\[stt \; bzi \; m \; rm\;m\; w \; imy\; w \; iw \; nsr\]  
**Translation:**  
my soul begets with the people who are in the island of burning

**Witness:** M28C  
**Transliteration:**  
\[stt \; bzi \; m \; rm\;m\; w \; imy\; w \; iw \; nsrsr\]  
**Translation:**  
my soul begets with the people who are in the island of fire

**Witness:** M-Ann  
**Transliteration:**  
\[stt \; bzi \; m \; rm\;m\; w \; imy\; w \; iw \; nsrsr\]  
**Translation:**  
my soul begets with the people who are in the island of fire

**Witness:** Sq5C  
**Transliteration:**  
\[stt \; bzi \; m \; rm\;m\; w \; imy\; w \; iw \; nsrsr\]  
**Translation:**  
the soul of this \( kzi \)-\( r\)m begets with the people who are in the island of fire

**Witness:** A1C  
**Transliteration:**  
\[stt \; bzi \; m \; rm\;m\; w \; imy\; w \; iw \; nsrsr\]  
**Translation:**  
my soul begets with the people who are in the island of fire

**Group 2:** Indicative \( sdm\)-f (negation), Lemma \( snt\)  
**Lemma:** \( snt\) (to beget)  
**Morphology 1:** \( sdm\)-f  
**Morphology 2:** indicative  
**Morphology 3:**  
**Syntax:** Negation  
**Subject:** Nominal subject

**Witness:** G1T  
**Transliteration:**  
\( n \; snt \; bzi \; m \; rm\;m\; w \; imy\; w \; iw \; nsrsr\]  
**Translation:**  
my soul did not begat with the people who are in the island of fire

**Notes phrase:**  
In this phrase, the following pattern variations occur: G1 (S1C, B3C, B1Bo, B1C, B2L, B1P, B6C, M3C, M20C, M5C, M6C, M23C, M28C, M-Ann, Sq5C, A1C), G2 (G1T).
Spell: 75  Phrase: 1  366-367  b

**Group 1:** Nominal *sDm=f (Balanced sentence)*, Lemma *sTi*

**Lemma:** *sTi* (to beget)

**Morphology 1:** Nominal

**Morphology 2:** Nominal

**Morphology 3:** Balanced sentence

**Syntax:** Balanced sentence  
**Subject:** Pronominal subject

**Witness:** S1C
**Transliteration:** *sTT*=i Ds=i m nTr.wt
**Translation:** I myself beget with the goddesses.

**Witness:** B3C
**Transliteration:** *sTT* ss.t-hq-t-h^p* dsi s m nTr.wt
**Translation:** *sTT* ss.t-hq-t-h^p herself begets with the goddesses.

**Witness:** B1C
**Transliteration:** *sTT* dsi s m nTr.wt
**Translation:** I myself beget with the goddesses.

**Witness:** B1P
**Transliteration:** *sTT* dsi s m nTr.wt
**Translation:** I myself beget with the goddesses.

**Witness:** B6C
**Transliteration:** *sTT* "hi3-nh^t pn dsi f m nTr.t
**Translation:** this "hi3-nh^t himself begets with the goddess
**Witness:** M3C
Transliteration: stți i m nṯr wt
Translation: I beget with the goddesses.

**Witness:** M20C
Transliteration: sttti [šds-i] m nṯr wt
Translation: I myself beget with the goddesses.

**Witness:** M5C
Transliteration: sttti dšš-i m nṯr ŏ nṯr wt
Translation: I myself beget with the gods and goddesses.

**Witness:** M6C
Transliteration: [strti] dšš-i m nṯr wt
Translation: I myself beget with the goddesses.

**Witness:** M23C
Transliteration: [sttti =i Dšš-i m nṯr wt]
Translation: I myself beget with the gods and goddesses.

**Witness:** M28C
Transliteration: sttti dšš-i m nṯr wt
Translation: I myself beget with the goddesses.

**Witness:** M-Ann
Transliteration: sttti dšš-i m nṯr wt
Translation: I myself beget with the goddesses.

**Witness:** Sq5C
Transliteration: sttti kš-rmn pn dšš-f [m nṯr wt]
Translation: this kš-rmn himself begets with the goddess

**Notes group:**
Note that B3C, B1Bo, B6C and Sq5C use a nominal subject instead of a pronominal subject.

**Group 2:** Circumstantial sḏm-f (išš-f) sḏm-f), Lemma stți
**Lemma:** stți (to beget)
**Morphology 1:** Circumstantial **Morphology 2:** **Morphology 3:**
**Syntax:** **Subject:**
sḏm-f circumstantial išš-f sḏm-f Pronominal subject
**Witness:** T3C

**Transliteration:**

*iw-t* *st-i* *gš-i* *m ntr.wt*

**Translation:**

I, myself beget with the goddesses.

**Group 3:** Nominal *sdm-f* (emphatic use), Lemma *snṯ*

**Lemma:** *snṯ* (to beget)

**Morphology 1:** *sdm-f* **Morphology 2:** nominal **Morphology 3:**

**Syntax:** Emphatic use **Subject:** Nominal subject

**Witness:** G1T

**Transliteration:**

*snṯ bšt-i* *gš-i* *m ntr.wt*

**Translation:**

My soul begets even myself with the goddesses.

**Notes:** The O34 is not visible.

**Notes phrase:**

*In this phrase, the following pattern variations occur: G1 (S1C, S2C, B3C, B1Bo, B1C, B2L, B1P, B6C, M3C, M20C, M5C, M6C, M23C, M29C, M-Ann, Sq5C), G2 (T3C), G3 (G1T, A1C).*

**Spell:** 75 **Phrase:** 1 366-369 c-a

**Group 1:** Nominal *sdm.tw-f* (emphatic use), Lemma *fsḫ*

**Lemma:** *fsḫ* (to raise)

**Morphology 1:** *sdm.tw-f* **Morphology 2:** nominal **Morphology 3:**

**Syntax:** Emphatic use **Subject:** Nominal subject

**Witness:** T3C

**Transliteration:**

*fsḫ.t(w) {n} n-i* *nms-i*

**Translation:**

My royal head-cloth is raised even for me

**Witness:** B3C

**Transliteration:**

*fsḫ.t(w) n ss.t-hd-htp tn nms*s*

**Translation:**

Her royal head-cloth is raised even for this *ss.t-hd-htp*
Witness: B1C
Transliteration: f3z.t(w) n-i nms-i tp-i
Translation: My royal head-cloth is raised even for me upon me

Witness: B2L
Transliteration: f3z.t(w) n-i nms-i tp-i
Translation: My royal head-cloth is raised even for me upon me

Witness: B1P
Transliteration: f3z.t(w) n-i nms-i tp-i
Translation: My royal head-cloth is raised even for me upon me

Witness: B7C
Transliteration: [f3z.t(w) n-i nms-il] tp-i
Translation: My royal head-cloth is raised even for me upon me

Witness: M20C
Transliteration: f3z.t[w] n-i nms-i tp-i
Translation: My royal head-cloth is raised even for me upon me
Notes: The X1 is not visible, but most likely there.

Witness: M-Ann
Transliteration: [f3z][t[w] n-i nms{-i} tp-i
Translation: My royal head-cloth is raised even for me upon me
Notes: Only the second G1 and the X1 are visible.

Group 2: Nominal sdm-f (Emphatic use), Lemma f3i
Lemma: f3i (to raise)
Morphology 1: sdm-f nominal
Morphology 2: Morphology 3: Syntax: Subject:
Emphatic use Nominal subject

1958
Witness: B1Bo
Transliteration: fs3 'dhwty-nht pn nms-f tp-f
Translation: This 'dhwty-nht raises his royal head-cloth even upon him

Group 3: Nominal sdm.tw-f (Emphatic use), Lemma m3b
Lemma: m3b (to see)
Morphology 1: sdm.tw-f nominal

Witness: M6C
Transliteration: m3[ž.t(w)] nms+i
Translation: my royal head-cloth is seen

Witness: Sq5C
Transliteration: [m3]ž.t(w) nms k3-rnn pn
Translation: The royal head-cloth of this k3-rnn is seen

Notes: U1 is not visible, only traces left of D4 and X1.

Group 4: Nominal sdm.n-f (Emphatic use), Lemma fsi
Lemma: fsi (to raise)
Morphology 1: sdm.n-f nominal

Witness: B6C
Transliteration: fs3 'h3-nht pn nms-f tp <f>
Translation: This 'h3-nht raises his royal head-cloth even upon him

Witness: M23C
Transliteration: [m3]ž.t(w) nms+i
Translation: my royal head-cloth is seen

Syntax: Emphatic use Subject: Nominal subject

Syntax: Emphatic use Subject: Pronominal subject
Witness: M28C
Transliteration: 
\[ f\text{izz}.n=\text{i} n\text{ms}=.i \text{tp}=\text{i} \]
Translation: I have raised my royal head-cloth even upon me.
Notes: Could be read as \[ f\text{izz} \text{n}=.i n\text{ms}=.i \text{tp}=\text{i} \] as well, reading \( f\text{izz} \) as a passive nominal \( s\text{dm}=.\text{f} \).

**Group 5:** Nominal \( s\text{dm}=.\text{f} \) (Emphatic use), Lemma \( m\text{izz} \)

**Lemma:** \( m\text{izz} \) (to see)

**Morphology 1:** nominal

**Morphology 2:**

**Morphology 3:**

**Syntax:** Emphatic use

**Subject:** Pronominal subject

**Witness:** G1T

**Transliteration:**

\[ m\text{izz} .\text{sn} s\text{h}.w=i \]

**Translation:**

they see my honours

Notes phrase: In this phrase, the following pattern variations occur: G1 (T3C, B3C, B1C, B2L, B1P, B7C, M20C, M5C, M-Ann), G2 (B1Bo, B6C), G3 (M6C, M23C, Sq5C), G4 (M28C), G5 (G1T, A1C).

**Spell:** 75 **Phrase:** 1 368-369 b

**Group 1:** Nominal \( s\text{dm}.\text{tw}-.\text{f} \) (Emphatic use), Lemma \( m\text{izz} \) (first position)

**Lemma:** \( m\text{izz} \) (to see)

**Morphology 1:** nominal

**Morphology 2:**

**Morphology 3:**

**Syntax:** Emphatic use

**Subject:** Nominal subject

**Witness:** S1C

**Transliteration:**

\[ m\text{izz}.t(w) n\text{ms}-.i n \text{imy} \text{tp}(p).t=f \]

**Translation:**

My royal head-cloth of the one who is in his cavern is seen.

Notes phrase: It is seen, my royal head-cloth of the one who is in his cavern.
Group 2: Passive nominal sdm-f (Emphatic use), Lemma ip (first position)

Lemma: ip (to allot)
Morphology 1: sdm-f
Morphology 2: nominal
Morphology 3: passive
Syntax: Emphatic use
Subject: Nominal subject

Witness: T3C

Transliteration: ip nms=i n imy TpH.t=f
Translation: my royal head-cloth is allotted to the one who is in his cavern.

Notes: Could be a circumstantial sdm-f as well.

Group 3: Nominal sdm-f (Emphatic use), Lemma ip (first position)

Lemma: ip (to allot)
Morphology 1: sdm-f
Morphology 2: nominal
Morphology 3: Emphatic use
Subject: Pronominal subject

Witness: B1Bo

Transliteration: ip-f nms-f n imy tph.t=f
Translation: He allots his royal head-cloth even to the one who is in his cavern.

Witness: B1C

Transliteration: ip=i nms imy tph.t=f
Translation: I allot the royal head-cloth of the one who is in his cavern.

Witness: B2L

Transliteration: ip=i nms imy tph.t=f
Translation: I allot the royal head-cloth of the one who is in his cavern.

Witness: B1P

Transliteration: ip=i nms imy tph.t=f
Translation: I allot the royal head-cloth of the one who is in his cavern.

Witness: B7C

Transliteration: [ip=i nms imy tph.t=f]
Translation: I allot the royal head-cloth of the one who is in his cavern.

Witness: M5C

Transliteration: ip=i nms-i n imy tph.t=f
Translation: I allot my royal head-cloth even to the one who is in his cavern.
Witness: Sq5C
Transliteration: 
\textit{ip} k3-rnn [\textit{pn}] nms n imy iph.t [-f]
Translation: This \textit{k3-rnn} allots the royal head-cloth to he who is in his cavern.

Group 4:
Nominal \textit{sdm.tw-f} (Emphatic use), Lemma \textit{ip} (first position)
Lemma: \textit{ip} (to allot)
Morphology 1: \textit{sdm.tw-f} nominal
Morphology 2: 
Morphology 3: 
Syntax: Emphatic use
Subject: Pronominal subject

Witness: B6C
Transliteration: \textit{ip.t} [-f nms n ‘h3-nht pn imy iph.t [-f]}
Translation: It is allotted, the royal head-cloth of this ‘h3-nht, to the one who is in his cavern.

Notes: De Buck notes that the X1 is barely a chiselmark, but there is something there.

Group 5:
Nominal \textit{sdm.n-f} (Emphatic use), Lemma \textit{ip} (first position)
Lemma: \textit{ip} (to allot)
Morphology 1: \textit{sdm.n-f} nominal
Morphology 2: 
Morphology 3: 
Syntax: Emphatic use
Subject: Pronominal subject

Witness: M3C
Transliteration: \textit{ip.n-i} \textit{tp(y)-i} f3s.t(w) n-i nms-i
Translation: I have allotted that which is upon me, my royal head-cloth is raised for me.

Group 6:
Nominal \textit{sdm.n-f} (Emphatic use), Lemma \textit{ip} (first position)
Lemma: \textit{ip} (to allot)
Morphology 1: \textit{sdm.n-f} nominal
Morphology 2: 
Morphology 3: 
Syntax: Emphatic use
Subject: Pronominal subject
Witness: M20C
Transliteration: 
ip.n=i nms=i n imy tph.t-f
Translation: I have allotted my royal head-cloth even to the one who is in his cavern

Witness: M23C
Transliteration: 
ip.n=i [nms=i n imy tp]h.t-f
Translation: I have allotted my royal head-cloth even to the one who is in his cavern

Witness: M-Ann
Transliteration: 
ip.n=i nms=i n imy tph.t-f
Translation: I have allotted my royal head-cloth even to the one who is in his cavern

Witness: A1C
Transliteration: 
ip.n=i nms.w=i n imy tph.t-f
Translation: I have allotted my crowns to the one who is in his cavern.

Group 7: Nominal sqfm.tw-f (Emphatic use), Lemma fsi (second position)
Lemma: fsi (to raise)
Morphology 1: sqfm.tw-f nominal
Morphology 2: 
Morphology 3: 
Syntax: Emphatic use
Subject: Nominal subject

Witness: M6C
Transliteration: [ip.n=i nms=i n imy tph.t]-f
Translation: I have allotted my royal head-cloth even to the one who is in his cavern

Witness: M28C
Transliteration: ip.n-i nms-i n imy tph.t-f
Translation: I have allotted my royal head-cloth even to the one who is in his cavern

Witness: G1T
Transliteration: ip.n-i nms.w=i n imy tph.t-f
Translation: I have allotted my crowns to the one who is in his cavern.
Witness: M3C

Transliteration:

$ip.n=i \text{ tp}(y)=i \text{ } f\text{sz.}t(w)\text{ } n=i \text{ } nms=i$

Translation:

I have allotted that which is upon me, my royal head-cloth is raised for me.

Notes phrase:

In this phrase, the following pattern variations occur: G3 (B1Bo, B1C, B2L, B1P, B7C, M5C, Sq5C), G6 (M20C, M6C, M23C, M28C, M-Ann, G1T, A1C), G1 (S1C, S2C), G2 (T3C), G4 (B6C), G5+G7 (M3C).

Spell: 75 Phrase: 1 368-371 c-a

Group 1: Imperfective active participle (masculine singular), Lemma $f\text{si}$ (first position)

Lemma: $f\text{si}$ (to raise)

Morphology 1: participle

Morphology 2: imperfective active

Morphology 3: masculine singular

Syntax: Subject:

Witness: S1C

Transliteration:
in $imy\text{ } tp(h).t+f\text{sz } n=i \text{ } nms=i$

Translation:
it is the one who is in his cavern who raises my crown for me.

Witness: B1Bo

Transliteration:
in $imy\text{ } tp(h).t+f\text{sz } nms \text{ } n\text{hwty-nht } pn$

Translation:
it is the one who is in his cavern who raises the royal head-cloth of this $\text{hwty-nht}$. 

Witness: B1C

Transliteration:
in $imy\text{ } tp(h).f\text{sz } n=i \text{ } nms=i$

Translation:

It is the one who is in his cavern who raises my royal head-cloth for me.

1964
Witness: B2L
Transliteration: in imy ṭpḥ.t fṣ3 n-i nms-ꜜf
Translation: It is the one who is in his cavern who raises his royal head-cloth for me.

Notes: Note the accidental duplication of the classifier.

Witness: B6C
Transliteration: in ḫs-3-nḥt pn nms n ḫs-3-nḥt pn
Translation: It is the one who is in his cavern who raises the royal head-cloth of this ḫs-3-nḥt for this ḫs-3-nḥt.
Notes: The Y2 is not visible.

 Witness: M20C
Transliteration: in ṭpḥ.t fṣ3 n-i nms
Translation: It is the one who is in his cavern who raises the royal head-cloth for me.

Witness: M6C
Transliteration: fṣ3 [n-i nms-i]
Translation: who raises my royal head-cloth for me.
Notes: Only the I9:G1 group is visible.

Witness: M5C
Transliteration: in ṭpḥ.t fṣ3 n-i nms-i
Translation: It is the one who is in his cavern who raises my royal head-cloth for me.

Witness: M23C
Transliteration: in ṭpḥ.t fṣ3 n-i nms-i
Translation: It is the one who is in his cavern who raises my royal head-cloth for me.
Notes: Only traces left of the second G1.
It is the one who is in his cavern who raises the royal head-cloth for me.

**Group 2:** Nominal $sdm-f$ (Emphatic use), Lemma $f\dot{s}i$ (first position)

*Morphology 1:* Nominal
*Morphology 2:* Emphatic use
*Morphology 3:* Pronominal subject

**Witness:** M-Ann

Transliteration: $in\ iy\ t\dot{f}\ f\dot{s}z\ n=i\ nms$

Translation: who raises my honours for me.

**Group 3:** Imperfective active participle (masculine singular), Lemma $ini$ (first position)

*Morphology 1:* Imperfective active
*Morphology 2:* masculine singular

**Witness:** S2C

Transliteration: $f\dot{s}z-i\ n[ms=i]$

Translation: I raise my royal head-cloth,

**Group 4:** Perfective active participle (masculine singular), Lemma $ini$ (first position)

*Morphology 1:* Perfective active
*Morphology 2:* masculine singular

**Witness:** Sq5C

Transliteration: $in\ iy\ t\dot{f}\ f\dot{s}z\ n[ms\ n\ k\dot{z}-rnn\ pn]\ f\dot{s}z\ n[ms\ n\ k\dot{z}-rnn\ pn]$

Translation: It is the one who is in his cavern who brings the crown of this $k\dot{z}-rnn$ and who raises the royal head-cloth of this $k\dot{z}-rnn$
Witness: G1T
Transliteration: in imy ṭpḥ.tṢf ini n-i nms.w=Y
Translation: it is the one who is in his cavern who brought my royal head-cloths for me.

Group 5: Imperfective active participle (masculine singular), Lemma Ṣṣi (second position)
Lemma: Ṣṣi (to raise)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular

Witness: A1C
Transliteration: in imy ṭpḥ.tṢf ini n-i nms.w=Y
Translation: it is the one who is in his cavern who brought my royal head-cloths for me.

Witness: Sq5C
Transliteration: [in i[m]y ṭpḥ.tṢf inn nms n kṣ-rnn pn [f]zz n[ms n kṣ-rnn pn]
Translation: It is the one who is in his cavern who brings the crown of this kṣ-rnn and who raises the royal head-cloth of this kṣ-rnn
Notes: The 19:A9 group is not visible.

Notes phrase: In this phrase, the following pattern variations occur: G1 (S1C, T3C, B1Bo, B1C, B2L, B1P, B6C, B7C, M20C, M5C, M6C, M23C, M28C, M-Ann), G2 (S2C), G4 (G1T, A1C), G3+G5 (Sq5C).

Spell: 75 Phrase: 1 370-371 b

Group 1: Imperfective active participle (masculine singular), Lemma ṣṣḥ (first position)
Lemma: ṣṣḥ (to ennoble)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular
**Witness:** S1C  
**Transliteration:**  
in imy irw=f s\h\ h wi fzi s\h\ .w=i  
**Translation:**  
it is the one who is in his shape who ennobles me and who raises my honours.

**Witness:** T3C  
**Transliteration:**  
in imy irw=f s\h\ h wi fzi s\h\ .w=i  
**Translation:**  
it is the one who is in his shape who ennobles me and who raises my honours.

**Witness:** M23C  
**Transliteration:**  
in imy [irw=f s\h\ h wi [fzi] s\h\ .w=i  
**Translation:**  
it is the one who is in his shape who ennobles me and who raises my honours.

**Witness:** G1T  
**Transliteration:**  
in imy irw=f s\h\ h wi fzi=i s\h\ .w=i  
**Translation:**  
it is the one who is in his shape who ennobles me, so that I raise my honours.

**Group 2:** Prospective sdm=f (in-construction), Lemma s\h\ (first position)  
**Lemma:** s\h\  
(to ennable)  
**Morphology 1:** sdm=f  
(prospective)  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:** in-construction  
**Subject:** Pronominal subject

**Witness:** Sq5C  
**Transliteration:**  
[in i]m[y] irw=f s\h\ h-f k3-rnn pn fzi [s\h\ .w] k3-rnn pn  
**Translation:**  
the one who is in his shape will ennoble this k3-rnn, (it is) who raises the honours of this k3-rnn

**Group 3:** Imperfective active participle (masculine singular), Lemma fsi (first position)  
**Lemma:** fsi  
(to raise)  
**Morphology 1:** participle  
**Morphology 2:** imperfective active  
**Morphology 3:** masculine singular  
**Syntax:**  
**Subject:**

**Witness:** B3C  
**Transliteration:**  
in imy irw=f fzi s\h\ .h-htp im s\h\ .w=s  
**Translation:**  
it is the one who is in his shape who raises this s\h\ .h-htp and her honours.

**Witness:** B1Bo  
**Transliteration:**  
in imy irw=f fzi s\h\ .w=f  
**Translation:**  
it is the one who is in his shape who raises his honours.
Witness: B1C
Transliteration: in imy irw=f fs2 s'h.w=i
Translation: it is the one who is in his shape who raises my honours

Witness: B2L
Transliteration: in imy irw=f fs2 s'h.w=i
Translation: it is the one who is in his shape who raises my honours

Witness: B1P
Transliteration: in imy irw=f fs2 s'h.w=i
Translation: it is the one who is in his shape who raises my honours

Witness: B6C
Transliteration: in imy irw=f fs2 s'h.w 'h3-nht pn
Translation: it is the one who is in his shape who raises the honours of this 'h3-nht

Witness: B7C
Transliteration: [in imy irw=f fs2 s'h.w=i ]
Translation: it is the one who is in his shape who raises my honours

Witness: M3C
Transliteration: in imy irw=f fs2 n=i s'h.w=i
Translation: it is the one who is in his shape who raises my honours for me.

Witness: M20C
Transliteration: [in] imy irw=f fs2 n=i s'h.w=i
Translation: it is the one who is in his shape who raises my honours for me.

Witness: M5C
Transliteration: in imy irw=f fs2 s'h.w=i
Translation: it is the one who is in his shape who raises my honours

Witness: M6C
Transliteration: [in imy irw=f fs2] n=i s'h[w=i]
Translation: it is the one who is in his shape who raises my honours for me.
Notes: Only traces left of the A9 classifier.

Witness: M28C
Transliteration: in imy irw=f fs2 n=i s'h.w=i
Translation: it is the one who is in his shape who raises my honours for me.
**Group 4:** Imperfective active participle (masculine singular), Lemma $f\hat{s}i$ (second position)

**Lemma:** $f\hat{s}i$ (to raise)

**Morphology 1:** participle  
**Morphology 2:** imperfective active  
**Morphology 3:** masculine singular

**Syntax:** Subject:

**Witness:** S1C  
**Transliteration:** in imy irw=f $s\hat{\imath}$ wi $f\hat{\imath}\imath$ $s\hat{\imath}.w=i$  
**Translation:** it is the one who is in his shape who ennobles me and who raises my honours.

**Witness:** T3C  
**Transliteration:** in imy irw-f $s\hat{\imath}$ wi $f\hat{\imath}\imath$ $s\hat{\imath}.w=i$  
**Translation:** it is the one who is in his shape who ennobles me and who raises my honours.

**Witness:** M23C  
**Transliteration:** in imy [irw-f $s\hat{\imath}$ wi [$f\hat{s}\imath$] $s\hat{\imath}.w=i$  
**Translation:** it is the one who is in his shape who ennobles me and who raises my honours.

**Witness:** Sq5C  
**Transliteration:** [in i]m[y] irw=f $s\hat{\imath}$-f $k\hat{s}$-$rnn$ $p\hat{n}$ $f\hat{s}\imath$ [$s\hat{\imath}.w$] $k\hat{s}$-$rnn$ $p\hat{n}$  
**Translation:** the one who is in his shape will ennoble this $k\hat{s}$-$rnn$, (it is) who raises the honours of this $k\hat{s}$-$rnn$.

**Group 5:** Prospective $sdm$-f (Final clause implying purpose), Lemma $f\hat{s}i$ (second position)

**Lemma:** $f\hat{s}i$ (to raise)

**Morphology 1:** $sdm$-f  
**Morphology 2:** prospective  
**Morphology 3:**  

**Syntax:** Subject:

**Subject:** Pronominal subject

**Witness:** G1T  
**Transliteration:** in imy irw-f $s\hat{\imath}$ wi $f\hat{\imath}\imath$ $s\hat{\imath}.w=i$  
**Translation:** it is the one who is in his shape who ennobles me, so that I raise my honours.

**Notes:** Could be nominal as well.

**Notes phrase:** In this phrase, the following pattern variations occur: G3 (B3C, B1Bo, B1C, B2L, B1P, B6C, B7C, M3C, M20C, M5C, M6C, M28C), G1+G4 (S1C, T3C, M23C), G2+G4 (Sq5C), G1+G5 (G1T).
| Spell: 75 | Phrase: 1 370-373 c-a |

**Group 1:** Nominal $sdm=f$ (Emphatic use), Lemma $nḥm$

| Lemma: $nḥm$ (to take away) |
| Morphology 1: $sdm=f$ |
| Morphology 2: nominal |

**Syntax:** Emphatic use  
**Subject:** Pronominal subject

**Witness:** S1C  
**Transliteration:** $nḥm=i$ $sḥ.w$ $imy.w$ $ṭḥ.wt=sn$  
**Translation:** I take the honours of those who are in their caverns away

**Witness:** S2C  
**Transliteration:** $nḥm=i$ $sḥ.w$  
**Translation:** I take the honours away

**Witness:** T3C  
**Transliteration:** $nḥm=i$ $sḥ.w$ $imy.w$ $ṭḥ.wt=sn$  
**Translation:** I take the honours of those who are in their caverns away

**Witness:** G1T  
**Transliteration:** $nḥm=i$ $sḥ.w$ $imy.w$ $ṭḥ.wt=sn$  
**Translation:** I take the honours of those who are in their caverns

**Group 2:** Nominal $sdm.n-f$ (Emphatic use), Lemma $nḥm$

| Lemma: $nḥm$ (to take away) |
| Morphology 1: $sdm.n-f$ |
| Morphology 2: nominal |

**Syntax:** Emphatic use  
**Subject:** Pronominal subject

**Witness:** B3C  
**Transliteration:** $[n]ḥm.n$ $ ss.t-ḥd-hṭp$ $tn$ $sḥ.w$ $n.w$ $imy.w$ $ṭḥ.wt=sn$  
**Translation:** This $ss.t-ḥd-hṭp$ has taken the honours of those who are in their caverns away

**Notes:**  The initial N35 is not visible.
Witness: B1C
Transliteration: nhm. n=i s'h. w=n (.w) imy. w tpb. wt-sn
Translation: I have taken my honours of those who are in their caverns away.

Witness: B1P
Transliteration: nhm. n=i s'h. w n. w imy. w tpb. wt-sn
Translation: I have taken the honours of those who are in their caverns away.

Witness: M3C
Transliteration: nhm. n=i s'h. w n. w imy. w tpb. wt-sn
Translation: I have taken the honours of those who are in their caverns away.

Witness: M5C
Transliteration: nhm. n=i s'h. w n. w imy. w tpb. wt-sn
Translation: I have taken the honours of those who are in their caverns away.

Witness: M23C
Transliteration: nhm. n=i s'h. w n. w imy. w tpb. wt-sn
Translation: I have taken the honours of those who are in their caverns away.

Witness: B2L
Transliteration: nhm. n=i s'h. w n. w imy. w tpb. wt-sn
Translation: I have taken the honours of those who are in their caverns away.

Witness: B7C
Transliteration: [nhm. n=i s'h. w] n(.w) imy. w-tp ‘[.wy-f(y)]
Translation: I have taken the honours of those who are on top of his two arms away.

Witness: M20C
Transliteration: nhm. n=i s'h. w n. w imy. w tpb. wt-sn
Translation: I have taken the honours of those who are in their caverns away.

Witness: M6C
Transliteration: [nhm. n=i s'h. w n. w imy. w] tpb. wt-sn
Translation: I have taken the honours of those who are in their caverns away.

Witness: M28C
Transliteration: nhm. n=i s'h. w n(.w) imy(.w) tpb. wt-sn
Translation: I have taken the honours of those who are in their caverns away.
**Witness:** M-Ann  
**Transliteration:**  
\[n\]hm.n-i \(s’\)h.i \(n.w\) imy.(w) \(tp\).wt-s[n]  
**Translation:**  
I have taken my honours of those who are in their caverns away.  
**Notes:**  
The N35 is not visible, and the V30 is most likely a misread for N42.  

**Notes group:**  
*Note that B3C and B1Bo use a nominal subject instead of a pronominal subject.*

| **Group 3:** | Passive nominal sḏm-f (emphatic use), Lemma nḥm  
| **Lemma:** | nḥm (to take away)  
| **Morphology 1:** | sḏm-f  
| **Morphology 2:** | nominal  
| **Morphology 3:** | passive  
| **Syntax:** | Emphatic use  
| **Subject:** | Nominal subject  

**Witness:** B6C  
**Transliteration:**  
nḥm s’h.w n.w imy.w tpḥ.wt-s[n]  
**Translation:**  
The honours of those who are in their caverns are taken away

**Notes phrase:**  
*In this phrase, the following pattern variations occur: G2 (B3C, B1Bo, B1C, B2L, B1P, B7C, M3C, M20C, M5C, M6C, M23C, M28C, M-Ann), G1 (S1C, S2C, T3C, G1T), G3 (B6C, Sq5C).*

**Spell:**  
75  
**Phrase:**  
1 372-373 c

| **Group 1:** | Nominal sḏm.n-f (Emphatic use), Lemma ḫpr  
| **Lemma:** | ḫpr (to become)  
| **Morphology 1:** | sḏm.n-f  
| **Morphology 2:** | nominal  
| **Morphology 3:** |  
| **Syntax:** | Emphatic use  
| **Subject:** | Pronominal subject  

1973
Witness: S1C
Transliteration: *hpr. n-i tp(y)-c.wy*
Translation: I have come into being before

Witness: S2C
Transliteration: *hpr. n-[i] tp(y)-c.wy*
Translation: I have come into being before

Witness: T3C
Transliteration: *hpr. n-i tp(y)-c.wy-f*
Translation: I came to be before him

Witness: B1Bo
Transliteration: *hpr. n-f tp(y)-c.(wy)-f*
Translation: He has come into being before him

Witness: M20C
Transliteration: *hpr. n-i tp(y)-c.wy-f*
Translation: I came to be before him

Witness: M6C
Transliteration: *[hpr. n-i tp(y)-c.wy-f]*
Translation: I came to be before him

Witness: M23C
Transliteration: *hpr. n-i tp(y)-c.wy-f*
Translation: I came to be before him

Witness: M28C
Transliteration: *hpr. n-i tp(y)-c.wy-f*
Translation: I came to be before him

Witness: Sq5C
Transliteration: *hpr[n] ks-rnn [pn] tp(y)-c.wy-f*
Translation: This *ks-rnn* has come into being before him

Notes: The D21:N35 group is not visible.

Notes group:
*Note that Sq5C uses a nominal subject instead of a pronominal subject.*
**Group 2:** Infinitive (status absolutus), Lemma ʰ prv

*Lemma:* ʰ prv (to become)

*Morphology 1:* infinitive  
*Morphology 2:* status absolutus  

*Syntax:*  
*Subject:*  

*Witness:* B3C  
*Transliteration:* ʰ prv tp(y)−w<y><f>  
*Translation:* coming into being before him  

*Witness:* B2L  
*Transliteration:* ʰ prv tp(y)−w<y><f>  
*Translation:* coming into being before him  

*Witness:* M5C  
*Transliteration:* ʰ prv tp(y)−w<y><f>  
*Translation:* coming into being before him  

**Notes group:**  
*Note that this group could be a stative or a participle instead.*

**Group 3:** Nominal sDm=f (Emphatic use), Lemma ʰ prv

*Lemma:* ʰ prv (to become)

*Morphology 1:* sDm=f  
*Morphology 2:* nominal  

*Syntax:* Emphatic use  
*Subject:* Nominal subject  

*Witness:* B6C  
*Transliteration:* ʰ prv t<ty><w<y><f>(y)>  
*Translation:* while his two arms come into being  

*Witness:* M3C  
*Transliteration:* ʰ prv−s t<ty><w<y><f>y><f>  
*Translation:* I come into being before him

1975
Notes group:
Note that M3C uses a pronominal subject instead of a nominal subject.

Group 4: Stative (3rd person masculine singular), Lemma ḫpr

Lemma: ḫpr (to become)
Morphology 1: Stative
Morphology 2: 3rd person masculine singular

Witness: M-Ann
Transliteration:

\(\text{ẖpr.}\ w \text{tp(y)}-\text{wy-f imz} \. \ w \ \text{ḥw.}\ t-\text{ḥr-m-ḥz.t}\)

Translation:
coming to be before him, the honoured dead, \(\text{ḥwt-ḥr-m-ḥz.t}\)

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S1C, S2C, T3C, B1Bo, M20C, M6C, M23C, M28C, Sq5C, G1T), G2 (B3C, B1C, B2l, B1P, M5C), G3 (B6C, M3C), G4 (M-Ann).

Spell: 75 Phrase: 1 374-375 b

Group 1: Circumstantial sḏm.n=f (Temporal clause), Lemma pri

Lemma: pri (to go forth)
Morphology 1: sḏm.n=f circumstantial

Witness: B3C
Transliteration:

\(\text{pri} \ \text{sḏm.}\ n-f\ t\ \text{n}\ n\ \text{im.}\ w\)

Translation:
after it has gone forth behind this \(\text{sḏm.}\ n-f\ \text{ḥtp}\ t\ \text{n}\ n\ \text{im.}\ w\)

from the mouth of Atoum
after it has gone forth behind me from the mouth of Atoum
Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3C, B1Bo, B1C, B2L, B7C, M3C, M20C, M5C, M28C), G2 (B1P).
Note that B6C does have a phrase here, but it is non-verbal.

Spell: 75 Phrase: 1 374-375 c

Group 1: Nominal sdm.n-f (Emphatic use), Lemma pri (first position).
Lemma: pri (to go forth)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject: sdm.n-f nominal Emphatic use Pronominal subject
Witness: S1C
Transliteration: pr.n-i hnt ntr hpr ds-f
Translation: I have gone forth in front of the god who came into being (by) himself.

Notes: Only traces of the N35 left.

Group 2: Nominal sdm-f (emphatic use), Lemma pri (first position)
Lemma: pri (to go forth)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject: sdm-f nominal Emphatic use Pronominal subject
Witness: T3C
Transliteration: prrr-i hnt ntr hpr ds-f
Translation: I go forth even in front of the god who came into being (by) himself.
Notes:
Note the accidental use of N1 instead of O1 for pr.

**Group 3:** Nominal sḏm. n-f (Emphatic use), Lemma hpr (first position)

**Lemma:** hpr (to become)

**Morphology 1:** sḏm. n-f

**Morphology 2:** nominal

**Morphology 3:** Emphatic use

**Syntax:**

**Subject:** Pronominal subject

**Witness:** B3C

**Transliteration:**

hpr. n sḏ.t-hd-ḥt p m nṯ r hpr ḏs-f

**Translation:**

This sḏ.t-hd-ḥt came to be even from the god who came into being (by) himself

**Witness:** B1C

**Transliteration:**

hpr. n-i m nṯ r hpr ḏs-f

**Translation:**

I came to be even from the god who came into being (by) himself

**Witness:** B1P

**Transliteration:**

hpr. n-i m nṯ r hpr sti-f st(.y)t-f

**Translation:**

I came to be even from the god who came into being, while he ejaculated his seed.

**Witness:** B7C

**Transliteration:**

ḥs-nḥt pn m nṯ r hpr ḏs-f

**Translation:**

This ḥs-nḥt came to be even from the god who came into being (by) himself

**Witness:** B6C

**Transliteration:**

hpr. n-i m nṯ r hpr ḏs-f

**Translation:**

I came to be even from the god who came into being (by) himself
I came to be even from the god who came into being (by) himself.

This $k3\text{-}mrn$ came to be even in front of the god who came into being (by) himself.

Notes group:
Note that B3C, B1Bo, B6C and Sq5C use a nominal subject instead of a pronominal subject.
Witness: S1C
Transliteration: pr.n=î xnt nTr xpr Ds=f pr.n=xnt nTr xpr Ds=f
Translation: I have gone forth in front of the god who came into being (by) himself.

Witness: T3C
Transliteration: pr-î xnt nTr hpr Ds=f
Translation: I go forth even in front of the god who came into being (by) himself.

Witness: B1Bo
Transliteration: hpr.n DHwty-nht p[n] m nTr hpr Ds=f
Translation: This DHwty-nht came to be even from the god who came into being (by) himself

Witness: B2L
Transliteration: hpr.n=i m nTr hpr Ds=f
Translation: I came to be even from the god who came into being (by) himself

Witness: B6C
Transliteration: hpr.n `ḥs-nht pn m nTr hpr Ds=f
Translation: This `ḥs-nht came to be even from the god who came into being (by) himself

Witness: S2C
Transliteration: [pr].n=î xnt nTr hpr Ds=f [pr].n=xnt nTr xpr Ds=f
Translation: I have gone forth in front of the god who came into being (by) himself.

Witness: B3C
Transliteration: hpr.n ss.t-hq-htp tn m nTr hpr Ds=f
Translation: This ss.t-hq-htp came to be even from the god who came into being (by) himself

Witness: B1C
Transliteration: hpr.n=i m nTr hpr Ds=f
Translation: I came to be even from the god who came into being (by) himself

Witness: B1P
Transliteration: hpr.n=i m nTr hpr stl=s st(,y)t=f
Translation: I came to be even from the god who came into being, while he ejaculated his seed.

Witness: B7C
Transliteration: [hpr.n=i m nTr hpr Ds=f]
Translation: I came to be even from the god who came into being (by) himself
I came to be even from the god who came into being (by) himself.

I came to be even from the god who came into being (by) himself.

I came to be even from the god who came into being (by) himself.

I came to be even from the god who came into being (by) himself.

I came to be in front of the god who came into being (by) himself.

I came to be in front of the god who came into being (by) himself.

I came to be in front of the god who came into being (by) himself.

I came to be in front of the god who came into being (by) himself.

I have gone forth in front of the god who came into being (by) himself.

This kš-rmn came to be even in front of the god who came into being (by) himself.

I came to be even from the god who came into being, while he ejaculated his seed.
Notes phrase:
In this phrase, the following pattern variations occur: G3+G5 (B3C, B1B0, B1C, B2L, B6C, B7C, M3C, M5C, M6C, M23C, Sq5C), G1+G5 (S1-2C, G1T), G4+G5 (M20C, M28C), G2+G5 (T3C), G3+G5+G6 (B1P).

Spell: 75 Phrase: 1 374-375 d

**Group 1:** Perfective active participle (masculine singular), Lemma hpr (first position)

*Lemma:* xpr (to become)
*Morphology 1:* participle
*Morphology 2:* perfective active
*Morphology 3:* masculine singular

**Witness:** S1C

**Transliteration:**
\[hpr \text{ w}^r_\text{.} \text{y } \text{i} \text{sw}(.\text{w}) \text{ r nfr}. \text{w}\]

**Translation:**
who came to be alone, older than the gods.

**Witness:** M6C

**Transliteration:**
\[\text{[hpr } \text{ w}^r_\text{.} \text{y } \text{i} \text{sw}(.\text{w}) \text{ r nfr}. \text{w}\]

**Translation:**
who came to be alone, older than the gods.

**Notes:**
The D21 is not visible

**Witness:** Sq5C

**Transliteration:**
\[\text{[hpr } \text{ w}^r_\text{.} \text{y } \text{i} \text{sw}(.\text{w}) \text{ r nfr}. \text{w}\]

**Translation:**
who came to be alone, older than the gods.

**Group 2:** Stative (3rd person masculine singular), Lemma wai (first position)

*Lemma:* wai (to be one, to be alone)
*Morphology 1:* Stative
*Morphology 2:*
*Morphology 3:*

**Subject:**

**Syntax:**

**Witness:** T3C

**Transliteration:**
\[hpr \text{ w}^r_\text{.} \text{y } \text{i} \text{sw}(.\text{w}) \text{ r nfr}. \text{w}\]

**Translation:**
who came to be being great and older than the gods.

**Witness:** M23C

**Transliteration:**
\[hpr \text{ w}^r_\text{.} \text{y } \text{i} \text{sw}(.\text{w}) \text{ r nfr}. \text{w}\]

**Translation:**
who came to be alone, older than the gods.

**Notes:**
The D21 is not visible

**Witness:** Sq5C

**Transliteration:**
\[\text{[hpr } \text{ w}^r_\text{.} \text{y } \text{i} \text{sw}(.\text{w}) \text{ r nfr}. \text{w}\]

**Translation:**
who came to be alone, older than the gods.
<table>
<thead>
<tr>
<th>Witness</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>B3C</td>
<td>$w^e.y 	ext{ isw}.w 	ext{ r ntr}.w$</td>
<td>alone and older than the gods.</td>
</tr>
<tr>
<td>B1B0</td>
<td>$w^e.y 	ext{ isw}.w 	ext{ r ntr}$</td>
<td>alone and older than the god.</td>
</tr>
<tr>
<td>B1C</td>
<td>$w^e.y 	ext{ isw}.w 	ext{ r ntr}.w$</td>
<td>alone and older than the gods.</td>
</tr>
<tr>
<td>B2L</td>
<td>$w^e.y 	ext{ sms}.w 	ext{ r ntr}.w$</td>
<td>alone and older than the gods.</td>
</tr>
<tr>
<td>B1P</td>
<td>$w^e.y 	ext{ isw}.w 	ext{ r ntr}.w$</td>
<td>alone and older than the gods.</td>
</tr>
<tr>
<td>B6C</td>
<td>$w^e.y 	ext{ isw}.(w) [r ntr.w]$</td>
<td>alone and older than the gods.</td>
</tr>
<tr>
<td>B7C</td>
<td>$[w^e.y 	ext{ isw}.w 	ext{ r ntr}.w]$</td>
<td>alone and older than the gods.</td>
</tr>
<tr>
<td>M3C</td>
<td>$w^f.(y) 	ext{ isw}.w 	ext{ r ntr}.w$</td>
<td>alone and older than the gods.</td>
</tr>
<tr>
<td>M5C</td>
<td>$w^f.(y) 	ext{ isw}.w 	ext{ r ntr}.w$</td>
<td>alone and older than the gods.</td>
</tr>
<tr>
<td>M20C</td>
<td>$w^f.(y) 	ext{ isw}.(w) 	ext{ r ntr}.w$</td>
<td>alone and older than the gods.</td>
</tr>
<tr>
<td>M28C</td>
<td>$[w^f.(y)] 	ext{ isw}.(w) 	ext{ r ntr}.w$</td>
<td>alone and older than the gods.</td>
</tr>
<tr>
<td>G1T</td>
<td>$w^e.y 	ext{ isw}.w 	ext{ r ntr}.w$</td>
<td>alone and older than the gods.</td>
</tr>
</tbody>
</table>
**Group 3: Stative (3rd person masculine singular), Lemma wai (second position)**

<table>
<thead>
<tr>
<th>Lemma</th>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>wai</td>
<td>Stative</td>
<td>3rd person masculine singular</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Witness:** S1C  
**Transliteration:**  
\( hpr \ w^\circ.y \ isw.(w) \ r \ nt\,r\,w \)  
**Translation:**  
who came to be alone, older than the gods.

**Witness:** M6C  
**Transliteration:**  
\( [hpr \ w^\circ.y \ isw.w \ r \ ntr.w] \)  
**Translation:**  
who came to be alone, older than the gods.

**Witness:** M23C  
**Transliteration:**  
\( hpr \ [w^\circ.y \ isw.w] \ r \ ntr.w \)  
**Translation:**  
who came to be alone, older than the gods.

**Witness:** Sq5C  
**Transliteration:**  
\( [hpr \ w^\circ.y \ [isw.w \ r \ ntr.w]] \)  
**Translation:**  
who came to be alone, older than the gods.

**Notes:**  
Traces left of the first M17, the second is not visible.

**Group 4: Stative (3rd person masculine singular), Lemma aAi (second position)**

<table>
<thead>
<tr>
<th>Lemma</th>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>aAi</td>
<td>Stative</td>
<td>3rd person masculine singular</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Witness:** T3C  
**Transliteration:**  
\( hpr \ aA.yw \ isw.(w) \ r \ nt\,r\,w \)  
**Translation:**  
who came to be being great and older than the gods.

**Group 5: Stative (3rd person masculine singular), Lemma i\(\circ\)wi (second position)**

<table>
<thead>
<tr>
<th>Lemma</th>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>i(\circ)wi</td>
<td>Stative</td>
<td>3rd person masculine singular</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Notes:**  
Traces left of the first M17, the second is not visible.
Witness: B3C
Transliteration: wª.y ūsw.w r nfr.w
Translation: alone and older than the gods.
Notes: Note the accidental use of A21 instead of A19

Witness: B1C
Transliteration: wª.y ūsw.w r nfr.w
Translation: alone and older than the gods

Witness: B6C
Transliteration: wª.y ūsw(.w) [r nfr.w]
Translation: alone and older than the gods

Witness: M3C
Transliteration: wª(.y) ūsw.w r nfr.w
Translation: alone and older than the gods

Witness: M5C
Transliteration: wª.y ūsw.w r nfr.w
Translation: alone and older than the gods

Witness: B10o
Transliteration: wª.y ūsw.w r nfr
Translation: alone and older than the god.

Witness: B1P
Transliteration: wª.y ūsw.w r nfr.w
Translation: alone and older than the gods

Witness: B7C
Transliteration: [wª.y ūsw.w r nfr.w]
Translation: alone and older than the gods

Witness: M20C
Transliteration: wª(.y) ūsw(.w) r nfr.w
Translation: alone and older than the gods

Witness: M28C
Transliteration: [wª(.y)] ūsw(.w) r nfr.w
Translation: alone and older than the gods
Witness: G1T
Transliteration: wš.t išw.w r ntr.w
Translation: alone and older than the gods

Group 6: Stative (3rd person masculine singular), Lemma sms (second position)
Lemma: sms (to be old)
Morphology 1: Stative Morphology 2: Morphology 3: Syntax: Subject:
3rd person masculine singular

Witness: B2L
Transliteration: wš.t sms.w r ntr.w
Translation: alone and older than the gods
Notes: Could a p.p.p. due to the A40 classifier.

Group 7: Stative (3rd person masculine singular), Lemma išwi (third position)
Lemma: išwi (to be old)
Morphology 1: Stative Morphology 2: Morphology 3: Syntax: Subject:
3rd person masculine singular

Witness: S1C
Transliteration: ḫp rš.t išw(w) r ntr.w
Translation: who came to be alone, older than the gods.

Witness: T3C
Transliteration: ḫp rš.t išw(w) r ntr.w
Translation: who came to be being great and older than the gods.
who came to be alone, older than the gods.

Translation:
who came to be alone, older than the gods.

Notes:
In this phrase, the following pattern variations occur: G2+G5 (BC, B1Bo, B1C, B1P, B6C, B7C, M3C, M20C, M5C, M28C, G1T), G1+G3+G7 (S1C, M6C, M23C, Sq5C), G1+G4+G7 (T3C), G2+G6 (B2L).

Spell: 75 Phrase: 1 376-377 a

Group 1: Imperfective active participle (masculine singular), Lemma dm (first position)

Lemma: dm (to pierce)
Morphology 1: participle imperfective active masculine singular
Syntax: Subject:

Witness: S1C
Transliteration: ink dm n=s zg. w p.t
Translation: I am the one who pierces the heights of the sky for him,

Witness: M6C
Transliteration: [ink] dm n=s zg. w p.t
Translation: I am the one who pierces the heights of the sky for him.
Witness: Sq5C
Transliteration: $k3\text{-}rnn\ pn\ dm$ [$n\text{-}f\ k3w.w\ p.t$
Translation: This $k3\text{-}rnn$ is the one who pierces the heights of the sky for him
Notes: The T30 is not visible.

Group 2: Imperfective active participle (masculine singular), Lemma $dm$ (first position)
Lemma: $dm$ (to unite, to assemble)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular

Witness: B1Bo
Transliteration: $\text{in \ dhwyt-nht}\ pn\ dm$ [$n\text{-}f\ k3w.w\ p.t$
Translation: It is this $\text{dhwyt-nht}$ who unites the heights of the sky for him

Witness: B1C
Transliteration: $\text{spi}\ dm$ [$n\text{-}f\ k3w.w\ p.t$
Translation: $\text{spi}$ is the one who unites the heights of the sky for him

Witness: B6C
Transliteration: $\text{h3-nht}\ pn\ dm$ [$n\text{-}f\ k3w.w\ p.t$
Translation: This $\text{h3-nht}$ is the one who unites for him the height of that which this $\text{h3-nht}$ has divided.

Witness: M3C
Transliteration: $\text{ink}\ dm$ [$n\text{-}f\ k3w.w\ p.t$
Translation: I am the one who unites the heights of the sky for him.

Witness: B7C
Transliteration: $\text{dhwyt-hip}\ pn\ dm$ [$n\text{-}f\ k3w.w\ p.t$
Translation: This $\text{dhwyt-hip}$ is the one who unites the heights of the sky for him,

Witness: M20C
Transliteration: $\text{ink}\ dm$ [$n\text{-}f\ k3w.w\ p.t$
Translation: I am the one who unites the heights of the sky for him.
Group 3: Imperfective active participle (feminine singular), Lemma $dm\overline{d}$ (first position)

- **Lemma**: $dm\overline{d}$ (to unite, to assemble)
- **Morphology 1**: participle
- **Morphology 2**: imperfective active
- **Morphology 3**: feminine singular

Translation: I am the one who unites the heights of the sky for him.

Notes group:
Should be considered the same as group 2, as the variation is based on the gender of the owner.

Group 4: Imperfective relative $s\overline{dm}-f$, Lemma $dm\overline{d}$ (first position)

- **Lemma**: $dm\overline{d}$ (to unite, to assemble)
- **Morphology 1**: $s\overline{dm}-f$
- **Morphology 2**: Imperfective relative
- **Morphology 3**:
- **Syntax**: Pronominal subject

Translation: I am the one who he unites with the heights of the sky.

Notes group:
This $s\overline{dm}-f$ is the one who he unites with the heights of the sky.

Group 5: Relative $s\overline{dm}.n-f$, Lemma $ps\overline{s}$ (second position)

- **Lemma**: $ps\overline{s}$ (to divide)
- **Morphology 1**: $s\overline{dm}.n-f$
- **Morphology 2**: relative
- **Morphology 3**:
- **Syntax**: Nominal subject

Translation: This $ps\overline{s}$ is the one who he unites with the heights of the sky.
Witness: B6C
Transliteration: ḫnḫ pn dmd n-f kṣš psš n ḫnḫ pn
Translation: This ḫnḫ is the one who unites for him the height of that which this ḫnḫ has divided.

Notes: Could be psš n ḫnḫ.pn: which is divided for ...

Notes phrase: In this phrase, the following pattern variations occur: G2 (B1Bo, B1C, B7C, M3C, M20C, M5C, M28C), G1 (S1C, T3C, M6C, M23C, Sq5C, G1T), G3 (B3C, (=G2)), G4 (B2L, B1P), G2+G5 (B6C).

Spell: 75 Phrase: 1 376-377 b

Group 1: Imperfective active participle (masculine singular), Lemma ini (first position)
Lemma: ini (to bring)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular
Syntax: Subject:

Witness: S1C
Transliteration: ink inn.w n-f šḥ.ki
Translation: I am the one who brings (it) for him while I am potent.

Witness: B1Bo
Transliteration: inn n-f šḥ.w f
Translation: who brings his power for him

Witness: M3C
Transliteration: ink inn n-f šḥ.w f
Translation: I am the one who brings his power for him

Witness: M20C
Transliteration: ink inn n-f šḥ.w f
Translation: I am the one who brings his power for him

Witness: M5C
Transliteration: [ink inn.w n-f šḥ.w f]
Translation: I am the one who brings his power for him

Witness: M6C
Transliteration: ink inn n-f šḥ.w f
Translation: I am the one who brings his power for him

1991
Witness: M23C  
Transliteration: \(\text{ink inn.w n=f sh[w-f]}\)  
Translation: I am the one who brings his power for him

Witness: M28C  
Transliteration: \(\text{ink inn n=f shw-f}\)  
Translation: I am the one who brings his power for him

Group 2: Perfective active participle (masculine singular), Lemma ini (first position)  
Lemma: ini (to bring)  
Morphology 1: participle  
Morphology 2: perfective active  
Morphology 3: masculine singular  
Syntax: Subject: 

Witness: T3C  
Transliteration: \(\text{ink ini n-f shw-f}\)  
Translation: I am the one who brought his power for him.

Witness: B1C  
Transliteration: \(\text{spi ini n-f shw-f}\)  
Translation: This spi is the one who brought his power for him.

Witness: B2L  
Transliteration: \(\text{ink ini n-f shw-f}\)  
Translation: I am the one who brought his power for him.

Witness: B1P  
Transliteration: \(\text{spi pn ini n-f shw-f}\)  
Translation: This spi is the one who brought his power for him.

Witness: B6C  
Transliteration: \(\text{ini n \'=h\text{-nft} pn shw-f}\)  
Translation: who brought his power for this \(\'=h\text{-nft}\)  
Notes: Could be in.n as well.

Witness: B7C  
Transliteration: \(\text{[ink ini n-f shw-f]}\)  
Translation: I am the one who brought his power for him.

Witness: G1T  
Transliteration: \(\text{ink ini n-f shw-f}\)  
Translation: I am the one who brought his power for him

1992
**Group 3:** Perfective active participle (feminine singular), Lemma ini (first position)

*Lemma:* ini (to bring)

*Morphology 1:* participle  
*Morphology 2:* perfective active  
*Morphology 3:* feminine singular  

*Subject:*  

*Witness:* B3C  

*Transliteration:*  
s3.t-hd-tp tn ini n=f sh=f  

*Translation:*  
This ss.t-ḥd-ḥtp is the one who brought his power for him

*Notes group:*  
Should be considered the same as group 2, as the variation is based on the gender of the owner.

---

**Group 4:** Stative (1st person singular), Lemma iḥ (second position)

*Lemma:* iḥ (to be potent)

*Morphology 1:* Stative  
*Morphology 2:* 1st person singular  

*Subject:*  

*Witness:* S1C  

*Transliteration:*  
ink inn.w n=f sh.i ki  

*Translation:*  
I am the one who brings (it) for him while I am potent.

*Notes phrase:*  
In this phrase, the following pattern variations occur: G1 (B1Bo, M3C, M20C, M5C, M6C, M23C, M28C), G2 (T3C, B1C, B2L, B1P, B6C, B7C), G3 (B3C (=G2)), G1+G4 (S1C).

*Spell:*  
75  

*Phrase:*  
1 376-377 c  

---

**Group 1:** Perfective active participle (masculine singular), Lemma iʾb (first position)

*Lemma:* iʾb (to unite)

*Morphology 1:* participle  
*Morphology 2:* perfective active  
*Morphology 3:* masculine singular  

*Subject:*  

1993
I am the one who united his multitudes of ka which were placed with his associates for him.

**Group 2:** Circumstantial $sdm$.n-f (Temporal clause), Lemma $i^\prime b$ (first position)

**Lemma:** $i^\prime b$ (to unite)

**Morphology 1:** $sdm$.n-f
**Morphology 2:** circumstantial
**Morphology 3:**

**Syntax:** Temporal clause  
**Subject:** Pronominal subject

**Translation:**

*after he united his multitudes of ka which were placed in the protection of his associates.*

**Witness:** T3C

**Transliteration:** $i^\prime b$.n-f $hh$.f $n$ $ks$ di.y $m$ $ss$ $wn\$.wt-f

**Translation:**

*after he united his multitudes of ka which were placed in the protection of his associates.*
Transliteration:  
\[i^\text{i}^\text{b}.n\text{-}f\text{ }h\text{h-}f\text{ }n\text{ }k_3\text{ }d_i.w\text{ }m\text{ }s_3\text{ }w_\text{nd}.w_t-f\]  
Translation:  
after he united his multitudes of ka which were placed in the protection of his associates.

Notes:  
Only the N35 is visible.

Transliteration:  
\[[i^\text{i}^\text{b}.n\text{-}f\text{ }h\text{h-}f\text{ }k_3\text{ }d_i.w\text{ }m\text{ }s_3\text{ }w_\text{nd}.w_t-f\]  
Translation:  
after he united his multitudes of ka which were placed in the protection of his associates.

Notes:  
The M17 and the D36 are not visible.
after he united his multitudes of ka which were placed for him with his associates.

Notes group:
Note that B6C uses a nominal subject instead of a pronominal subject.

Group 3: Perfective passive participle (masculine plural), Lemma rdi (second position)
Lemma: rdi (to give, to place)
Morphology 1: participle  Morphology 2: perfective passive  Morphology 3: masculine plural  Syntax:  Subject:  

Witness:  S1C
Transliteration:  ink (i)āb.w n-ff ḫr-f n kṣ di.y m ṡmḏ.wt-f
Translation:  I am the one who united his multitudes of ka which were placed with his associates for him.

Witness:  B3C
Transliteration:  iḇ. n-ff ḫr-f n kṣ di.ā m ṡmḏ.wt-f
Translation:  after he united his multitudes of his ka which were placed in the protection of his associates.

Witness:  B1C
Transliteration:  iḇ. n-ff ḫr-f n kṣ di.y m ṡmḏ.wt-f
Translation:  after he united his multitudes of ka which were placed in the protection of his associates.

Witness:  T3C
Transliteration:  iḇ. n-ff ḫr-f n kṣ di.y m ṡmḏ.wt-f
Translation:  after he united his multitudes of ka which were placed in the protection of his associates.

Witness:  B1Bo
Transliteration:  iḇ. n-ff ḫr-f n kṣ di.ā m ṡmḏ.wt-f
Translation:  after he united his multitudes of ka which were placed in the protection of his associates.

Witness:  B2L
Transliteration:  iḇ. n-ff ḫr-f n kṣ di.ā m ṡmḏ.wt-f
Translation:  after he united his multitudes of ka which were placed in the protection of his associates.

1996
after he united his multitudes of ka which were placed in the protection of his associates.

after this ḫṣ-nḥt united his multitudes of ka which were placed in the protection of his associates for him.

after he united his multitudes of ka which were placed in the protection of his associates.

after he united his multitudes of ka which were placed in the protection of his associates.

after he united his multitudes of ka which were placed in the protection of his associates.

after he united his multitudes of ka which were placed in greatness of his associates.

after he united his multitudes of ka which were placed for him with his associates.
Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (S1C), G2+G3 (T3C, B3C, B1Bo, B1C, B2L, B1P, B6C, B7C, M3C, M20C, M5C, M6C, M23C, M28C, G1T).

Spell: 75 Phrase: 1 378-379 b

Group 1: Nominal sdm.n-f (Balanced sentence), Lemma skbb

<table>
<thead>
<tr>
<th>Witness</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>S1C</td>
<td>sskbb.n=i b wps.t</td>
<td>I have cooled the soul of she who burns,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Notes: Note the unnecessary extra S29 written.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>B3C</td>
<td>skbb.n s.s.t-hd-htp m wps.t</td>
<td>this s.s.t-hd-htp has cooled she who burns,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Notes: The second D58 is not visible, and only traces of the N29.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>B2L</td>
<td>skbb.n=i wps.t</td>
<td>I have cooled she who burns,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>B1C</td>
<td>skb[b].n=i [w]ps.t</td>
<td>I have cooled she who burns,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Notes: The second D58 is not visible, and only traces of the N29.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>B1P</td>
<td>skbb.n=i wps.t</td>
<td>I have cooled she who burns,</td>
</tr>
</tbody>
</table>
Witness: B7C
Transliteration: [sqbb.n=i wps.t]
Translation: I have cooled she who burns,

Witness: M3C
Transliteration: sqbb.n=i wps.t
Translation: I have cooled she who burns,

Witness: M20C
Transliteration: sqbb.n=i wps.t
Translation: I have cooled she who burns,

Witness: M5C
Transliteration: sqbb.n=i wps.t
Translation: I have cooled she who burns,

Witness: M6C
Transliteration: sq[bb.n=i [wps.t]
Translation: I have cooled she who burns,
Notes: The N29 is not visible.

Witness: M23C
Transliteration: sq[bb.n=i wps.t]
Translation: I have cooled she who burns,
Notes: Only the S29*N29 group is visible.

Witness: G1T
Transliteration: sqbb.n=i wps.t
Translation: I have cooled she who burns,

Notes group: Note that B3C uses a nominal subject instead of a pronominal subject.

Group 2: Infinitive (status absolutus), Lemma skbb
Lemma: skbb (to cool)
Morphology 1: infinitive
Morphology 2: status absolutus
Morphology 3: Syntax: Subject:

1999
Witness: S2C
Transliteration: īw-ī skbb
Translation: while I am cooling

Group 3: Imperfective active participle (masculine singular), Lemma skbb
Lemma: skbb (to cool)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular
Syntax: Subject:

Witness: B1Bo
Transliteration: skbb wps.t
Translation: who cools she who burns,

Witness: B6C
Transliteration: skbb wps.t
Translation: who cools she who burns,

Witness: M28C
Transliteration: skbb wps.t
Translation: who cools she who burns,

Notes:
Only the S29*N29 group is visible

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S1C, T3C, B3C, B1C, B2L, B1P, B7C, M3C, M20C, M5C, M6C, M23C, G1T), G3 (B1Bo, B6C, M28C), G2 (S2C).

Spell: 75 Phrase: 1 378-379 c

Group 1: Nominal $d_m.n$-f (Balanced sentence), Lemma sgr
Lemma: sgr (to silence)
Morphology 1: nominal
Morphology 2: Balanced sentence
Morphology 3: Pronominal subject
Witness: S1C
Transliteration: 
sgr.n=i hr.t-ib dšr.w=s
Translation:
I have silenced she who is in her wrath.

Witness: B3C
Transliteration: 
ss.t-hqd-hlp tn hr.t-ib dšr.w=s
Translation:
this ss.t-hqd-hlp has silenced she who is in her wrath,

Witness: B1Bo
Transliteration: 
sgr.n-f hr.t-ib dšr.w=s
Translation:
he has silenced she who is in her wrath,

Witness: B1C
Transliteration: 
sgr.n-i hr.t-ib dšr.w=s
Translation:
I have silenced she who is in her wrath,

Witness: B6C
Transliteration: 
[hr.-nḥl] [pt hr(y)-ib] dšr.w=k
Translation:
This ḫḥ-nḥt has silenced even the one who is upon your wrath.

Witness: B2L
Transliteration: 
sgr.n-i hr.t-ib dšr.w=s
Translation:
I have silenced she who is in her wrath,

Witness: M3C
Transliteration: 
sgr.n-i hr.t-ib dšr.w=s
Translation:
I have silenced she who is in her wrath,

Witness: B7C
Transliteration: 
I have silenced she who is in her wrath,

Witness: M5C
Transliteration: 
sgr.n-i hr.t-ib dšr.w=s
Translation:
I have silenced she who is in her wrath,

Witness: M20C
Transliteration: 
sgr.n-i hr.t-ib dšr.w=s
Translation:
I have silenced she who is in her wrath,

Notes:
The W11 was a later addition.
Witness: M6C
Transliteration: 
[sgr.n-l ₇r.t-ib dṣr.w=s]
Translation: 
I have silenced she who is in her wrath,

Witness: M23C
Transliteration: 
[sgr.[n-l ₇r.t]-ib dṣ[ r.w]-s]
Translation: 
I have silenced she who is in her wrath,
Notes: 
Traces left of the A2, the N35 is not visible.

Witness: M28C
Transliteration: 
[sgr.n-l ₇r.t-ib dṣr.w=s]
Translation: 
I have silenced she who is in her wrath,

Notes: 
Note that B3C and B6C use a nominal subject instead of a pronominal subject.

Group 2: Circumstantial sḏm-f (Temporal clause), Lemma sgr
Lemma: sgr (to silence)
Morphology 1: sḏm-f
Morphology 2: circumstantial
Morphology 3: Temporal clause
Syntax: Pronominal subject

Witness: T3C
Transliteration: 
[sgr-l ₇r.t-ib dṣr.w=s]
Translation: 
while I silence she who is in her wrath,
Notes: 
Note that the A2 is a later addition, written in front of the A1 of "i."

Group 3: sḏm.in-f, Lemma sgr
Lemma: sgr (to silence)
Morphology 1: sḏm.in-f
Morphology 2: sḏm.in-f
Morphology 3: sḏm.in-f
Syntax: Pronominal subject
Subject: Pronominal subject
Witness: B1P
Transliteration: sgr.in-t ḫr.(t)-ib dšr.w-s
Translation: then I silenced she who is in her wrath,

Notes phrase: In this phrase, the following pattern variations occur: G1 (S1C, B3C, B1Bo, B1C, B2L, B6C, B7C, M3C, M20C, M5CC, M6C, M23C, M28C), G2 (T3C), G3 (B1P).

Spell: 75 Phrase: 1 378-381 d-a

Group 1: Imperfective active participle (feminine singular), Lemma wḏ (first position)
Lemma: wḏ (to separate, to judge)
Morphology 1: participle imperfective active feminine singular

Witness: T3C
Transliteration: wizw.t wḏ.t sīš.t nṯr.w
Translation: the fiery one, who separates and gathers the gods together.

Witness: B3C
Transliteration: wizw.t wḏ.t sīš.t nṯr.w
Translation: the fiery one, who separates and gathers the gods together.

Witness: B1Bo
Transliteration: wizw.t wḏ.t sīš.m.t nṯr.w
Translation: the fiery one, who separates the hair lock of the gods.

Witness: B1C
Transliteration: wizw.t wḏ.t sīš.t nṯr.w
Translation: the fiery one, who separates and gathers the gods together.

Witness: B2L
Transliteration: wizw.t wḏ.t sīš.t nṯr.w
Translation: the fiery one, who separates and gathers the gods together.

Witness: B1P
Transliteration: wizw.t wḏ.t sīš.t m šḥ nṯr.w
Translation: the fiery one, who separates and gathers together in the booth of the gods.
**Witness:** M20C  
**Transliteration:** wsws.t wdf.t ss{k}t ntr.w  
**Translation:** the fiery one, who separates and gathers the gods together.

**Witness:** M6C  
**Transliteration:** wsws.t wdf.t ss{k}t ntr.w  
**Translation:** the fiery one, who separates the hair lock of the gods.

**Witness:** M28C  
**Transliteration:** wsws.t wdf.t ss{k}t ntr.w  
**Translation:** the fiery one, who separates and gathers the gods together.

Group 2: Imperfective active participle (feminine singular), Lemma ss{k} (second position)  
**Lemma:** ss{k} (to gather together)  
**Morphology 1:** participle  
**Morphology 2:** imperfective active  
**Morphology 3:** feminine singular  
**Syntax:** Subject:

**Witness:** T3C  
**Transliteration:** wsws.t wdf.t ss{k}t ntr.w  
**Translation:** the fiery one, who separates and gathers the gods together.

**Witness:** B3C  
**Transliteration:** wsws.t wdf.t ss{k}t ntr.w  
**Translation:** the fiery one, who separates and gathers the gods together.
Witness: B1C
Transliteration: wwpdb.t wqfr.t ssk.t nfr.w
Translation: the fiery one, who separates and gathers the gods together.

Witness: B2L
Transliteration: wwpdb.t wqfr.t ssk.t nfr.w
Translation: the fiery one, who separates and gathers the gods together.

Witness: B1P
Transliteration: wwpdb.t wqfr.t ssk.t m sh nfr.w
Translation: the fiery one, who separates and gathers together in the booth of the gods.

Witness: B7C
Transliteration: [wwpdb.t wqfr.t ssk.t nfr.w]
Translation: the fiery one, who separates and gathers the gods together.

Witness: M3C
Transliteration: wwpdb.t wqfr. ssk.t nfr.w
Translation: the fiery one, who separates and gathers the gods together.

Witness: M20C
Transliteration: wwpdb.t wqfr. t sk.t nfr.w
Translation: the fiery one, who separates and gathers the gods together.
Notes: Only the I5 and traces of the S29 are visible, the rest is lost.

Notes phrase: In this phrase, the following pattern variations occur: G1 (B1Bo, M5C, M6C, M23C, G1T), G1+G2 (T3C, B3C, B1C, B2L, B1P, B7C, M3C, M20C, M28C). Note that B6C does have a phrase here, but it is non-verbal.
Spell: 75 Phrase: 1 380-381 b

**Group 1:** Perfective active participle (feminine singular), Lemma *iri* (first position)

**Lemma:** *iri* (to do, to make)

**Morphology 1:** participle  
**Morphology 2:** perfective active  
**Morphology 3:** feminine singular

**Syntax:** Subject:

**Witness:** B3C

**Transliteration:** *sA.t-HD-Htp in iri nbi ns sq.t*

**Translation:** *This *sA.t-HD-Htp* is the one who made the flame which the fire burns*

**Notes group:**
*Should be considered to be the same as group 2, variation due to the gender of the owner.*

**Group 2:** Perfective active participle (masculine singular), Lemma *iri* (first position)

**Lemma:** *iri* (to do, to make)

**Morphology 1:** participle  
**Morphology 2:** perfective active  
**Morphology 3:** masculine singular

**Syntax:** Subject:

**Witness:** B1Bo

**Transliteration:** *in Dhwty-nht pn ir nbi ns.n sq.t*

**Translation:** *it is this *Dhwty-nht* who made the flame which the fire burns*

**Witness:** B1C

**Transliteration:** *spi ir nbi ns.n sq.t*

**Translation:** *spi made the flame which the fire burned*

**Witness:** B2L

**Transliteration:** *ink ir nbi ns sq.t*

**Translation:** *I am the one who made the flame which the fire burns*

**Witness:** B1P

**Transliteration:** *spi pn ir nbi ns sq.t*

**Translation:** This *spi* is the one who made the flame which the fire burns
Witness: B7C
Transliteration: [dhwy-t-Htp pn ir nbi] ns [sd.t]
Translation: This dhwy-t-Htp is the one who made the flame which the fire burns

Group 3: Nominal sdm.n=f (Emphatic use), Lemma nsr (first position)
Lemma: nsr (to burn)
Morphology 1: sdm.n=f nominal
Morphology 2: Emphatic use
Morphology 3: Pronominal subject

Witness: M23C
Transliteration: [ink n]st.n-i [sd.t]
Translation: I have burned the fire
Notes: The N35:F20 group is not visible, traces of the M17*S29 group are visible.

Group 4: Relative sdm.n=f, Lemma nsr (first position)
Lemma: nsr (to burn)
Morphology 1: sdm.n=f relative
Morphology 2: Emphatic use
Morphology 3: Pronominal subject

Witness: S1C
Transliteration: ink nbi ns.n sd.t
Translation: I am the flame which the fire burned

Witness: T3C
Transliteration: ink nbi ns.n sd.t
Translation: I am the flame which the fire burned

Witness: M3C
Transliteration: ink nbi n ns.n sd.t
Translation: I am the flame of that which the fire burned

Witness: M20C
Transliteration: ink nbi ns.n sd.t
Translation: I am the flame which the fire burned
Witness: M6C
Transliteration: [ink nbi ns.n sd.t]
Translation: I am the flame which the fire burned

**Group 5:** Imperfective relative $s\text{d}m$-f, Lemma $nsr$ (first position)

Lemma: $nsr$ (to burn)

Morphology 1: Imperfective relative

Syntax: Nominal subject

Witness: M28C
Transliteration: ink nbi ns.n sd.t
Translation: I am the flame which the fire burned

Witness: M5C
Transliteration: ink nbi ns sd.t
Translation: I am the flame which the fire burns

**Group 6:** Relative $s\text{d}m$.n-f, Lemma $nsr$ (second position)

Lemma: $nsr$ (to burn)

Morphology 1: Relative

Syntax: Nominal subject

Witness: B1C
Transliteration: spi ir nbi ns.n sd.t
Translation: $spi$ made the flame which the fire burned

Witness: B1Bo
Transliteration: in $dh\text{wty}-nt$ pn ir nbi ns.n sd.t
Translation: it is this $dh\text{wty}-nt$ who made the flame which the fire burns

**Group 7:** Imperfective relative $s\text{d}m$-f, Lemma $nsr$ (first position)

Lemma: $nsr$ (to burn)

Morphology 1: Imperfective relative

Syntax: Nominal subject

Witness: B1Bo
Transliteration: in $dh\text{wty}-nt$ pn ir nbi ns.n sd.t
Translation: it is this $dh\text{wty}-nt$ who made the flame which the fire burns
Witness: B3C
Transliteration: ss.t-hd-htp n ir nbi ns sq.t
Translation: This ss.t-hd-htp is the one who made the flame which the fire burns

Witness: B2L
Transliteration: ink ir nbi ns sq.t
Translation: I am the one who made the flame which the fire burns

Witness: B1P
Transliteration: spi pn ir nbi ns sq.t
Translation: This spi is the one who made the flame which the fire burns

Witness: B7C
Transliteration: [dhwty-hpt pn ir nbi] ns [sq.t]
Translation: This dhwty-hpt is the one who made the flame which the fire burns

Notes phrase:
In this phrase, the following pattern variations occur:
G1+G7 (B3C), G2+G7 (B2L, B1P, B7C), G2+G6 (B1Bo, B1C), G4 (S1C, T3C, M3C, M20C, M6C, M28C), G5 (M5C), G3 (M23C).
Note that S2C does have a phrase here, but it is non-verbal.

Spell: 75 Phrase: 1 380-383 d-a

Group 1: Perfective active participle (masculine singular), Lemma ṣ̄di
Lemma: ṣ̄di (to convey)
Morphology 1: perfective active
Morphology 2: masculine singular
Morphology 3: Syntax: Subject:

Witness: S1C
Transliteration: [ink] ṣ̄d b3 wps.t
Translation: I am the one who conveyed the soul of she who burns,
Group 2: Imperfective active participle (masculine singular), Lemma šqđi
Lemma: šqđi (to convey)
Morphology 1: participle Morphology 2: perfective active Morphology 3: masculine singular
Syntax: Subject:

Witness: T3C
Transliteration: šqđd bs wps.t
Translation: who conveys the soul of she who burns,
Notes: Note that the second D46 was a later addition.

Witness: B1Bo
Transliteration: šqđd bš wps.t
Translation: It is this šhwyty-nḥt that conveys the soul of she who burns,

Witness: B1C
Transliteration: špš šqđd wps.t
Translation: špš is the one who conveys she who burns,

Witness: B2L
Transliteration: inš šqđd wps.t
Translation: I am the one who conveys she who burns,

Witness: B1P
Transliteration: špš pn šqđd wps.t
Translation: This špš is the one who conveys she who burns,

Witness: B7C
Transliteration: šhwyty-ḥtš pn šqđd wps.t
Translation: This šhwyty-ḥtš is the one who conveys she who burns,

Witness: M3C
Transliteration: ink šqđd bš wps.t
Translation: I am the one who conveys the soul of she who burns,

Witness: M20C
Transliteration: ink šqđd bš wps.t
Translation: I am the one who conveys the soul of she who burns,
Notes: The S29 is not visible, and the D46:D46:P1 group has its front damaged.
Witness: M5C
Transliteration: ink skdd b3 wps.t
Translation: I am the one who conveys the soul of she who burns,

Witness: M6C
Transliteration: [ink skdd b3 wps.t]
Translation: I am the one who conveys the soul of she who burns,

Group 3: Imperfective active participle (feminine singular), Lemma skdi

Lemma: skdi (to convey)
Morphology 1: participle imperfective active feminine singular

Witness: M23C
Transliteration: ink skdd b3 wps.t
Translation: I am the one who conveys the soul of she who burns,

Witness: M28C
Transliteration: ink skdd [b3 wps.t]
Translation: I am the one who conveys the soul of she who burns,

Notes group:
Should be considered to be the same as group 2, variation due to the gender of the owner.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S1C), G2 (T3C, B1Bo, B1C, B2L, B1P, B7C, M3C, M20C, M5C, M6C, M23C, M28C) G3 (B3C (=G2)).

Spell: 75 Phrase: 1 382-384 d-a

Group 1: Circumstantial sdm.n-f (iwt.f) sdm.n-f, Lemma erdale (first position)
Lemma: erdale (to say, to speak)
Morphology 1: sdm.n-f circumstantial
Morphology 2: iwt.f sdm.n-f
Morphology 3: Nominal subject
Witness: S1C
Transliteration: iw dd.n n-i ḫs.tyw-ṭn nṯr.w n pr.t m ṭn
Translation: Your hearts have spoken to me, gods, without (anything) going forth from your mouth

Witness: S2C
Transliteration: iw dd.n n-i ḫs.tyw-ṭn nṯr.w n pr.t m ṭn
Translation: Your hearts have spoken to me, gods, without (anything) going forth from your mouth

Witness: T3C
Transliteration: iw dd.n n-i ḫs.tyw-ṭn nṯr.w n pr.t m ṭn
Translation: Your hearts have spoken to me, gods, without (anything) going forth from your mouth
Notes: Note that the I10&D46 group is written as a z in the original.

Witness: B1C
Transliteration: iw dd.n n-i ḫs.tyw-ṭn nṯr.w n pr.t m ṭn
Translation: Your hearts have spoken to me, gods, without (anything) going forth from your mouth

Witness: B1P
Transliteration: iw dd.n n-i ḫs.tyw-ṭn nṯr.w n pr.t m ṭn
Translation: Your hearts have spoken to me, gods, without (anything) going forth from your mouth

Witness: B1Bo
Transliteration: iw dd.n n-f ḫs.tyw-ṭn nṯr.w n pr.t m ṭn
Translation: Your hearts have spoken to him, gods, without (anything) going forth from your mouth

Witness: B2L
Transliteration: iw dd.n n-i ḫs.tyw-ṭn nṯr.w n pr.t m ṭn
Translation: Your hearts have spoken to me, gods, without (anything) going forth from your mouth

Witness: B7C
Transliteration: [iw dd.n n-i ḫs.tyw-ṭn nṯr.w n pr.t] m ṭn
Translation: Your hearts have spoken to me, gods, without (anything) going forth from your mouth
Your hearts have spoken to me, gods, without (anything) going forth from your mouth.

Notes:
Only the N35 was written.

Witness: M6C
Translation:
Your hearts have spoken to me, gods, without (anything) going forth from your mouth.

Witness: G1T
Translation:
Your hearts speak, gods, without (anything) going forth from your mouth.

Group 2: Circumstantial sdm=f (iw(<f) sdm-f), Lemma ṣd (first position)
Lemma: ṣd (to say, to speak)
Morphology 1: ṣdm=f circumstantial Morphology 2: ṣdm=f circumstantial Morphology 3: ṣdm=f circumstantial Syntax: iwm(<f) sdm-f Subject: Nominal subject

Witness: M28C
Translation:
Your amulets speak to me, gods, without (anything) going forth from your mouth.
Group 3: Infinitive (status absolutus), Lemma pri (second position)

Lemma: pri (to go forth)
Morphology 1: infinite
Morphology 2: status absolutus
Morphology 3:

Syntax: Subject:

Witness: S1C
Transliteration: iw产妇[n n=i产妇[w n pr.𝑡 m r产妇]
Translation: Your hearts have spoken to me, gods, without (anything) going forth from your mouth

Witness: T3C
Transliteration: iw产妇[n n=i产妇[w n pr.𝑡 m r产妇]
Translation: Your hearts have spoken to me, gods, without (anything) going forth from your mouth

Witness: B1C
Transliteration: iw产妇[n n=i产妇[w n pr.𝑡 m r产妇]
Translation: Your hearts have spoken to me, gods, without (anything) going forth from your mouth

Witness: B1P
Transliteration: iw产妇[n n=i产妇[w n pr.𝑡 m r产妇]
Translation: Your hearts have spoken to me, gods, without (anything) going forth from your mouth

Witness: B1Bo
Transliteration: iw产妇[n n=i产妇[w n pr.𝑡 m r产妇]
Translation: Your hearts have spoken to him, gods, without (anything) going forth from your mouth

Witness: B2L
Transliteration: iw产妇[n n=i产妇[w n pr.𝑡 m r产妇]
Translation: Your hearts have spoken to me, gods, without (anything) going forth from your mouth

Witness: B7C
Transliteration: [iw产妇[n n=i产妇[w n pr.𝑡 m r产妇]
Translation: Your hearts have spoken to me, gods, without (anything) going forth from your mouth

Notes:
Only the D54 is visible.
Witness: M3C
Transliteration: iw <qdd> n n=i ḥs.tyw-Tn ntr.w n pr.t m r-Tn
Translation: Your hearts have spoken to me, gods, without (anything) going forth from your mouth

Witness: M5C
Transliteration: iw qdd.n n-i ḥs.tyw-Tn ntr.w n pr.t m r-Tn
Translation: Your hearts have spoken to me, gods, without (anything) going forth from your mouth

Witness: M6C
Transliteration: [iw qdd.n n-i ḥs.tyw-Tn] ntr.w n pr[t m r-Tn]
Translation: Your hearts have spoken to me, gods, without (anything) going forth from your mouth
Notes: Only the O1 is visible.

Witness: M23C
Transliteration: iw [qdd.n n-i ḥs.tyw-Tn] ntr.w n [pr.t m r-Tn]
Translation: Your hearts have spoken to me, gods, without (anything) going forth from your mouth

Witness: G1T
Transliteration: iw qdd.n ḥs.tyw-Tn ntr.w n pr.t m r-Tn
Translation: Your hearts speak, gods, without (anything) going forth from your mouth.

Notes phrase: In this phrase, the following pattern variations occur: G1+G3 (S1C, S2C, T3C, B1Bo, B1C, B2L, B1P, B7C, M3C, M5C, M6C, M23C, G1T) G2+G3 (M28C).

Spell: 75 Phrase: 1 384 b

Group 1: Relative sdm.n-f, Lemma ḫpr (first position, zero subject)
Lemma: ḫpr (to become)
Morphology 1: sdm.n-f relative
Morphology 2: Morphology 3: Syntax: Subject:

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because that which has truly come into being through me
is the doing of everything.

because that which has truly come into being through me,
the doing likewise of everything.

Because this has truly come to be through the doing of everything.

because I have truly come to be through the doing of everything.
Witness: B1P
Transliteration: hr-ntt bpr.n-i is m-s ir.(t) mi-kd
Translation: because I have truly come to be through the doing of everything.

Witness: B7C
Transliteration: [hr-ntt bpr.n-i is m-s ir.(t) mi-kd]
Translation: because I have truly come to be through the doing of everything.

Witness: M3C
Transliteration: hr-ntt bpr.n-i is m-s ir.t my r-i
Translation: because I have truly come to be through doing likewise to me

Witness: M5C
Transliteration: hr-ntt bpr.n-i is m-s ir.t my r-i
Translation: because I have truly come to be through doing likewise to me

Witness: M6C
Transliteration: [hr-ntt bpr.n-i is m-s ir.t my r-i]
Translation: because I have truly come to be through doing likewise to me

Witness: M23C
Transliteration: [hr-n]t [bpr.n-i] is m-s-i ir.t my r-dr
Translation: because I have truly come to be through me doing everything likewise.

Witness: M28C
Transliteration: hr-ntt bpr.n-i m-s ir.t my r-i
Translation: because I have come to be through doing likewise to me

Notes group:
Note that B3C uses a nominal subject instead of a pronominal subject.

Group 3: Infinitive (status constructus), Lemma iri (second postion)
Lemma: iri (to do, to make)
Morphology 1: infinitive
Morphology 2: status constructus
Morphology 3: Syntax: Subject:
Witness:  S1C  
Transliteration:  
nnt hpr. n is m<sup>-</sup>i  ir.i mi r-<i>r</i>  
Translation:  
because that which has truly come into being through me is the doing of everything.

Witness:  T3C  
Transliteration:  
n hrrt n hpr. n is m<sup>-</sup>i  ir.i mi r-<i>r</i>  
Translation:  
because that which has truly come into being through me, the doing likewise of everything.

Witness:  B1Bo  
Transliteration:  
hr-<i>ntt</i> hpr. n-f is m<sup>-</sup>i  ir.i mi-<i>kd</i>  
Translation:  
because he has truly come to be through the doing of everything.

Witness:  B2L  
Transliteration:  
hr-<i>ntt</i> hpr. n-i is m<sup>-</sup>i  ir.i mi-<i>kd</i>  
Translation:  
because I have truly come to be through the doing of everything.

Witness:  B7C  
Transliteration:  
[hr-<i>ntt</i> hpr. n-i is m<sup>-</sup>i  ir.i mi-<i>kd</i>]  
Translation:  
because I have truly come to be through the doing of everything.

Witness:  S2C  
Transliteration:  
n nnt hpr. n is m<sup>-</sup>i  ir.i mi <i>r-<i>r</i></i>  
Translation:  
because that which has truly come into being through me is the doing of everything.

Witness:  B3C  
Transliteration:  
hr-ntt hpr. n is s.t-hd-htp tn m<sup>-</sup>i  ir.i mi-<i>kd</i>  
Translation:  
because this ss.t-hd-htp has truly come to be through the doing of everything.

Witness:  B1C  
Transliteration:  
hr-ntt hpr. n-i is m<sup>-</sup>i  ir.i mi-<i>kd</i>  
Translation:  
because I have truly come to be through the doing of everything.

Witness:  B1P  
Transliteration:  
hr-ntt hpr. n-i is m<sup>-</sup>i  ir.i mi-<i>kd</i>  
Translation:  
because I have truly come to be through the doing of everything.

Witness:  M23C  
Transliteration:  
hr-n nf hpr. n-i is m<sup>-</sup>i  ir.i mi r-<i>r</i>  
Translation:  
because I have truly come to be through me doing everything likewise.

**Group 4:** Infinitive (status absolutus), Lemma iri (second position)  
Lemma:  iri  (to do, to make)  
Morphology 1:  
Morphology 2:  
Morphology 3:  
Syntax:  
Subject:  
2018
<table>
<thead>
<tr>
<th>Witness</th>
<th>M3C</th>
<th>Witness</th>
<th>M5C</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Transliteration:</strong></td>
<td>$\text{h}r\text{-ntt hpr.n=i is m-}^c\text{ ir.t my r-i}$</td>
<td><strong>Transliteration:</strong></td>
<td>$\text{h}r\text{-ntt hpr.n=i is m-}^c\text{ ir.t my r-i}$</td>
</tr>
<tr>
<td><strong>Translation:</strong></td>
<td>because I have truly come to be through doing likewise to me</td>
<td><strong>Translation:</strong></td>
<td>because I have truly come to be through doing likewise to me</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>M6C</th>
<th>Witness</th>
<th>M28C</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Transliteration:</strong></td>
<td>$[\text{h}r\text{-ntt hpr.n=i is m-}^c\text{ ir.t my r-i}]$</td>
<td><strong>Transliteration:</strong></td>
<td>$\text{h}r\text{-ntt hpr.n=i m-}^c\text{ ir.t my r-i}$</td>
</tr>
<tr>
<td><strong>Translation:</strong></td>
<td>because I have truly come to be through doing likewise to me</td>
<td><strong>Translation:</strong></td>
<td>because I have come to be through doing likewise to me</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>G1T</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Transliteration:</strong></td>
<td>$\text{hpr.n is m-}^c\text{ ir.t m(y) m di(.t) m-}^c\text{ ir.t r-}qr\text{ r nfr}$</td>
</tr>
<tr>
<td><strong>Translation:</strong></td>
<td>which came to be through me doing likewise in giving, through doing everything for the god</td>
</tr>
</tbody>
</table>

**Group 5:** *Infinitive (status absolutus), Lemma rdi (third position)*

<table>
<thead>
<tr>
<th><strong>Lemma:</strong></th>
<th>rdi</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Morphology 1:</strong></td>
<td>infinitive</td>
</tr>
<tr>
<td><strong>Morphology 2:</strong></td>
<td>status absolutus</td>
</tr>
<tr>
<td><strong>Morphology 3:</strong></td>
<td>Syntax:</td>
</tr>
<tr>
<td><strong>Subject:</strong></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>G1T</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Transliteration:</strong></td>
<td>$\text{hpr.n is m-}^c\text{ ir.t m(y) m di(.t) m-}^c\text{ ir.t r-}qr\text{ r nfr}$</td>
</tr>
<tr>
<td><strong>Translation:</strong></td>
<td>which came to be through me doing likewise in giving, through doing everything for the god</td>
</tr>
</tbody>
</table>

**Group 6:** *Infinitive (status constructus), Lemma iri (fourth position)*

<table>
<thead>
<tr>
<th><strong>Lemma:</strong></th>
<th>iri</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Morphology 1:</strong></td>
<td>infinitive</td>
</tr>
<tr>
<td><strong>Morphology 2:</strong></td>
<td>status constructus</td>
</tr>
<tr>
<td><strong>Morphology 3:</strong></td>
<td>Syntax:</td>
</tr>
<tr>
<td><strong>Subject:</strong></td>
<td></td>
</tr>
</tbody>
</table>
Group 6: Infinitive (status constructus), Lemma ird (fourth position)
Lemma: ird (to do, to make)
Morphology 1: infinitive
Morphology 2: status constructus
Morphology 3: Syntax: Subject:
Witness: G1T
Transliteration:
ḥpr. n is m-ṣ-i ird.t m(y) m di(.t) m-ṣ ird.t r-ṭr r nṯr
Translation: which came to be through me doing likewise in giving, through doing everything for the god

Notes phrase:
In this phrase, the following pattern variations occur: G2+G3 (B3c, B1Bo, B1c, B2L, B1P, B7c, M23c), G2+G4 (M3c, M5c, M6c, M28c), G1+G3 (S1c, S2c, T3), G1+G4+G5+G6 (G1T).

Spell: 75 Phrase: 1 385 b

Group 1: Nominal sḏm.n-f (Nominal use), Lemma wdb (first position)
Lemma: wdb (to turn back)
Morphology 1: sḏm.n-f
Morphology 2: nominal
Morphology 3: Syntax: Subject:
Witness: S1c
Witness: S2c
Transliteration:

iwty wdb.n-f ḥr dd.t.n-f
Translation:
who has not turned back upon what he has said

iwty [wdb.n-f ḥr dd.t.n-f] nd.sn
Translation:
who has not turned back that which they say

iwty wdb.n-f ḥr dd.n <ṣ>
Translation:
who has not gone back upon that which he has said.

iwty wdb.n-f sw ḥr dd.t.n-f
Translation:
who did not turn it back upon that which he said
Witness: B1Bo
Transliteration: iwty wdb.n-f sw hr dd.t.n-f
Translation: who did not turn it back upon that which he said

Witness: B2L
Transliteration: iwty wdb.n-f sw hr dd.t.n-f m r-f
Translation: who did not turn it back upon that which he said with his mouth

Witness: B7C
Transliteration: [iwty wdb.n-f sw hr dd.t.n-f m r-f]
Translation: who did not turn it back upon that which he said with his mouth

Witness: M6C
Transliteration: [iwty wdb.n-f ] sw hr dd-f
Translation: who did not turn it back upon that which he says

Witness: M28C
Transliteration: iwty wdb.n-f sw hr [dd].t-f
Translation: who did not turn it back upon what he says

Group 2: Infinitive (status constructus), Lemma nwd (first position)
Lemma: nwd (to go back)
Morphology 1: status constructus
Witness: G1T
Transliteration: iwty nwd dd.t.n=f
Translation: who does not go back (on) that what he has said.

Group 3: Relative sdm.n=f, Lemma dd (second position)
Lemma: dd (to say, to speak)
Morphology 1: sdm.n=f relative
Morphology 2: 
Morphology 3: 
Syntax: 
Subject: Pronominal subject

Witness: S1C
Transliteration: iwty wdb.n=f hr dd.t.n=f
Translation: who has not turned back upon what he has said

Witness: T3C
Transliteration: iwty wdb.n=f hr dq.d.n=f
Translation: who has not gone back upon that which he has said.

Witness: B3C
Transliteration: iwty wdb.n=f sw hr dd.t.n=f
Translation: who did not turn it back upon that which he said

Witness: B1Bo
Transliteration: iwty wdb.n=f sw hr dd.t.n=f
Translation: who did not turn it back upon that which he said

Witness: B1C
Transliteration: iwty wdb.n=f sw hr dd.t.n=f m r=f
Translation: who did not turn it back upon that which he said with his mouth

Witness: B2L
Transliteration: iwty wdb.n=f sw hr dd.t.n=f m r=f
Translation: who did not turn it back upon that which he said with his mouth

Witness: B1P
Transliteration: iwty wdb.n=f sw hr dd.t.n=f m r=f
Translation: who did not turn it back upon that which he said with his mouth

Witness: B7C
Transliteration: [iwty wdb.n=f sw hr dd.t.n=f m r=f]
Translation: who did not turn it back upon that which he said with his mouth

2022
Translation: who did not turn it back upon that which he said

Notes: The I10 is not visible.
<table>
<thead>
<tr>
<th>Spell:</th>
<th>75</th>
<th>Phrase:</th>
<th>1</th>
<th>385</th>
<th>c</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Group 1:</strong></td>
<td>Prefective active participle (masculine singular), Lemma iri (first position)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Lemma:</strong></td>
<td>iri</td>
<td>(to do, to make)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Morphology 1:</strong></td>
<td>participle</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td><strong>Morphology 2:</strong></td>
<td>perfective active</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Morphology 3:</strong></td>
<td>masculine singular</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Syntax:</strong></td>
<td>Subject:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| **Witness:** | S1C |
| **Transliteration:** | hr-šnt ink is ir r-ďr hft wd.t n-f |
| **Translation:** | Because I am truly the one who has done everything in accordance with that which is commanded to him. |

| **Witness:** | S2C |
| **Transliteration:** | hr-nšnt ink is ir r-ďr hft wd.t n-f |
| **Translation:** | Because I am truly the one who has done everything in accordance with that which is commanded to him. |

| **Witness:** | T3C |
| **Transliteration:** | n-šnt ink is ir r-ďr hft wd n-i |
| **Translation:** | because I am truly the one who has done everything in accordance with that which is commanded to me. |

| **Witness:** | B2L |
| **Transliteration:** | nšnt ink is ir TouchListener hft wd-f |
| **Translation:** | because I am the one who has done its entirety in accordance with that which he commands. |

| **Witness:** | M6C |
| **Transliteration:** | ink [is ir r-ďr-f hft wd-f] |
| **Translation:** | I am truly the one who has done its entirety in accordance with that which he commands. |

| **Witness:** | M23C |
| **Transliteration:** | hr-šnt ink is ir r-ďr-f hft wd-f |
| **Translation:** | because I am truly the one who has done its entirety in accordance with that which he commands. |

| **Witness:** | G1T |
| **Transliteration:** | n-šnt ink is ir r-ďr hft wd-f |
| **Translation:** | because I am truly the one who has done everything in accordance with that which he commands. |
Group 2: Perfective active participle (feminine singular), Lemma iri (first position)

Lemma: iri (to do, to make)
Morphology 1: perfective active
Morphology 2: feminine singular

Witness: B3C
Transliteration: hr-nit ss.t-hg-htp tn is ir r-dr-f hft wd-f
Translation: because it is truly this ss.t-hg-htp who has done its entirety in accordance with that which he commands.

Notes group:
Should be considered to be the same as group 1, variation due to the gender of the owner.

Group 3: Circumstantial sdm-f (Temporal clause), Lemma pri (first position)

Lemma: pri (to go forth)
Morphology 1: circumstantial
Morphology 2: Temporal clause
Morphology 3: Pronominal subject

Witness: B1P
Transliteration: ntt spi pn is wsir pr-f hft wd-f
Translation: because this spi is truly Osiris, while he goes forth in accordance with that which he commands.

Notes:
It is clearly O1 in the original, but I do agree with de Buck that it might be a mistake for M36.

Group 4: Imperfective relative sdm-f, Lemma wd (first position)

Lemma: wd (to command)
Morphology 1: Imperfective relative
Morphology 2: 
Morphology 3: Pronominal subject
Syntax: Subject:

2025
**Witness:** B1Bo  
**Transliteration:**
n-ntt in is dhwyty-nht pn wsir r-qr hft wd=f  
**Translation:**
because truly this dhwyty-nht is the entirety of Osiris in accordance with that which he commands.

**Witness:** B1C  
**Transliteration:**
ntt spi is wsir dr=f hft wd=f  
**Translation:**
because spi is Osiris (to) his limits, in accordance with that which he commands.

**Witness:** B7C  
**Transliteration:**
[ntt dhwyty-htp pn is wsir dr=f hft w][d][f]  
**Translation:**
because this dhwyty-htp is truly Osiris (to) his limits, in accordance with that which he commands.  
**Notes:**  
Only the I10&Y2 group is visible.

**Witness:** M5C  
**Transliteration:**
n-ntt ink is wsir r-qr-f hft wd=f  
**Translation:**
because I am truly Osiris to his limits, in accordance with that which he commands.

**Witness:** M28C  
**Transliteration:**
n-ntt ink is wsir r-qr-f hft wd=f n-i  
**Translation:**
because I am truly Osiris to his limits, in accordance with that which he commands to me.

**Group 5:** Imperfective passive participle (feminine singular), Lemma wd (second position)  
**Lemma:** wd (to command)  
**Morphology 1:** participle  
**Morphology 2:** imperfective passive  
**Morphology 3:** feminine singular  
**Syntax:** Subject:

**Witness:** S1C  
**Transliteration:**
hr-{n}ntt ink is ir r-qr hft wd.t n=f  
**Translation:**  
Because I am truly the one who has done everything in accordance with that which is commanded to him.

**Witness:** S2C  
**Transliteration:**
hr-{n}ntt ink is ir r-qr hft wd.t n-f  
**Translation:**  
Because I am truly the one who has done everything in accordance with that which is commanded to him.
Witness: T3C
Transliteration: n-ntt ink is ir r-dr hft wḏ n-i
Translation: because I am truly the one who has done everything in accordance with that which is commanded to me.

**Group 6:** Imperfective relative sḏm-f, Lemma wḏ (second position)

**Lemma:** wḏ (to command)

**Morphology 1:** Imperfective relative

**Morphology 2:**

**Morphology 3:** Syntax:
Subject: Pronominal subject

Witness: B3C
Transliteration: hr-ntt ss.t-hḏ-hṭp tn is ir r-dr-f hft wḏ-f
Translation: because it is truly this ss.t-hḏ-hṭp who has done its entirety in accordance with that which he commands.

Witness: B2L
Transliteration: ntt ink is ir dr-f hft wḏ-f
Translation: because I am the one who has done its entirety in accordance with that which he commands.

Witness: B1P
Transliteration: ntt spi pn is wsir pr-f hft wḏ-f
Translation: because this spi is truly Osiris, while he goes forth in accordance with that which he commands.

Witness: M6C
Transliteration: ink [is ir r-dr-f hft wḏ-f]
Translation: I am truly the one who has done its entirety in accordance with that which he commands.

Witness: M23C
Transliteration: hr-ntt ink is ir r-dr[± hft wḏ-f]
Translation: because I am truly the one who has done its entirety in accordance with that which he commands.

Witness: G1T
Transliteration: n-ntt ink is ir r-dr hft wḏ-f
Translation: because I am truly the one who has done everything in accordance with that which he commands.
Notes phrase: In this phrase, the following pattern variations occur: G1+G5 (S1C, S2C, T3C), G2+G6 (B3C), G4 (B1Bo, B1C, B7C, M5C, M28C), G1+G6 (B2L, M6C, M23C, G1T), G3+G6 (B1P).

Spell: 75 Phrase: 1 385 d

Group 1: Nominal $sdm=f$ (Balanced sentence), Lemma twr (first position)

Lemma: twr (to show respect)
Morphology 1: $sdm=f$ nominal
Morphology 3: Syntax: Balanced sentence Subject: Nominal subject
Witness: S1C Transliteration: twr n=i rw.w Translation: The lions show respect for me,
Notes: Note that the A1 here is a mistake for A4.

Witness: T3C Transliteration: twr n=i rw.w Translation: The lions show respect for me,

Group 2: Passive nominal $sdm.n=f$ (Balanced sentence), Lemma rwi (first position)

Lemma: rwi (to depart)
Morphology 1: $sdm.n=f$ nominal
Morphology 3: Syntax: Balanced sentence Subject: Pronominal subject
Witness: B1C Transliteration: rw.n=i twr.n=i Translation: I was departed, I was shown respect for,

Witness: B2L Transliteration: rw.(n=i) twr.n=i Translation: I was departed, I was shown respect for,
Group 3:  Prospective $sdm$-f (Main clause), Lemma $rwi$ (first position)

**Lemma:** $rwi$ (to depart)

**Morphology 1:** $sdm$-f  
**Morphology 2:** prospective  
**Morphology 3:** 

**Syntax:**  
**Subject:** 

Witness: B1P
Translation: I was departed, I was shown respect for,

Witness: B7C
Translation: I was departed, I was shown respect for,

**Group 3:**  Prospective $sdm$-f (Main clause), Lemma $rwi$ (first position)

**Lemma:** $rwi$ (to depart)

**Morphology 1:** $sdm$-f  
**Morphology 2:** prospective  
**Morphology 3:** 

**Syntax:**  
**Subject:** 

Witness: B1P
Translation: I was departed, I was shown respect for,

Witness: B7C
Translation: I was departed, I was shown respect for,

**Group 3:**  Prospective $sdm$-f (Main clause), Lemma $rwi$ (first position)

**Lemma:** $rwi$ (to depart)

**Morphology 1:** $sdm$-f  
**Morphology 2:** prospective  
**Morphology 3:** 

**Syntax:**  
**Subject:** 

Witness: B1P
Translation: I was departed, I was shown respect for,

Witness: B7C
Translation: I was departed, I was shown respect for,

**Group 3:**  Prospective $sdm$-f (Main clause), Lemma $rwi$ (first position)

**Lemma:** $rwi$ (to depart)

**Morphology 1:** $sdm$-f  
**Morphology 2:** prospective  
**Morphology 3:** 

**Syntax:**  
**Subject:** 

Witness: B1P
Translation: I was departed, I was shown respect for,

Witness: B7C
Translation: I was departed, I was shown respect for,
**Witness:** M28C  
**Transliteration:**
\[rw.t \ twr \ n=i \ rw.w\]  
**Translation:**
Departing, the lions show respect to me,

**Notes:**
Due to the X1 written in \(rw\), this cannot be considered part of a double column written as a single column.

### Group 5: Nominal \(s^dm\)-f (Balanced sentence), Lemma \(twr\) (second position)

**Lemma:** \(twr\)  
(to show respect)

**Morphology 1:** \(s^dm\)-f  
**Morphology 2:** nominal

**Syntax:** Balanced sentence  
**Subject:** Nominal subject

### Group 6: Passive nominal \(s^dm.n\)-f (Balanced sentence), Lemma \(twr\) (second position)

**Lemma:** \(twr\)  
(to show respect)

**Morphology 1:** \(s^dm.n\)-f  
**Morphology 2:** nominal  
**Morphology 3:** passive

**Syntax:** Balanced sentence  
**Subject:** Pronominal subject

**Witness:** B1C  
**Transliteration:**
\[rw.n=i \ twr.n=i\]  
**Translation:**
I was departed, I was shown respect for,

**Witness:** B2L  
**Transliteration:**
\[rw(.n=i) \ twr.n=i\]  
**Translation:**
I was departed, I was shown respect for,

**Witness:** B7C  
**Transliteration:**
\[rw(.n=i) \ twr.n=i\]  
**Translation:**
I was departed, I was shown respect for,
<table>
<thead>
<tr>
<th>Group 7:</th>
<th>Prospective sdm-f (Main clause), Lemma twr (second position)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Lemma:</strong></td>
<td>twr (to show respect)</td>
</tr>
<tr>
<td>Morphology 1:</td>
<td>Morphology 2:</td>
</tr>
<tr>
<td>sdm-f</td>
<td>nominal</td>
</tr>
</tbody>
</table>

**Witness:** B3C

Transliteration: *rw twr n ss.t-ḥḏ-ḥtp tn rw.w*

Translation: The lions will depart and show respect to this *ss.t-ḥḏ-ḥtp,*

**Witness:** B1Bo

Transliteration: *rw twr n-f bs.w*

Translation: The souls will depart and show respect for him,

**Witness:** M5C

Transliteration: *rw.y n=i rw.w twr n=i zšb.w*

Translation: The lions will depart me, the jackals will show respect for me,

**Witness:** M6C

Transliteration: *[rw twr n=i rw.w]*

Translation: The lions will depart and show respect for me,

**Witness:** M23C

Transliteration: *[rw n=i rw.w twr n=i rw.w]*

Translation: The lions will depart for me, the lions show respect for me,

**Witness:** G1T

Transliteration: *rw twr n=i rw.w*

Translation: The lions will depart and show respect to me

**Notes phrase:**

*In this phrase, the following pattern variations occur: G1 (S1C, S2C, T3C), G2+G6 (B1C, B2L, B1P, B7C), G3+G7 (B3C, B1Bo, M5C, M6C, M23C, G1T), G4+G5 (M28C).*

**Spell:** 75 **Phrase:** 1 386 a

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<table>
<thead>
<tr>
<th>Group 1:</th>
<th>Nominal sdm-f (Balanced sentence), Lemma snḏ</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Lemma:</strong></td>
<td>snḏ (to fear)</td>
</tr>
<tr>
<td>Morphology 1:</td>
<td>Morphology 2:</td>
</tr>
<tr>
<td>sdm-f</td>
<td>nominal</td>
</tr>
</tbody>
</table>
Witness: S1C
Transliteration: snd n-i hiz(y).w ksr
Translation: those who are around the shrine fear me,

Witness: S2C
Transliteration: snd n-i hiz(y).w ksr
Translation: those who are around the shrine fear me,

Witness: T3C
Transliteration: snd n-i hiz(y).w ksr
Translation: those who are around the shrine fear me,

Witness: B3C
Transliteration: snd n s.t-hdq-htp tn hiz(y).w ksr
Translation: those who are around the shrine fear this s.t-hdq-htp,

Witness: B1Bo
Transliteration: snd n-f hiz(y).w ksr
Translation: those who are around the shrine fear him,

Witness: M5C
Transliteration: snd n-i hiz(y).w ksr
Translation: those who are around the shrine fear me,

Witness: M6C
Transliteration: [snd n-i hiz(y).w ksr]-f
Translation: those who are around his shrine fear me,

Witness: M23C
Transliteration: [snd n-i hiz(y).w ksr]-f
Translation: those who are around his shrine fear me

Witness: M28C
Transliteration: [snd] n-i hiz(y) ksr
Translation: the one who is around the shrine fears me

Witness: G1T
Transliteration: snd n-i hiz(y).w ksr
Translation: those who are around the shrine fear me,

Group 2: Nominal snd-f (Nominal use), Lemma iyī
Lemma: iyī (to come)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
snd-f nominal Nominal use Nominal subject
Witness: B1C
Transliteration: 
\(dr\ iy\ n=i\ h'y y.w\ ksr\)
Translation: because those who are around the shrine come to me
Notes: The M18 is damaged.

**Group 3:** Nominal sd\textit{m-f} (Nominal use), Lemma \textit{sd\textit{n}}  

\textit{Lemma}: sd\textit{n} (to fear)
\textit{Morphology 1}: sd\textit{m-f} \textit{nominal}
\textit{Syntax}: Nominal use \textit{Subject}: Nominal subject

Witness: B2L
Transliteration: 
\(dr\ sd\textit{n} n=i\ h'y y.w\ ksr\)
Translation: because those who are around the shrine fear me

Witness: B7C
Transliteration: 
\([dr\ sd\textit{n} n=i\ h'y y.w\ ksr]\)
Translation: because those who are around the shrine fear me

Notes phrase: In this phrase, the following pattern variations occur: G1 (S1C, S2C, T3C, B3C, B1Bo, M5C, M6C, M23C, M28C, G1T), G2 (B1C), G3 (B2L, B1P, B7C).

**Spell:** 75 \textit{Phrase:} 1 386 b

**Group 1:** Nominal sd\textit{m-f} (Balanced sentence), Lemma \textit{\textbar{h}\textbar{c}}  

\textit{Lemma}: \textit{\textbar{h}\textbar{c}} (to stand)
\textit{Morphology 1}: sd\textit{m-f} \textit{nominal}
\textit{Syntax}: Balanced sentence \textit{Subject}: Nominal subject
Witness: S1C
Transliteration: "h n=i Šnw.t ksr
Translation: the entourage of the shrine stands for me.

Witness: S2C
Transliteration: "h n=i Šnw.t ksr
Translation: the entourage of the shrine stands for me.

Group 2: Circumstantial sḏm.tw=f (Temporal clause), Lemma wḏ
Lemma: wḏ (to divide, to judge)
Morphology 1: sḏm.tw=f circumstantial
Morphology 2: 
Morphology 3: 
Syntax: 
Subject: Temporal clause Nominal subject

Witness: T3C
Transliteration: wḏ.(w) Šnw.t hš.t ksr
Translation: while the courtiers who are around the shrine are judged.

Group 3: Circumstantial sḏm.n-f (Temporal clause), Lemma wḏ
Lemma: wḏ (to divide, to judge)
Morphology 1: sḏm.n-f circumstantial
Morphology 2: 
Morphology 3: 
Syntax: 
Subject: Temporal clause Pronominal subject

Witness: B3C
Transliteration: wḏ.n sš.t-hdq-htp tš Šnw.yt hš.t-s
Translation: after this sš.t-hdq-htp judged the courtiers who are around her.

Witness: B1Bo
Transliteration: wḏ.n-f Šnw.t hš.t-f
Translation: after he has judged the courtiers who are around him.

Witness: G1T
Transliteration: wḏ.n=i hš.t ksr
Translation: after I judged those who are around the shrine.

Notes group:
Note that B3C uses a nominal subject instead of a pronominal subject.
**Group 4:** Circumstantial *sDm-f* (Temporal clause), Lemma *wḏ*

- **Lemma:** *wḏ* (to divide, to judge)
- **Morphology 1:** *sDm-f*
- **Morphology 2:** circumstantial
- **Morphology 3:**
- **Syntax:** Temporal clause
- **Subject:** Pronominal subject

**Witness:** B1C

**Translation:**
while I judge the courtiers who are around me.

**Notes group:**
Note that the spelling has a X1 that I was not able to explain here.

**Group 5:** Circumstantial *sDm-n-f* (Temporal clause), Lemma *ḥ*

- **Lemma:** *ḥ* (to stand)
- **Morphology 1:** *sDm-n-f*
- **Morphology 2:** circumstantial
- **Morphology 3:**
- **Syntax:** Temporal clause
- **Subject:** Nominal subject

**Witness:** M23C

**Translation:**
after the entourage who are around the shrine stood up for me.

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (S1C, S2C), G2 (T3C), G3 (B3C, B1B0, G1T), G4 (B1C, B2L, B1P, B7C), G5 (M23C).
Group 1:  Indicative sdm-f (main clause), Lemma iri

Lemma:  iri (to do, to make)

Morphology 1:  sdm-f
Morphology 2:  indicative
Morphology 3:  Main clause
Syntax:  Pronominal subject

Witness:  T3C
Transliteration:  ir-sn n=i w3.t
Translation:  They made a road for me

Witness:  B3C
Transliteration:  ir-sn w3.t n s3.t-hdq-htp tn
Translation:  They made a road for this s3.t-hdq-htp.

Witness:  B1C
Transliteration:  ir-sn n=i
Translation:  They made for me

Witness:  B2L
Transliteration:  ir-sn n=i w3.t
Translation:  They made a road for me.

Witness:  B7C
Transliteration:  [ir-sn n=i w3.t]
Translation:  They made a road for me.

Witness:  G1T
Transliteration:  ir-sn n=i w3.t
Translation:  They made a road for me.

Group 2:  Nominal sdm.n-f (Emphatic use), Lemma iri

Lemma:  iri (to do, to make)

Morphology 1:  sdm.n-f
Morphology 2:  nominal
Morphology 3:  Emphatic use
Syntax:  Pronominal subject

Witness:  B1P
Transliteration:  ir-sn n=i w3.t
Translation:  They made a road for me.

Witness:  B1C
Transliteration:  ir-sn n=i w3.t
Translation:  They made a road for me.
**Witness:** B1Bo  
**Transliteration:**  
\( \text{ir.n}\ast s\ n-f \ w.t \ t \ n \ d\text{hwty-nht} \ pn \)  
**Translation:**  
She has made a road for him, for this \( d\text{hwty-nht} \).  

**Notes phrase:**  
*In this phrase, the following pattern variations occur: G1 (T3C, B3C, B1C, B2L, B1P, B7C, G1T), G2 (B1Bo).*

**Spell:** 75  
**Phrase:** 1 387 a

<table>
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<th><strong>Syntax:</strong></th>
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**Witness:** S1C  
**Transliteration:**  
'k-i r-i prr-i r-i m ksr hpr ds-f  
**Translation:**  
I enter and go forth from the shrine of the one who came into being (by) himself.

**Witness:** S2C  
**Transliteration:**  
'k-i r pr-i r(r) r-gs hpr ds-f iwty [wdb.n-f] hr dd.t-f  
**Translation:**  
I truly enter and truly go forth in the presence of the one who came into being (by) himself, who does not turn back upon that which he says.

**Witness:** B1C  
**Transliteration:**  
'k-i r ksr pr-i r ksr r-gs n't r hpr ds-f  
**Translation:**  
I enter into the shrine, I go forth from the shrine in the presence of the god who came into being (by) himself.

**Witness:** M6C  
**Transliteration:**  
'k-i r [ksr pr-i r ksr r-gs hpr ds-f]  
**Translation:**  
I entered into the shrine, I go forth from the shrine in the presence of the one who came into being (by) himself.

**Witness:** M23C  
**Transliteration:**  
['k-i r ksr pr-i r k]sr r-gs hpr ds-f  
**Translation:**  
I entered into the shrine, I go forth from the shrine in the presence of the one who came into being (by) himself.
Notes group:
Might be indicative instead.

Group 2: Nominal $\text{sdm-f}$ (Emphatic use), Lemma 'k (first position)

<table>
<thead>
<tr>
<th>Lemma</th>
<th>Morphology 1</th>
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<tbody>
<tr>
<td>'k</td>
<td></td>
<td>nom</td>
<td></td>
<td></td>
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Witness: T3C
Transliteration: 'k(-i) pr-i r ksr hpr ds-f
Translation: I enter and go forth to the shrine of the one who came into being (by) himself.

Witness: B3C
Transliteration: 'k pr ss.t-hd-hip tn r ksr n ntr hpr ds-f
Translation: This ss.t-hd-hip enters and goes forth to the shrine of the god who came into being (by) himself.

Witness: B1Bo
Transliteration: 'k-f pr-i r ksr r-gs ntr hpr ds-f
Translation: He enters and goes forth to the shrine in the presence of the god who came into being (by) himself.

Witness: B2L
Transliteration: 'k-i pr-i r ksr r-gs ntr hpr ds-f
Translation: I enter and I go forth to the shrine in the presence of the god who came into being (by) himself.

Witness: B1P
Transliteration: 'k-i pr-i r ksr r-gs ntr hpr ds-f
Translation: I enter and I go forth to the shrine in the presence of the god who came into being (by) himself.

Notes group:
Note that B3C uses a nominal subject instead of a pronominal subject.
Group 3:  Active *sdm.t-f (nominal use), Lemma *k (first position)
Lemma: *k (to enter)
Morphology 1: active
Morphology 2: Morphology 3: Syntax: Subject:

sdm.t-f Nominal use Pronominal subject

Witness: G1T
Transliteration: r *k.t-i r pr.t-i m ksr r-gs hpr ds=f
Translation: until I enter, until I go forth from the shrine in the presence of the one who came into being (by) himself.

Group 4: Perfective active participle (masculine singular), Lemma hpr (first position)
Lemma: xpr (to become)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Syntax: Subject:

Witness: M5C Witness: M28C
Transliteration: r-gs hpr ds=f r-gs hpr ds=f
Translation: in the presence of the one who came into being (by) himself. in the presence of the one who came into being (by) himself.

Group 5: Nominal *sdm-f (Balanced sentence), Lemma pri (second position)
Lemma: pri (to go forth)
Morphology 1: *sdm-f
Morphology 2: nominal Morphology 3: Syntax: Subject:

sdm-f Balanced sentence Pronominal subject

Witness: S1C Witness: S2C
Transliteration: *k-i r-i prr-i r-i m ksr hpr ds-f *k-i rr pr-i r(r) r-gs hpr ds-f iwty |wdb.n-f| hr dd.t-f
Translation: I enter and go forth from the shrine of the one I truly enter and truly go forth in the presence of the one who came into being (by) himself, who does not turn back upon that which he says.

Translation:
I enter and go forth from the shrine of the one who came into being (by) himself.

I truly enter and truly go forth in the presence of the one who came into being (by) himself, who does not turn back upon that which he says.
Witness: B1C
Transliteration: ʾk-i r ksr pr-i r ksr r-gs ntr hpr ḏš-f
Translation: I enter into the shrine, I go forth from the shrine in the presence of the god who came into being (by) himself.

Witness: M6C
Transliteration: ʾk-i r [ksr pr-i r ksr r-gs hpr ḏš-f]
Translation: I entered into the shrine, I go forth from the shrine in the presence of the one who came into being (by) himself.

Witness: M23C
Transliteration: [ʾk-i r ksr pr-i r kṣr r-gs hpr ḏš-f]
Translation: I entered into the shrine, I go forth from the shrine in the presence of the one who came into being (by) himself.

Notes group:
Might be indicative instead.

Group 6: Nominal sḏm-f (Emphatic use), Lemma pri (second position)

Lemma: pri (to go forth)
Morphology 1: nom (go forth)
Morphology 2: sḏm-f
Morphology 3: Emphatic use
Syntax: Pronominal subject

 Witnesses: T3C
Transliteration: ʾk[=-i] pr-i r kṣr ḏš-f
Translation: I enter and go forth to the shrine of the one who came into being (by) himself.

Witness: B3C
Transliteration: ʾk pr ss.t-hd-ḥtp tn r kṣr n ntr hpr ḏš-f
Translation: This ss.t-hd-ḥtp enters and goes forth to the shrine of the god who came into being (by) himself.

Witness: B1Bo
Transliteration: ʾkṣf pr-f r kṣr r-gs ntr hpr ḏš-f
Translation: He enters and goes forth to the shrine in the presence of the god who came into being (by) himself.

Witness: B2L
Transliteration: ʾk-i pr-i r kṣr r-gs ntr hpr ḏš-f
Translation: I enter and I go forth to the shrine in the presence of the god who came into being (by) himself.
**Witness:** B1P  
**Transliteration:**  
ʻkJ pr-i r ksr r-gs ntr hpr ds-f  
**Translation:**  
I enter and I go forth to the shrine in the presence of the god who came into being (by) himself.

**Notes group:**  
*Might be indicative instead.*  
*Note that B3C uses a nominal subject instead of a pronominal subject.*

**Group 7:**  
*Active sdm.t-f (nominal use), Lemma pri (second position)*  
**Lemma:** pri  
*(to go forth)*  
**Morphology 1:** sdm.t-f  
**Morphology 2:** active  
**Syntax:** Nominal use  
**Subject:** Pronominal subject  

**Witness:** G1T  
**Transliteration:** r ʻkJ.t-i r pr.i-i m ksr r-gs hpr ds-f  
**Translation:** until I enter, until I go forth from the shrine in the presence of the one who came into being (by) himself.

**Group 8:**  
*Perfective active participle (masculine singular), Lemma hpr (third position)*  
**Lemma:** xpr  
*(to become)*  
**Morphology 1:** participle  
**Morphology 2:** perfective active  
**Morphology 3:** masculine singular  
**Syntax:**  
**Subject:**

**Witness:** S1C  
**Transliteration:**  
ʻkJ-i r-i prr-i r-i m ksr hpr ds-f  
**Translation:** I enter and go forth from the shrine of the one who came into being (by) himself.

**Witness:** S2C  
**Transliteration:**  
ʻkJ-i r pr-i r(r) r-gs hpr ds-f iwty wdb.n-f hr dd.t-f  
**Translation:** I truly enter and truly go forth in the presence of the one who came into being (by) himself, who does not turn back upon that which he says.
Witness: T3C
Transliteration: 
\( \text{'k}(-i) \text{ pr=i r ksr hpr ds=f} \)
Translation: 
I enter and go forth to the shrine of the one who came into being (by) himself.

Witness: B1Bo
Transliteration: 
\( \text{'k}(-f) \text{ pr=f r ksr r-gs ntr hpr ds=f} \)
Translation: 
He enters and goes forth to the shrine in the presence of the god who came into being (by) himself.

Witness: B2L
Transliteration: 
\( \text{'k}(-i) \text{ pr=i r ksr r-gs ntr hpr ds=f} \)
Translation: 
I enter and I go forth to the shrine in the presence of the god who came into being (by) himself.

Witness: B7C
Transliteration: 
\( \text{'k}(-i) \text{ pr=i r ksr r-gs ntr hpr ds=f} \)
Translation: 
I entered and I go forth to the shrine in the presence of the one who came into being (by) himself.

Witness: M23C
Transliteration: 
\( \text{'k}(-i) \text{ r ksr pr=i r k} \text{sr r-gs hpr ds=f} \)
Translation: 
I entered into the shrine, I go forth from the shrine in the presence of the one who came into being (by) himself.

Witness: G1T
Transliteration: 
\( \text{'k}(-t.i) \text{ r pr=t.i m ksr r-gs hpr ds=f} \)
Translation: 
until I enter, until I go forth from the shrine in the presence of the one who came into being (by) himself.
**Group 9:** Nominal $s\text{d}m.n-f$ (Nominal use), Lemma $w\text{db}$ (fourth position)

- **Lemma:** $w\text{db}$ (to turn back)
- **Morphology 1:** $s\text{d}m.n-f$
- **Morphology 2:** Nominal use
- **Morphology 3:** Pronominal subject
- **Syntax:**
- **Witness:** S2C
- **Transliteration:** 'k=i rr pr=i r(r) r-gs hpr $d$s=f iwty $[w\text{db}.n-f]$ hr $d\text{d}.t-f$
- **Translation:**
I truly enter and truly go forth in the presence of the one who came into being (by) himself, who does not turn back upon that which he says.

**Group 10:** Imperfective relative $s\text{d}m-f$, Lemma $d\text{d}$ (fifth position)

- **Lemma:** $d\text{d}$ (to say, to speak)
- **Morphology 1:** $s\text{d}m-f$
- **Morphology 2:** Imperfective relative
- **Morphology 3:** Pronominal subject
- **Syntax:**
- **Witness:** S2C
- **Transliteration:** 'k=i rr pr=i r(r) r-gs hpr $d$s-f iwty $[w\text{db}.n-f]$ hr $d\text{d}.t-f$
- **Translation:**
I truly enter and truly go forth in the presence of the one who came into being (by) himself, who does not turn back upon that which he says.

**Notes phrase:**
In this phrase, the following pattern variations occur: $G1+G5+G8$ ($S1C, B1C, M6C, M23C$), $G2+G6+G8$ ($T3C, B3C, B1Bo, B2L, B1P, B7C$), $G4$ ($M5C, M28C$), $G3+G7+G8$ ($G1T$), $G1+G5+G8+G9+G10$ ($S2C$).
Spell: 75 Phrase: 1 387 c

Group 1: Nominal $sdm.tw=f$ (Emphatic use), Lemma $hr'i$ (first position)
Lemma: $hr'i$ (to rejoice)
Morphology 1: $sdm.tw=f$
Morphology 2: nominal
Morphology 3: Syntax: Subject:
  Emphatic use Nominal subject
Witness: S1C
Transliteration:
$hr'.t(w) dsr.t m3i(.t)i s(y)$
Translation:
The red crown is rejoiced while it sees it.

Group 2: Nominal $sdm=f$ (Emphatic use), Lemma $hr'i$ (first position)
Lemma: $hr'i$ (to rejoice)
Morphology 1: $sdm=f$
Morphology 2: nominal
Morphology 3: Syntax: Subject:
  Emphatic use Nominal subject
Witness: T3C
Transliteration:
$hr'.t dsr.t m3n=s n.t$
Translation:
The red crown rejoices while it sees the crown of LE

Group 3: Subjunctive $sdm=f$ ($iw(f) sdm=f$), Lemma $m3i$ (first position)
Lemma: $m3i$ (to see)
Morphology 1: $sdm=f$
Morphology 2: subjunctive
Morphology 3: Syntax: Subject:
  $iw(f) sdm=f$ Pronominal subject
Witness: M23C
Transliteration:
$[hr'.t dsr.t min+s n.t] s(y)$
Translation:
The red crown rejoices when it sees it
Witness: B3C
Transliteration: iw dšr.t min-s n.t
Translation: The red crown will see the crown of LE

Witness: B1Bo
Transliteration: iw dšr.t min-s n.t
Translation: The red crown will see the crown of LE

Witness: B1C
Transliteration: iw dšr.t min-s n.t
Translation: The red crown will see the crown of LE

Witness: B2L
Transliteration: iw dšr.t min-s n.t
Translation: The red crown will see the crown of LE

Witness: B1P
Transliteration: iw dšr.t min-s {n} n.t
Translation: The red crown will see the crown of LE

Witness: B7C
Transliteration: [iw dš]r.t [min-s n.t]
Translation: The red crown will see the crown of LE

Group 4: Stative (3rd person feminine singular), Lemma mzz (second position)
Lemma: mzz (to see)
Morphology 1: Stative 3rd person feminine singular

Witness: S1C
Transliteration: ḫr.t(w) dšr.t mzz(.ti) s(y)
Translation: The red crown is rejoiced while it sees it.

Notes group:
As no .ti is written, it is possible to read mzz-s as well.

Witness: G1T
Transliteration: ḫr.t(w) dšr.t mzz(.ti) s(y)
Translation: The red crown is rejoiced while it sees it.
Group 5: Circumstantial $sdm=f$ (Temporal clause), Lemma $m\dddot{s}$ (second position)

**Lemma:** $m\dddot{s}$ (to see)

**Morphology 1:** circumstantial

**Morphology 2:**

**Morphology 3:** Temporal clause

**Syntax:**

**Subject:** Pronominal subject

**Witness:** T3C

**Transliteration:**

$h^\dddot{c} \ dSr.t \ m\dddot{s}s \ n.t$

**Translation:**

The red crown rejoices while it sees the crown of LE

**Notes:**

Note that the D4 is not written.

Group 6: Subjunctive $sdm=f$ (Temporal clause), Lemma $m\dddot{s}$

**Lemma:** $m\dddot{s}$ (to see)

**Morphology 1:**

**Morphology 2:**

**Morphology 3:** Temporal clause

**Syntax:**

**Subject:** Pronominal subject

**Witness:** M5C

**Witness:** M23C

**Transliteration:**

$h^\dddot{c} \ dSr.t \ m\dddot{s}s \ n.t$

**Transliteration:**

$[h^\dddot{c} \ dSr.t \ m\dddot{s}]s \ s(y)$

**Translation:**

The red crown rejoices when it sees the crown of LE

**Translation:**

The red crown rejoices when it sees it

**Notes:**

Note that the D4 is not written.

**Notes phrase:**

In this phrase, the following pattern variations occur: G1+G4 (S1C, G1T), G2+G6 (M5C, M23C, M28C), G3 (B3C, B1Bo, B1C, B2L, B1P, B7C), G2+G5 (T3C).
Group 1: Circumstantial $sdm$ (Non-initial main clause), Lemma $h^r'i$ (first position)

**Lemma:** $h^r'i$ (to rejoice)

**Morphology 1:** $sdm$-f  
**Morphology 2:** circumstantial  
**Morphology 3:**

**Syntax:** Non-initial main clause  
**Subject:** Nominal subject

**Witness:** S1C  
**Transliteration:** $h^n.t\ mAn=s\ dSr.t$  
**Translation:** the crown of LE rejoices when it sees the red crown.

**Witness:** T3C  
**Transliteration:** $h^n.t\ mAn=s\ dSr.t$  
**Translation:** the crown of LE rejoices when it sees the red crown.

**Witness:** B3C  
**Transliteration:** $h^n.t\ mAn=s\ dSr.t$  
**Translation:** the crown of LE rejoices when it sees the red crown.

**Witness:** B1Bo  
**Transliteration:** $h^n.t\ mAn=s\ dSr.t$  
**Translation:** the crown of LE rejoices when it sees the red crown.

**Witness:** B1C  
**Transliteration:** $h^n.t\ mAn=s\ dSr.t$  
**Translation:** the crown of LE rejoices when it sees the red crown.

**Witness:** B2L  
**Transliteration:** $h^n.t\ mAn=s\ dSr.t$  
**Translation:** the crown of LE rejoices when it sees the red crown.

**Witness:** B1P  
**Transliteration:** $h^n.t\ mAn=s\ dSr.t$  
**Translation:** the crown of LE rejoices when it sees the red crown.

**Witness:** B7C  
**Transliteration:** $[h^n.t\ mAn=s\ dSr.t]$  
**Translation:** the crown of LE rejoices when it sees the red crown.

**Witness:** M5C  
**Transliteration:** $h^n.t\ mAn=s\ dSr.t$  
**Translation:** the crown of LE rejoices when it sees the red crown.

**Witness:** M23C  
**Transliteration:** $[h^n.t\ mAn]=s\ dSr.t$  
**Translation:** the crown of LE rejoices when it sees the red crown.
**Witness:** G1T  
**Transliteration:**  
\[h^c\ n.t\ mzn-s\ d\check{sr}.t\]  
**Translation:**  
the crown of LE rejoices when it sees the red crown.

**Group 2:** Nominal \(s\check{dm}=f\) (Emphatic use), Lemma \(h^c\) (first position)  
**Lemma:** \(h^c\) (to rejoice)  
**Morphology 1:** \(s\check{dm}=f\)  
**Morphology 2:** nominal  
**Morphology 3:**  
**Syntax:**  
**Subject:** Emphatic use, Nominal subject  

**Witness:** M28C  
**Transliteration:**  
\(<h>\ n.t\ mzn\ d\check{sr}.t\]  
**Translation:**  
the crown of LE rejoices when the red crown sees.

**Notes:**  
The V28 was not written.

**Group 3:** Subjunctive \(s\check{dm}=f\) (Temporal clause), Lemma \(m\check{z}\) (second position)  
**Lemma:** \(m\check{z}\) (to see)  
**Morphology 1:** \(s\check{dm}=f\)  
**Morphology 2:** subjunctive  
**Morphology 3:**  
**Syntax:**  
**Subject:** Temporal clause, Pronominal subject  

**Witness:** S1C  
**Transliteration:**  
\(h^c\ n.t\ mzn-s\ d\check{sr}.t\]  
**Translation:**  
the crown of LE rejoices when it sees the red crown.

**Witness:** T3C  
**Transliteration:**  
\(h^c\ n.t\ mzn-s\ d\check{sr}.t\]  
**Translation:**  
the crown of LE rejoices when it sees the red crown.

**Witness:** B3C  
**Transliteration:**  
\(h^c\ n.t\ mzn-s\ d\check{sr}.t\]  
**Translation:**  
the crown of LE rejoices when it sees the red crown.

**Witness:** B1Bo  
**Transliteration:**  
\(h^c\ n.t\ mzn-s\ d\check{sr}.t\]  
**Translation:**  
the crown of LE rejoices when it sees the red crown.
**Witness:** B1C  
**Transliteration:** \( h^c \ n.\ t \ mzn+s \ d\text{Sr}.\ t \)  
**Translation:** the crown of LE rejoices when it sees the red crown.

**Witness:** B2L  
**Transliteration:** \( h^c \ n.\ t \ mzn+s \ d\text{Sr}.\ t \)  
**Translation:** the crown of LE rejoices when it sees the red crown.

**Witness:** B1P  
**Transliteration:** \( h^c \ n.\ t \ mzn+s \ d\text{Sr}.\ t \)  
**Translation:** the crown of LE rejoices when it sees the red crown.

**Witness:** B7C  
**Transliteration:** \[ h^c \ n.\ t \ mzn+s \ d\text{Sr}.\ t \]  
**Translation:** the crown of LE rejoices when it sees the red crown.

**Witness:** M5C  
**Transliteration:** \( h^c \ n.\ t \ mzn+s \ d\text{Sr}.\ t \)  
**Translation:** the crown of LE rejoices when it sees the red crown.

**Witness:** M23C  
**Transliteration:** \[ h^c \ n.\ t \ mzn+s \ d\text{Sr}.\ t \]  
**Translation:** the crown of LE rejoices when it sees the red crown.

**Witness:** M28C  
**Transliteration:** \( (h)^C \ n.\ t \ mzn \ d\text{Sr}.\ t \)  
**Translation:** the crown of LE rejoices when the red crown sees.

**Notes group:**  
Note that M28C uses a nominal subject instead of a pronominal subject.

**Notes phrase:**  
*In this phrase, the following pattern variations occur:* G1+G3 (S1C, T3C, B3C, B1Bo, B1C, B2L, B1P, B7C, M5C, M23C, G1T), G2+G3 (M28C).

2049
Spell: 75  Phrase: 1 389 b

**Group 1:** Nominal ədm- (Emphatic use), Lemma sns (first position)
- **Lemma:** sns (to be friendly)
- **Morphology 1:** ədm-
- **Morphology 2:**
- **Morphology 3:**
- **Syntax:** Emphatic use
- **Subject:** Nominal subject

**Witness:** S1C
**Transliteration:** sns= nṯr nṯr-ḥ pr m ḫ. w-f
**Translation:** It is friendly, the god, to his god who came to be from his body.

**Witness:** T3C
**Transliteration:** sns nṯr nṯr ḫ pr m ḫ. w-f
**Translation:** The god is friendly to the god who came to be from his flesh

**Witness:** B3C
**Transliteration:** sns nṯr ḫ pr n ss.t-hḍ-htp tn m ḫ. w-f
**Translation:** The god is friendly after this ss.t-hḍ-htp came to be from his body

**Witness:** B1Bo
**Transliteration:** sns nṯr nṯr ḫ pr. n ḡwty-nḥt pn m ḫ. w-f
**Translation:** The god is friendly to the god after this ḡwty-nḥt came to be from his body

**Witness:** B1C
**Transliteration:** sns nṯr nṯr ḫ pr n-i m ḫ. w-f
**Translation:** The god is friendly to the god after I came to be from his body

**Witness:** B2L
**Transliteration:** sns nṯr nṯr ḫ pr. n-i m ḫ. w-f
**Translation:** The god is friendly to the god after I came to be from his body

**Witness:** B1P
**Transliteration:** sns nṯr nṯr ḫ pr n-i m ḫ. w-f
**Translation:** The god is friendly to the god after I came to be from his body

**Witness:** B7C
**Transliteration:** [sns nṯr nṯr ḫ pr. n-i m ḫ. w-f]
**Translation:** The god is friendly to the god after I came to be from his body
Witness: M5C  
Transliteration: \(snsn \text{ntr r ntr hpr m h'.w.f}\)  
Translation: The god is friendly to the god who came to be from his flesh

Witness: M23C  
Transliteration: \([snsn \text{ntr r ntr hpr m h'.w.f}]\)  
Translation: The god is friendly to the god who came to be from his flesh

Witness: M28C  
Transliteration: \(snsn \text{npr hpr m h'.w.f}\)  
Translation: The god who came to be from his body is friendly

Witness: G1T  
Transliteration: \(snsn \text{ntr r ntr hpr m h'.w.f}\)  
Translation: The god is friendly to the god who came to be from his flesh

Notes group:  
Note that S1C uses a pronominal subject instead of a nominal subject.

Group 2: Perfective active participle (masculine singular), Lemma hpr (second position)  
Lemma: hpr (to become)  
Morphology 1: participle  
Morphology 2: perfective active  
Morphology 3: masculine singular  
Syntax: Subject: participle perfective active masculine singular

Witness: S1C  
Transliteration: \(snsn=s \text{ntr r ntr-hpr m h'.w.f}\)  
Translation: It is friendly, the god, to his god who came to be from his body.

Witness: T3C  
Transliteration: \(snsn \text{ntr r ntr hpr m h'.w.f}\)  
Translation: The god is friendly to the god who came to be from his flesh

Witness: M5C  
Transliteration: \(snsn \text{ntr r ntr hpr m h'.w.f}\)  
Translation: The god is friendly to the god who came to be from his flesh

Witness: M23C  
Transliteration: \([snsn \text{ntr r ntr hpr m h'.w.f}]\)  
Translation: The god is friendly to the god who came to be from his flesh
Witness: M28C
Transliteration: sns nṯr hpr m ḫr.w-f
Translation: The god who came to be from his body is friendly

Witness: G1T
Transliteration: sns nṯr r nṯr hpr m ḫr.w-f
Translation: The god is friendly to the god who came to be from his flesh

Group 3: Circumstantial sḏm.n-f (temporal clause), Lemma hpr (second position)
Lemma: hpr (to become)
Morphology 1: sḏm.n-f circumstantial
Morphology 2: 
Morphology 3: 
Syntax:  Subject: Temporal clause Pronominal subject

Witness: B3C
Transliteration: sns nṯr hpr.n ṣ3.t-hḏ-htp tn m ḫr.w-f
Translation: The god is friendly after this ṣ3.t-hḏ-htp came to be from his body

Witness: B1Bo
Transliteration: sns nṯr r nṯr hpr.n ḏḥwty-nḥt pn m ḫr.w-f
Translation: The god is friendly to the god after this ḏḥwty-nḥt came to be from his body

Witness: B1C
Transliteration: sns nṯr r nṯr hpr.n-i m ḫr.w-f
Translation: The god is friendly to the god after I came to be from his body

Witness: B2L
Transliteration: sns nṯr r nṯr hpr.n-i m ḫr.w-f
Translation: The god is friendly to the god after I came to be from his body

Witness: B1P
Transliteration: sns nṯr r nṯr hpr.n-i m ḫr.w-f
Translation: The god is friendly to the god after I came to be from his body

Witness: B7C
Transliteration: [sns nṯr r] nṯr hpr.n-i m ḫr.w-f
Translation: The god is friendly to the god after I came to be from his body
Notes: Traces of the Aα1 are left.

Note that B3C and B1Bo use a nominal subject instead of a pronominal subject.
Notes phrase:
In this phrase, the following pattern variations occur: G1+G2 (S1C, T3C, M5C, M23C, M28C, G1T), G1+G3 (B3C, B1Bo, B1C, B2L, B1P, B7C).

<table>
<thead>
<tr>
<th>Spell</th>
<th>Phrase</th>
<th>Group 1</th>
<th>Group 2</th>
</tr>
</thead>
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<tr>
<td>75</td>
<td>1 389 c</td>
<td>Circumstantial sdm.n-f (Temporal clause), Lemma mi3</td>
<td>Circumstantial sdm.n-f (Negation), Lemma mi3</td>
</tr>
</tbody>
</table>

**Lemma:** miz (to see)

<table>
<thead>
<tr>
<th>Morphology 1</th>
<th>Morphology 2</th>
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<th>Syntax</th>
<th>Subject</th>
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<tbody>
<tr>
<td>sdm.n-f</td>
<td>circumstantial</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Witness:** S1C
Transliteration: miz.n+sn sw
Translation: After they saw him,

**Witness:** B2L
Transliteration: miz.n+sn sw
Translation: After they saw him,

**Witness:** B1P
Transliteration: miz.n+sn sw
Translation: After they saw him,

**Witness:** B7C
Transliteration: [miz.n+sn sw]
Translation: After they saw him,

Notes group:
Could be read as subjunctive as well.

**Group 2:** Circumstantial sdm.n-f (Negation), Lemma mi3

<table>
<thead>
<tr>
<th>Witness</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>T3C</td>
<td>n miz.n+sn sw</td>
<td>They do not see him,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>B3C</td>
<td>n miz.n+sn sw</td>
<td>They do not see him,</td>
</tr>
</tbody>
</table>
Witness: B1Bo
Transliteration: 
\( n \, m₂, n⁺sₙ \, sₖ \)
Translation: They do not see him,

Witness: M5C
Transliteration: 
\( n \, m₂, n⁺sₙ \, sₖ \)
Translation: They do not see him,

Witness: M23C
Transliteration: 
\([n]\, m₂, n⁺sₙ \, sₖ\)
Translation: They do not see him,

Witness: G1T
Transliteration: 
\( n \, m₂, n⁺sₙ \, sₖ \)
Translation: They do not see him,

Group 3: Indicative \( sₗ₇ₜₘ⁻f \) (Negation), Lemma \( m₃ₙ \)
Lemma: \( m₃ₙ \) (to see)
Morphology 1: \( sₗ₇ₜₘ⁻f \) indicative
Morphology 2: 
Morphology 3: 
Syntax: Negation
Subject: Pronominal subject

Witness: M28C
Transliteration: 
\( n \, m₂, sₙ \, sₖ \)
Translation: They did not see him,

Notes phrase: In this phrase, the following pattern variations occur: G1 (S1C, B2L, B1P, B7C), G2 (T3C, B3C, B1Bo, M5C, M23C, G1T), G3 (M28C).

Spell: 75 Phrase: 1 390 a

Group 1: Nominal \( sₗ₇ₜₘ⁻n₋f \) (Emphatic use), Lemma ki
Lemma: \( kₗ \) (to cry out)
Morphology 1: \( sₗ₇ₜₘ⁻n₋f \) nominal
Morphology 2: 
Morphology 3: 
Syntax: Emphatic use
Subject: Nominal subject
Witness: S1C
Transliteration: ki.n n-i n°w.w m hn(y)
Translation: the n°w snakes cried out for me in acclaim

Witness: B3C
Transliteration: ki.n n-s n°w.w m hn(y)
Translation: the n°w snakes cried out for her in acclaim

Witness: B1Bo
Transliteration: ki.n n°w.w n dhwty-nḥt pn m hny
Translation: the n°w snakes cried out for this dhwty-nḥt pn in acclaim.

Witness: B1C
Transliteration: ki.n n-i n°w.w m hny
Translation: the n°w snakes cried out for me in acclaim

Witness: B2L
Transliteration: ki.n n-i n°w.w m hny
Translation: the n°w snakes cried out for me in acclaim

Witness: B1P
Transliteration: ki.n n-i n°w.w m hny
Translation: the n°w snakes cried out for me in acclaim

Witness: B7C
Transliteration: [ki.n n-i n°w.w m hny]
Translation: the n°w snakes cried out for me in acclaim

Witness: M5C
Transliteration: ki.n n-i n°w.w m hny
Translation: the n°w snakes cried out for me in acclaim

Witness: M23C
Transliteration: ki[n.n-i n°w.w m hny]
Translation: the n°w snakes cried out for me in acclaim

Notes: The N35 is not visible.
### Group 2: Circumstantial $sdm=f$ (Temporal clause), Lemma $ki$

**Lemma:** $ki$ (to cry out)

**Morphology 1:** $sdm=f$  
**Morphology 2:** circumstantial

**Syntax:** Temporal clause  
**Subject:** Nominal subject

**Witness:** G1T

**Transliteration:**

$k(i)\ n=i\ n^w.w\ m\ hy$

**Translation:**

while the $n^w$ snakes cry out for me in acclaim.

**Notes phrase:**

*In this phrase, the following pattern variations occur: G1 (S1C, B3C, B1Bo, B1C, B2L, B1P, B7C, M5C, M23C, M28C), G2 (G1T). Note that T3C does have a phrase here, but it is non-verbal.*

**Spell:** 75  
**Phrase:** 1 391 a

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### Group 1: Circumstantial $sdm=f$ (Temporal clause), Lemma $m\$z$ (first position)

**Lemma:** $m\$z$ (to see)

**Morphology 1:** $sdm=f$  
**Morphology 2:** circumstantial

**Syntax:** Temporal clause  
**Subject:** Pronominal subject

**Witness:** S1C

**Transliteration:**

$m\$z\sn\ prr=i\ m\ ksr$

**Translation:**

while they see that I go forth from the shrine

**Notes:**

The U1 is not visible.

---

**Witness:** S2C

**Transliteration:**

$[m]\$z[s]n\ wi\ pr.k(w)i\ m\ ksr$

**Translation:**

while they see me going forth from the shrine

---

**Witness:** B3C

**Transliteration:**

$m\$z\sn\ pr\ ss.\t-hq-htp\ tn\ m\ ksr$

**Translation:**

while they see that this $ss.\t-hq-htp$ goes forth from the shrine

---

---

**Witness:** B1Bo

**Transliteration:**

$m\$z\sn\ prr=f\ m\ ksr$

**Translation:**

while they see that he goes forth from the shrine
while they see that I go forth from the shrine

**Translation:**
when they see that I go forth.

**Group 2:**  Subjunctive $sdlm=f$ (Temporal clause), Lemma $mzz$ (first position)

**Lemma:** $mzz$ (to see)

**Morphology 1:** subjunctive

**Syntax:** Temporal clause

**Subject:** Pronominal subject

**Translation:**
when they see me while I go forth from the shrine.

**Group 3:**  Circumstantial $sdlm-f$ (Temporal clause), Lemma $pri$ (first position)

**Lemma:** $pri$ (to go forth)

**Morphology 1:** circumstantial

**Syntax:** Temporal clause

**Subject:** Pronominal subject

**Translation:**
when I go forth and I see them in the shrine

when I go forth, which they will see from the shrine

when I go forth, which they will see from the shrine
**Group 4:** Nominal sdm=f (Nominal use), Lemma pri (first position)

- **Lemma:** pri (to go forth)
- **Morphology 1:** nominal
- **Syntax:** Nominal use
- **Subject:** Pronominal subject

- **Witness:** M5C
- **Transliteration:** r prr=f m ksr
- **Translation:** until I go forth from the shrine

- **Witness:** M28C
- **Transliteration:** r prr=i m ksr
- **Translation:** until I go forth from the shrine

**Group 5:** Prospective sdm=f (Object clause), Lemma pri (second position)

- **Lemma:** pri (to go forth)
- **Morphology 1:** prospective
- **Syntax:** Object clause
- **Subject:** Pronominal subject

- **Witness:** S1C
- **Transliteration:** mAA=sn prr=f m ksr
- **Translation:** while they see that I go forth from the shrine

- **Witness:** B3C
- **Transliteration:** mAA=sn pr s3.t-hdq-hip tn m ksr
- **Translation:** while they see that this s3.t-hdq-hip goes forth from the shrine

- **Witness:** M23C
- **Transliteration:** mAA=sn prr=i m [k3r]
- **Translation:** while they see that I go forth from the shrine

- **Witness:** G1T
- **Transliteration:** mAA=sn prr=i
- **Translation:** when they see that I go forth.
Notes group:
Note that B3C uses a nominal subject instead of a pronominal subject.

Group 6:  Stative (1st person singular), Lemma pri (second position)
Lemma: pri (to go forth)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
Stative 1st person singular
Witness: S2C
Transliteration: [m]AA=s[n] wi pr.ki m ksr
Translation: while they see me going forth from the shrine

Group 7: Circumstantial $s\bar{\partial}m$\(_{f}\) (temporal clause), Lemma pri (second position)
Lemma: pri (to go forth)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
s$\bar{\partial}m$\(_{f}\) circumstantial Temporal clause Pronominal subject
Witness: T3C
Transliteration: mA=sn wi pr=i m ksr
Translation: when they see me while I go forth from the shrine.

Group 8: Circumstantial $s\bar{\partial}m$\(_{f}\) (Temporal clause), Lemma $m\bar{z}\bar{z}$ (second position)
Lemma: $m\bar{z}\bar{z}$ (to see)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
s$\bar{\partial}m$\(_{f}\) circumstantial Temporal clause Pronominal subject
Witness: B1C
Transliteration: pr=i $m\bar{z}\bar{z}$ i s.t m ksr
Translation: while I go forth and I see them in the shrine
Group 9: Prospective relative s\textit{d}m-f, Lemma \textit{m}zz (second position)

\textbf{Lemma:} mAA (to see)

\textbf{Morphology 1:} s\textit{d}m-f \textit{prospective relative} \hspace{1cm} \textbf{Syntax:} Pronominal subject

\textbf{Witness:} B2L

\textbf{Transliteration:} \textit{pr=i m\textit{z}+s.t m k\textit{sr}}

\textbf{Translation:} when I go forth, which they will see from the shrine

\textbf{Witness:} B1P

\textbf{Transliteration:} \textit{pr=i m\textit{z}+s.t m k\textit{sr}}

\textbf{Translation:} when I go forth, which they will see from the shrine

\textbf{Witness:} B7C

\textbf{Transliteration:} [\textit{pr=i m\textit{z}+s.t m k\textit{sr}}]

\textbf{Translation:} when I go forth, which they will see from the shrine

Notes phrase: In this phrase, the following pattern variations occur: G1+G5 (S1C, B3C, B1Bo, M23C, G1T), G3+G9 (B2L, B1P, B7C), G4 (M5C, M28C), G1+G6 (S2C), G2+G7 (T3C), G3+G8 (B1C).

Spell: 75 Phrase: 1 391 b

Group 1: Nominal s\textit{d}m-f (Balanced sentence), Lemma \textit{w}\textit{d}f

\textbf{Lemma:} \textit{w}\textit{d}f (to divide, to judge)

\textbf{Morphology 1:} s\textit{d}m-f \textit{nominal} \hspace{1cm} \textbf{Syntax:} Balanced sentence \hspace{1cm} \textbf{Subject:} Pronominal subject

\textbf{Witness:} S1C

\textbf{Transliteration:} \textit{w\textit{d}f\textit{i \textit{snw}.t \textit{hs}.t m k\textit{sr}}}

\textbf{Translation:} I judge the courtiers who are around the shrine

\textbf{Witness:} S2C

\textbf{Transliteration:} \textit{w\textit{d}f\textit{i \textit{snw}.t \textit{hs}.t m k\textit{sr}}}

\textbf{Translation:} I judge the courtiers who are around the shrine

2060
Group 2: Circumstantial sḏm.n-f (Temporal clause), Lemma wḏ
Lemma: wḏ (to divide, to judge)
Morphology 1: sḏm.n-f
circumstantial
Syntax: Temporal clause
Subject: Pronominal subject

Witness: T3C
Transliteration: wḏ.n-i šnw.t ḫs.t <ṛsr>
Translation: After I judged the courtiers who are around the shrine,

Witness: B3C
Transliteration: wḏ.n ss.t-hd-ḥtp tn šnw.t ḫs.t kṣr
Translation: After this ss.t-hd-ḥtp judged the courtiers who are around the shrine,

Witness: B1Bo
Transliteration: wḏ.n-f šnw.t ḫs.t kṣr
Translation: After he judged the courtiers who are around the shrine,

Witness: B1C
Transliteration: wḏ.n-i šnw.t ḫs.t kṣr
Translation: After I judged the courtiers who are around the shrine,

Witness: B2L
Transliteration: wḏ.n-i šnw.t ḫs.t kṣr
Translation: After I judged the courtiers who are around the shrine,

Witness: B1P
Transliteration: wḏ.n-i šnw.t ḫs.t kṣr
Translation: After I judged the courtiers who are around the shrine,

Witness: B7C
Transliteration: [wḏ.n-i šnw.t] ḫs.t kṣ[r]
Translation: After I judged the courtiers who are around the shrine,

Witness: M5C
Transliteration: wḏ.n-i šnw.t ḫs.t kṣr
Translation: After I judged the courtiers who are around the shrine,

Witness: M23C
Transliteration: [wḏ.n-i šnw.t] ḫs.t kṣ[r]
Translation: After I judged the courtiers who are around the shrine,
Notes group:
Note that B3C uses a nominal subject instead of a pronominal subject.

**Group 3:** Passive circumstantial *sdm.n-f* (Temporal clause), Lemma *wd*”

*Lemma:* *wd*” (to divide, to judge)
*Morphology 1:* *sdm.n-f* circumstantial
*Morphology 2:* passive
*Morphology 3:* Temporal clause
*Subject:* Nominal subject

*Witness:* M23C
*Transliteration:* *wd*”. *n šnw.t ħṣt kṣr
*Translation:* After the courtiers who are around the shrine are judged,
*Notes:* Note the unusual use of N37 as classifier here (maybe a misread for Y2?).

**Group 4:** Nominal *sdm.n-f* (Balanced sentence), Lemma *wd*”

*Lemma:* *wd*” (to divide, to judge)
*Morphology 1:* *sdm.n-f* nominal
*Morphology 2:* Balanced sentence
*Morphology 3:* Nominal subject

*Witness:* G1T
*Transliteration:* *wd*”. *n=ḥṣ.t <kṣr>
*Translation:* I judged those that are around the shrine,

*Notes phrase:* In this phrase, the following pattern variations occur: G2 (T3C, B3C, B1Bo, B1C, B2L, B1P, B7C, M5C, M23C), G1 (S1-2C, G1T), G3 (M28C).

**Spell:** 75 **Phrase:** 1 391 c

**Group 1:** Nominal *sdm-f* (Balanced sentence), Lemma *wḥ*” (first position)

*Lemma:* *wḥ*” (to release)
*Morphology 1:* *sdm-f* nominal
*Morphology 2:* Balanced sentence
*Morphology 3:* Pronominal subject
Witness: S1C
Transliteration: \( \text{wHa}^{*} \text{i} \text{ wHa}.y^{*} \text{i} \)
Translation: I release who I should release

Witness: T3C
Transliteration: \( \text{wHa}^{*} \text{i} \text{ wHa}.y^{*} \text{i} \)
Translation: I release who I should release

Witness: B1Bo
Transliteration: \( \text{wHa}^{*} \text{f} \text{ wHa}.y^{*} \text{f} \)
Translation: he releases who he should release,

Witness: B2L
Transliteration: \( \text{wHa}^{*} \text{i} \text{ wHa}.y^{*} \text{i} \)
Translation: I release who I should release

Witness: B7C
Transliteration: \( \text{wHa}^{*} \text{i} \text{ wHa}.y^{*} \text{i} \)
Translation: I release who I should release

Witness: M23C
Transliteration: \( \text{wHa}^{*} \text{i} \text{ wHa}.y^{*} \text{i} \)
Translation: I release who I should release

Witness: M28C
Transliteration: \( \text{wHa}^{*} \text{i} \text{ wHa}.y^{*} \text{i} \)
Translation: I release who I should release
Notes group:
Note that B3C uses a nominal subject instead of a pronominal subject.

**Group 2:  Nominal sдм.n-f (Balanced sentence), Lemma wђ (first position)**

*Lemma:* wђ  (to release)  
*Morphology 1:* sдм.n-f  
*Morphology 2:* nominal  
*Morphology 3:*  
*Syntax:* Balanced sentence  
*Subject:* Pronominal subject  

*Witness:* G1T  
*Transliteration:* wђ<.n-i>  
*Translation:* I released and I nourished,  
*Notes:* Double column writing.

**Group 3:  Prospective relative sдм=f, Lemma wђ (second position)**

*Lemma:* wђ  (to release)  
*Morphology 1:* sдм=f  
*Morphology 2:* prospective relative  
*Morphology 3:*  
*Syntax:*  
*Subject:* Pronominal subject  

*Witness:* S1C  
*Transliteration:* wђ=i  
*Translation:* I release who I should release  

*Witness:* B3C  
*Transliteration:* wђ ss.t-hd-htp tn wђ=s  
*Translation:* this ss.t-hd-htp releases who she should release,  

*Witness:* B1Bo  
*Transliteration:* wђ=f wђ.y-f  
*Translation:* he releases who he should release,
**Witness:** B1C
Transliteration: 
\[whfr*i \whfr.y*i\]
Translation: 
I release who I should release

**Witness:** B2L
Transliteration: 
\[whfr*i \whfr.y*i\]
Translation: 
I release who I should release

**Witness:** B1P
Transliteration: 
\[whfr*i \whfr.y*i\]
Translation: 
I release who I should release

**Witness:** B7C
Transliteration: 
\[whfr*i \whfr.y*i\]
Translation: 
I release who I should release

**Witness:** M5C
Transliteration: 
\[whfr*i \whfr.y*i\]
Translation: 
I release who I should release

**Witness:** M23C
Transliteration: 
\[whfr*i \whfr.y*i\]
Translation: 
I release who I should release

**Witness:** M28C
Transliteration: 
\[whfr*i \whfr.y*i\]
Translation: 
I release who I should release

**Group 4:** Nominal \(sdlm.n-f\) (Balanced sentence), Lemma \(s’nhi\) (second position)

**Lemma:** \(s’nhi\) (to nourish)
**Morphology 1:** \(sdlm.n-f\) nommal
**Morphology 2:** 
**Morphology 3:** 
**Syntax:** Balanced sentence
**Subject:** Pronominal subject

**Witness:** G1T
Transliteration: 
\[whfr(.n=i) s’nhi.n=i\]
Translation: 
I released and I nourised,
Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (S1C, T3C, B3C, B1Bo, B1C, B2L, B1P, B7C, M5C, M23C, M28C), G2+G4 (G1T), G1 (S2C).

Spell: 75 Phrase: 1 392 b

**Group 1:** Nominal sd[m,f] (Balanced sentence), Lemma dr (first position)

<table>
<thead>
<tr>
<th><strong>Lemma:</strong></th>
<th>dr (to remove)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Morphology 1:</strong></td>
<td>sd[m,f]</td>
</tr>
<tr>
<td><strong>Morphology 2:</strong></td>
<td>nominal</td>
</tr>
<tr>
<td><strong>Morphology 3:</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Syntax:</strong></td>
<td>Balanced sentence</td>
</tr>
<tr>
<td><strong>Subject:</strong></td>
<td>Pronominal subject</td>
</tr>
</tbody>
</table>

**Witness:** S1C
Translation:
I remove the restraint of the one who should be removed from my restraint.

**Witness:** S2C
Translation:
I remove my restraint,

**Witness:** T3C
Translation:
I remove my injury,

**Witness:** B1Bo
Translation:
He removed his restraint,

**Witness:** B2L
Translation:
I remove my restraint,

**Witness:** B1P
Translation:
I remove my restraint,

**Witness:** B7C
Translation:
I remove my restraint,
**Witness:** M23C  
**Transliteration:**  
\[dr^{-i} sdb^{-i}\]  
**Translation:**  
I remove my restraint,

**Group 2:** Passive nominal \(sdm^{-f}\) (Balanced sentence), Lemma \(dr\) (first position)  
**Lemma:** \(dr\) (to remove)  
**Morphology 1:** \(sdm^{-f}\)  
**Morphology 2:** nominal  
**Morphology 3:** passive  
**Syntax:** Balanced sentence  
**Subject:** Nominal subject

**Witness:** B3C  
**Transliteration:**  
\(dr\ sdb\ n\ ss.t-hd-h\text{Htp}\ tn\)  
**Translation:**  
the restraint of this \(ss.t-hd-h\text{Htp}\) is removed,

**Group 3:** Indicative \(sdm^{-f}\) (main clause), Lemma \(rdi\) (first position)  
**Lemma:** \(rdi\) (to give, to place)  
**Morphology 1:** \(sdm^{-f}\)  
**Morphology 2:** indicative  
**Morphology 3:** Main clause  
**Syntax:** Pronominal subject

**Witness:** M5C  
**Transliteration:**  
\(di^{-i} sdb\ dr^{-i} sdb\)  
**Translation:**  
I placed the restraint, I removed the restraint,

**Group 4:** Nominal \(sdm\ n^{-f}\) (balanced sentence), Lemma \(dr\) (first position)  
**Lemma:** \(dr\) (to remove)  
**Morphology 1:** \(sdm\ n^{-f}\)  
**Morphology 2:** nominal  
**Morphology 3:** Balanced sentence  
**Syntax:** Pronominal subject
I have removed my restraint, I have released my abomination, (namely) my blood.

**Group 5:** Prospective active participle (masculine singular), Lemma dr (second position)

- **Lemma:** dr (to remove)
- **Morphology 1:** participle
- **Morphology 2:** prospective active
- **Morphology 3:** masculine singular
- **Subject:**

I remove the restraint of the one who should be removed from my restraint.

**Group 6:** Indicative sḏm=f (Main clause), Lemma dr (second position)

- **Lemma:** dr (to remove)
- **Morphology 1:** sḏm=f
- **Morphology 2:** indicative
- **Syntax:** Main clause
- **Subject:** Pronominal subject

I placed the restraint, I removed the restraint,

**Group 7:** Nominal sḏm.n-f (Balanced sentence), Lemma ṭḥ (second position)

- **Lemma:** ṭḥ (to release)
- **Morphology 1:** sḏm.n-f
- **Morphology 2:** nominal
- **Syntax:** Balanced sentence
- **Subject:** Pronominal subject
Witness: G1T

Transliteration: 
\(dr.n-i\ sdb(+i)\ \text{wh}n.n-i\ \text{bw}.t+i\ \text{dSr.w}-i\)

Translation: 
I have removed my restraint, I have released my abomination, (namely) my blood.

Notes phrase: 
In this phrase, the following pattern variations occur: G1 (S2C, T3C, B1Bo, B1C, B2L, B1P, B7C, M23C, M28C), G2 (B3C), G3+G6 (M5C), G4+G7 (G1T), G1+G5 (S1C).

Spell: 75  Phrase: 1 393 b

**Group 1:** Prospective \(sdm-f\) (Main clause), Lemma \(wnn\)

**Lemma:** \(wnn\) (to be)

**Morphology 1:** \(sdm-f\)  
**Morphology 2:** prospective  
**Morphology 3:**  
**Syntax:**  
**Subject:**

**Witness:** S1C

Transliteration: \(wnn\ i\ \text{hn}^\circ\ nb\ \text{`nh}\)

Translation: 
I will be together with the lord of life,

**Witness:** B3C

Transliteration: \(wnn\ \text{ss}.t-\text{hd}-\text{htp} \text{tn} \text{hn}^\circ\ nb\ \text{`nh}\)

Translation:  
This \(ss.t-\text{hd}-\text{htp}\) will be together with the lord of life

**Witness:** B1Bo

Transliteration: \(wnn\-i\ \text{hn}^\circ\ nb\ \text{`nh}\)

Translation: 
He will be with the lord of life,

**Witness:** B1C

Transliteration: \(wnn\-i\ \text{hn}^\circ\ nb\ \text{`nh}\)

Translation: 
I will be together with the lord of life,

**Witness:** B2L

Transliteration: \(wnn\-i\ \text{hn}^\circ\ nb\ \text{`nh}\)

Translation: 
I will be together with the lord of life,
Witness: B1P
Transliteration: \textit{wnn\textasciitilde{i} Hna nb \textasciitilde{n}h}
Translation: I will be together with the lord of life,

Witness: B7C
Transliteration: \textit{wnn\textasciitilde{i} Hna nb \textasciitilde{n}h}
Translation: I will be together with the lord of life,

Witness: M5C
Transliteration: \textit{wnn\textasciitilde{i} Hna nb \textasciitilde{n}h}
Translation: I will be together with the lord of life,

Witness: M23C
Transliteration: \textit{wnn\textasciitilde{i} Hna nb \textasciitilde{n}h}
Translation: I will be together with the lord of life,

Witness: M28C
Transliteration: \textit{wnn\textasciitilde{i} Hna nb \textasciitilde{n}h}
Translation: I will be together with the lord of life,

Witness: G1T
Transliteration: \textit{wnn\textasciitilde{i} Hna nb \textasciitilde{n}h}
Translation: I will be together with the lord of life,

Notes group:
Note that B3C uses a nominal subject instead of a pronominal subject.

Group 2: Subjunctive \textit{sdlm-f} (Wish clause), Lemma \textit{wnn}
\begin{itemize}
\item \textit{wnn} (to be)
\item \textit{sdlm-f} subjunctive
\end{itemize}

Syntax: Wish clause
Subject: Pronominal subject

Witness: T3C
Transliteration: \textit{wn\textasciitilde{i} Hn\textasciitilde{e} nb \textasciitilde{n}h}
Translation: May I be together with the lord of life,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S1C, S2C, B3C, B1Bo, B1C, B2L, B1P, B7C, M5C, M23C, M28C, G1T), G2 (T3C).
I am the one who ties the courtiers together for him.

Could be ṭs.n as well.

who ties the courtiers together for him

Could be ṭs.n as well.

who ties the courtiers together for him

Could be ṭs.n as well.

who ties the courtiers for him

Could be ṭs.n as well.

who ties the courtiers together for him

Could be ṭs.n as well.
Witness: G1T  
Transliteration: 
ink ūs n-f ūsūw.t-f  
Translation:  
I am the one who ties his courtiers together for him.

**Group 2:** Imperfective active participle (feminine singular), Lemma ūs  
Lemma: ūs (to tie together)  
Morphology 1: participle  
Morphology 2: imperfective active  
Morphology 3: feminine singular  
Syntax: Subject:  
Witness: B3C  
Transliteration: ūs n-f ūsūw.t  
Translation:  
who ties the courtiers together for him

Notes group:  
Should be considered to be the same as group 1, variation is due to the gender of the owner.

**Group 3:** Imperfective active participle (masculine singular), Lemma mār  
Lemma: mār (to lead)  
Morphology 1: participle  
Morphology 2: imperfective active  
Morphology 3: masculine singular  
Syntax: Subject:  
Witness: S2C  
Transliteration: mār n-f ūsūw.t  
Translation:  
I am the one who leads the courtiers for him,

**Group 4:** Circumstantial sdm=f (Temporal clause), Lemma ūs  
Lemma: ūs (to tie together)  
Morphology 1: sdm=f  
Morphology 2: circumstantial  
Morphology 3: Temporal clause  
Syntax: Pronominal subject  
Subject:  

Transliteration:

\[
\text{Ts} i \ n = f \ \text{Snw}.t
\]

Translation:

while I tie the courtiers together for him.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S1C, B1Bo, B1C, B2L, B1P, B7C, M5C, M23C, G1T), G2 (B3C (=G1)), G3 (S2C), G4 (T3C, M28C).

Spell: 75  Phrase: 1  393-394  e-a

Group 1: Imperfective active participle (masculine singular), Lemma smn (first position)

<table>
<thead>
<tr>
<th>Witness</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>T3C</td>
<td>( \text{ink} \ smn \ h\text{is}(y).w \ k\text{srt-f} \ h\text{ft} \ wd.t.n-f \ n\text{-i} )</td>
<td>I am the one who makes those who are around his shrine firm, in accordance with that which he had commanded to me.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>B1Bo</td>
<td>( \text{ntf} \ smn \ n-f \ h\text{is}(y).w \ k\text{srt-f} \ h\text{ft} \ wd-f \ n \ \text{dhwty-nht} \ pn )</td>
<td>He is the one who makes those who are around his shrine firm for him, in accordance with that which he commands to this ( \text{dhwty-nht} ).</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>S2C</td>
<td>( \text{ink} \ smn \ h\text{is}(y).w \ k\text{srt-f} \ h\text{ft} \ wd.t.n-f \ n\text{-i} )</td>
<td>I am the one who makes those who are around his shrine firm in accordance with that which he had commanded to me.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>S1C</td>
<td>( \text{ink} \ smn \ h\text{is}(y).w \ k\text{srt-f} \ h\text{ft} \ wd.t.n-f \ n\text{-i} )</td>
<td>I am the one who makes those who are around his shrine firm.</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>M28C</td>
<td>( \text{ink} \ smn \ h\text{is}(y).w \ k\text{srt-f} \ h\text{ft} \ wd.t.n-f \ n\text{-i} )</td>
<td>I am the one who makes those who are around his shrine firm for him, in accordance with that which he commands to this ( \text{dhwty-nht} ).</td>
</tr>
</tbody>
</table>
**Witness:** B1C  
**Transliteration:**  
*spi smn n=fi h(z)(y).w kṣr=ḥ ft wd n=i*

**Translation:**  
*spi is the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to me.*

**Witness:** B2L  
**Transliteration:**  
*ink smn n=fi h(z)(y).w kṣr=ḥ ft wd n=i*

**Translation:**  
*I am the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to me.*

**Witness:** B1P  
**Transliteration:**  
*spi pn smn n=fi h(z)(y).w kṣr=ḥ ft wd n=i*

**Translation:**  
*This spi is the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to me.*

**Witness:** B7C  
**Transliteration:**  
*[dhwty-htp pn smn n=fi h(z)(y).w kṣr=ḥ ft wd n=i]*

**Translation:**  
*This dhwty-htp is the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to me.*

**Witness:** M5C  
**Transliteration:**  
*smn.w n=fi h(z)(y).w kṣr=ḥ ft wd=f n=i*

**Translation:**  
*who makes those who are around his shrine firm in accordance with that which he commands to me.*

**Witness:** M23C  
**Transliteration:**  
*[m]n pn smn h(z)(y).w [kṣr=ḥ ft wd.t.n=f n=i]*

**Translation:**  
*This someone makes those who are around his shrine firm in accordance with that which he had commanded to me.*

**Witness:** M28C  
**Transliteration:**  
*smn n=fi h(z)(y).w kṣr=ḥ ft wd=f n=i*

**Translation:**  
*who makes those who are around his shrine firm in accordance with that which he commands to me.*

**Witness:** G1T  
**Transliteration:**  
*ink smn n=fi h(z)(y).w kṣr=ḥ ft wd.t.n=f n=i*

**Translation:**  
*I am the one who makes those who are around the shrine firm for him, in accordance with that which he has commanded to me.*

**Group 2:**  
**Imperfective active participle (feminine singular), Lemma smn (first position)**  
**Lemma:** smn  
(to cause to be firm)  
**Morphology 1:** participle  
**Morphology 2:** imperfective active  
**Morphology 3:** feminine singular  
**Syntax:** Subject
**Witness:** B3C
**Transliteration:**
\( ss.t-hd-htp \) tn \( smn \) n-f \( hs(y).w \) ksr-f hft \( w.d \) n \( ss.t-hd-htp \) tn
**Translation:**
This \( ss.t-hd-htp \) is the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to this \( ss.t-hd-htp \).

**Notes group:**
Should be considered group 1, variation due to the gender of the owner.

**Group 3:**  
*Relative \( sd.m.n-f \), Lemma \( w.d \) (second position)*
**Lemma:** \( w.d \)  (to command)
**Morphology 1:** \( sd.m.n-f \)  relative
**Morphology 2:**
**Morphology 3:**
**Syntax:**
**Subject:** Pronominal subject

**Witness:** S1C
**Transliteration:**
\( ink \) \( smn \) \( hs(y).w \) ksr-f hft \( w.d.t.n-f \) n-si
**Translation:**
I am the one who makes those who are around his shrine firm, in accordance with that which he had commanded to me.

**Witness:** S2C
**Transliteration:**
\( ink \) \( smn \) \( hs(y).w \) ksr hft \( w.d.t.n-f \) n-si
**Translation:**
I am the one who makes those who are around the shrine firm in accordance with that which he had commanded to me.

**Group 4:**  
*Perfective passive participle (feminine singular), Lemma \( w.d \) (second position)*
**Lemma:** \( w.d \)  (to command)
**Morphology 1:**
**Morphology 2:**
**Morphology 3:**
**Syntax:**
**Subject:**

**Witness:** M23C
**Transliteration:**
\( [m]n \) \( pm \) \( smn \) \( hs(y).w \) [ksr-f hft \( w.d.t.n-f \) n-si]
**Translation:**
This someone makes those who are around his shrine firm in accordance with that which he had commanded to me.

**Witness:** G1T
**Transliteration:**
\( ink \) \( smn \) n-f \( hs(y).w \) ksr hft \( w.d.t.n-f \) n-si
**Translation:**
I am the one who makes those who are around the shrine firm for him, in accordance with that which he has commanded to me.
**Witness:** T3C
**Transliteration:**
ink smn <n> f h₃(y).w kₜr-f hft wḍ n=i
**Translation:**
I am the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to me.

**Witness:** B3C
**Transliteration:**
n₂.t-ḥ/qt-hṭp tn smn n=f h₃(y).w kₜr-f hft wḍ n s₂.t-ḥ/qt-hṭp tn
**Translation:**
This n₂.t-ḥ/qt-hṭp is the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to this n₂.t-ḥ/qt-hṭp.

**Witness:** B1C
**Transliteration:**
spi smn n=f h₃(y).w kₜr-f hft wḍ n=i
**Translation:**
spi is the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to me.

**Witness:** B2L
**Transliteration:**
ink smn n=f h₃(y).w kₜr-f hft wḍ n=i
**Translation:**
I am the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to me.

**Witness:** B1P
**Transliteration:**
spi pn smn n=f h₃(y).w kₜr-f hft wḍ n=i
**Translation:**
This spi is the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to me.

**Witness:** B7C
**Transliteration:**
[ḥwty-hṭ ptn smn n=f h₃(y).w kₜr-f hft wḍ n=i]
**Translation:**
This ḥwty-hṭp is the one who makes those who are around his shrine firm for him, in accordance with that which was commanded to me.

**Group 5:** Imperfective relative sḏm=f, Lemma wḍ (second position)

**Lemma:** wḍ (to command)
**Morphology 1:** Imperfective relative

**Witness:** B1Bo
**Transliteration:**
n₃f smn n=f h₃(y).w kₜr-f hft wḍ-f n ḥwty-nḥt pn
**Translation:**
He is the one who makes those who are around his shrine firm for him, in accordance with that which he commands to this ḥwty-nḥt.

**Witness:** M5C
**Transliteration:**
smn.w n=f h₃(y).w kₜr-f hft Ṽfd-f n=i
**Translation:**
who makes those who are around his shrine firm in accordance with that which he commands to me.
**Witness:** M28C

**Transliteration:**

\( smn \text{n-f} \, h\text{z(y).w} \, ksr\text{-f} \, h\text{ft wdl-f n-i} \)

**Translation:**

who makes those who are around his shrine firm
in accordance with that which he commands to me.

**Notes phrase:**

*In this phrase, the following pattern variations occur: G1+G3 (S1C, S2C, M23C, G1T), G1+G4 (T3C, B1C, B2L, B1P, B7C), G2+G4 (B3C (=G1+G4)), G1+G5 (B1Bo, M5C, M28C).*

**Spell:** 75  **Phrase:** 1  394  b

**Group 1:** Circumstantial \( sdm \text{n-f} \) (\( iw\text{-f} \) \( sdm \text{n-f} \)), Lemma \( k\text{ms} \nolonger
to create)

\( sdm \text{n-f} \)  **Morphology 1:**  circumstantial  **Morphology 2:**  **Morphology 3:**

**Syntax:**  **Subject:**

\( iw\text{-f} \) \( sdm \text{n-f} \)  Pronominal subject

**Witness:** S1C

**Transliteration:**

\( iw \, k\text{ms} \text{n-f} \, wi \, bs-i \, h\dot{s}-i \)

**Translation:**

He has created me, my soul is behind me,

**Witness:** B3C

**Transliteration:**

\( iw \, k\text{ms} \text{n-f} \, n \, ss.t\text{-hd-htp} \, tn \, bs \, n \, ss.t\text{-hd-htp} \, tn \, h\dot{s}-s \)

**Translation:**

He has created an authoritative utterance for this \( ss.t\text{-hd-htp} \), the soul this of \( ss.t\text{-hd-htp} \) is behind her,

**Witness:** B1Bo

**Transliteration:**

\( iw \, k\text{ms} \text{n-f} \, n-f \, hw \, bs \, n \, dh\text{gwt-y-nht} \, pn \, h\dot{s}-f \)

**Translation:**

He has created an authoritative utterance for him, the soul this of \( dh\text{gwt-y-nht} \) is behind her,
He has created an authoritative utterance for me, my soul is behind me,

He has created an authoritative utterance for me, my soul is behind me,

He has created an authoritative utterance for me behind me, my soul is behind me,

He has created an authoritative utterance for me behind me, my soul is behind me,

He has created my soul for me behind me,

Witness: B2L
Translation: iw kmz. n=f n=i hw bzi hz=i
Translation: He has created an authoritative utterance for me, my soul is behind me,

Witness: B1P
Translation: iw kmz. n=f n=i hw bzi hz=i
Translation: He has created an authoritative utterance for me, my soul is behind me,

Witness: B7C
Translation: [iw kmz. n=f n=i hw bzi hz=i]
Translation: He has created an authoritative utterance for me, my soul is behind me,

Witness: M5C
Translation: iw kmz. n=f n=i hw hz=i
Translation: He has created an authoritative utterance for me behind me, my soul is behind me,

Witness: M23C
Translation: [iw kmz. n=f n=i hw hz=i]
Translation: He has created an authoritative utterance for me behind me,

Witness: M28C
Translation: iw kmz. n=f n=i hw hz=i
Translation: He has created an authoritative utterance for me behind me,

Witness: G1T
Translation: iw kmz. n=f n=i bzi hz=i
Translation: He has created my soul for me behind me,

Group 2: Nominal sdm.n-f (Emphatic use), Lemma kmz
Lemma: kmz (to create)
Morphology 1: nominal
Morphology 2: Emphatic use
Morphology 3: Pronominal subject

Witness: B1C
Translation: kmz. n-f n=i hw bzi hz=i
Translation: He has created an authoritative utterance even for me, my soul is behind me,
Notes phrase:
In this phrase, the following pattern variations occur: G1 (S1C, T3C, B3C, B1Bo, B2L, B1P, B7C, M5C, M23C, M28C, G1T), G2 (B1C).

<table>
<thead>
<tr>
<th>Spell</th>
<th>Phrase</th>
<th>394-395</th>
<th>c-a</th>
</tr>
</thead>
</table>

**Group 1:** Infinitive (status absolutus), Lemma rdi (first position)

**Lemma:** rdi (to give, to place)

**Morphology 1:** infinitive

**Morphology 2:** status absolutus

**Syntax:**

<table>
<thead>
<tr>
<th>Witness</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>S1C</td>
<td>( r \text{rdi}.t \text{rh}.f \text{rh}.t.n=\text{i} )</td>
<td>in order to cause that he knows that which I have learned.</td>
</tr>
<tr>
<td>T3C</td>
<td>( r \text{rdi}.t \text{rh}=\text{i} \text{hr}.t=\text{i} )</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>B3C</td>
<td>( r \text{rdi}.t \text{rh}=\text{f} \text{rh}.t.n \text{ss}.t=\text{hd}-\text{htp} \text{tn} )</td>
<td>in order to cause that he knows that which this ( \text{ss}.t=\text{htp} ) has learned.</td>
</tr>
<tr>
<td>B1Bo</td>
<td>( r \text{rdi}.t \text{rh}=\text{f} \text{rh}.t.n \text{dhwyty}=\text{nht} \text{pn} )</td>
<td>in order to cause that he knows that which this ( \text{dhwyty}=\text{nht} ) has learned.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>B1C</td>
<td>( r \text{rdi}.t \text{rh}=\text{f} \text{rh}.t.n=\text{i} )</td>
<td>in order to cause that he knows that which I have learned.</td>
</tr>
<tr>
<td>B2L</td>
<td>( r \text{rdi}.t \text{rh}=\text{f} \text{rh}.t.n=\text{i} )</td>
<td>in order to cause that he knows that which I have learned.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>B1P</td>
<td>( r \text{rdi}.t \text{rh}=\text{f} \text{rh}.t.n=\text{i} )</td>
<td>in order to cause that he knows that which I have learned.</td>
</tr>
<tr>
<td>B7C</td>
<td>([r \text{rdi}.t \text{rh}=\text{f} \text{rh}.t.n=\text{i}])</td>
<td>in order to cause that he knows that which I have learned.</td>
</tr>
</tbody>
</table>
Witness: M5C
Transliteration: $rdi.t\;rh\cdot f\;rh\cdot t\cdot n\cdot i$
Translation: in order to cause that he knows that which I learn.

Witness: M23C
Transliteration: $rdi.t\;rh\cdot f\;rh\cdot t\cdot n\cdot i$
Translation: in order to cause that he knows that which I have learned.

Witness: M28C
Transliteration: $rdi.t\;rh\cdot i\;rh\cdot n\cdot f$
Translation: in order to cause that I know that which he has learned.

Witness: G1T
Transliteration: $rdi.t\;rh\cdot f\;rh\cdot t\cdot n\cdot i$
Translation: in order to cause that he knows that which I have learned.

Group 2: Subjunctive $sdm\cdot f$ (Object clause), Lemma $rh$ (second position)

Lemma: $rh$ (to know)

Morphology 1: $sdm\cdot f$

Morphology 2: subjunctive

Morphology 3: subjunctive

Syntax: Object clause

Subject: Pronominal subject

Witness: S1C
Transliteration: $rdi.t\;rh\cdot f\;rh\cdot t\cdot n\cdot i$
Translation: in order to cause that he knows that which I have learned.

Witness: T3C
Transliteration: $rdi.t\;rh\cdot i\;hr\cdot t\cdot i$
Translation: in order to cause that I know my state.

Witness: B3C
Transliteration: $rdi.t\;rh\cdot f\;rh\cdot t\cdot n\;ss.t\cdot h\cdot q\cdot h\cdot t\cdot p\;tn$
Translation: in order to cause that he knows that which this $ss.t\cdot h\cdot q\cdot h\cdot t\cdot p$ has learned.

Witness: B1Bo
Transliteration: $rdi.t\;rh\cdot f\;rh\cdot t\cdot n\;dh\cdot w\cdot t\cdot y\cdot n\cdot h\cdot t\;pn$
Translation: in order to cause that he knows that which this $dh\cdot w\cdot t\cdot y\cdot n\cdot h\cdot t$ has learned.

Witness: B2L
Transliteration: $rdi.t\;rh\cdot f\;rh\cdot t\cdot n\cdot i$
Translation: in order to cause that he knows that which I have learned.

Witness: B1C
Transliteration: $rdi.t\;rh\cdot f\;rh\cdot t\cdot n\cdot i$
Translation: in order to cause that he knows that which I have learned.
in order to cause that he knows that which I have learned.

Witness: M28C
Transliteration: 
Translation: in order to cause that I know that which he has learned.

Group 3: Relative sdm.n=f, Lemma ṭḥ (third position)
Lemma: ṭḥ (to know)
Morphology 1: sdm.n=f relative

Witness: S1C
Transliteration: 
Translation: in order to cause that he knows that which I have learned.

Witness: B1Bo
Transliteration: r ṭḥ.t rd.i.t ṭḥ.f sḥwty-hḥt pn
Translation: in order to cause that he knows that which this ṭḥwty-hḥt has learned.

Witness: B3C
Transliteration: rd.i.t ṭḥ.f sḥt-hḥt hḥp fn
Translation: in order to cause that he knows that which this sḥt-hḥt has learned.
Witness: B2L  
Translation:  
\[r \text{rdi} \cdot t \text{rh} = f \text{ rh} \cdot t \cdot n = i\]  
Translation:  
in order to cause that he knows that which I have learned.

Witness: B1P  
Translation:  
\[r \text{rdi} \cdot t \text{rh} = f \text{ rh} \cdot t \cdot n = i\]  
Translation:  
in order to cause that he knows that which I have learned.

Witness: B7C  
Translation:  
\[r \text{rdi} \cdot t \text{rh} = f \text{ rh} \cdot t \cdot n = i\]  
Translation:  
in order to cause that he knows that which I have learned.

Witness: M23C  
Translation:  
\[r \text{rdi} \cdot t \text{rh} = f \text{ rh} \cdot t \cdot n = i\]  
Translation:  
in order to cause that he knows that which I have learned.

Witness: M28C  
Translation:  
\[r \text{rdi} \cdot t \text{rh} = i \text{ rh} \cdot n = f\]  
Translation:  
in order to cause that I know that which he has learned.

Witness: G1T  
Translation:  
\[r \text{rdi} \cdot t \text{rh} = f \text{ rh} \cdot t \cdot n = i\]  
Translation:  
in order to cause that he knows that which I have learned.

Notes group:  
Note that B3C and B1Bo use a nominal subject instead of a pronominal subject.

Group 4: Imperfective relative sDm=f, Lemma r{\textit{h}} (third position)  
Lemma: r{\textit{h}} (to know)  
Morphology 1: sDm=f  
Morphology 2: Imperfective relative  
Morphology 3: Syntax:  
Subject: Pronominal subject

Witness: M5C  
Translation:  
\[r \text{rdi} \cdot t \text{rh} = f \text{ rh} \cdot t \cdot i\]  
Translation:  
in order to cause that he knows that which I learn.

Notes phrase:  
In this phrase, the following pattern variations occur: G1+G2+G3 (S1C, B3C, B1Bo, B1C, B2L, B1P, B7C, M23C, M28C, G1T), G1+G2 (T3C), G1+G2+G4 (M5C).
<table>
<thead>
<tr>
<th>Spell:</th>
<th>75</th>
<th>Phrase:</th>
<th>1</th>
<th>395</th>
<th>c</th>
</tr>
</thead>
</table>

**Group 1:** Circumstantial *ṣdm.n-f (Temporal clause)*, Lemma *ṣḥn*
- **Lemma:** *ṣḥn* (to embrace)
- **Morphology 1:** *ṣdm.n-f*
- **Morphology 2:** circumstantial
- **Syntax:** Temporal clause
- **Subject:** Pronominal subject

**Witness:** S1C

**Transliteration:**
*ṣḥn.n* = *i tA.w nb.w*

**Translation:**
after I have embraced all the lands.

**Notes:**
Due to the D32 classifier, it could be an unusual writing for *ṣḥn*, to embrace.

**Group 2:** Circumstantial *ṣdm-f (Temporal clause)*, Lemma *sni*
- **Lemma:** *sni* (to pass)
- **Morphology 1:** *ṣdm-f*
- **Morphology 2:** circumstantial
- **Syntax:** Temporal clause
- **Subject:** Pronominal subject

**Witness:** T3C

**Transliteration:**
*sni = i tA.w nb.w*

**Translation:**
while I pass all the lands.

**Group 3:** Circumstantial *ṣdm-f (Temporal clause)*, Lemma *ḥns*
- **Lemma:** *ḥns* (to travel)
- **Morphology 1:** *ṣdm-f*
- **Morphology 2:** circumstantial
- **Syntax:** Temporal clause
- **Subject:** Pronominal subject

**Witness:** B1Bo

**Transliteration:**
*ḥns.f tA.w nb.(w)*

**Translation:**
while he travels all the lands.

**Notes:**
Due to the D32 classifier, it could be an unusual writing for *ṣḥn*, to embrace.
**Witness:** B1C  
**Transliteration:** $\text{ḥn}=\text{i}\ t\ \text{s}.\ \text{w} \ nb(\text{,}\ \text{w})$  
**Translation:** while I travel all the lands.

**Notes:**  
Due to the D32 classifier, it could be an unusual writing for $\text{sxn}$, to embrace.

**Witness:** B2L  
**Transliteration:** $\text{ḥn}=\text{i}\ t\ \text{s}.\ \text{w} \ nb(\text{,}\ \text{w})$  
**Translation:** while I travel all the lands.

**Notes:**  
Due to the D32 classifier, it could be an unusual writing for $\text{ṣḥn}$, to embrace.

**Witness:** B1P  
**Transliteration:** $\text{ḥn}=\text{i}\ t\ \text{s}.\ \text{w} \ nb(\text{,}\ \text{w})$  
**Translation:** while I travel all the lands.

**Notes:**  
Due to the D32 classifier, it could be an unusual writing for $\text{ṣxn}$, to embrace.

**Witness:** M23C  
**Transliteration:** $\text{ḥn}=\text{i}\ t\ \text{s}.\ \text{w} \ nb(\text{,}\ \text{w})$  
**Translation:** while I travel all the lands.

**Notes group:**  
*Note that B3C uses a nominal subject instead of a pronominal subject.*

**Witness:** M28C  
**Transliteration:** $\text{ḥn}=\text{i} \ mw \ nb$  
**Translation:** while I travel all the water.

**Group 4:**  
*Circumstantial $\text{sdm.}\ \text{n-f}$ (Temporal clause), Lemma $\text{ḥn}$*  

**Lemma:** $\text{ḥn}$  
**(to travel)**

**Morphology 1:**  
$s\text{dm.}\ \text{n-f}$  
**Morphology 2:**  
*circumstantial*  
**Morphology 3:**

**Syntax:**  
*Temporal clause*  
**Subject:**  
*Pronominal subject*
Witness: M5C
Transliteration: ¼ns.n-i ts.w nb.w
Translation: after I traveled all the lands.

Notes phrase:
In this phrase, the following pattern variations occur: G3 (B3C, B1Bo, B1C, B2L, B1P, B7C, M23C, M28C), G4 (M5C, G1T), G1 (S1C), G2 (T3C).

Spell: 75 Phrase: 1 395 d

Group 1: Circumstantial sḏm.n-f (iḏ[f] sḏm.n-f), Lemma Ḣiri (first position)
Lemma: Ḣiri (to do, to make)
Morphology 1: sḏm.n-f circumstantial
Morphology 2: iḏ[f] sḏm.n-f
Morphology 3: Pronominal subject
Syntax: Subject:

Witness: S1C
Transliteration: iḏ Ḣiri.n-i wḏ.t.n-f n-i
Translation: I have done that which he had commanded to me.

Group 2: Prospective sḏm.f (Main clause), Lemma Ḣiri (first position)
Lemma: Ḣiri (to do, to make)
Morphology 1: sḏm.f prospective
Morphology 2: iḏ[f] sḏm.n-f
Morphology 3: Pronominal subject
Syntax: Subject:

Witness: T3C
Transliteration: Ḣiri-i wḏ.t.f n-i
Translation: I will do that which he had commanded to me.

Witness: G1T
Transliteration: ¼ns.n-i ts.w nb(.w)
Translation: after I traveled all the lands.
Witness: B2L
Transliteration: ir.y+i wD.t+f n+i
Translation: I will do that which he commands to me.

Witness: B1P
Transliteration: iri-i wD.t+f n+i
Translation: I will do that which he commands to me.

Witness: M5C
Transliteration: iri-i wD.t+n>f n+i
Translation: I will do that which he had commanded to me.

Witness: M23C
Transliteration: [iri-i wD.t+f n+i]
Translation: I will do that which he commands to me.

Witness: M28C
Transliteration: iri-i wD.t+f <n>+i
Translation: I will do that which he commands to me.

Witness: G1T
Transliteration: ir.y+i wD.t.n>f n+i
Translation: I will do that which he had commanded to me.

Group 3: Perfective active participle (masculine singular), Lemma iri (first position)
Lemma: iri (to do, to make)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Syntax: Subject

Witness: B1Bo
Transliteration: iri wD.t+f ndhwty-nht pn
Translation: who did that which he commands to this dhwtynht.
**Group 4: Relative $sdm.\text{n-f}$, Lemma $wd$ (second position)**

**Lemma:** $wd$ (to command)

**Morphology 1:**

$sdm.\text{n-f}$

**Morphology 2:**

relative

**Morphology 3:**

**Syntax:**

**Subject:** Pronominal subject

**Witness:** S1C

**Transliteration:**

$iw\ ir.n=i\ wd.t.n+f\ n=i$

**Translation:**

I have done that which he had commanded to me.

**Witness:** T3C

**Transliteration:**

$iri=i\ wd.t.n+f\ n=i$

**Translation:**

I will do that which he had commanded to me.

---

**Group 5: Imperfective relative $sdm+f$, Lemma $wd$ (second position)**

**Lemma:** $wd$ (to command)

**Morphology 1:**

$sdm+f$

**Morphology 2:**

Imperfective relative

**Morphology 3:**

**Syntax:**

**Subject:** Pronominal subject

**Witness:** B1Bo

**Transliteration:**

$iri\ wd.t+f\ n\ dhwty-nht\ pn$

**Translation:**

who did that which he commands to this $dhwty-nht$.

**Witness:** B1C

**Transliteration:**

$iri=i\ wd.t+f\ n=i$

**Translation:**

I will do that which he commands to me.

---

**Witness:** B2L

**Transliteration:**

$ir.y=i\ wd.t+f\ n=i$

**Translation:**

I will do that which he commands to me.

**Witness:** B1P

**Transliteration:**

$iri=i\ wd.t+f\ n=i$

**Translation:**

I will do that which he commands to me.
Witness: B7C
Transliteration: [iri=i wd.t f n=i]
Translation: I will do that which he commands to me.

Witness: M23C
Transliteration: [iri=i wd.t f n=i]
Translation: I will do that which he commands to me.

Witness: M28C
Transliteration: iri=i wd.t f \(<n>\)=i
Translation: I will do that which he commands to me.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G4 (S1C), G2+G4 (T3C, M5C, G1T), G2+G5 (B1C, B2L, B1P, B7C, M23C, M28C), G3+G5 (B1Bo).

Spell: 75 Phrase: 1 395 e

Group 1: Subjunctive sdm-f (Negation), Lemma nsr
Lemma: nsr (to burn)
Morphology 1: sdm-f
Morphology 2: subjunctive
Morphology 3: Negation
Syntax: Pronominal subject

Witness: S1C
Transliteration: nm ns-f bz-i
Translation: It will not burn, my soul

Group 2: Circumstantial sdm.n-f (Negation), Lemma nsr
Lemma: nsr (to burn)
Morphology 1: sdm.n-f
Morphology 2: circumstantial
Morphology 3: Negation
Syntax: Pronominal subject
Witness: T3C
Transliteration: $n\ ns.n\ b3+is$
Translation: My soul does not burn

Witness: B1Bo
Transliteration: $n\ ns.n+fb3\ n\ dhwytnht\ pn$
Translation: It does not burn, the soul of this $dhwytnht$

Witness: B1C
Transliteration: $n\ ns.n+f\ b3+is$
Translation: It does not burn, my soul

Witness: B1P
Transliteration: $n\ ns.n+f\ b3+is$
Translation: It does not burn, my soul

Witness: B7C
Transliteration: $[n\ ns.n]\ b3+[=i]$  
Translation: My soul does not burn
Notes: Only the final N35 is visible.

Witness: M23C
Transliteration: $[n\ ns.\ n]\ b3+is$
Translation: My soul does not burn
Notes: Note that the negation is uncertain, as the D35 is replaced by a N35.

Notes group:
Note that T3C, B7C and G1T use a nominal subject, instead of a pronominal subject.

Group 3: Indicative $s\jlm-f$ (Negation), Lemma $nsr$
Lemma: $nsr$ (to burn)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
$s\jlm-f$ indicative Negation Nominal subject
Witness: B2L
Transliteration:
n ns=f b3+i
Translation:
It did not burn, my soul

Witness: M5C
Transliteration:
n ns Ir.t b3+i
Translation:
The eye of my soul did not burn

Witness: M28C
Transliteration:
n ns Ir.t b3+i
Translation:
The eye of my soul did not burn

Notes group:
Note that B2L uses a pronominal subject, instead of the nominal subject of M5C and M28C.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S1C), G2 (T3C, B1Bo, B1C, B1P, B7C, M23C, G1T), G3 (B2L, M5C, M28C).

Spell: 75 Phrase: 1 396 b

Group 1: Circumstantial sdm.n.tw=f (Negation), Lemma s3w
Lemma: s3w (to guard)
Morphology 1: sdm.n.tw=f
circumstantial
Morphology 2:
Morphology 3:
Syntax: Negation
Subject: Nominal subject

Witness: S1C
Transliteration:
n s3w.n.l(w) b3+i in iry.w c.wt
Translation:
My soul is not guarded by the guardians of the limbs,

Witness: B1Bo
Transliteration:
n s3w.n.l(w) b3 n qhwty-nht pn in iry.w c.wt wsir
Translation:
The soul of this qhwty-nht is not guarded by the guardians of the limbs of Osiris,
Witness: B1C
Transliteration:
\(n \, s\ddot{a}w.n.t(w) \, b\ddot{z}=i \, i\,n\, i\,r.y \, w\,t \, wsi\,r\)
Translation:
My soul is not guarded by the guardians of the limbs of Osiris

Witness: B2L
Transliteration:
\(n \, s\ddot{a}w.n.tw \, b\ddot{z}=i \, i\,n\, i\,r.y \, w\,t \, wsi\,r\)
Translation:
My soul is not guarded by the guardian of the limbs of Osiris.
Notes:
Note the use of V13 instead of X1 here.

Witness: B7C
Transliteration:
\([n \, s\ddot{a}w.n.t(w) \, b\ddot{z}=i \, i\,n\, i\,r.y \, w\,t \, wsi\,r]\)
Translation:
My soul is not guarded by the guardians of the limbs of Osiris

Witness: M23C
Transliteration:
\([n \, s\ddot{a}(w).n.t(w) \, b\ddot{z}=i \, i\,n\, i\,r.y \, w\,t \, wsi\,r]\)
Translation:
My soul is not guarded by the guardians of the limbs of Osiris.
Notes:
The O34:G39 group is not visible.

Witness: M28C
Transliteration:
\(n \, s\ddot{a}(w).n.\ddot{t}(w) \, b\ddot{z}=i \, i\,n\, i\,r.y \, w\,t \, wsi\,r\)
Translation:
My soul was not guarded by the guardians of the limbs of Osiris.

Witness: G1T
Transliteration:
\(n \, s\ddot{a}w.n.tw \, b\ddot{z}=i \, i\,n\, i\,r.y \, w\,t \, wsi\,r\)
Translation:
My soul is not guarded by the guardians of the limbs of Osiris.

Group 2: Passive \(s\ddot{d}m.t\,f\) (Negation), Lemma \(s\ddot{a}w\)
Lemma: \(s\ddot{a}w\) (to guard)
Morphology 1: Passive 2: Morphology 3: Syntax: Subject:
\(s\ddot{d}m.t\,f\) passive Negation Nominal subject

Witness: T3C
Transliteration:
\(n \, s\ddot{a}\ddot{w}.t \, b\ddot{z}=i \, i\,n\, i\,r.y \, w\,t \, wsi\,r\)
Translation:
My soul has not yet been guarded by the guardians of the limbs of Osiris,
**Group 3:** Indicative $s\overline{d}m.tw=f$ (Negation), Lemma $s\overline{d}w$

*Lemma:* $s\overline{d}w$ (to guard)

*Morphology 1:* $s\overline{d}m.tw=f$ indicative

*Syntax:* Negation

*Subject:* Nominal subject

*Witness:* B1P

*Transliteration:* $n\ s\overline{d}w.tw\ b\overline{3}\overline{a}=i\ in\ iry.w\ \overline{f}.\overline{w}t\ wsir$

*Translation:* My soul was not guarded by the guardians of the limbs of Osiris.

**Group 4:** Subjunctive $s\overline{d}m.tw=f$ (Negation), Lemma $s\overline{d}w$

*Lemma:* $s\overline{d}w$ (to guard)

*Morphology 1:* $s\overline{d}m.tw=f$ subjunctive

*Syntax:* Negation

*Subject:* Nominal subject

*Witness:* M5C

*Transliteration:* $nn\ s\overline{d}w.t(w)\ b\overline{3}\overline{a}=i$

*Translation:* My soul will not be guarded

*Notes phrase:* In this phrase, the following pattern variations occur: G1 (S1C, B1Bo, B1C, B2L, B7C, M23C, M28C, G1T), G2 (T3C), G3 (B1P), G4 (M5C).

*Spell:* 75  *Phrase:* 1 397  b

**Group 1:** Prospective $s\overline{d}m.tw=f$ (Negation), Lemma $n\overline{d}ri$ (first position)

*Lemma:* $n\overline{d}ri$ (to seize)

*Morphology 1:* $s\overline{d}m.tw=f$ prospective

*Syntax:* Negation

*Subject:* Nominal subject
Witness: S1C
Transliteration:

\[ n \text{n} \text{d}r.\text{t}(w) \text{b}3\text{i} \text{in} \text{bik}.\text{w} \text{n} \text{s}m\text{m} \text{b}3\text{i} \text{i} \text{in} \text{ñs}.\text{w} \]

Translation:

My soul will not be seized by falcons, my soul will not be grasped by pigs.

Witness: B1Bo
Transliteration:

\[ n \text{n} \text{d}r.\text{t} \text{w} \text{b}3\text{i} \text{n} \text{d}lh\text{wty}-\text{n}l\text{t} \text{p}n \text{in} \text{bik}.\text{w} \text{n} \text{s}m\text{m}.\text{n}.\text{t}(w) \text{b}3\text{f} \text{in} \text{ñs}.\text{w} \]

Translation:

The soul of this \( d\text{lh}\text{wty}-\text{n}l\text{t} \) will not be seized by falcons, his soul is not grasped by pigs.

Witness: B1C
Transliteration:

\[ n \text{n} \text{d}r.\text{t} \text{w} \text{b}3\text{i} \text{i} \text{in} \text{h}k\text{s} \text{w} \text{n} \text{ñsw}.\text{t} \text{r}^\text{c} \text{tm}.\text{y} \text{sw}3 \text{b}3\text{i} \text{i} \text{m} \text{sgr}.\text{wt} \]

Translation:

My soul will not be grasped by the magic of the courtiers of Re, my soul will not pass in silence, my soul will not be seized by falcons, my soul is not grasped by pigs.

Witness: B2L
Transliteration:

\[ n \text{n} \text{d}r.\text{t} \text{w} \text{b}3\text{i} \text{i} \text{in} \text{bik}.\text{w} \text{n} \text{s}m\text{n}.\text{t} \text{w} \text{b}3\text{i} \text{i} \text{in} \text{ñs}.\text{w} \]

Translation:

My soul will not be seized by falcons, my soul is not grasped by pigs.

Witness: B1P
Transliteration:

\[ n \text{n} \text{d}r.\text{t} \text{w} \text{b}3\text{i} \text{i} \text{in} \text{bik} \text{n} \text{s}m\text{n}.\text{t} \text{w} \text{b}3\text{i} \text{i} \text{in} \text{ñs}.\text{w} \]

Translation:

My soul will not be seized by falcons, my soul is not grasped by pigs.

Witness: B7C
Transliteration:

\[ [n \text{n} \text{d}r.\text{t} \text{w} \text{b}3\text{i} \text{i} \text{in} \text{bik}.\text{w} \text{n} \text{s}m\text{n}.\text{t}(w) \text{b}3\text{i} \text{i} \text{in} \text{ñs}.\text{w} \]

Translation:

My soul will not be seized by falcons, my soul is not grasped by pigs.

Witness: M23C
Transliteration:

\[ n \text{[n} \text{d}r.\text{t} \text{w} \text{b}3\text{i} \text{i} \text{in} \text{bik}.\text{w} \text{n} \text{m}3\text{n}.\text{t}(w)] \text{b}3\text{i} \text{i} \text{in} \text{ñs}.\text{w} \]

Translation:

My soul will not be seized by falcons, my soul is not grasped by pigs.

Witness: M28C
Transliteration:

\[ n \text{n} \text{d}r.\text{t} \text{w} \text{b}3\text{i} \text{i} \]

Translation:

My soul will not be seized.

Group 2: Passive prospective \text{s\text{d}m-f} (Negation), Lemma \text{n\text{d}r\text{i}} (first position)

Lemma: \text{n\text{d}r\text{i}} (to seize)

Morphology 1: \text{s\text{d}m-f} (prospective)

Morphology 2: \text{passive}

Morphology 3: Syntax: Negation: Subject: Nominal subject
The soul will not be seized by falcons, the soul will not be grasped by pigs.

**Group 3:** Passive prospective \( \text{sdm-f} \) (Negation), Lemma \( \text{smm} \) (second position)

<table>
<thead>
<tr>
<th>Witness:</th>
<th>T3C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>(&lt;n&gt; \ n\text{dfr} &lt;b\text{z in}&gt; \ \text{bik.w} \ n \ \text{smm} \ b\text{z in } \text{is}.w )</td>
</tr>
<tr>
<td>Translation:</td>
<td>The soul will not be seized by falcons, the soul will not be grasped by pigs.</td>
</tr>
</tbody>
</table>

**Group 4:** Circumstantial \( \text{sdm.n.tw-f} \) (Negation), Lemma \( \text{smm} \) (second position)

<table>
<thead>
<tr>
<th>Witness:</th>
<th>S1C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>( n \ n\text{dfr}.t(w) \ b\text{z-i in } \text{bik.w} \ n \ \text{smm} \ b\text{z-i in } \text{is}.w )</td>
</tr>
<tr>
<td>Translation:</td>
<td>My soul will not be seized by falcons, my soul will not be grasped by pigs.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness:</th>
<th>T3C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>(&lt;n&gt; \ n\text{dfr} &lt;b\text{z in}&gt; \ \text{bik.w} \ n \ \text{smm} \ b\text{z in } \text{is}.w )</td>
</tr>
<tr>
<td>Translation:</td>
<td>The soul will not be seized by falcons, the soul will not be grasped by pigs.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness:</th>
<th>B1Bo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>( n \ n\text{dfr}.t \ b\text{z} \ n \ \text{dhwty-nht} \ \text{pn in } \text{bik.w} \ n \ \text{smm.n.t(w)} \ b\text{z-f in } \text{is}.w )</td>
</tr>
<tr>
<td>Translation:</td>
<td>The soul of this ( \text{dhwty-nht} ) will not be seized by falcons, his soul is not grasped by pigs.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness:</th>
<th>B2L</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>( n \ n\text{dfr}.t \ b\text{z-i in } \text{bik.w} \ n \ \text{smn.n.t(w)} \ b\text{z-i in } \text{is}.w )</td>
</tr>
<tr>
<td>Translation:</td>
<td>My soul will not be seized by falcons, my soul is not grasped by pigs.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness:</th>
<th>B1P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>( n \ n\text{dfr}.t \ b\text{z-i in } \text{bik} \ n \ \text{smn.tw} \ b\text{z-i in } \text{is}.w )</td>
</tr>
<tr>
<td>Translation:</td>
<td>My soul will not be seized by falcons, my soul is not grasped by pigs.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness:</th>
<th>B7C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>( [n \ n\text{dfr}.t \ b\text{z-i in } \text{bik.w} \ n \ \text{smn.n.t(w)} \ b\text{z-i}] \ \text{in } \text{is}.w )</td>
</tr>
<tr>
<td>Translation:</td>
<td>My soul will not be seized by falcons, my soul is not grasped by pigs.</td>
</tr>
</tbody>
</table>
Witness: M23C
Transliteration:
\( n \) [nfr.tw bs=i in bik.w n m3.n.t(w)] bs=i in šš.w
Translation:
My soul will not be seized by falcons,
my soul is not grasped by pigs.

Group 5: Prospective sdm-f (Negation), Lemma tm (second position)
Lemma: tm (to not do)
Morphology 1: sdm-f prospective

Witness: B1C
Transliteration:
\( n \) nfr.tw bs=i in ḫkw n šnw.t rʿ tm.y sws bs=i m sgr.wt n nfr.tw bs=i in bik.w n sm.n.tw bs=i in šš.w
Translation:
My soul will not be grasped by the magic of the courtiers of Re, my soul will not pass in silence,
my soul will not be seized by falcons, my soul is not grasped by pigs.

Group 6: Prospective sdm.tw-f (Negation), Lemma ngt (third position)
Lemma: ngt (to seize)
Morphology 1: sdm.tw-f prospective

Witness: B1C
Transliteration:
\( n \) nfr.tw bs=i in ḫkw n šnw.t rʿ tm.y sws bs=i m sgr.wt n nfr.tw bs=i in bik.w n sm.n.tw bs=i in šš.w
Translation:
My soul will not be grasped by the magic of the courtiers of Re, my soul will not pass in silence,
my soul will not be seized by falcons, my soul is not grasped by pigs.

Group 7: Circumstantial sdm.n.tw-f (Negation), Lemma smm (fourth position)
Lemma: smm (to grasp)
Morphology 1: sdm.n.tw-f circumstantial

2095
Witness: B1C
Transliteration: n ngr.tw bšš.i in ḫkw n šnw.t rš tm.y swš bšš.i m sgr.wt n ngr.tw bšš.i in bik.w n šm.n.tw bšš.i in šš.w
Translation: My soul will not be grasped by the magic of the courtiers of Re, my soul will not pass in silence, my soul will not be seized by falcons, my soul is not grasped by pigs.

Notes phrase: In this phrase, the following pattern variations occur: G1+G4 (B1Bo, B2L, B1P, B7C, M23C), G1+G3 (S1C), G2+G3 (T3C), G1 (M28C), G1+G5+G6+G7 (B1C).

Spell: 75 Phrase: 1 398 a

**Group 1:** sḏmm-f (Negation), Lemma ḫf

**Lemma:** ḫf (to grasp)

**Morphology 1:** sḏmm-f

**Group 2:**

**Witness:** S1C

**Transliteration:** n ḫfŠ bšš.i in šš.w

**Translation:** My soul will not be grasped by the earth gods,

**Witness:** S2C

**Transliteration:** [n ḫfŠ bšš.i] in šš.w

**Translation:** My soul will not be grasped by the earth gods,

**Group 3:**

**Witness:** B1Bo

**Transliteration:** n ḫfŠ bšš-f in šš.w

**Translation:** His soul will not be grasped by the earth gods,

**Witness:** B1C

**Transliteration:** n ḫfŠ bšš-f in šš.w

**Translation:** My soul will not be grasped by the earth gods,

**Group 4:**

**Witness:** B2L

**Transliteration:** n ḫfŠ bšš.i in šš.w

**Translation:** My soul will not be grasped by the earth gods,

**Witness:** B1P

**Transliteration:** n ḫfŠ bšš.i in šš.w

**Translation:** My soul will not be grasped by the earth gods,
Witness: B7C
Transliteration: 
\[ n \, h' f^e \, b3+i \, in \, skr.\, w \]
Translation: 
My soul will not be grasped by the earth gods,

Witness: M23C
Transliteration: 
\[ n \, h' f^e \, b3+i \, in \, skr.\, w \]
Translation: 
My soul will not be grasped by the earth gods,
Notes: 
The D40 classifier is not visible.

Group 2: 
\( s'd\, mn-f \) (Main clause), Lemma \( h' f^e \)
Lemma: 
\( h' f^e \) (to grasp)
Morphology 1: 
\( s'd\, mn-f \)
Morphology 2: 
Morphology 3: 
Syntax: 
Subject:
Main clause 
Nominal subject

Witness: T3C
Transliteration: 
\( h' f^e \, b3+i \, in \, skr \)
Translation: 
My soul will be grasped by Aker,

Notes phrase: 
In this phrase, the following pattern variations occur: G1 (S1C, S2C, B1Bo, B1C, B2L, B1P, B7C, M23C), G2 (T3C).

Spell: 75 Phrase: 1 398 b

Group 1: 
Passive prospective \( s'd\, m-f \) (Negation), Lemma \( s'm\, m \)
Lemma: 
\( s'm\, m \) (to grasp, to seize)
Morphology 1: 
\( s'd\, m-f \)
Morphology 2: 
Morphology 3: 
Syntax: 
Subject:
Negation 
Nominal subject

Witness: S1C
Transliteration: 
\( n \, s'm\, m \, b3+i \, in \, h'k\, z \)
Translation: 
my soul will not be seized by Heka.

Witness: S2C
Transliteration: 
\( n \, s'm\, m \, b3+i \, in \, h'k\, z(w) \)
Translation: 
my soul will not be seized by magic

2097
**Group 2:**  *Circumstantial sḏm.n.tw-f (Negation), Lemma sḏw*

**Lemma:**  sḏw  (to guard)

**Morphology 1:**  sḏm.n.tw-f  circumstantial

**Morphology 2:**

**Morphology 3:**

**Syntax:**

**Subject:**

Negation  Nominal subject

---

**Witness:**  T3C

**Transliteration:**

\[n \text{ sḏ(w).n.tw} bɔ+i \text{ in } ħkś(w)\]

**Translation:**

my soul is not guarded by magic.

---

**Witness:**  B1C

**Transliteration:**

\[n \text{ sḏ(w).n.tw} bɔ+i \text{ in } ħkś w n šnw. t r}\]

**Translation:**

my soul is not guarded by the magic of the courtiers of Re.

---

**Witness:**  B1P

**Transliteration:**

\[n \text{ sḏ(w).n.tw} bɔ+i \text{ in } ħkś w n šnw. t r}\]

**Translation:**

my soul is not guarded by the magic of the courtiers of Re.

---

**Witness:**  M23C

**Transliteration:**

\[n \text{ sḏw.n.tw} bɔ+i \text{ in } ħkś(w)\]

**Translation:**

my soul is not guarded by magic.

---

**Notes phrase:**

*In this phrase, the following pattern variations occur: G1 (S1C, S2C), G2 (T3C, B1Bo, B1C, B2L, B1P, B7C, M23C).*
Spell: 75 Phrase: 1 398-399 c-a

**Group 1:**  
*Subjunctive* sḏm-š (wish clause), Lemma *swsi*  
*Syntax:* Wish clause  
*Subject:* Nominal subject  

**Morphology 1:** sḏm-š  
*Wish clause*  

**Morphology 2:** subjunctive  

**Morphology 3:**  

**Witness:** S1C  
**Transliteration:** swi bsi m sgr hr sn  
**Translation:** May my soul pass in silence upon them,  
**Notes:** The N31:D54 group is not visible.

**Witness:** S2C  
**Transliteration:** swi bsi hr s m sgr i  
**Translation:** May my soul pass upon it in my silence.

**Witness:** T3C  
**Transliteration:** swi bsi m gw.t hr s  
**Translation:** May my soul pass in astonishment upon them  
**Notes:** The N31:D54 group is not visible.

**Witness:** M23C  
**Transliteration:** swi bsi i m [gw.t hr sn]  
**Translation:** May my soul pass in astonishment upon them

**Group 2:**  
*Prospective* sḏm-š (Main clause), Lemma *tm*  
*Syntax:* Main clause  
*Subject:* Nominal subject  

**Morphology 1:** sḏm-š  
*Prospective*  

**Morphology 2:**  

**Morphology 3:**  

**Witness:** B1Bo  
**Transliteration:** tm y swi bsi n dhwyty-nht pn m sgw(t) hr s  
**Translation:** The soul of this dhwyty-nht will not pass in astonishment upon it,  
**Notes:**

**Witness:** B1C  
**Transliteration:** tm y swi bsi i m sgw t hr sn  
**Translation:** My soul will not pass in astonishment upon them,
My soul will not pass in astonishment upon them,

My soul will not pass in astonishment upon it,

My soul will not pass in astonishment upon them,

In this phrase, the following pattern variations occur: G1 (S1C, S2C, T3C, M23C), G2 (B1Bo, B1C, B2L, B1P, B7C).

Spell: 75 Phrase: 1 399 b

**Group 1:** Nominal $sd$:m=f (Nominal use), Lemma $^\wedge{k}$ (first position)
- **Lemma:** $^\wedge{k}$ (to enter)
- **Morphology 1:** $sd$:m=f nominal
- **Morphology 2:**
- **Morphology 3:**
- **Syntax:** Nominal use
- **Subject:** Pronominal subject

**Witness:** S1C

Translation:
until it enters into the shrine.

**Group 2:** Active $sd$:m=t-f (nominal use), Lemma $^\wedge{k}$ (first position)
- **Lemma:** $^\wedge{k}$ (to enter)
- **Morphology 1:** $sd$:m=t-f active
- **Morphology 2:**
- **Morphology 3:**
- **Syntax:** Nominal use
- **Subject:** Pronominal subject
until it enters into the shrine

**Group 3:**  Circumstantial $sdm=f$ (Temporal clause), Lemma $\^k$ (first position)

**Lemma:**  $\^k$  (to enter)

**Morphology 1:**  $sdm=f$  circumstantial

**Syntax:**  Temporal clause

**Subject:**  Pronominal subject

**Witness:**  B1Bo

**Transliteration:**  $\^k <s> pr.n-f r(s) n ksr \_t-k r ksr$

**Translation:**  while it enters and after he went forth to the gate of the shrine of your sanctuary of Sokar, towards the shrine.

**Notes:**  Only the D54 is visible.
**Group 4:** Circumstantial $s\text{dm}=f$ (Temporal clause), Lemma $pri$ (second position)

- **Lemma:** $pri$ (to go forth)
- **Morphology 1:** $s\text{dm}=f$
- **Morphology 2:** circumstantial
- **Morphology 3:**
- **Syntax:** Temporal clause
- **Subject:** Pronominal subject

**Witness:** B1Bo

**Transliteration:**
$\text{aq}=f\ pr fri\ kAr$

**Translation:**
while it enters and while it goes forth towards the shrine.

**Group 5:** Circumstantial $s\text{dm}.n=f$ (Temporal clause), Lemma $pri$ (second position)

- **Lemma:** $pri$ (to go forth)
- **Morphology 1:** $s\text{dm}.n=f$
- **Morphology 2:** circumstantial
- **Morphology 3:**
- **Syntax:** Temporal clause
- **Subject:** Pronominal subject

**Witness:** B1C

**Transliteration:**
$\text{aq}=f n fr\ kAr\ ksr$

**Translation:**
while it enters into the shrine, after it went forth away from the shrine of your sanctuary of Sokar, towards the shrine.

**Witness:** B2L

**Transliteration:**
$\text{aq}=f n fr (z) n ksr\ ksr\ ksr$

**Translation:**
while it enters and after he went forth to the gate of the shrine of your sanctuary of Sokar, towards the shrine.

**Witness:** B1P

**Transliteration:**
$\text{aq}=f n fr n ksr\ ksr\ ksr$

**Translation:**
while it enters and after he went forth to the gate of the shrine, away from your sanctuary of Sokar, towards the shrine.

**Witness:** B7C

**Transliteration:**
$\text{aq}=f n fr (z) n ksr\ ksr\ ksr$

**Translation:**
while it enters and after he went forth to the gate of the shrine of your sanctuary of Sokar, towards the shrine. 

**Notes phrase:**
In this phrase, the following pattern variations occur: G3+G5 (B1C, B2L, B1P, B7C), G3+G4 (B1Bo), G3 (T3C), G2 (S2C, M23C), G1 (S1C).
Group 1: Relative *sdm.n-f*, Lemma *iti* (first position)

**Lemma:** *iti* (to take)

**Morphology 1:** *sdm.n-f*

**Morphology 2:** relative

**Syntax:**

**Subject:** Pronominal subject

**Witness:** S1C

**Transliteration:**

\[iti.t.n-f hr.t-i\]

**Translation:**

That which it has taken are my possessions

**Witness:** T3C

**Transliteration:**

\[iti.t.n-f n=f hr=i\]

**Translation:**

That which it has taken for it is under me,

**Notes:**

Only the N35 is visible.

Group 2: Circumstantial *sdm.n-f* (Temporal clause), Lemma *iti* (first position)

**Lemma:** *iti* (to take)

**Morphology 1:** *sdm.n-f*

**Morphology 2:** circumstantial

**Syntax:**

**Subject:** Pronominal subject

**Witness:** B1Bo

**Transliteration:**

\[iti.n-f rf' n itm.w\]

**Translation:**

After it has taken Re because of Atoum,

**Witness:** M23C

**Transliteration:**

\[iti.t.n-f hr.t-i n(.t) skr.w n(.w) itm.w\]

**Translation:**

That which it has taken are my possessions, of the earth gods of Atoum,

**Notes:**

Only the N35 is visible.
After it has taken my possessions of the earth gods of Atoum,

**Group 3:** Perfective relative $sd.m=f$, Lemma $iT$ (first position)

*Lemma:* $iT$ (to take)
*Morphology 1:* $sd.m=f$  
*Morphology 2:* perfective relative
*Morphology 3:*  
*Syntax:*  
*Subject:* Pronominal subject

**Witness:** S2C

Translation:
that which it takes is all which I have known.

**Group 4:** Relative $sd.m.n=f$, Lemma $r.t$ (second position)

*Lemma:* $r.t$ (to know)
*Morphology 1:* $sd.m.n=f$  
*Morphology 2:* relative
*Morphology 3:*  
*Syntax:*  
*Subject:* Pronominal subject

**Witness:** S2C

Translation:
that which it takes is all which I have known.

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (S1C, T3C, B1C, M23C), G2 (B1Bo, B2L, B1P, B7C), G3+G4 (S2C).
Spell: 2105 
Phrase: 400 a 

**Group 1:** Nominal $\text{sdm}.n$-f (Nominal use), Lemma $\text{hpr}$ (first position)

<table>
<thead>
<tr>
<th>Lemma</th>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>$\text{hpr}$</td>
<td>$\text{sdm}.n$-f</td>
<td>nominal</td>
<td></td>
<td>Nominal use</td>
<td>Pronominal subject</td>
</tr>
</tbody>
</table>

**Witness:** S1C

Transliteration:
$n \text{hpr}.n\text{-i} \text{hnt-f}$

Translation:
because I came to be in front of it,

**Witness:** B1C

Transliteration:
$n \text{hpr}.n\text{-i} \text{hnt-f}$

Translation:
because I came to be in front of it,

**Witness:** B2L

Transliteration:
$n \text{hpr}.n\text{-i} \text{hnt-f}$

Translation:
because I came to be in front of it,

**Witness:** B7C

Transliteration:
$[n \text{hpr}.n\text{-i} \text{hnt-f}]$

Translation:
because I came to be in front of it,

**Group 2:** Circumstantial $\text{sdm}.n$-f (Temporal clause), Lemma $\text{hpr}$ (first position)

<table>
<thead>
<tr>
<th>Lemma</th>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>$\text{hpr}$</td>
<td>$\text{sdm}.n$-f</td>
<td>circumstantial</td>
<td></td>
<td>Temporal clause</td>
<td>Pronominal subject</td>
</tr>
</tbody>
</table>

**Witness:** T3C

Transliteration:
$hpr.n\text{-i} \text{hnt-f}$

Translation:
after I came to be in front of it,
Group 3: Nominal $sdm$-f (Nominal use), Lemma $hpr$ (first position)

Lemma: $hpr$ (to become)
Morphology 1: $sdm$-f
Morphology 2: nominal
Morphology 3: Nominal use
Syntax: Nominal subject

Witness: B1Bo
Transliteration: $n \ hpr \ ntr \ hnti$-f
Translation: because the god comes to be while he travels south,

Group 4: Circumstantial $sdm$-f (Temporal clause), Lemma $hnti$ (second position)

Lemma: $hnti$ (to travel south)
Morphology 1: $sdm$-f
Morphology 2: circumstantial
Morphology 3: Temporal clause
Syntax: Pronominal subject

Witness: B1Bo
Transliteration: $n \ hpr \ ntr \ hnti$-f
Translation: because the god comes to be while he travels south,

Notes phrase: In this phrase, the following pattern variations occur: G1 (S1C, B1C, B2L, B1P, B7C, M23C), G2 (T3C), G3+G4 (B1Bo).

Spell: 75  Phrase: 1 400  c

Group 1: Circumstantial $sdm$.n-f (iw(=f) $sdm$.n-f), Lemma $dr$

Lemma: $dr$ (to expel)
Morphology 1: $sdm$.n-f
Morphology 2: circumstantial
Morphology 3: $iw(=f) \ sdm$.n-f
Syntax: Pronominal subject
Subject: Pronominal subject
Witness: S1C
Translation: 
I have driven them from their tombs,

Group 2: Circumstantial sdm-f (iw(=f) sdm-f), Lemma dr
Lemma: dr (to expel)
Morphology 1: circumstantial
Morphology 2: circumstantial
Morphology 3: circumstantial
Syntax: Pronominal subject

Witness: B1Bo
Translation: 
This dhwyty-nht drives them from their tombs.

Group 3: Infinitive (status absolutus), Lemma dr
Lemma: dr (to expel)
Morphology 1: infinitive
Morphology 2: status absolutus
Morphology 3: status absolutus
Syntax: Pronominal subject

Witness: B1C
Translation: 
I will drive them from their tombs.

Witness: B1P
Translation: 
I will drive them from their tombs.

Witness: M23C
Translation: 
I have driven them from their tombs,
Notes phrase:
In this phrase, the following pattern variations occur: G1 (S1C, M23C), G2 (B1Bo), G3 (B1C, B2L, B1P, B7C).

Spell: 75 Phrase: 1 400-401 d-a

Group 1: Circumstantial sqm.n-f (iw(=f) sqm.n-f), Lemma whn
Lemma: whn (to overthrow)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sqm.n-f circumstantial

Witness: S1C
Transliteration: iw <w> hn.n-i sn m hw.wt.sn
Translation: I have thrown them down from their mansions.
Notes: Added a G43 due to the haplograpy.

Witness: B1Bo
Transliteration: iw whn.n-f s[n] m hw.wt.sn
Translation: He has thrown them down from their mansions,

Witness: B1C
Transliteration: iw whn.n-i sn m hw.wt.sn
Translation: I have thrown them down from their mansions.

Witness: B2L
Transliteration: iw whn {n}i sn m hw.wt.sn
Translation: I have thrown them down from their mansions.

Witness: B1P
Transliteration: iw whn.n-i sn m hw.wt.sn
Translation: I have thrown them down from their mansions.

Witness: B7C
Transliteration: iw w[hn.n-i sn m hw.wt.sn]
Translation: I have thrown them down from their mansions.
Notes: Only the G43 is visible.
Group 2: Nominal sḏm-f (Emphatic use), Lemma whn

Lemma: whn (to overthrow)

Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sḏm-f nominal Emphatic use Pronominal subject

Witness: T3C
Transliteration: whn=i ḫw. wt=sn
Translation: I overthrow their mansions,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S1C, B1Bo, B1C, B2L, B1P, B7C), G2 (T3C).

Spell: Phrase: 75 1 401 b

Group 1: Circumstantial sḏm.n-f (Non-initial main clause), Lemma dr

Lemma: dr (to expel)

Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sḏm.n-f circumstantial Non-initial main clause Pronominal subject

Witness: S1C
Transliteration: dr.n=i ḫty.w ḫi ḫr s.wt=sn
Translation: I have expelled those who are there upon their seats.

Group 2: Circumstantial sḏm.n-f (Temporal clause), Lemma dr

Lemma: dr (to expel)

Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sḏm.n-f circumstantial Temporal clause Pronominal subject
Witness: T3C
Translation:

\textit{dr.n-i} nty.w im s.wt=sn

Translation:
after I expelled those who are there of their seats.

\textbf{Group 3:} Circumstantial \textit{sdm-f} (Temporal clause), Lemma \textit{dr}

\textbf{Lemma:} \textit{dr} (to expel)

\begin{itemize}
  \item \textbf{Witness:} B1Bo
  \textbf{Transliteration:} \textit{dr-f sn hr s.wt=sn}
  \textbf{Translation:} while he expels them, who are upon their seats.

  \item \textbf{Witness:} B2L
  \textbf{Transliteration:} \textit{dr-i sn im hr s.wt=sn}
  \textbf{Translation:} while I expel them there upon their seats.

  \item \textbf{Witness:} B7C
  \textbf{Transliteration:} \textit{[dr-i sn im hr s.wt=sn]}
  \textbf{Translation:} while I expel them there upon their seats.

  \item \textbf{Witness:} B1C
  \textbf{Transliteration:} \textit{dr-i sn im hr s.wt=sn}
  \textbf{Translation:} while I expel them there upon their seats.

  \item \textbf{Witness:} B1P
  \textbf{Transliteration:} \textit{dr-i sn im hr s.wt=sn}
  \textbf{Translation:} while I expel them there upon their seats.

  \item \textbf{Witness:} M23C
  \textbf{Transliteration:} \textit{dr-i n[i]yw im [hr s.wt]=sn}
  \textbf{Translation:} while I expel those who are there upon their seats.
\end{itemize}

\textbf{Notes phrase:}
\textit{In this phrase, the following pattern variations occur: G1 (S1C), G2 (T3C), G3 (B1Bo, B1C, B2L, B1P, B7C, M23C).}


Group 1: Circumstantial $s\delta m.n\text{-}f$ (Non-initial main clause), Lemma $sswn$

Lemma: $sswn$ (to destroy)

Morphology 1: $s\delta m.n\text{-}f$

Morphology 2: circumstantial

Morphology 3: Syntax: Non-initial main clause

Subject: Pronominal subject

Witness: S1C

Transliteration: $ssn.n\text{-}i$ \(s\hat{h}.w\text{-}sn\)

Translation:
I have destroyed their honours.

Group 2: Circumstantial $s\delta m\text{-}f$ (Temporal clause), Lemma $sni$

Lemma: $sni$ (to cut off)

Morphology 1: $s\delta m\text{-}f$

Morphology 2: circumstantial

Morphology 3: Syntax: Temporal clause

Subject: Pronominal subject

Witness: T3C

Transliteration: $sn\text{-}i$ \(s\hat{h}.w\text{-}sn\)

Translation:
while I cut off their honours

Group 3: Circumstantial $s\delta m\text{-}f$ (Temporal clause), Lemma $sswn$

Lemma: $sswn$ (to destroy)

Morphology 1: $s\delta m\text{-}f$

Morphology 2: circumstantial

Morphology 3: Syntax: Temporal clause

Subject: Pronominal subject

Witness: B1Bo

Transliteration: $sswn\text{-}f\ nty.w \ i\ h\ r\ ns.wt\text{-}sn$

Translation:
while he destroys those who are there upon their thrones.

Witness: B1C

Transliteration: $sswn\text{-}i\ nty.w\ i\ h\ r\ ns.wt\text{-}sn$

Translation:
while I destroy those who are there upon their thrones.
While I destroy those who are there upon their thrones,

**Group 4:** Prospective $sd\text{m-f}$ (Main clause), Lemma sswn

- **Lemma:** sswn (to destroy)
- **Morphology 1:** $sd\text{m-f}$
- **Morphology 2:** prospective
- **Morphology 3:**
- **Syntax:** Main clause
- **Subject:** Pronominal subject

Translation:

I will destroy those who are there upon their thrones,

**Group 5:** Circumstantial $sd\text{m-n-f}$ (Temporal clause), Lemma sswn

- **Lemma:** sswn (to destroy)
- **Morphology 1:** $sd\text{m-n-f}$
- **Morphology 2:** circumstantial
- **Morphology 3:** Temporal clause
- **Syntax:**
- **Subject:** Pronominal subject

Translation:

after I have destroyed their honours.

Notes:

The X5:N35 group is not visible.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C), G2 (T3C), G3 (B1Bo, B1C, B1P, B7C), G4 (B2L), G5 (M23C).
<table>
<thead>
<tr>
<th>Spell</th>
<th>Phrase</th>
<th>Group 1:</th>
<th>Lemma</th>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>75</td>
<td>1 402</td>
<td></td>
<td>bḥnī</td>
<td>sdm=f</td>
<td>circumstantial</td>
<td></td>
<td>Temporal clause</td>
<td>Pronominal subject</td>
</tr>
</tbody>
</table>

**Witness:** S1C  
**Transliteration:** bḥn-i šhw=sn  
**Translation:** while I cut of their power.

**Witness:** B1Bo  
**Transliteration:** bḥn-f šhw=sn bḥn=f sḥ.w=sn  
**Translation:** while he cuts of their power, while he cuts of their honours.

**Witness:** B2L  
**Transliteration:** bḥn-i šhw<s> ṣḥ.w=sn  
**Translation:** while I cut of their power and honours.

**Witness:** B7C  
**Transliteration:** [bḥn-i šhw<s> ṣḥ.w=sn]  
**Translation:** while I cut of their power and honours.

**Witness:** T3C  
**Transliteration:** bḥn-i <ṣḥ> w=sn  
**Translation:** while I cut of their power.

**Witness:** B1C  
**Transliteration:** bḥn-i šhw=sn bḥn-i ṣḥ.w=sn  
**Translation:** while I cut of their power, while I cut of their honours.

**Witness:** B1P  
**Transliteration:** bḥn-i šhw<s> ṣḥ.w=sn  
**Translation:** while I cut of their power and honours.

**Witness:** M23C  
**Transliteration:** bḥn-i šhw<s>  
**Translation:** while I cut of their power.
Group 2: Circumstantial sḏm=f (Temporal clause), Lemma bḫnī (second position)

Lemma: bḫnī (to cut off)

Morphology 1: sḏm=f
circumstantial

Syntax: Temporal clause

Subject: Pronominal subject

Witness: B1Bo

Transliteration:

bẖn=f śhv+sn bẖn=f sʰ.w+sn

Translation:

while he cuts of their power, while he cuts of their honours.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S1C, T3C, B2L, B1P, B7C, M23C), G1+G2 (B1Bo, B1C).

Group 1: Nominal sḏm=f (Emphatic use), Lemma sip

Lemma: sip (to allot)

Morphology 1: sḏm=f
nominal

Syntax: Emphatic use

Subject: Pronominal subject

Witness: S1C

Transliteration:
sip=f sn n ฐ.t n(,t) swn

Translation:

I allot them even to an eternity of suffering

Witness: B1Bo

Transliteration:
sip=f sn n ฐ.t n sn

Translation:

He allots them even to an eternity of suffering

Notes:

traces of S29*M17 group.
Group 2: Nominal sdm=f (Emphatic use), Lemma ip

Lemma: ip (to allot)  
Morphology 1: sdm=f  
Morphology 2: nominal  
Morphology 3:  
Syntax: Emphatic use  
Subject: Pronominal subject

Witness: B1C  
Transliteration: ip=i sn n ḏ.t n(.t) sn  
Translation: I allot them even to an eternity of suffering

Witness: B2L  
Transliteration: ip=i sn n ḏ.t n(.t) sn  
Translation: I allot them even to an eternity of suffering

Witness: B1P  
Transliteration: ip=i sn n ḏ.t n(.t) sn  
Translation: I allot them even to an eternity of suffering

Witness: B7C  
Transliteration: ip=i sn n ḏ.t n(.t) sn  
Translation: I allot them even to an eternity of suffering

Notes phrase: In this phrase, the following pattern variations occur: G1 (S1C, B1Bo, M23C), G2 (B1C, B2L, B1P, B7C).

Spell: 75 Phrase: 1 402-403 e-a

Group 1: Relative sdm.n-f, Lemma ḏ (first position)

Lemma: ḏ (to command)  
Morphology 1: sdm.n-f  
Morphology 2: relative  
Morphology 3:  
Syntax:  
Subject: Nominal subject

Witness: S1C  
Transliteration: mi ḏ.t.n ḫpr ḏ-s=f ir.t r ḫt.yw=i  
Translation: according to that which the one who came to be by himself commanded which should be done to my enemies

Witness: B1Bo  
Transliteration: mi ḏ.t.n ḫpr ḏ-s=f ir.t r ḫt.yw nw ḏḥwty-nḥt pn  
Translation: according to that which the one who came to be by himself commanded which should be done to the enemies of this ḏḥwty-nḥt
Witness: B1C
Transliteration: 
mi wd.t.n hpr ds-f ir.t r hft.yw=i
Translation:
according to that which the one who came to be by himself commanded which should be done to my enemies

Witness: B2L
Transliteration: 
mi wd.t.n hpr ds-f ir.t r hft.yw=i
Translation:
according to that which the one who came to be by himself commanded which should be done to my enemies

Witness: B7C
Transliteration: 
[mi wd.t].n hp[r ds-f ir.t r hft.yw=i]
Translation:
according to that which the one who came to be by himself commanded which should be done to my enemies
Notes:
The N35 might be visible.

Group 2: Imperfective relative sdm-f, Lemma wd (first position)
Lemma: wd (to command)
Morphology 1: sdm-f
Morphology 2: Imperfective relative
Morphology 3: Syntax: Subject: Nominal subject

Witness: B1P
Transliteration: 
mi wd hpr ds-f ir.t r hft.yw=i
Translation:
according to which the one who came to be by himself commands which should be done to my enemies.
Notes:
Mistaken use of Aa27 instead of V24 here. see note de Buck 1,402,3*

Group 3: Perfective active participle (masculine singular), Lemma hpr (second position)
Lemma: hpr (to become)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Syntax: Subject:
Witness: S1C
Transliteration: 
mi wD.t.n hpr ds-f ir.t r hft.yw=i
Translation: according to that which the one who came to be by himself commanded which should be done to my enemies

Witness: B1C
Transliteration: 
mi wD.t.n hpr ds-f ir.t r hft.yw=i
Translation: according to that which the one who came to be by himself commanded which should be done to my enemies

Witness: B1P
Transliteration: 
mi wd hpr ds-f ir.t r hft.yw=i
Translation: according to which the one who came to be by himself commands which should be done to my enemies.

Witness: M23C
Transliteration: 
[mi wD.t.n hpr ds-f] ir.t r hft.yw=i
Translation: according to that which the one who came to be by himself commanded which should be done to my enemies

Group 4: Prospective active participle (feminine singular), Lemma iri (third position)
Lemma: iri (to do, to make)
Morphology 1: participle
Morphology 2: prospective active
Morphology 3: feminine singular
Syntax: Subject:

Notes: The D21 is not visible.
Witness: S1C
Transliteration: 
mi wD.t.n hpr ds-=f ir.t  r hft.yw=i
Translation: according to that which the one who came to be by himself commanded which should be done to my enemies

Witness: B1Bo
Transliteration: 
mi wD.t.n hpr ds-=f ir.t  r hft.yw=nw dhwy-nht pn
Translation: according to that which the one who came to be by himself commanded which should be done to the enemies of this dhwy-nht

Witness: B1C
Transliteration: 
mi wD.t.n hpr ds-=f ir.t  r hft.yw=i
Translation: according to that which the one who came to be by himself commanded which should be done to my enemies

Witness: B2L
Transliteration: 
mi wD.t.n hpr ds-=f ir.t  r hft.yw=i
Translation: according to that which the one who came to be by himself commanded which should be done to my enemies

Witness: B1P
Transliteration: 
mi wD hpr ds-=f ir.t  r hft.yw=i
Translation: according to which the one who came to be by himself commands which should be done to my enemies.

Witness: M23C
Transliteration: 
[mi wD.t.n hpr ds-=f] ir.t  r hft.yw[-i]
Translation: according to that which the one who came to be by himself commanded which should be done to my enemies

Notes phrase: In this phrase, the following pattern variations occur: G1+G3+G4 (S1C, B1Bo, B1C, B2L, B7C, M23C), G2+G3+G4 (B1P).
Group 1: Perfective relative sḏm=f, Lemma sīṯw

**Lemma:** sīṯw (to damage)

**Morphology 1:** sḏm=f, perfective relative

**Syntax:** Pronominal subject

**Witness:** S1C

Transliteration:

sīṯw.t sn sm.w=im sjh.[w][t=im]

Translation:

they who damaged my plants in my fields

Notes:
The S29*M17-G1 group is not visible.

Group 2: Imperfective relative sḏm=f, Lemma sīṯw

**Lemma:** sīṯw (to damage)

**Morphology 1:** sḏm=f, Imperfective relative

**Syntax:** Pronominal subject

**Witness:** B1C

Transliteration:

sīṯw.sn imy.w sm.w=im sjh.t=im

Translation:

they who damage those which are in my plants, in my field.
Witness: B1P  
Transliteration:  
siṭw-sm.w-i m šḫ.wt-i  
Translation:  
they who damage my plants in my fields,  

Notes phrase:  
In this phrase, the following pattern variations occur: G1 (S1C, B1Bo, M23C), G2 (B1C, B2L, B1P, B7C).  

Spell:  
Phrase:  
Group 1: Nominal sḏm-f (Nominal use), Lemma sr  
Lemma: sr (to show)  
Morphology 1: nominal  
Morphology 2:  
Morphology 3:  
Syntax: Nominal use  
Subject: Pronominal subject  
Witness: S1C  
Transliteration: iwty.w sr=sn n=-i ws.t r hny  
Translation: those who do not show me the road to the bark of acclamation.  

Group 2: Nominal sḏm.n-f (Nominal use), Lemma sr  
Lemma: sr (to show)  
Morphology 1: nominal  
Morphology 2:  
Morphology 3:  
Syntax: Nominal use  
Subject: Pronominal subject  
Witness: T3C  
Transliteration: iwty sr.n=sn n=-i r hny  
Translation: they who did not show me to the bark of acclamation.  

Witness: B7C  
Transliteration:  
Translation:  
they who damage my plants in my fields,  

Translation:  
they who damage my plants in my fields,  

Notes phrase:  
In this phrase, the following pattern variations occur: G1 (S1C, B1Bo, M23C), G2 (B1C, B2L, B1P, B7C).  

Spell:  
Phrase:  
Group 1: Nominal sḏm-f (Nominal use), Lemma sr  
Lemma: sr (to show)  
Morphology 1: nominal  
Morphology 2:  
Morphology 3:  
Syntax: Nominal use  
Subject: Pronominal subject  
Witness: M23C  
Transliteration: [iwty sr]-sn ws.t r hny  
Translation: they who do not show the road for me, to the bark of acclamation.  

Group 2: Nominal sḏm.n-f (Nominal use), Lemma sr  
Lemma: sr (to show)  
Morphology 1: nominal  
Morphology 2:  
Morphology 3:  
Syntax: Nominal use  
Subject: Pronominal subject  
Witness: B1Bo  
Transliteration: iwty sr.n=sn n-f ws.t r hny  
Translation: they who did not show him the road to the bark of acclamation.  
Notes: Traces of the S29:D21 group visible, and the N35 group is visible.
Witness: B1C  
Transliteration:  
iwty sr.n+sn n-i ws.t r hny  
Translation:  
they who did not show me the road to the bark of acclamation  

Witness: B2L  
Transliteration:  
iwty sr.n+sn n-i ws.t r hny  
Translation:  
they who did not show me the road to the bark of acclamation  

Notes phrase:  
In this phrase, the following pattern variations occur: G1 (S1C, M23C), G2 (T3C, B1Bo, B1C, B2L, B1P, B7C).

Spell: 75 Phrase: 1 405 b

Group 1: Imperfective passive participle (masculine singular), Lemma sfg  
Lemma: sfg (to hide)  
Morphology 1: participle  
Morphology 2: imperfective passive  
Morphology 3: masculine singular  
Syntax: Subject:

Witness: S1C  
Transliteration: ink sfg irw  
Translation:  
I am hidden of shape.

Witness: B1Bo  
Transliteration: dhwty-nht pn ntr sfg irw  
Translation:  
This dhwty-nht is the god who is hidden of shape.

Witness: B1C  
Transliteration: spi ntr sfg irw.w  
Translation:  
spi is the god who is hidden of shapes.

Witness: B2L  
Transliteration: ink ntr sfg irw.w  
Translation:  
I am the god who is hidden of shapes.
Witness: B1P
Transliteration: spi pn nTr sfg irw.w
Translation: This spi is the god who is hidden of shapes.

Witness: B7C
Transliteration: [ink nTr sfg irw.w]
Translation: I am the god who is hidden of shapes.

Witness: M23C
Transliteration: [ink nTr sfg irw]
Translation: I am the god who is hidden of shape.

Group 2: Imperfective passive participle (masculine singular), Lemma sgr
Lemma: sgr (to silence)
Morphology 1: participle
Morphology 2: imperfective passive
Morphology 3: masculine singular
Syntax: Subject:

Witness: T3C
Transliteration: ink nTr sg irw
Translation: I am the god who is silent of shape.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S1C, B1Bo, B1C, B2L, B1P, B7C, M23C), G2 (T3C).
Appendix 5.32. Spell 89

Spell: 89  Phrase: 2 55 a

**Group 1:** Infinitive (status constructus), Lemma hAb

<table>
<thead>
<tr>
<th>Lemma</th>
<th>hAb</th>
<th>(to send)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1:</td>
<td>Morphology 2:</td>
<td>Morphology 3:</td>
</tr>
<tr>
<td>infinitive</td>
<td>status constructus</td>
<td>Syntax:</td>
</tr>
</tbody>
</table>

**Witness:** S2C

Transliteration:
\[ r n hAb s \{b\{f\} \]

Translation:
A spell for sending a man and his soul.

Notes:
Only traces left of the D54.

**Group 2:** Infinitive (status absolutus), Lemma šhm

<table>
<thead>
<tr>
<th>Lemma</th>
<th>šhm</th>
<th>(to have power)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1:</td>
<td>Morphology 2:</td>
<td>Morphology 3:</td>
</tr>
<tr>
<td>infinitive</td>
<td>status absolutus</td>
<td>Syntax:</td>
</tr>
</tbody>
</table>

**Witness:** B4C

Transliteration:
\[ šhm m hft.y \]

Translation:
Having power over an enemy.

Notes:
Only the Aa1:G17 group is visible, and there are some traces of the S42.

Notes phrase:
*In this phrase, the following pattern variations occur:* G1 (S2C, Pap.Berl.), G2 (B4C).
Group 1: Imperfective relative $s\text{dm}$-$f$, Lemma $s\text{Aw}$

Lemma: $s\text{Aw}$

Morphology 1: $s\text{dm}$-$f$

Morphology 2: Imperfective relative

Morphology 3: Syntax: Subject:

Subject: Pronominal subject

Witness: G2T

Transliteration: $s\text{Aw} w$

Translation: which he guards against the evil ones.

Notes: The O34 is not visible, and there are only traces left of the rest.

Group 2: Imperfective active participle (masculine singular), Lemma $s\text{Aw}$

Lemma: $s\text{Aw}$

Morphology 1: participle

Morphology 2: imperfective active

Morphology 3: masculine singular

Subject: Pronominal subject

Witness: B1Bo

Transliteration: $s\text{Aw} w$

Translation: who guards against the evil ones.

Notes: Only the G38-G1 group is visible.
Group 3: Imperfective active participle (masculine singular), Lemma ssAw

Lemma: ssAw (to eliminate)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular
Syntax: Subject:
Transliteration: ssAw nbΔ. w
Translation: who eliminates the evil ones.

Group 4: Imperfective active participle (feminine singular), Lemma sAw

Lemma: sAw (to guard)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: feminine singular
Syntax: Subject:
Witness: B4C
Transliteration: sAw nbΔ. w
Translation: which guards against the evil ones.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S1C, G2T), G2 (S2C, B1Bo, B2Bo, T1L), G3 (Pap.Berl.), G4 (B4C).

Spell: 89 Phrase: 2 56 d

Group 1: Nominal sΔm. n-f (Emphatic use), Lemma i×r (first position)

Lemma: i×r (to ascend)
Morphology 1: sΔm. n-f
Morphology 2: nominal
Morphology 3: Emphatic use
Syntax: Pronominal subject
Subject:
Witness: G2T
Transliteration: $\text{\textit{i}r.n-i \, wz.t \, s\textit{hm}-i \, m \, rd-i}$
Translation: I have ascended the road, while I have power in my foot,
Notes: Could technically be read as $\text{i}y\text{i}$ and $(r)di$ above a N35 as well (for a double column writing).

**Group 2:** Nominal $sdm.n-f$ (Emphatic use), Lemma $rdi$ (first position)

**Lemma:** $rdi$ (to give, to place)

**Morphology 1:** nominal

**Syntax:** Emphatic use

**Subject:** Pronominal subject

Witness: S2C
Transliteration: $[rdi.n-i \, wz.t \, s\textit{hm}-i \, m \, rd-i]$ (Emphatic use), Lemma $rdi$ (first position)
Translation: I have placed the road, while I have power in my foot,

Transliteration: $(r)di.n-i \, wz.t \, s\textit{hm} \, m \, rd-i$
Translation: I have placed the road, power is in my foot,

**Group 3:** Nominal $sdm.n-f$ (Balanced sentence), Lemma $rdi$ (first position)

**Lemma:** $rdi$ (to give, to place)

**Morphology 1:** nominal

**Syntax:** Balanced sentence

**Subject:** Pronominal subject

Witness: B1Bo
Transliteration: $rdi.n-f \, wz.t \, s\textit{hm}-f \, m \, rd-f$
Translation: and he has placed the road, while he has power in his foot,

Witness: B2Bo
Transliteration: $rdi.n-i \, wz.t \, s\textit{hm}-i \, rd.wy-i$
Translation: and I have placed the road while I have power of my two feet,

Witness: T1L
Transliteration: $[rdi.n] \, im\textit{sw} \, [pn \, wz.t \, s\textit{hm}-f] \, m \, [rd.\, wy-f]$
Translation: and this $im\textit{sw}$ has placed the road, while he has power in his two feet,

Witness: B4C
Transliteration: $[rdi.n-s \, wz.t \, s\textit{hm}-s \, m \, rd]$
Translation: and she has placed the road, while she has power in the foot,
Notes group:
Note that T1L uses a nominal subject instead of a pronominal subject.

Group 4: Circumstantial sḏm=f (Temporal clause), Lemma sḏm (second position)

Lemma: sḏm (to have power)

Morphology 1: sḏm-f
Morphology 2: circumstantial
Syntax: Temporal clause
Subject: Pronominal subject

Witness: G2T
Transliteration: iʔ.n-i w3.t sḏm-i m rd-i
Translation: I have ascended the road, while I have power in my foot,
Notes: Only traces of the Aa1:G17 group left, the rest is gone.

Witness: S2C
Transliteration: [rdi.n-i] w3.t [sḏm-i m rd-i]
Translation: I have placed the road, while I have power in my foot,
Notes: Only traces of the Aa1:G17 group left, the rest is gone.

Witness: B1Bo
Transliteration: rdi.n-f w3.t sḏm-f m rd-f
Translation: and he has placed the road, while he has power in his foot,

Witness: B2Bo
Transliteration: rdi.n-i w3.t sḏm-i rd.wy-i
Translation: and I have placed the road while I have power of my two feet,

Witness: T1L
Transliteration: [rdi.n] imsw [pn w3.t sḏm-f] m [rd.wy-f]
Translation: and this imsw has placed the road,
while he has power in his two feet,

Witness: B4C
Transliteration: [rdi.n-s w3.t sḏm-s] m rd
Translation: and she has placed the road, while she has power in the foot,
Notes: Only the Aa1:G17 group is visible.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G4 (G2T), G2+G4 (S2C), G3+G4 (B1Bo, B2Bo, T1L, B4C), G2 (Pap.Berl.).
### Group 1: Imperfective active participle (feminine singular), Lemma sDm

**Lemma:** sDm  
*(to hear, to listen)*

**Morphology 1:** participle  
**Morphology 2:** imperfective active  
**Morphology 3:** feminine singular

**Subject:**

**Syntax:**

---

**Witness:** S1C  
**Transliteration:** \[sDm \text{mdw} \cdot i \text{hn}^\text{f} \]  
**Translation:** who hear my word together with him.  
**Notes:** Could be a passive *s\text{m}(\cdot w)^{f}\text{f} instead.

**Witness:** B1Bo  
**Transliteration:** \[sdm \text{mdw}=i \text{hn}^\text{f} \]  
**Translation:** who hear the word of this *dhwty-nft* together with him.  
**Notes:** Could be a passive *s\text{m}(\cdot w)^{f}\text{f} as well.

**Witness:** B2Bo  
**Transliteration:** \[sdm.t \text{mdw}=i \text{hn}^\text{f} \]  
**Translation:** who hear my word together with him.  
**Notes:** Could be a *s\text{m}.t(\cdot w)^{f}\text{f as well.}

**Note group:** Note that B1Bo and B2Bo could be considered a group by themselves.
Group 2: Passive circumstantial sdm-f (Temporal clause), Lemma sdm

Lemma: sdm (to hear, to listen)

Morphology 1: sdm-f circumstantial
Morphology 2: passive
Syntax: Temporal clause
Subject: Nominal subject

Witness: G2T

Transliteration: sdm.w mdw=i hnt=f

Translation: while my word is heard together with him.

Group 3: Circumstantial sdm.n-f (iw(-f) sdm.n-f), Lemma sdm

Lemma: sdm (to hear, to listen)

Morphology 1: sdm.n-f circumstantial
Morphology 2: iw(-f) sdm.n-f
Syntax: Pronominal subject

Witness: T1L

Transliteration: iw sdm.n-f mdw imiw [pni] hnt=f

Translation: He has heard the word of this imiw together with him.

Group 4: Passive circumstantial sdm-f (iw(-f) sdm-f), Lemma sdm

Lemma: sdm (to hear, to listen)

Morphology 1: sdm-f circumstantial
Morphology 2: passive
Morphology 3: iw(-f) sdm-f
Syntax: Nominal subject

Witness: B4C

Transliteration: iw sdm mdw [s3.t-hd-htp tn hnt=f]

Translation: The word of this s3.t-hd-htp is heard together with him.

Notes phrase: In this phrase, the following pattern variations occur: G1 (S1C, S2C, Pap.Berl., B1Bo, B2Bo), G2 (G2T), G3 (T1L), G4 (B4C).
Spell: 89  Phrase: 2  57-58  d-a

**Group 1:** Passive circumstantial sdm-f (iw(-f) sdm-f), Lemma rdi (first position)

- **Lemma:** rdi (to give, to place)
- **Morphology 1:** sdm-f
- **Morphology 2:** circumstantial
- **Morphology 3:** passive
- **Syntax:** iw(-f) sdm-f
- **Subject:** Nominal subject

**Witness:** S1C
- **Transliteration:** iw rdi n-i w.s.t r-f in sfg irw
- **Translation:** A road against him is given to me by the one invisible of shape,

**Witness:** G2T
- **Transliteration:** iw rdi n-i w.s.t r-f in sfg irw
- **Translation:** A road against him is given to me by the one invisible of shape,

**Witness:** S2C
- **Transliteration:** [iw rdi n-i] w.s.t r-f in sfg irw
- **Translation:** A road against him is given to me by the one invisible of shape,

**Witness:** B1Bo
- **Transliteration:** iw rdi w.s.t r-f in dhwty-nht pn in sfg irw
- **Translation:** A road is placed against him by this dhwty-nht and by the one invisible of shape,

**Witness:** T1L
- **Transliteration:** iw di w.s.t n imǝw pn r-f [in] s[f]g irw
- **Translation:** A road is given for this imǝw, against him, by the one invisible of shape,

**Witness:** B4C
- **Transliteration:** [iw rdi w.s.t n ss.t-hd-htp tn r-f in] sfg irw
- **Translation:** A road is given for this ss.t-hd-htp, against him, by the one invisible of shape,
**Group 2:** Passive circumstantial sdm. n-f (iw(-f) sdm. n-f), Lemma rdi (first position)

**Lemma:** rdi (to give, to place)

**Morphology 1:** circumstantial  
**Morphology 2:** passive  
**Morphology 3:**  
**Syntax:** iw(-f) sdm. n-f  
**Subject:** Nominal subject

**Witness:** Pap.Berl.

**Transliteration:** iw rdi.n ws.t r-f in sfg irw

**Translation:** A road has been placed against him by the one invisible of shape,

**Group 3:** Imperfective active participle (masculine singular), Lemma sfg

**Lemma:** sfg (to be hidden)

**Morphology 1:** participle  
**Morphology 2:** imperfective active  
**Morphology 3:** masculine singular  
**Syntax:**  
**Subject:**

**Witness:** S1C

**Transliteration:** iw rdi n-i ws.t r-f in sfg irw

**Translation:** A road against him is given to me by the one invisible of shape,

**Witness:** G2T

**Transliteration:** iw rdi n-i ws.t r-f in sfg irw

**Translation:** A road against him is given to me by the one invisible of shape,

**Witness:** S2C

**Transliteration:** [iw rdi n-i] ws.t r-f in sfg irw

**Translation:** A road against him is given to me by the one invisible of shape,

**Witness:** Pap.Berl.

**Transliteration:** iw rdi n-i ws.t r-f in sfg irw

**Translation:** A road against him is given to me by the one invisible of shape,

**Witness:** B1Bo

**Transliteration:** iw rdi ws.t r-f in dhwty-nht pn in sfg irw

**Translation:** A road is placed against him by this dhwty-nht and by the one invisible of shape,

**Witness:** B2Bo

**Transliteration:** iw rdi n-i ws.t r-f in sfg irw

**Translation:** A road against him is given to me by the one invisible of shape,
Witness: T1L
Transliteration: iw dî w.s.t n imsw pn r-f [in] s[fg] irw
Translation: A road is given for this *imsw*, against him, by the one invisible of shape,
Notes: Only the S29 is visible.

Notes phrase:
*In this phrase, the following pattern variations occur: G1+G3 (S1C, G2T, S2C, B1Bo, B2Bo, T1L, B4C), G2+G3 (Pap.Berl.).*

Spell: 89 Phrase: 2 58 b

**Group 1:** Circumstantial sdm.n-f (iw(-f) sdm.n-f), Lemma nhm
Lemma: nhm (to take away)
Morphology 1: iw(-f) sdm.n-f circumstantial

**Witness:** S1C
Transliteration: iw {iw} nhm.n-f tsw m fnù
Translation: he has taken away the breath from the nose,

**Witness:** Pap.Berl.
Transliteration: iw nhm.n-f tsw m fnù-i
Translation: he has taken away the breath from my nose,

**Witness:** B1Bo
Transliteration: iw nhm.n-f tsw m fnù n dhwty-nht pn
Translation: he has taken away the breath from the nose of this *dhwty-nht*,

**Witness:** T1L
Transliteration: iw nhm[.n-f] tsw [m fnù]-i
Translation: he has taken away the breath from my nose,
he has taken away the breath from my nose,

Notes:
The first N35, the G17 and A24 are visible,
there are traces left of the N42, and the second N35 is lost.

Group 2: Passive circumstantial sdm-f (iw(-f) sdm-f), Lemma nhm
Lemma: nhm (to take away)
Morphology 1: sdm-f
Morphology 2: circumstantial
Morphology 3: passive
Syntax: iw(-f) sdm-f
Subject: Nominal subject

Translation: she has taken away the breath from his nose,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S1C, S2C, Pap.Berl., B1Bo, B2Bo, T1l, B4C), G2 (G2T).

Spell: 89 Phrase: 2 58 c

Group 1: Passive sdm.t-f (Negation), Lemma iyi
Lemma: iyi (to come)
Morphology 1: sdm.t-f
Morphology 2: passive
Morphology 3: Syntax: Negation
Subject: Nominal subject

Translation: before my days had come.

Notes phrase:
before my days had come.
**Witness:** Pap.Berl.
**Transliteration:**

\[ n \text{ iy.}(y)t \text{ hrw.w-i} \]

**Translation:**

before my days had come.

---

**Witness:** B1Bo
**Transliteration:**

\[ n \text{ iy.yt} \text{ hrw.w-f} \]

**Translation:**

before his days had come.

---

**Witness:** B2Bo
**Transliteration:**

\[ n \text{ iy.yt} \text{ hrw.w-i} \]

**Translation:**

before my days had come.

---

**Witness:** T1L
**Transliteration:**

\[ [n] \text{ iy.}(y)t \text{ hrw.w n.w imsw pn} \]

**Translation:**

before the days of this imsw had come.

**Notes:**
The top of the M18 is no longer visible.

---

**Witness:** B4C
**Transliteration:**

\[ n \text{ iy.yt} \text{ hrw.w-s} \]

**Translation:**

before her days had come.

**Notes group:**

*Note that group 1 and group 2 should be considered to be the same (iyi and iwi).*

---

**Group 2:** Passive \textit{sdm.t-f} (Negation), Lemma \textit{iwi}

**Lemma:** \textit{iwi} (to come)

**Morphology 1:** passive

**Morphology 2:**

**Morphology 3:**

**Syntax:** Negation

**Subject:** Nominal subject

---

**Witness:** S2C
**Transliteration:**

\[ n \text{ iw[.}(y)t] \text{ hrw[=i]} \]

**Translation:**

before my days had come.

**Notes:**

Only traces left of the D54:G43 group, and the X1 is not visible.
Notes group:
Note that group 1 and group 2 should be considered to be the same (iyi and iwi).

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S1C, G2T, Pap.Berl., B1Bo, B2Bo, T1L, B4C), G2 (S2C (=G1)).

<table>
<thead>
<tr>
<th>Spell: 89</th>
<th>Phrase: 259 a</th>
</tr>
</thead>
</table>

**Group 1:** Circumstantial sdm.n-f (iyi f) sdm.n-f, Lemma ini

**Lemma:** ini (to bring)

**Morphology 1:** sdm.n-f
**Morphology 2:** circumstantial
**Morphology 3:**

**Syntax:** iyi f sdm.n-f
**Subject:** Pronominal subject

**Witness:**
- S1C
  - Transliteration: iyi in.n-f w(i) r s.t tn
  - Translation: He brought me to this place,

- S2C
  - Transliteration: iyi in.n-f wi r s.t [tn]
  - Translation: He brought me to this place,

- B1Bo
  - Transliteration: iyi in.n-f dhwty-nht pn r s.t-f tn
  - Translation: He brought this dhwty-nht to this place of his,

- B2Bo
  - Transliteration: iyi in.n-f wi r s.t-i tn
  - Translation: He brought me to this place of mine,

- T1L
  - Transliteration: iyi in.n-f imswn] pn m s.t tn
  - Translation: He brought this imswn from this place,

Notes:
Only the W25 is visible.
**Group 2:** Circumstantial $s\hat{d}m\text{-}f (iw(-f) s\hat{d}m\text{-}f)$, Lemma ini

**Lemma:** ini (to bring)

**Morphology 1:** $s\hat{d}m\text{-}f$
**Morphology 2:** circumstantial
**Morphology 3:** $iw(-f) s\hat{d}m\text{-}f$

**Subject:** Pronominal subject

**Witness:** Pap.Berl.

**Transliteration:** $iw \{iw\} ini\text{-}f w\tilde{r} s.t \, tn$

**Translation:** He brings me to this place,

**Notes phrase:** In this phrase, the following pattern variations occur: G1 (S1C, G2T, S2C, B1Bo, B2Bo, T1L), G2 (Pap.Berl), G3 (B4C).

---

**Group 3:** Nominal $s\hat{d}m\text{n}\text{-}f$ (Emphatic use), Lemma ini

**Lemma:** ini (to bring)

**Morphology 1:** $s\hat{d}m\text{n}\text{-}f$
**Morphology 2:** nominal
**Morphology 3:** Emphatic use

**Subject:** Pronominal subject

**Witness:** B4C

**Transliteration:** $in.n\text{-}f s(y) m \, s.t \, tn$

**Translation:** He has brought her even from this place,
Appendix 5.33. Spell 94

Spell: 94  Phrase: 2 68 a

**Group 1:** Imperfective active participle (masculine singular), Lemma ʿnh (first position)

**Lemma:** ʿnh (to live)

**Morphology 1:** participle  
**Morphology 2:** imperfective active  
**Morphology 3:** masculine singular  

**Syntax:**  
**Subject:**

**Witness:** B3L  
Transliteration: ʿnh ḥr ḳs m ḥrw  
Translation: who lives upon the one who was high on the day.

**Witness:** B1C  
Transliteration: ʿnh ḥr ḳs m ḥrw  
Translation: who lives upon the one who was high on the day.

**Witness:** B1L  
Transliteration: ʿnh ḥr ḳs ṭrw  
Translation: who lives upon the one high of shape.

**Witness:** M3C  
Transliteration: ʿnh ḥr ḳs m ḥrw  
Translation: who lives upon the one who was high on the day.

**Witness:** M28C  
Transliteration: ʿnh ḥr ḳs m ḥrw  
Translation: who lives upon the one who was high on the day.

**Witness:** M31C  
Transliteration: ʿnh ḳs m ḥrw  
Translation: who lives upon the one who was high on the day.

**Witness:** S2C,a  
Transliteration: ʿnh ḥr ḳs m ḥrw  
Translation: who lives upon striding on the day.

**Witness:** S2C,b  
Transliteration: [ʿnḥ] ḥr ḳs m ḥrw  
Translation: who lives upon striding on the day.

**Notes:**  
Only traces of the Aa1 are left, the rest is gone.
**Witness:** S1C,b
**Transliteration:**
\( ^n\text{nh} hr \ i\text{s} m hrw \\
\)
**Translation:**
who lives upon striding on the day.

**Group 2:** Perfective active participle (masculine singular), Lemma \( k\text{s}i \) (second position)

<table>
<thead>
<tr>
<th><strong>Lemma</strong></th>
<th>( k\text{s}i ) (to be high)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Morphology 1:</strong></td>
<td>participle</td>
</tr>
<tr>
<td><strong>Morphology 2:</strong></td>
<td>perfective active</td>
</tr>
<tr>
<td><strong>Morphology 3:</strong></td>
<td>masculine singular</td>
</tr>
<tr>
<td><strong>Syntax:</strong></td>
<td>Subject:</td>
</tr>
</tbody>
</table>

**Witness:** B3L
**Transliteration:**
\( ^n\text{nh} hr \ k\text{s} m hrw \\
\)
**Translation:**
who lives upon the one who was high on the day.

**Witness:** B1C
**Transliteration:**
\( ^n\text{nh} hr \ k\text{s} m hrw \\
\)
**Translation:**
who lives upon the one who was high on the day.

**Witness:** B1L
**Transliteration:**
\( ^n\text{nh} hr \ k\text{s} i\text{r}w \\
\)
**Translation:**
who lives upon the one high of shape.

**Witness:** M3C
**Transliteration:**
\( ^n\text{nh} hr \ k\text{s} m hrw \\
\)
**Translation:**
who lives upon the one who was high on the day.

**Witness:** M31C
**Transliteration:**
\( ^n\text{nh} hr \ [k\text{s} m hrw] \\
\)
**Translation:**
who lives upon the one who was high on the day.

**Group 3:** Infinitive (status absolutus), Lemma \( i\text{s} \) (second position)

<table>
<thead>
<tr>
<th><strong>Lemma</strong></th>
<th>( i\text{s} ) (to stride)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Morphology 1:</strong></td>
<td>infinitive</td>
</tr>
<tr>
<td><strong>Morphology 2:</strong></td>
<td>status absolutus</td>
</tr>
<tr>
<td><strong>Morphology 3:</strong></td>
<td>Syntax: Subject:</td>
</tr>
</tbody>
</table>

**Witness:** M28C
**Transliteration:**
\( ^n\text{nh} hr \ k\text{s} m hrw \\
\)
**Translation:**
who lives upon the one who was high on the day.

**Witness:** M31C
**Transliteration:**
\( ^n\text{nh} hr \ [k\text{s} m hrw] \\
\)
**Translation:**
who lives upon the one who was high on the day.

2138
Witness: S2C,a
Transliteration: "nh hr is m hrw
Translation: who lives upon striding on the day.
Notes: Only traces left.

Witness: S2C,b
Transliteration: ["nh hr [is] m hrw
Translation: who lives upon striding on the day.

Notes phrase: In this phrase, the following pattern variations occur: G1+G2 (B3L, B1C, B1L, M3C, M28C, M31C), G1+G3 (S2C,a, S2C,b, S1C,b).

Spell: 94 Phrase: 2 68 c

Group 1: Perfective active participle (feminine singular), Lemma pri
Lemma: pri (to go forth)
Morphology 1: participle Morphology 2: perfective active Morphology 3: feminine singular Syntax: Subject:

Witness: B3L
Transliteration: mtw.t pr.t m ħnn-f
Translation: the semen which went forth from his phallus,
Witness: B1L
Transliteration: 
*m*tw.t pr.t m hnn-f
Translation: the semen which went forth from his phallus,

Witness: M3C
Transliteration: 
*m*tw.t pr.t <m> hnn-f
Translation: the semen which went forth from his phallus,
Notes: Due to a crack in the wood, the D21 is no longer visible.

Witness: M28C
Transliteration: 
*m*tw.t pr.t m hnn-f
Translation: the semen which went forth from his phallus,

Witness: S2C,a
Transliteration: 
*m*tw.t pr.t m hnn-f
Translation: the semen which went forth from his phallus,
Notes: The D54 is not visible.

Witness: S2C,b
Transliteration: 
*m*tw.t pr.t m hnn-f
Translation: the semen which went forth from his phallus,
Notes: Only traces of the O1:D21 group left, the X1:D54 group is not visible.

Group 2: Infinitive (status absolutus), Lemma pri
Lemma: pri (to go forth)
Morphology 1:  Morphology 2:  Morphology 3:  Syntax:  Subject:
infinite status absolutus

Witness: S1C,a
Transliteration: pr.t m hnn-f
Translation: going forth from his phallus,
Notes phrase:
_In this phrase, the following pattern variations occur: G1 (B3L, B1C, B1L, M3C, M28C, S2C,a, S2C,b, S1C,b), G2 (S1C,a)._#

<table>
<thead>
<tr>
<th>Spell</th>
<th>Phrase</th>
</tr>
</thead>
<tbody>
<tr>
<td>94</td>
<td>2  70  b</td>
</tr>
</tbody>
</table>

**Group 1:** Imperfective relative $\text{ṣd}_m$-$f$, Lemma $\text{sn}_d$ (first position)

<table>
<thead>
<tr>
<th>Witness</th>
<th>B3L</th>
<th>Translation:</th>
<th>$\text{ṣnd}_d$ $\text{nTr}_r$ $\text{w kf.t-s}$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Syntax</td>
<td>Subject: Nominal subject</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Notes group:
_Note that the versions from Meir do not show the X1 ending._

<table>
<thead>
<tr>
<th>Witness</th>
<th>B1C</th>
<th>Translation:</th>
<th>$\text{ṣnd}_d$ $\text{nTr}_r$ $\text{w kf.t-s}$</th>
</tr>
</thead>
</table>

**Group 2:** Imperfective passive participle (feminine singular), Lemma $\text{sn}_d$ (first position)

<table>
<thead>
<tr>
<th>Witness</th>
<th>M3C</th>
<th>Translation:</th>
<th>$\text{ṣnd}_d$ $\text{n-f nTr}_r$ $\text{KF.t-s}$</th>
</tr>
</thead>
</table>

Notes group:
_Note that the versions from Meir do not show the X1 ending._
Witness: S2C,a
Transliteration: snd.t n kf.t-s
Translation: which is feared because of its uncovering,

Witness: S2C,b
Transliteration: snd.t [n] kf.t-s
Translation: which is feared because of its uncovering,

Witness: S1C,b
Transliteration: s[nD.t n kf.t=s]
Translation: which is feared because of its uncovering,
Notes: only traces of the S29 are left, the rest is gone, the spelling might be quite different.

Group 3: Infinitive (status pronominalis), Lemma kfi (second position)
Lemma: kfi to uncover
Morphology 1: morphology 2: status pronominalis

Witness: B3L
Transliteration: snd.t nfr.w kf.t-s
Translation: which the gods fear, its uncovering,

Witness: B1C
Transliteration: snd.t nfr.w kf.t-s
Translation: which the gods fear, its uncovering,

Witness: B1L
Transliteration: snd.t nfr.w kf.t-s
Translation: which the gods fear, its uncovering,

Witness: M3C
Transliteration: snd nfr.w kf.t-s
Translation: which the gods fear, its uncovering,
Witness: M28C
Transliteration: snd n=f ntr kf.t-s
Translation: which the god fears for him, its uncovering,
Notes:

Witness: S2C,a
Transliteration: snd.t n kf.t-s
Translation: which is feared because of its uncovering,
Notes: The X1 is not visible, and there are only traces of the S28 left.

Witness: S2C,b
Transliteration: snd.t [n] kf.t-s
Translation: which is feared because of its uncovering,

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (B3L, B1C, B1L, M3C, M28C), G2+G3 (S2C,a, S2C,b, S1C,b).

Spell: 94 Phrase: 2 71 a

Group 1: Imperfective active participle (masculine singular), Lemma “nh” (first position)
Lemma: “nh” (to live)
Morphology 1: participle Morphology 2: imperfective active Morphology 3: masculine singular
Syntax: Subject:

Witness: B3L
Transliteration: “nh hr is m hrw
Translation: who lives upon striding on the day,

Witness: B1C
Transliteration: “nh hr ks m hrw
Translation: who lives upon the one who was high on the day,

Witness: B1L
Transliteration: “nh hr ks m irw m hrw
Translation: who lives upon the one who was high in shape on the day,

Witness: M3C
Transliteration: “nh hr ks m hrw
Translation: who lives upon the one who was high on the day,
Witness: M28C
Transliteration: ṣnh ḫr kṣ m Ḫrw
Translation: who lives upon the one who was high on the day,

Witness: S2C,a
Transliteration: ṣnh ḫr iṣ Ḫrw
Translation: who lives upon the striding of the day,

Witness: S2C,b
Transliteration: ṣnh ḫr iṣ Ḫrw
Translation: who lives upon the striding of the day,

Group 2: Infinitive (status absolutus), Lemma iṣ (second position).
Lemma: iṣ (to stride)
Morphology 1: infinitive  Morphology 2: status absolutus  Morphology 3: Syntax: Subject:

Witness: B3L
Transliteration: ṣnh ḫr iṣ m Ḫrw
Translation: who lives upon striding on the day,
Notes: Not sure if to stride is correct here, due to the A28 classifier.

Group 3: Infinitive (status constructus), Lemma iṣ (second position).
Lemma: iṣ (to stride)
Morphology 1: infinitive  Morphology 2: status constructus  Morphology 3: Syntax: Subject:
<table>
<thead>
<tr>
<th>Witness: S2C,a</th>
<th>Witness: S2C,b</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>Transliteration:</td>
</tr>
<tr>
<td>ʾnh ḫr ʾs ḫrw</td>
<td>ʾnh ḫr ʾs ḫrw</td>
</tr>
<tr>
<td>Translation:</td>
<td>Translation:</td>
</tr>
<tr>
<td>who lives upon the striding of the day,</td>
<td>who lives upon the striding of the day,</td>
</tr>
<tr>
<td>Notes:</td>
<td>Notes:</td>
</tr>
<tr>
<td>Only traces left of the M17-G1 group, and the D54 is not visible.</td>
<td></td>
</tr>
</tbody>
</table>

**Group 4:** Perfective active participle (masculine singular), Lemma ʾəṣi (second position)

**Lemma:** ʾəṣi (to be high)

**Morphology 1:** participle  **Morphology 2:** perfective active  **Morphology 3:** masculine singular

**Syntax:**  **Subject:**

<table>
<thead>
<tr>
<th>Witness: B1C</th>
<th>Witness: B1L</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>Transliteration:</td>
</tr>
<tr>
<td>ʾnh ḫr ʾəṣ ḫrw</td>
<td>ʾnh ḫr ḫz m ḫrw</td>
</tr>
<tr>
<td>Translation:</td>
<td>Translation:</td>
</tr>
<tr>
<td>who lives upon the one who was high on the day,</td>
<td>who lives upon the one who was high in shape on the day,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness: M3C</th>
<th>Witness: M28C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>Transliteration:</td>
</tr>
<tr>
<td>ʾnh ḫr ʾəṣ ḫrw</td>
<td>ʾnh ḫr ḫz m ḫrw</td>
</tr>
<tr>
<td>Translation:</td>
<td>Translation:</td>
</tr>
<tr>
<td>who lives upon the one who was high on the day,</td>
<td>who lives upon the one who was high on the day,</td>
</tr>
</tbody>
</table>

**Notes phrase:**
In this phrase, the following pattern variations occur: G1+G2 (B3L), G1+G3 (S2C,a, S2C,b), G1+G4 (B1C, B1L, M3C, M28C).
Appendix 5.34. Spell 95

Spell: 95  Phrase: 2  73  a

Group 1: $sdmm$-f (Main clause), Lemma $st\tilde{s}$ (first position)
Lemma: $st\tilde{s}$ (to inflame)

Morphology 1: Morphology 2: Morphology 3: $sdmm$-f
Syntax: Subject: Main clause Nominal subject

Witness: B3L
Transliteration: $st\tilde{s} id.\, wt\, s\, kn\, h\, r.\, w\, r\,-gs\, pr\, m\, hwt\,-f$
Translation: the wombs will be inflamed, the faces will be caused to approach beside the one who went forth from his fire.

Witness: B1C,a
Transliteration: $st\tilde{s} id.\, wt\, s\, kn\, h\, r.\, w\, r\,-gs\, pr\, m\, hwt\,-f$
Translation: the wombs will be inflamed, the faces will be damaged beside the one who went forth from his fire.
Notes: The Q7A is not visible.

Witness: B1C,b
Transliteration: $st\tilde{s} id.\, wt\, s\, kn\, h\, r.\, w\, r\,-gs\, pr\, m\, hwt\,-f$
Translation: the wombs will be inflamed, the faces will be damaged beside the one who went forth from his fire.

Witness: B1L
Transliteration: $st\tilde{s} id.\, wt\, s\, kn\, h\, r.\, w\, r\,-gs\, pr\, m\, hwt\,-f$
Translation: the wombs will be inflamed, the faces will be damaged beside the one who went forth from his fire.

Witness: S2C,a
Transliteration: $st\tilde{s}[3] tp.\, w\, s\, kn\, h\, r.\, w\, r\,-gs\, pr\, m\, hwt[=f]$ Translation: the heads will be inflamed, the faces will be damaged beside the one who went forth from his fire.
Notes: There are only traces left of the U30 and first G1, the second G1 is not visible, the S29 is visible.
**Group 2:** Passive prospective *sdm*-f (Main clause), Lemma *sir* (first position)

Lemma: *sir*  (to inflame)

Morphology 1: *sir*  prospective  Morphology 2: passive  Morphology 3:  Syntax:  Subject:  

**Witness:** M28C  

**Transliteration:** *sir*  *id.wt*  *snkn*  [hr].w  *r-gs*  *pr*  [m]  *hwt*-f  

**Translation:** the wombs will be inflamed, the faces will be damaged beside the one who went forth from his fire.

**Notes:**

Only traces left of the first G1 and the second is not visible.

**Group 3:** *sdu-n*-f (Main clause), Lemma *sitt* (first position)

Lemma: *sitt*  (to make secret)

Morphology 1: *sitt*  *sdu-n*-f  Morphology 2:  Morphology 3:  Syntax:  Subject:  

**Witness:** S2C,b  

**Transliteration:** *sitt*  *s[nkn]*  *hr.w*  *r-gs*  *pr*  [m]  *hwt*[=f]  

**Translation:** the heads will be made secret, the faces will be damaged beside the one who went forth from his fire.

**Notes:**

Only traces left of the first G1 and the second is not visible.

**Group 4:** Passive prospective *sdm*-f (Main clause), Lemma *stkn* (second position)

Lemma: *stkn*  (to cause to approach)

Morphology 1: *stkn*  *sdu-n*-f  Morphology 2:  Morphology 3:  Syntax:  Subject:  

**Witness:** B3L  

**Transliteration:** *stkn*  *id.wt*  *stkn*  *hr.w*  *r-gs*  *pr*  [m]  *hwt*-f  

**Translation:** the wombs will be inflamed, the faces will be caused to approach beside the one who went forth from his fire.
**Group 5:** Passive prospective *sdm*-f (*Main clause*), Lemma *snkn* (*second position*)

**Lemma:** *snkn* (to injure, to damage)

**Morphology 1:** *sdm*-f

**Morphology 2:** prospective

**Morphology 3:** passive

**Syntax:** Main clause

**Subject:** Nominal subject

**Witness:** B1C,a

**Transliteration:**

\[stÅA id.wt snkn hr.w r-gs pr m hwt-f\]

**Translation:**

the wombs will be inflamed, the faces will be damaged beside the one who went forth from his fire.

**Notes:**

The D57 classifier is no longer visible.

**Witness:** B1C,b

**Transliteration:**

\[stÅA id.wt snkn hr.w r-gs pr m hwt-f\]

**Translation:**

the wombs will be inflamed, the faces will be damaged beside the one who went forth from his fire.

**Notes:**

**Witness:** M3C

**Transliteration:**

\[stÅÅ id.wt snkn hr.w r-gs pr m hwt-f\]

**Translation:**

the wombs will be inflamed, the faces will be damaged beside the one who went forth from his fire.

**Notes:**

Only the S29 is visible.

**Witness:** S2C,a

**Transliteration:**

\[stÅÅ id.ÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅÅå

**Translation:**

the heads will be made secret, the faces will be damaged beside the one who went forth from his fire.

**Notes:**

Only the S29 is visible.
Group 6: Perfective active participle (masculine singular), Lemma pri (third position)

Lemma: pri (to go forth)
Morphology 1: participle  Morphology 2: perfective active  Morphology 3: masculine singular

Syntax: Subject:

Witness: B3L
Transliteration: stiti id. wt snkn hr. w r-gs pr m hwt-f
Translation: the wombs will be inflamed, the faces will be caused to approach beside the one who went forth from his fire.

Witness: B1C,a
Transliteration: stiti id. wt snkn hr. w r-gs pr m hwt-f
Translation: the wombs will be inflamed, the faces will be damaged beside the one who went forth from his fire.

Witness: B1C,b
Transliteration: [stiti id. wt snkn hr. w r-gs pr m hwt-f]
Translation: the wombs will be inflamed, the faces will be damaged beside the one who went forth from his fire.

Witness: B1L
Transliteration: stiti id. wt snkn hr. w r-gs pr m hwt-f
Translation: the wombs will be inflamed, the faces will be damaged beside the one who went forth from his fire.

Witness: M3C
Transliteration: stiti id. wt snkn hr. w r-gs pr m hwt-f
Translation: the wombs will be inflamed, the faces will be damaged beside the one who went forth from his fire.

Witness: M28C
Transliteration: sti id. wt snkn [hr]. w r-gs pr [m] hwt-f
Translation: the wombs will be inflamed, the faces will be damaged beside the one who went forth from his fire.

Witness: S2C,a
Transliteration: st[i] tp. w snkn hr. w r-gs pr m hwt[f]
Translation: the heads will be inflamed, the faces will be damaged beside the one who went forth from his fire.
Notes: Only traces left of the O1, the rest is visible.

Witness: S2C,b
Transliteration: s[ti] tp. w s[snkn] hr. w r-gs pr [m h]wt[f]
Translation: the heads will be made secret, the faces will be damaged beside the one who went forth from his fire.
Notes: Only traces left.
Notes phrase:
In this phrase, the following pattern variations occur: G1+G4+G6 (B3L), G1+G5+G6 (B1C,a, B1C,b B1L, M3C, S2C,a), G2+G5+G6 (M28C), G3+G5+G6 (S2C,b).

Spell: 95 Phrase: 2 73 b

Group 1: Prospective sdm-f (Main clause), Lemma pri
Lemma: pri (to go forth)
Morphology 1: sdm-f prospective
Syntax: Main clause
Subject: Pronominal subject
Witness: B3L
Transliteration: pr.i m hrw
Translation: I will go forth in the day,
Witness: B1C,a
Transliteration: pr.y-i m hrw
Translation: I will go forth in the day,
Witness: B1C,b
Transliteration: [pr.y-i] m hrw
Translation: I will go forth in the day,
Witness: B1L
Transliteration: pr.y-i m hrw
Translation: I will go forth in the day,

Group 2: Nominal sdm.n-f (Emphatic use), Lemma pri
Lemma: pri (to go forth)
Morphology 1: sdm.n-f nominal
Syntax: Emphatic use
Subject: Pronominal subject
Witness: M3C
Transliteration: pr.n-i m hrw pn
Translation: I have gone forth in this day,
Witness: M28C
Transliteration: pr.n-i m hrw pn
Translation: I have gone forth in this day,
Notes: Only the O1 is visible.
**Witness:** S2C,a  
**Transliteration:** \( pr.n-i m hrw \)  
**Translation:** I have gone forth in the day,

**Notes phrase:**
*In this phrase, the following pattern variations occur: G1 (B3L, B1C,a, B1C,b, B1L), G2 (M3C, M28C, S2C,a, S2C,b).*

**Spell:** 95  
**Phrase:** 2 74 c

**Group 1:** Imperfective passive participle (feminine singular), Lemma ڪڪn

**Lemma:** ڪڪn  
(to praise)

**Morphology 1:** participle  
**Morphology 2:** imperfective passive  
**Morphology 3:** feminine singular  

**Subject:**

**Witness:** B1C,a  
**Transliteration:** [hr.t-ib ڪڪn.t m wp.t]  
**Translation:** which is in the middle of that which is praised in the vertex.

**Notes:**
Only the N35:X1:D40 group is visible.

**Notes group:**
*Note that this group is or damaged, or lost, so should be considered dubious at best.*

**Group 2:** Imperfective passive participle (feminine singular), Lemma ڪڪn

**Lemma:** ڪڪn  
(to present, to offer)

**Morphology 1:** participle  
**Morphology 2:** imperfective passive  
**Morphology 3:** feminine singular  

**Subject:**
Witness: M3C
Transliteration: 
hr.t-ib ḫnk.t m wp.wt
Translation: 
which is in the middle of that which is offered from the horns.

Group 3: Imperfective relative ṣḏm=f, Lemma ḫnk
Lemma: ḫnk (to present, to offer)
Morphology 1: sḏm=f Imperfective relative
Morphology 2: 
Morphology 3: 
Syntax: 
Subject: Nominal subject

Witness: M28C
Transliteration: ḫnk.t [wp.wt]
Translation: 
which the horns present.

Notes phrase: 
In this phrase, the following pattern variations occur: G1 (B1C,a, B1C,b), G2 (M3C), G3 (M28C).
Note that B3L, B1L, S2C,a and S2C,b do have a line here, but it is non-verbal.
Appendix 5.35. Spell 96

<table>
<thead>
<tr>
<th>Spell</th>
<th>96</th>
<th>Phrase:</th>
<th>2</th>
<th>75</th>
<th>a</th>
</tr>
</thead>
</table>

**Group 1:** Circumstantial $sdm.n-f$ (iw(±f) $sdm.n-f$), Lemma $wdf$ (first position)

**Lemma:** $wdf$ (to separate)

**Morphology 1:** $sdm.n-f$

**Morphology 2:** circumstantial

**Morphology 3:** $iw(±f) sdm.n-f$

**Syntax:** Nominal subject

**Subject:**

**Witness:** B3L

**Transliteration:** $iw wdf.n n=i gbb sbs pr.y=i im=f$

**Translation:** Geb has separated the doorway for me, so that I will go forth from it,

**Notes:** Only traces left of the Aa21.

**Witness:** B1C,a

**Transliteration:**

$iw wdf.n n=i gbb sbs pr.y=i im=f$

**Translation:** Geb has separated the doorway of the one who went forth from it,

**Notes:** In my image the Aa21 is basically lost.

**Witness:** M3C

**Transliteration:**

$iw wdf.n gbb sbs pr im=f$

**Translation:** Geb has separated the doorway for me, so that I will go forth from it,

**Notes:**

**Witness:** M28C

**Transliteration:**

$iw [wdf].n [gbb]$

**Translation:** Geb has separated

**Notes:** The Aa21 is not visible.
Group 2: Circumstantial $sdm$-f ($iw$-f) $sdm$-f, Lemma $wn$ (first position)

Lemma: $wn$ (to open)

Morphology 1: $sdm$-f
Morphology 2: circumstantial
Morphology 3: $iw$-f $sdm$-f
Syntax: $iw$-f $sdm$-f
Subject: Nominal subject

Witness: B1L

Transliteration: $iw$ $wn$ $n=i$ gbb $sbs$

Translation: Geb opens the doorway for me,

Group 3: Nominal $sdm.n$-f (Emphatic use), Lemma $wd^{r}$ (first position)

Lemma: $wd^{r}$ (to separate)

Morphology 1: $sdm.n$-f
Morphology 2: nominal
Morphology 3: Emphatic use
Syntax: Emphatic use
Subject: Nominal subject

Witness: S2C,a

Transliteration: $wd^{r}.n$ $n=i$ gbb $sbs$ $pr.y=i$ (i)m=f m hrw

Translation: Geb has separated its gateway
so that I will go forth from it on the day,

Notes: Only traces of the Y2 left, the rest is visible.

Witness: S2C,b

Transliteration: $wd^{r}.n$ $n=i$ gbb $sbs$ $pr.y=i$ (i)m=f m hrw

Translation: Geb has separated its gateway
so that I will go forth from it on the day,

Notes: Only traces of the N35 left, the rest is visible.

Group 4: Prospective $sdm$-f (Final clause implying purpose), Lemma $pri$ (second position)

Lemma: $pri$ (to go forth)

Morphology 1: $sdm$-f
Morphology 2: prospective
Morphology 3: Final clause implying purpose
Syntax: Final clause implying purpose
Subject: Pronominal subject

Witness: B3L

Transliteration: $iw$ $wd^{r}.n$ $n=i$ gbb $sbs$ $pr.y=i$ $im=f$

Translation: Geb has separated the doorway for me,
so that I will go forth from it,

Witness: B1C,a

Transliteration: $iw$ $wd^{r}.n$ $n=i$ gbb $sbs$ $pr.y=i$ $im=f$

Translation: Geb has separated the doorway for me, so that I will go forth from it,
Witness: B1C,b
Transliteration: [iw wd f.n n=i gbb sb[s] pr.y*i i m=f]
Translation: Geb has separated the doorway for me, so that I will go forth from it,

Notes:
The D54 is not visible, and there are only traces left of the O1:D21 group.
The M17*M17 group is visible.

Witness: S2C,a
Transliteration: wd f.n n=i gbb sb[s] pr.y*i i m=f m hrw
Translation: Geb has separated its gateway so that I will go forth from it on the day,
Notes: Only traces left.

Group 5: Perfective active participle (masculine singular), Lemma pri (second position)

Lemma: pri (to go forth)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular

Notes phrase:
In this phrase, the following pattern variations occur: G1+G4 (B3L, B1C,a, B1C,b), G1+G5 (M3C), G1 (M28C), G2 (B1L), G3+G4 (S2C,a, S2C,b).
Spell: 96  Phrase: 276 b

**Group 1:** Circumstantial $sdm$ (Temporal clause), Lemma $rdi$ (first position)

**Lemma:** $rdi$ (to give, to place)

**Morphology 1:** $sdm$  
**Morphology 2:**  
**Morphology 3:** 

**Syntax:** Temporal clause  
**Subject:** Pronominal subject

**Witness:** B3L  
**Transliteration:** $di-i$ $sh.t$ $hw$ $m$-$\text{lnt}$ $s.t$ $hrw$ $n$ $\text{r}$ $hr.t$  
**Translation:** while I place the field of the authoritative utterance in front of the seat of the day of ascending the sky.

**Witness:** B1C,a  
**Transliteration:** $di-i$ $sh.t$ $hw$ $m$-$\text{lnt}$ $s.t$ $hrw$ $n$ $\text{r}$ $hr.t$  
**Translation:** while I place the field of the authoritative utterance in front of the seat of the day of ascending the sky.

**Witness:** M3C  
**Transliteration:** $[di-f]$ $sh.t$ $dwt$ $m$-$\text{lnt}$ $s.t$ $hrw$ $i^b$ $hr.t$  
**Translation:** while he places the field of twenty in front of the seat of the day of uniting the sky.

**Witness:** S2C,a  
**Transliteration:** $di$-$i$ $sh.t$ $[hw]$ $m[-h]nt$ $s.t$-$i$ $hrw$ $i^c$ $hr.t$  
**Translation:** while I place the field of the authoritative utterance in front of my seat of the day which ascends the sky.

**Notes:** Only traces left.
Group 2: Infinitive (status absolutus), Lemma ₮r (second position)

Lemma: ₮r (to ascend)

Morphology 1: infinitive
Morphology 2: status absolutus

Syntax: Subject:

Witness: B3L
Transliteration: di=i sx.t Hw m-ḥnt s.t hrw n ₮r ḫr.t
Translation: while I place the field of the authoritative utterance in front of the seat of the day of ascending the sky.

Witness: B1C,a
Transliteration: di=i sx.t Hw m-ḥnt s.t hrw n ₮r ḫr.t
Translation: while I place the field of the authoritative utterance in front of the seat of the day of ascending the sky.

Group 3: Infinitive (status absolutus), Lemma iḫ (second position)

Lemma: iḫ (to unite)

Morphology 1: infinitive
Morphology 2: status absolutus

Syntax: Subject:

Witness: M3C
Transliteration: [di=f] sx.t Dwt m-ḥnt s.t hrw iḫ ḫr.t
Translation: while he places the field of twenty in front of the seat of the day of uniting the sky.

Group 4: Infinitive (status absolutus), Lemma ḫḏ (second position)

Lemma: ḫḏ (to command)

Morphology 1: infinitive
Morphology 2: status absolutus

Syntax: Subject:

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while he places the field of twenty in front of the land of the day of commanding the sky.

**Group 5:** Imperfective active participle (masculine singular), Lemma "r (second position)

**Lemma:** "r (to ascend)

**Morphology 1:** participle  
**Morphology 2:** imperfective active  
**Morphology 3:** masculine singular  

**Translation:**
while I place the field of the authoritative utterance  
in front of my seat of the day which ascends the sky.

**Notes:**
The N31 is not visible.

**Notes phrase:**
In this phrase, the following pattern variations occur: G1+G2 (B3L, B1C,a, B1C,b, B1L), G1+G3 (M3C), G1+G4 (M28C), G1+G5 (S2C,a, S2C,b).

**Spell:** 96  
**Phrase:** 2 77  

**Group 1:** Circumstantial sdm-f (Temporal clause), Lemma "nh (first position)

**Lemma:** "nh (to live)

**Morphology 1:** sdm-f  
**Morphology 2:** circumstantial  
**Morphology 3:** Temporal clause  

**Translation:**
while he lives with him, upon striding on the day,
Group 2: Imperfective active participle (masculine singular), Lemma *nh (first position)

Lemma: *nh (to live)

Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular

Syntax: Subject:

Witness: B1C,a

Transliteration: *nh hr k3 [m hrw]

Translation: who lives upon the one who was high on the day,

Witness: B1C,b

Transliteration: [*nh hr k3 m hrw]

Translation: who lives upon the one who was high on the day,

Witness: B1L

Transliteration: *nh hr k3 m hrw

Translation: who lives upon the one who was high on the day,

Witness: M3C

Transliteration: *nh hr k3.w m hrw

Translation: who lives upon the one who was high on the day,

Witness: M28C

Transliteration: *nh hr k3 m hrw

Translation: who lives upon the one who was high on the day,

Witness: S2C,a

Transliteration: *nh hr i3 m hrw

Translation: who lives upon striding on the day,

Notes:
The S34 is damaged.

Witness: S2C,b

Transliteration: *nh [hr i3] m hrw

Translation: who lives upon striding on the day,

Group 3: Infinitive (status absolutus), Lemma i3 (second position)

Lemma: i3 (to stride)

Morphology 1: infinitive
Morphology 2: status absolutus
Morphology 3:

Syntax: Subject:

Witness: B1C,a

Transliteration: *nh hr k3 [m hrw]

Translation: who lives upon the one who was high on the day,

Witness: B1C,b

Transliteration: [*nh hr k3 m hrw]

Translation: who lives upon the one who was high on the day,
Witness: B3L
Transliteration: ‘nh-f im-f hr iṣ m hrw
Translation: while he lives with him, upon striding on the day,
Notes: Due to the A28 classifier, it might be from the verb iAi as well.

Witness: S2C,a
Transliteration: ‘nh ḫr iṣ m hrw
Translation: who lives upon striding on the day,
Notes: The G1 is damaged.

Witness: S2C,b
Transliteration: ‘nh [hr iṣ] m hrw
Translation: who lives upon striding on the day,

Group 4: Perfective active participle (masculine singular), Lemma ḫsi (second position)
Lemma: ḫsi (to be high)
Morphology 1: participle Morphology 2: perfective active Morphology 3: masculine singular
Syntax: Subject:

Witness: B1C,a
Transliteration: ‘nh ḫr ḫsi [m hrw]
Translation: who lives upon the one who was high on the day,

Witness: B1C,b
Transliteration: ‘nh ḫr ḫsi [m hrw]
Translation: who lives upon the one who was high on the day,

Witness: B1L
Transliteration: ‘nh ḫr ḫsi m hrw
Translation: who lives upon the one who was high on the day,

Witness: M3C
Transliteration: ‘nh ḫr ḫsi w m hrw
Translation: who lives upon the one who was high on the day,
Notes: Visible according to de Buck, I can only make out the A28 in my image.

Witness: M28C
Transliteration: ‘nh ḫr ḫsi m hrw
Translation: who lives upon the one who was high on the day,
Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (B3L), G2+G4 (B1C,a, B1C,b, B1L, M3C, M28C), G2+G3 (S2C,a, S2C,b).

<table>
<thead>
<tr>
<th>Spell:</th>
<th>96</th>
<th>Phrase:</th>
<th>2</th>
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<th>c</th>
</tr>
</thead>
</table>

**Group 1:** Infinitive (status absolutus), Lemma pri (first position)

**Lemma:** pri (to go forth)

**Morphology 1:**
- Infinitive
- Status absolutus

**Morphology 2:**

**Morphology 3:**

**Syntax:**

**Subject:**

**Witness:** B3L

**Transliteration:**
`r pr.1 m hrw nk-f im-f`

**Translation:**
in order to go forth in the day, so that he will copulate with him.

**Notes:**
Partially visible for de Buck, not visible on my image.

**Witness:** B1C,a

**Transliteration:**
`r pr.1 m hrw nk-f im-f`

**Translation:**
in order to go forth in the day, so that he will copulate with him.

**Witness:** B1C,b

**Transliteration:**
`[r pr.1 m hrw nk-f im-f]`

**Translation:**
in order to go forth in the day, so that he will copulate with him.

**Witness:** B1L

**Transliteration:**
`r pr.1 m hrw nk-f im-f`

**Translation:**
in order to go forth in the day, so that he will copulate with him.

**Witness:** M3C

**Transliteration:**
`r pr.1 m hrw nk-f im-f`

**Translation:**
in order to go forth in the day, so that he will copulate with him.

**Witness:** S2C,a

**Transliteration:**
`r pr.1 hrw nk-f im[=f]`

**Translation:**
in order to go forth in the day, so that he will copulate with him.
Witness: S2C,b
Transliteration: 
\( r \ pr.t \ m \ hrw \ [nk=f] \ im[f] \)
Translation: in order to go forth in the day, so that he will copulate with him.
Notes: Only traces of the O1 left, the rest is lost.

**Group 2:** Perfective active participle (feminine singular), Lemma pri (first position)

*Lemma:* pri (to go forth)

*Morphology 1:* participle  
*Morphology 2:* perfective active  
*Morphology 3:* feminine singular  

*Syntax:*  
*Subject:* participle

Witness: M28C
Transliteration: 
\( pr.t \ m \ hrw \ nk[f] \ im[f] \)
Translation: which went forth in the day, so that he will copulate with him.

**Group 3:** Prospective sdm-f (Final clause implying purpose), Lemma nk (second position)

*Lemma:* nk (to copulate)

*Morphology 1:* sdm-f  
*Morphology 2:* prospective  
*Morphology 3:* feminine singular

*Syntax:* Final clause implying purpose  
*Subject:* Pronominal subject

Witness: B3L
Transliteration: 
\( r \ pr.t \ m \ hrw \ nk[f] \ im[f] \)
Translation: in order to go forth in the day, so that he will copulate with him.

**Group 3:** Prospective sdm-f (Final clause implying purpose), Lemma nk (second position)

*Lemma:* nk (to copulate)

*Morphology 1:* sdm-f  
*Morphology 2:* prospective  
*Morphology 3:* feminine singular

*Syntax:* Final clause implying purpose  
*Subject:* Pronominal subject

Witness: B1C,a
Transliteration: 
\( r \ pr.t \ m \ hrw \ nk[f] \ im[f] \)
Translation: in order to go forth in the day, so that he will copulate with him.
Witness: M3C
Transliteration: r pr. t m hrw nk-ı m im=ı
Translation: in order to go forth in the day, so that he will copulate with him.
Notes: Visible in de Buck, partially visible in my image.

Witness: M28C
Transliteration: pr. t m hrw nk-ı m im=ı
Translation: which went forth in the day, so that he will copulate with him.

Witness: S2C,a
Transliteration: r pr. t hrw nk-ı m im=ı
Translation: in order to go forth in the day, so that he will copulate with him.
Notes: Only traces left of the N35:V31 group, the rest is visible.

Notes phrase: In this phrase, the following pattern variations occur: G1+G3 (B3L, B1C,a, B1C,b, B1L, M3C, S2C,a, S2C,b) G2+G3 (M28C).

Spell: 96 Phrase: 2 78 d

Group 1: Imperative (2nd person singular), Lemma pri (first position)
Lemma: pri (to go forth)
Morphology 1: imperative
Morphology 2: 2nd person singular
Morphology 3: Syntax: Subject: imper

Witness: B3L
Transliteration: pr nk-k m b5-k
Translation: "Go forth so that you will copulate with your soul",

Witness: B1C,a
Transliteration: pr nk m b5[-k 'nî] ir-k
Translation: "Go forth and copulate with your living soul", 2163
Witness:  B1C,b
Transliteration:  
\[ pr \ nk\ m\ b\dot{s}+k\ \truth\ ir\dot{k} \]
Translation:  "Go forth and copulate with your living soul",

Witness:  B1L
Transliteration:  
\[ pr\ nk\dot{k}\ m\ b\dot{s}+k\ \truth \]
Translation:  "Go forth so that you will copulate with your living soul",

Witness:  M28C
Transliteration:  
\[ pr\ nk\ m\ b\dot{s}+k \]
Translation:  "Go forth and copulate with your soul",

Group 2:  Prospective $\dot{s}dm\cdot f$ (Main clause), Lemma $nk$ (first position)
Lemma:  $nk$ (to copulate)
Morphology 1:  $\dot{s}dm\cdot f$  prospective
Morphology 2:  
Morphology 3:  
Syntax:  
Subject:  Main clause  Nominal subject

Witness:  M3C
Transliteration:  
\[ nk\ b\dot{s}+k \]
Translation:  "Your soul will copulate",

Group 3:  Imperative (2nd person singular), Lemma $nk$ (first position)
Lemma:  $nk$ (to copulate)
Morphology 1:  imperative
Morphology 2:  
Morphology 3:  2nd person singular
Syntax:  
Subject:  

Witness:  S2C,a  
Transliteration:  
\[ nk\ m\ [b\dot{s}]\cdot-k\ \truth\ wsir \]
Translation:  "Copulate with your living soul of Osiris",
Notes:  Only traces of the N35 left, minor traces of the other two.

Witness:  S2C,b
Transliteration:  
\[ nk\ m\ [b\dot{s}]\cdot-k\ \truth\ \wsir \]
Translation:  "Copulate with your living soul of Osiris",
Notes:  Some traces of the V31A left, the rest is not visible.
<table>
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<tr>
<th>Group 4:</th>
<th>prospective $\text{ṣdm-}f$ (Final clause implying purpose), Lemma $\text{nk}$ (second position)</th>
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</thead>
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<tr>
<td>Lemma:</td>
<td>$\text{nk}$ (to copulate)</td>
</tr>
<tr>
<td>Morphology 1:</td>
<td>$\text{ṣdm-}f$</td>
</tr>
<tr>
<td>Morphology 2:</td>
<td>prospective</td>
</tr>
<tr>
<td>Syntax:</td>
<td>Final clause implying purpose</td>
</tr>
<tr>
<td>Subject:</td>
<td>Pronominal subject</td>
</tr>
<tr>
<td>Witness:</td>
<td>B3L</td>
</tr>
<tr>
<td>Transliteration:</td>
<td>$\text{pr nk-k m bỳ-k}$</td>
</tr>
<tr>
<td>Translation:</td>
<td>&quot;Go forth so that you will copulate with your soul&quot;,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Group 5:</th>
<th>Imperative (2nd person singular), Lemma $\text{nk}$ (second position)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lemma:</td>
<td>$\text{nk}$ (to copulate)</td>
</tr>
<tr>
<td>Morphology 1:</td>
<td>imperative</td>
</tr>
<tr>
<td>Morphology 2:</td>
<td>2nd person singular</td>
</tr>
<tr>
<td>Syntax:</td>
<td></td>
</tr>
<tr>
<td>Subject:</td>
<td></td>
</tr>
<tr>
<td>Witness:</td>
<td>B1C,a</td>
</tr>
<tr>
<td>Transliteration:</td>
<td>$\text{pr nk m bỳ-k }^* \text{nh ir-k}$</td>
</tr>
<tr>
<td>Translation:</td>
<td>&quot;Go forth and copulate with your living soul&quot;,</td>
</tr>
</tbody>
</table>

Notes phrase: In this phrase, the following pattern variations occur: G1+G4 (B3L, B1L), G1+G5 (B1C,a, B1C,b, M28C), G2 (M3C), G3 (S2C,a, S2C,b).
<table>
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<tr>
<th>Spell:</th>
<th>96</th>
<th>Phrase:</th>
<th>2</th>
<th>79</th>
<th>a</th>
</tr>
</thead>
</table>

**Group 1:** Causative *sDmn-f* (Temporal clause), Lemma *i* (to say)

|---|---|---|---|---|---|---|

**Witness:** B3L  
Transliteration: 
\[i.n*sn nfr.w nb(.w)\]  
Translation: they have said, all the gods.

**Witness:** B1C,a  
Transliteration: 
\[i.n*sn nfr.w nb(.w)\]  
Translation: they have said, all the gods

**Witness:** B1C,b  
Transliteration: 
\[i.n*sn nfr.w nb(.w)\]  
Translation: they have said, all the gods

**Witness:** S2C,a  
Transliteration: 
\[i.n*sn nfr.w [r] wsir\]  
Translation: they have said, the gods, to Osiris.

**Notes:** Only traces left.

**Group 2:** Imperfective active participle (masculine singular), Lemma *i* (to say)

<table>
<thead>
<tr>
<th>Morphology 1:</th>
<th>participle</th>
<th>Morphology 2:</th>
<th>imperfective active</th>
<th>Morphology 3:</th>
<th>masculine singular</th>
<th>Syntax:</th>
<th>Subject:</th>
</tr>
</thead>
</table>

**Witness:** S2C,b  
Transliteration: 
\[i.n*sn nfr.w [r] ws[ir]\]  
Translation: they have said, the gods, to Osiris.
Witness: M3C  
Transliteration:  
\(i\ in\-sn\ ntr.w\ [r]\ wsir\)  
Translation:  
which is said by them, the gods, to Osiris.

Notes phrase: 
In this phrase, the following pattern variations occur: G1 (B3L, B1C,a, B1C,b, B1L, S2C,a, S2C,b), G2 (M3C, M28C).

Spell: 96  Phrase: 2 79  b

**Group 1:** Stative (second person singular), Lemma pri (first position)  
Lemma: pri (to go forth)  
Morphology 1: Stative  
Morphology 2: 2nd person singular  
Syntax: Subject:

Witness: B3L  
Transliteration: \(pr.t\ m\ hrw\ i-Tn\ ds+Tn\ ntr.w\ wsir\)  
Translation: "May you go forth in the day", you say yourself, gods of Osiris.

**Group 2:** Infinitive (status absolutus), Lemma pri (first position)  
Lemma: pri (to go forth)  
Morphology 1: infinitive  
Morphology 2: status absolutus  
Syntax: Subject:

Witness: B1C,a  
Transliteration: \(r\ pr.t\ m\ hrw\ m\ hrw-Tn\ ds+Tn\ ntr.w\ wsir\)  
Translation: in order to go forth in the day, in your day, yourself, gods of Osiris.

Witness: B1C,b  
Transliteration: \([r\ pr.t\ m\ hrw\ m\ hrw-Tn\ ds+Tn\ ntr.w\ wsir]\)  
Translation: in order to go forth in the day, in your day, yourself, gods of Osiris.
Group 3: Imperative (2nd person plural), Lemma pri (first position)

Lemma: pri (to go forth)

Morphology 1: imperative
Morphology 2: 2nd person plural

Syntax: Subject:
Witness: M3C
Transliteration: *pr m r-t[n] (i)r=Tn i n=sn nTr.w*
Translation: "Go forth from your mouth", they have said, the gods,

Witness: S2C,a
Transliteration: *pr {n} m r-t[n] (i)r-Tn d[s]-Tn i in wsir r nTr.w*
Translation: "Go forth from your mouth yourself", which is said by Osiris to the gods,

Notes: Only traces of the O1:D21 group left, the D54 is not visible.

Group 4: Circumstantial sDm=f (Temporal clause), Lemma i (second position)

Lemma: i (to say)

Morphology 1: sDm=f circumstantial
Morphology 2: Temporal clause
Morphology 3: Pronominal subject

Syntax: Subject:
Witness: B3L
Transliteration: *pr.t m hrw i-Tn ds-Tn nTr.w wsir*
Translation: "May you go forth in the day", you say yourself, gods of Osiris.

Group 5: Circumstantial sDm.n=f (Temporal clause), Lemma i (second position)

Lemma: i (to say)

Morphology 1: sDm.n=f circumstantial
Morphology 2: Temporal clause
Morphology 3: Pronominal subject

Syntax: Subject:
Go forth from your mouth", they have said, the gods,

Witness: M3C
Transliteration: pr m r-tn (i)r-tn i.n-sn ntr.w
Translation: "Go forth from your mouth", they have said, the gods,

Group 6: Imperfective passive participle (masculine singular), Lemma i (second position)
Lemma: i (to say)
Morphology 1: participle imperfective passive Morphology 2: masculine singular Syntax: Subject:

Witness: S2C,a
Transliteration: pr m r-tn (i)r-tn D[s]=Tn i in wsir r ntr.w
Translation: "Go forth from your mouth yourself",
which is said by Osiris to the gods,
Notes: Only traces of the M17 left, the A2 is visible.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G4 (B3L), G2 (B1C,a, B1C,b), G1 (B1L), G3+G5 (M3C), G3+G6 (S2C,a, S2C,b).

Spell: 96 Phrase: 2 79 c

Group 1: Nominal sḏm.n=f (Emphatic use), Lemma iri
Lemma: iri (to do, to make)
Morphology 1: sḏm.n=f nominal Morphology 2: Morphology 3: Syntax: Subject:
Emphatic use Nominal subject

Witness: B3L
Transliteration: ir.n wi[w]r m bṣ+f ‘nh
Translation: Osiris has made me as his living soul,
Witness: B1C,b
Transliteration: [ir. n wi wsir m bꜣš-f "nh]
Translation: Osiris has made me as his living soul,

Group 2: Perfective active participle (masculine plural), Lemma iri

Witness: B1L
Transliteration: ir. n wi wsir m bꜣš-f "nh
Translation: Osiris has made me as his living soul,

Witness: M3C
Transliteration: ir.w n wsir m bꜣš-f "nh
Translation: who acted for Osiris as his living soul,
Notes: There are traces of the D4 and the G43 is visible.

Witness: S2C,b
Transliteration: ir.w n wsir [m bꜣš-f "nh]
Translation: who acted for Osiris as his living soul,
Notes: Only traces left of the D4, the G43 is not visible.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3L, B1C,a, B1C,b, B1L), G2 (M3C, S2C,a, S2C,b).
Note that M28C does have a phrase here, but it is non-verbal.
Group 1:  Perfective active participle (masculine singular), Lemma pri (first position)
Lemma: pri (to go forth)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Syntax: Subject:
Witness: B3L
Transliteration: pr m hrw n[k=i] im=f
Translation: which went forth in the day, so that I will copulate with him.

Group 2:  Prospective sḏm-f (Main clause), Lemma pri (first position)
Lemma: pri (to go forth)
Morphology 1: sḏm-f
Morphology 2: prospective
Morphology 3: Syntax: Subject:
Witness: B1C,a
Witness: B1C,b
Transliteration: Transliteration: [pr.y=i m hrw nk=i im=f]
Translation: Translation: I will go forth in the day, so that I will copulate with him.

Group 3:  Infinitive (status absolutus), Lemma pri (first position)
Lemma: pri (to go forth)
Morphology 1: infinitive
Morphology 2: status absolutus
Morphology 3: Syntax: Subject:
Witness: B1L
Transliteration: Transliteration: pr-i m hrw nk-i im=f
Translation: Translation: I will go forth in the day, so that I will copulate with him.
in order to go forth in the day, so that he will copulate with him.

**Group 4:** Prospective $s\delta m\cdot f$ (Final clause implying purpose), Lemma $nk$ (second position)

*Lemma:* $nk$ (to copulate)

*Morphology 1:* $s\delta m\cdot f$

*Morphology 2:* prospective

*Syntax:* Final clause implying purpose

*Subject:* Pronominal subject

**Notes:**
Only the N35 is visible.
Spell: 96  Phrase: 2 80 c

Group 1: Prospective sNm-f (Main clause), Lemma pri
   Lemma: pri (to go forth)
   Morphology 1: sNm-f
   Morphology 2: prospective
   Morphology 3:
   Syntax: Main clause
   Subject: Pronominal subject
   Witness: B3L
   Transliteration: pr-i bZ-i m irw=i
   Translation: I will go forth, my soul as my shape,

   Witness: B1C,a
   Transliteration: pr.y-i bZ-i m irw=i
   Translation: I will go forth, my soul as my shape

Group 2: Nominal sNm.n-f (Emphatic use), Lemma pri
   Lemma: pri (to go forth)
   Morphology 1: sNm.n-f
   Morphology 2: nominal
   Morphology 3:
   Syntax: Emphatic use
   Subject: Pronominal subject
   Witness: M3C
   Transliteration: pr.n-i m bZ-f m irw=f
   Translation: I went forth, with his soul as his shape

   Notes: Due to a crack in the wood, the D21 is lost.

   Witness: M28C
   Transliteration: pr[n=i] bZ-f m irw[f]
   Translation: I went forth, his soul as his shape

   Notes: The N35 is not visible.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3L, B1C,a, B1C,b, B1L), G2 (M3C, M28C).
Spell: 96 | Phrase: 2 81 a

**Group 1:** Imperfective active participle (feminine singular), Lemma wnm (first position)

*Lemma:* wnm (to eat)
*Morphology 1:* participle
*Morphology 2:* imperfective active
*Morphology 3:* feminine singular

**Subject:**

Witness: B1C,a
Translation: 
\[ r.s.t=i \text{ wnm.t sh=s } \text{ hr.t-ib } \text{ hkn.t m wp.t} \]
Translation: to my seat, which consumes its flame, which is in the middle of that which is praised in the vertex.

Witness: M3C
Translation: 
\[ r.s.t-f \text{ wnm.t sh=s } \text{ hr.t-ib } \text{ hnk.t m wp.wt} \]
Translation: to his seat which consumes its papyrus thicket, which is in the middle of that which is offered from the horns.

Witness: M30C
Translation: 
\[ [r.s.t-f \text{ wnm.t sh=s } \text{ hr}.t-ib [\text{ hnk.t m wp.wt]} \]
Translation: to his seat which consumes its papyrus thicket, s.
which is in the middle of that which is offered from the horn.

Witness: S2C,a
Translation: 
\[ r.s.t \text{ wnm.t sh=[s hr.t-ib hkn m wp.t]} \]
Translation: to the place which consumes its flame, which is in the middle of praise in the vertex.

Notes: The A2 is not visible.

Witness: B1C,b
Translation: 
\[ [r.s.t-f \text{ wnm.t sh=s } \text{ hr.t-ib } \text{ hkn.t m wp.t]} \]
Translation: to my seat, which consumes its flame, which is in the middle of that which is praised in the vertex.

Witness: M28C
Translation: 
\[ r.s.t-f \text{ wnm(t).t m hrw } [\text{ hr}.t-ib \text{ hnk.t m wp.wt]} \]
Translation: to his seat which eats in the day, which is in the middle of that which is offered from the horns.

Witness: M37C
Translation: 
\[ [r.s.t-f \text{ wnm(t).t m hrw } \text{ hr.t-ib } \text{ hnk.t m wp.wt]} \]
Translation: to his seat which eats in the day, which is in the middle of that which is offered from the horns.

Witness: S2C,b
Translation: 
\[ [r.s.t \text{ wnm.t sh=s } \text{ hr.t-ib hkn m wp.t]} \]
Translation: to the place which consumes its flame, which is in the middle of praise in the vertex.

Notes: There might be some traces of the A2 left.
Group 2: Imperfective passive participle (feminine singular), Lemma ḫkn (second position)

**Lemma:** ḫkn (to praise)

**Morphology:**
- participle
- imperfective passive
- feminine singular

**Witness:** B1C,a

**Transliteration:**
\[r s.t-i wnm.t śh.s hr.t-ib ḫkn.t m wp.t\]

**Translation:**
to my seat, which consumes its flame, which is in the middle of that which is praised in the vertex.

**Witness:** B1C,b

**Transliteration:**
\[r s.t-i wnm.t śh.s hr.t-ib ḫkn.t m wp.t\]

**Translation:**
to my seat, which consumes its flame, which is in the middle of that which is praised in the vertex.

Group 3: Imperfective passive participle (feminine singular), Lemma ḫnk (second position)

**Lemma:** ḫnk (to offer)

**Morphology:**
- participle
- imperfective passive
- feminine singular

**Witness:** M3C

**Transliteration:**
\[r s.t-f wnm.t śh.s hr.t-ib ḫnk.t m wp.wt\]

**Translation:**
to his seat which consumes its papyrus thicket, which is in the middle of that which is offered from the horns.

**Notes:**
The D39 is no longer visible, and the N35 is difficult to make out.

**Witness:** M28C

**Transliteration:**
\[r s.t-f wnm.(t) m hrw [hr].t-ib ḫnk.t m wp.wt\]

**Translation:**
to his seat which eats in the day, which is in the middle of that which is offered from the horns.

**Notes phrase:**
In this phrase, the following pattern variations occur: G1+G2 (B1C,a, B1C,b), G1+G3 (M3C, M28C, M30C, M37C), G1 (S2C,a, S2C,b). Note that B3L and B1L do have a phrase here, but it is non-verbal.
Spell: 96  Phrase: 2 81  b

**Group 1:** Circumstantial *sdm.n-f* (*iw(=f) sdm.n-f*), Lemma *i*i

- **Lemma:** *i*i  
  (to wash)

- **Morphology 1:** *sdm.n-f*
  - Circumstantial

**Witness:** B3L

- **Transliteration:** *iw iw* *r-n wsir r-i m ort t n t id t dSr t*

- **Translation:** Osiris has washed my mouth with the milk of the red cow,

**Witness:** B1C,a

- **Transliteration:** *iw iw* *r-n wsir r-i m ort t n t id t dSr t*

- **Translation:** Osiris has washed my mouth with the milk of the red cow,

**Witness:** B1C,b

- **Transliteration:** *iw iw* *r-n wsir r-i m ort t n t id t dSr t*

- **Translation:** Osiris has washed my mouth with the milk of the red cow,

**Witness:** M3C

- **Transliteration:** *iw iw* *r-n wsir r-i m ort t n t id t dSr t*

- **Translation:** Osiris has washed this mouth of mine with the milk of the red cow,

**Witness:** M30C

- **Transliteration:** *iw iw* *r-n wsir r-i m ort t n t id t dSr t*

- **Translation:** Osiris has washed my mouth with the milk of the red cow,

**Group 2:** Nominal *sdm.n-f* (*Emphatic use*), Lemma *i*i

- **Lemma:** *i*i  
  (to wash)

- **Morphology 1:** *sdm.n-f*
  - Nominal

**Witness:** B1L

- **Transliteration:** *iw iw* *r-n wsir r-i m ort t n t id t dSr t*

- **Translation:** Osiris has washed my mouth with the milk of the cow,

**Witness:** M28C

- **Transliteration:** *iw iw* *r-n wsir r-i m ort t n t id t dSr t*

- **Translation:** Osiris has washed my mouth with the milk of the red cow,

**Witness:** M37C

- **Transliteration:** *iw iw* *r-n wsir r-i m ort t n t id t dSr t*

- **Translation:** Osiris has washed my mouth with the milk of the red cow,
Witness: S2C,a
Transliteration:
*i*n vs[ir] r*i m i[r.t n.t id.t] dšr.t
Translation:
Osiris has washed my mouth even with the milk of the red cow,

Notes:
In this phrase, the following pattern variations occur: G1 (B3L, B1C,a, B1C,b, B1L, M3C, M28C, M30C, M37C), G2 (S2C,a, S2C,b).

Spell: 96 Phrase: 2 82-83 d-a

Group 1: Circumstantial sdm.n-f (iw(+f) sdm.n-f), Lemma ǳi (first position)
Lemma: ǳi (to cross)
Morphology 1: sdm.n-f circumstantial
Morphology 2: sdm.n-f
Morphology 3: sdm.n-f
Syntax: Pronominal subject
Subject:

Witness: B3L
Transliteration:
iw ǳi.n-i p.t iw nmi.n-i išḫ.w
Translation:
I have crossed the sky, I have traversed the sunshine,

Witness: B1C,a
Transliteration:
iw ǳi.n-i p.t iw nmi.n-i išḫ.w
Translation:
I have crossed the sky, I have traversed the sunshine,

Notes:
The N35 is not visible.

Witness: B1C,b
Transliteration:
[iw ǳi.n-i p.t] iw nmi.n-i išḫ.w
Translation:
I have crossed the sky, I have traversed the sunshine,

Witness: M3C
Transliteration:
iw ǳi.n-i p.t iw nmi.n-i išḫ.w
Translation:
I have crossed the sky, I have traversed the sunshine,

Witness: M30C
Transliteration:
[iw ǳi.n-i] p.t iw nmi.n-i išḫ.w
Translation:
I have crossed the sky, I have traversed the sunshine,
### Group 2: Nominal $s\dot{a}m.n$-f (Balanced sentence), Lemma $\dot{d}si$ (first position)

**Lemma:** $\dot{d}si$ (to cross)

<table>
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<tr>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>$s\dot{a}m.n$-f</td>
<td>nominal</td>
<td></td>
<td>Balanced sentence</td>
<td>Pronominal subject</td>
</tr>
</tbody>
</table>

**Witness:** S2C,a

**Transliteration:**

$d\dot{s}.n$-i $[imn.t\ nm.n]<\sim\ i>$ $p.t$

**Translation:**

I have crossed the west, I have traversed the sky,

**Notes:**

The P1:N35 group is not visible.

**Witness:** S2C,b

**Transliteration:**

$d\dot{s}.n$-i $imn.t\ [nm.n-i]$ $p.t$

**Translation:**

I have crossed the west, I have traversed the sky,

**Notes:**

Only the N35:T34*G17 group is visible.

### Group 3: Circumstantial $s\dot{a}m.n$-f (iw(-f) $s\dot{a}m.n$-f), Lemma nmi (second position)

**Lemma:** nmi (to traverse)

<table>
<thead>
<tr>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>$s\dot{a}m.n$-f</td>
<td>circumstantial</td>
<td></td>
<td>iw(-f) $s\dot{a}m.n$-f</td>
<td>Pronominal subject</td>
</tr>
</tbody>
</table>

**Witness:** B3L

**Transliteration:**

$iw\ d\dot{s}.n-\ i\ p.t\ iw\ nm[i.n-i\ ish.w]$

**Translation:**

I have crossed the sky, I have traversed the sunshine,

**Notes:**

Only the N35:T34*G17 group is visible.

**Witness:** B1C,a

**Transliteration:**

$iw\ d\dot{s}.n-i\ p.t\ iw\ nm[i.n-i\ ish.w]$

**Translation:**

I have crossed the sky, I have traversed the sunshine,

**Witness:** B1C,b

**Transliteration:**

$[iw\ d\dot{s}.n-i\ p.t\ iw\ nm[i.n-i\ ish.w]]$

**Translation:**

I have crossed the sky, I have traversed the sunshine,

**Notes:**

Only the N35:T34*G17 group is visible.

**Witness:** B1L

**Transliteration:**

$iw\ d\dot{s}.n-i\ p.t\ iw\ nm[i.n-i\ ish.w]$

**Translation:**

I have crossed the sky, I have traversed the sunshine,
Witness: M3C
Transliteration:
imiento =i p.t inti
Translation:
I have crossed the sky, I have traversed the sunshine,

Witness: M30C
Transliteration:
[imiento =i p.t inti
Translation:
I have crossed the sky, I have traversed the sunshine,

Notes:
Only the N35 is visible.

Group 4: Nominal sdm.n-f (Balanced sentence), Lemma nmi (second position)

Lemma: nmi (to traverse)
Morphology 1: sdm.n-f nominal

Witness: S2C,a
Transliteration:
[dš.n=] p.t inti
Translation:
I have crossed the west, I have traversed the sky,

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (B3L, B1C,a, B1C,b, B1L, M3C, M30C), G2+G4 (S2C,a, S2C,b).

Spell: 96 Phrase: 283 b

Group 1: Circumstantial sdm.n-f (lw(+f) sdm.n-f), Lemma dši (first position)

Lemma: dši (to cross)
Morphology 1: sdm.n-f circumstantial

Witness: B3L
Transliteration:
[ímnt] p.t inti
Translation:
I have crossed the west of the sky,
I have traversed the east of the sky,
I have crossed to the west of the sky,
I have traversed to the east of the sky,

I have crossed the west after I traversed the east of the sky,

I have crossed the west after I traversed the east of the sky,
I have crossed to the west of the sky,
I have traversed to the east of the sky,

**Group 3:** Circumstantial $sdm.n$-f (Temporal clause), Lemma $nmi$ (second position)

**Lemma:** $nmi$ (to traverse)

**Morphology 1:** $sdm$-f circumstantial

**Syntax:** Temporal clause **Subject:** Pronominal subject

**Witness:** M3C

I have crossed the west after I traversed the east of the sky,

**Witness:** M28C

I have crossed the west after I traversed the east of the sky,

**Notes:**
The T34 is not visible.

**Witness:** M30C

I have crossed the west after I traversed the east of the sky,

**Witness:** M37C

I have crossed the west after I traversed the east of the sky,

**Notes:**
The M17 and N35 are not visible.

**Notes phrase:**
In this phrase, the following pattern variations occur: G1+G2 (B3L, B1C,a, B1C,b, B1L), G1+G3 (M3C, M28C, M30C, M37C).

**Spell:** 96  **Phrase:** 2 83 c
Witness: B3L
Transliteration: in \textit{r} \textit{iri} n-i \textit{iri} b3 n r'
Translation: it is Re who made my name, I am the one who made the soul of Re.

Witness: B1C,a
Transliteration: in \textit{r} \textit{iri} b3+i \textit{iri} b3 n r'
Translation: it is Re who made my soul, \textit{spi} made the soul of Re.

Witness: B1C,b
Transliteration: [in \textit{r} \textit{iri}] b3+i [\textit{spi} \textit{iri}] b3 n r'
Translation: it is Re who made my soul, \textit{spi} made the soul of Re.

Witness: S2C,a
Transliteration: in \textit{r} [\textit{iri} b3]-i \textit{ts phr}
Translation: it is Re who made my soul, and vice-versa.

Witness: S2C,b
Transliteration: [in] \textit{r} [\textit{iri} b3]-i [\textit{ts phr}]
Translation: it is Re who made my soul, and vice-versa.

\textbf{Group 2:} Stative (3rd person masculine singular), Lemma \textit{pfr} (first position)
\textbf{Lemma:} \textit{pfr} (to turn around)
\textbf{Morphology 1:} Stative \textbf{Morphology 2:} 3rd person masculine singular
\textbf{Morphology 3:} Syntax: \textbf{Subject:}

Witness: M3C
Transliteration: n \textit{r} b3+i n-i \textit{ts pfr}
Translation: because Re is my soul for me, and vice-versa.

Witness: M30C
Transliteration: n \textit{r} [b3+i n-i ts \textit{pfr}]
Translation: because Re is my soul for me, and vice-versa.

Witness: M37C
Transliteration: [n \textit{r} b3+i n-i ts \textit{pfr}]
Translation: because Re is my soul for me, and vice-versa.
**Group 3:** Perfective active participle (masculine singular), Lemma *iri* (second position)

*Lemma:* *iri* (to do, to make)

*Morphology 1:* participle
*Morphology 2:* perfective active
*Morphology 3:* masculine singular

*Syntax:* *Subject:*

*Witness:* B3L

*Transliteration:* $in\ r^*\ iri\ ri\ n\ =\ ink\ \ iri\ b\ z\ n\ r^*$

*Translation:* it is Re who made my name, I am the one who made the soul of Re.

*Witness:* B1C,a

*Transliteration:* $in\ r^*\ iri\ b\ z\ =\ i\ spi\ \ iri\ b\ z\ n\ r^*$

*Translation:* it is Re who made my soul, *spi* made the soul of Re.

*Witness:* B1C,b

*Transliteration:* $[in\ r^*\ iri]\ b\ z\ =\ i\ [spi\ \ iri]\ b\ z\ n\ r^*$

*Translation:* it is Re who made my soul, *spi* made the soul of Re.

**Group 4:** Stative (3rd person masculine singular), Lemma *pXr* (second position)

*Lemma:* *pXr* (to turn around)

*Morphology 1:* Stative
*Morphology 2:* 3rd person masculine singular

*Syntax:* *Subject:*

*Witness:* S2C,a

*Transliteration:* $in\ r^*\ [iri\ b\ z]\ =\ i\ [pXr]$*

*Translation:* it is Re who made my soul, and vice-versa.

*Witness:* S2C,b

*Transliteration:* $[in]\ r^*\ [iri\ b\ z]\ =\ i\ [s\ pXr]$*

*Translation:* it is Re who made my soul, and vice-versa.

*Notes:*
*Notes phrase:*

In this phrase, the following pattern variations occur: G1+G3 (B3L, B1C,a, B1C,b) G1 (B1L), G1+G4 (S2C,a, S2C,b) G2 (M3C, M30C, M37C). Note that M28C does have a phrase here, but it is non-verbal.
Group 1:  Imperfective active participle (masculine plural), Lemma s3aw
Lemma: s3aw (to guard)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine plural
Syntax: Subject: 
Witness: B3L
Transliteration: $33\text{.}w \text{nbd}.w
Translation: who guard the evil ones.

Group 2:  Imperfective active participle (feminine singular), Lemma s3aw
Lemma: s3aw (to guard)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: feminine singular
Syntax: Subject: 
Witness: B1C,a
Witness: B1C,b
Transliteration: $33\text{.}1 \text{nbd}.w
Transliteration: $33\text{.}1 \text{nbd}.w
Translation: which guards the evil ones,
Translation: which guards the evil ones,

Witness: B1L
Transliteration: $33\text{.}1 \text{nbd}.w
Translation: which guards the evil ones.
Translation: which guards the evil one,
Witness: M28C
Transliteration: sże.t nbđ
Translation: which guards the evil one,

Witness: M30C
Transliteration: s[še.t nbđ]
Translation: which guards the evil one,
Notes: Only the O34 is visible.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3L), G2 (B1C,a, B1C,b, B1L, M3C, M28C, M30C, M37C).

Spell: 96 Phrase: 2 85 c

Group 1: Imperfective active participle (masculine singular), Lemma šhm
Lemma: šhm (to have power)
Morphology 1: imperfective active Morphology 2: masculine singular
Syntactically: Subject: participle

Witness: B3L
Transliteration: šhm m lft.yw-f
Translation: who has power with his enemies,

Witness: B1C,a
Transliteration: šhm m lft.yw-f
Translation: who has power with his enemies,

Witness: B1C,b
Transliteration: [šhm m lft.yw-f]
Translation: who has power with his enemies,

Witness: B1L
Transliteration: šhm m lft.yw-f
Translation: who has power with his enemies,
Group 2:  Circumstantial $s\text{d}m$-$f$ (Temporal clause), Lemma $s\text{hm}$

Lemma:  $s\text{hm}$  (to have power)

Morphology 1:  $s\text{d}m$-$f$

Morphology 2:  circumstantial

Morphology 3:  

Syntax:  

Subject:  

Witness:  M3C
Transliteration:  $s\text{hm}$-$i$  $m$  $\text{ht}\text{i}.yw$-$i$
Translation:  while I have power with my enemies,

Witness:  M28C
Transliteration:  $s\text{hm}$-$f$  $m$  $\text{ht}\text{i}.yw$-$f$
Translation:  while he has power with his enemies,

Witness:  M30C
Transliteration:  $s\text{hm}$-$i$  $m$  $\text{ht}\text{i}.y[w]$-$i$
Translation:  while I have power with my enemies,

Witness:  M37C
Transliteration:  $s\text{hm}$-$i$  $m$  $\text{ht}\text{i}.y[w]$-$i$
Translation:  while he has power with his enemies,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3L, B1C,a, B1C,b, B1L), G2 (M3C, M28C, M30C, M37C).

Spell:  96  Phrase:  2  85  d

Group 1:  Circumstantial $s\text{d}m$.-$n$-$f$ (Temporal clause), Lemma $r\text{di}$

Lemma:  $r\text{di}$  (to give, to place)

Morphology 1:  $s\text{d}m$.-$n$-$f$

Morphology 2:  circumstantial

Morphology 3:  

Syntax:  

Subject:  

Witness:  B3L
Transliteration:  $r\text{di}$-$i$  $w$-$s$.t
Translation:  after I placed a road,
Witness: M3C
Transliteration: 
\(di.n=i\) \(w3.t\)
Translation: after I placed a road,

**Group 2:** *Circumstantial sdm.n-f (Temporal clause), Lemma wdi*

| Witness: | B1C,a |
| Transliteration: | \(di.n=i\) \(w3.t\) |
| Translation: | after I placed a road, |

Notes group:
Could be considered to be group 1 as well.

**Group 3:** *Passive circumstantial sdm.n-f (Temporal clause), Lemma rdi*

| Witness: | M28C |
| Transliteration: | \(di.n\) \(w3.t\) |
| Translation: | after a road was placed, |

Notes:
The hand of the D37 is not visible.
Witness: M37C
Transliteration: 
di.n ws[i.ī]
Translation: after a road was placed,

Notes phrase: In this phrase, the following pattern variations occur: G1 (B3L, B1L, M3C), G2 (B1C,a, B1C,b), G3 (M28C, M30C, M37C).

Spell: 96 Phrase: 286 b

Group 1: Perfective active participle (masculine singular), Lemma pri
Lemma: pri (to go forth)
Morphology 1: participle Morphology 2: perfective active Morphology 3: masculine singular
Syntax: Subject:
Witness: B3L
Transliteration: pr m hw r lft.y=i
Translation: which went forth in the day against my enemy,
Notes: Could be an imperative as well.

Group 2: Prospective sdm-f (Final clause implying purpose), Lemma pri
Lemma: pri (to go forth)
Morphology 1: sdm=f Morphology 2: prospective Morphology 3: Syntax: Subject:
Subject: Final clause implying purpose Pronominal subject
Witness: B1C,b
Transliteration: pr=i m hw r lft.yw=i
Translation: so that I will go forth in the day, against my enemies,

Witness: B1L
Transliteration: pr=i m hw r lft.y=i
Translation: so that I will go forth in the day, against my enemy,
Witness: M3C
Transliteration: 
Translation: so that I will go forth in the day,

Notes: The O1 is not visible.

In this phrase, the following pattern variations occur: G1 (B3L), G2 (B1C,b, B1L, M3C, M28C, M30C, M37C).

Spell: 96 Phrase: 2 87 d

Group 1: Passive circumstantial ṣḏm-f (iw(-f) ṣḏm-f), Lemma rdi (first position)
Lemma: rdi (to give, to place)
Morphology 1: circumstantial Morphology 2: passive Morphology 3: Syntax: Subject: ṣḏm-f Nominal subject

Witness: B3L
Transliteration: 
Translation: A road is given to me by the one hidden of shape

Witness: B1L
Transliteration: 
Translation: A road is given to me by the one hidden of shape

Witness: M30C
Transliteration: 
Translation: so that I will go forth in the day,

Witness: M37C
Transliteration: 
Translation: so that I will go forth in the day,
**Witness:** M30C  
**Transliteration:** iw rdi n=ī wṣ.t (i)r=f in sfg irw  
**Translation:** A road is given to me by the one hidden of shape

**Witness:** M37C  
**Transliteration:** iw rdi n=ī wṣ.t [(i)r=f in sfg irw]  
**Translation:** A road is given to me by the one hidden of shape

**Group 2:** Perfective passive participle (masculine singular), Lemma rdi (first position)  
**Lemma:** rdi  
(to give, to place)  
**Morphology 1:** participle  
**Morphology 2:** perfective passive  
**Morphology 3:** masculine singular  
**Syntax:** Subject:

**Witness:** M3C  
**Transliteration:** iw rd.y n=ī in sfg irw  
**Translation:** that which was given to me by the one hidden of shape,

**Group 3:** Imperfective active participle (masculine singular), Lemma sfg (second position)  
**Lemma:** sfg  
(to be hidden)  
**Morphology 1:** participle  
**Morphology 2:** imperfective active  
**Morphology 3:** masculine singular  
**Syntax:** Subject:

**Witness:** B3L  
**Transliteration:** iw rdi n=ī wṣ.t (i)r=f in sfg irw  
**Translation:** A road is given to me by the one hidden of shape

**Witness:** B1C,b  
**Transliteration:** iw rdi n=ī wṣ.t [(i)r=f in sfg irw]  
**Translation:** A road is given to me by the one hidden of shape

**Witness:** B1L  
**Transliteration:** iw rdi n=ī wṣ.t (i)r=f in sfg irw  
**Translation:** A road is given to me by the one hidden of shape

**Witness:** M3C  
**Transliteration:** iw rd.y n=ī in sfg irw  
**Translation:** that which was given to me by the one hidden of shape,
Witness: M28C
Transliteration: iw rdi n=i ws.t (i)r=f in sfg irw
Translation: A road is given to me by the one hidden of shape
Notes: Only traces of the S29 and W11 left, the rest is visible.

Witness: M30C
Transliteration: [iw rdi n=i ws.t (i)r=f in sfg irw]
Translation: A road is given to me by the one hidden of shape

Notes phrase: In this phrase, the following pattern variations occur: G1+G3 (B3L, B1C,b, B1L, M28C, M30C, M37C), G2+G3 (M3C).

Spell: 96 Phrase: 2 88 c

Group 1: Passive sdm.t-f (negation), Lemma iyi
Lemma: iyi (to come)
Morphology 1: sdm.t-f
Morphology 2: Passive
Morphology 3: Syntax:
Negation
Subject:
Nominal subject

Witness: B3L
Transliteration: n iy.yt hrw.w=i
Translation: before my days had come.

Witness: B1C,b
Transliteration: [n iy.yt hrw.w=i]
Translation: before my days had come.
Witness: M3C
Transliteration:
n iy.yt hrw=f
Translation: before his day had come.
Notes:

Witness: M28C
Transliteration:
n iy.y[t] hrw=f
Translation: before his day had come.
Notes:
The X1 is not visible.

Witness: M30C
Transliteration:
[n iy.yt hrw=f]
Translation: before his day had come.

Group 2: Infinitive (status absolutus), Lemma iyi
Lemma: iyi (to come)
Morphology 1: status absolutus

Witness: M37C
Transliteration:
[n iy.yt hrw=f]
Translation: before his day had come.

Notes:

Group 1: Circumstantial sdm.n-f (iw=f) sdm.n-f, Lemma ini
Lemma: ini (to bring)
Morphology 1: circumstantial

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3L, B1C,b, M3C, M28C, M30C, M37C), G2 (B1L).

Spell: 96 Phrase: 2 88-89 d-a
Witness: B3L  
Transliteration: iw in.n-f wi r s.t tn  
Translation: He has brought me to this place,

Witness: B1C,b  
Transliteration: [iw in.n-f wi r s.t tn]  
Translation: He has brought me to this place,

Witness: B1L  
Transliteration: iw in.n-f wi r s.t tn  
Translation: He has brought me to this place,

Witness: M30C  
Transliteration: [iw in.n-f wi r s.t tn]  
Translation: He has brought me to this place

Notes: Only traces of the N35:N35 group left, the W25 is not visible.

Group 2: Circumstantial sdm-f (iw(-f) sdm-f), Lemma ini  
Lemma: ini (to bring)  
Morphology 1: sdm-f  
Morphology 2: circumstantial  
Morphology 3:  
Syntax:  
Subject: iw(-f) sdm-f Pronominal subject

Witness: M3C  
Transliteration: iw ini-f wi r s.t tn  
Translation: He brings me to this place,

Notes phrase: In this phrase, the following pattern variations occur: G1 (B3L, B1C,b, B1L, M28C, M30C, M37C), G2 (M3C).
<table>
<thead>
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<th>Spell:</th>
<th>96</th>
<th>Phrase:</th>
<th>2 90 b</th>
</tr>
</thead>
</table>

**Group 1:** Relative *sdlm.n-f*, Lemma *wd* (first position)

- **Lemma:** *wd*
  (to command)
- **Morphology 1:** *sdlm.n-f*
- **Morphology 2:** relative
- **Syntax:**
  Subject: Nominal subject

**Witness:** B3L

- **Transliteration:**
  *mi wd.t.n sfg irw*
- **Translation:**
  like that which the one hidden of shape had commanded.

**Notes:**
Only the Y2:N35 group is visible.

**Witness:** M3C

- **Transliteration:**
  *mi wd.t.n i n sfg irw [n.s r n.w]*
- **Translation:**
  like that which the one hidden of shape had commanded to me,
together with the one numerous of names,

**Witness:** M37C

- **Transliteration:**
  *mi wd.t.n sfg irw [n.s r n.w]*
- **Translation:**
  like that which the one hidden of shape had commanded,
together with the one numerous of names,

**Group 2:** Imperfective active participle (masculine singular), Lemma *sfg* (second position)

- **Lemma:** *sfg*
  (to be hidden)
- **Morphology 1:** participle
- **Morphology 2:** imperfective active
- **Morphology 3:** masculine singular
- **Syntax:**
  Subject:
like that which the one hidden of shape had commanded.

like that which the one hidden of shape had commanded.

like that which the one hidden of shape had commanded.

like that which the one hidden of shape had commanded.

like that which the one hidden of shape had commanded.

together with the one numerous of names,

like that which the one hidden of shape had commanded.

together with the one numerous of names,

Group 3: Imperfective active participle (masculine singular), Lemma <s>§s</s> (third position)

Lemma: <s>§s</s> (to be numerous)

Morphology 1: participle

Morphology 2: imperfective active

Morphology 3: masculine singular

Syntax: Subject:

Witness: B1C,b
Transliteration: [mi wd.t.n sfg irw
Translation: like that which the one hidden of shape had commanded.

Witness: M37C
Transliteration: mi wd.t.n sfg irw §s rn.w
Translation: like that which the one hidden of shape had commanded, together with the one numerous of names,
**Witness:** M37C

**Transliteration:**
mi wû.i.n sfg [irw hrû "â§s rn.w]

**Translation:**
like that which the one hidden of shape had commanded,
together with the one numerous of names,

**Notes phrase:**
*In this phrase, the following pattern variations occur: G1+G2 (B3L, B1C,b, B1L), G1+G2+G3 (M3C, M28C, M37C).*

**Spell:** 96  **Phrase:** 2 90 c

**Group 1:** Imperfective active participle (masculine singular), Lemma "â§s (first position)

- **Lemma:** "â§s (to be numerous)
- **Morphology 1:** participle
- **Morphology 2:** imperfective active
- **Morphology 3:** masculine singular

**Witness:** B3L

**Transliteration:**
in "â§s hr.w hsû (w)i r=f

**Translation:**
It is the one numerous of faces who sends me to him,

**Notes:**
Only traces of the I1 visible.

**Group 2:** Imperfective active participle (masculine singular), Lemma hsû (first position)

- **Lemma:** hsû (to send)
- **Morphology 1:** participle
- **Morphology 2:** imperfective active
- **Morphology 3:** masculine singular

**Witness:** B1C,b

**Transliteration:**
in "â§s [hr.w hsû wi n=f]

**Translation:**
It is the one numerous of faces who sends me to him,

**Notes:**
Only traces of the I1 visible.

**Witness:** B1L

**Transliteration:**
in "â§s hr.w hsû (w)i n=f

**Translation:**
It is the one numerous of faces who sends me to him,
Witness: M3C
Transliteration: $h\text{s}b\ r\ mn\ pn$
Translation: who sent for this someone.

Witness: M28C
Transliteration: $h\text{s}b\ mn\ pn$
Translation: who sent this someone.

Witness: M37C
Transliteration: $[h]\text{s}b\ r\ mn\ pn$
Translation: who sent for this someone.

Notes: The O4 is not visible.

Group 3: Imperfective active participle (masculine singular), Lemma $h\text{s}b$ (second position)

Lemma: $h\text{s}b$ (to send)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular
Syntax:
Subject:

Witness: B3L
Transliteration: $\text{in}^\text{r}\text{s}s\ hr.\ w\ h\text{s}b\ (w)i\ r-f$
Translation: It is the one numerous of faces who sends me to him,

Witness: B1C,b
Transliteration: $\text{in}^\text{r}\text{s}s\ [hr.\ w\ h\text{s}b\ wi\ n-f]$
Translation: It is the one numerous of faces who sends me to him,

Witness: B1L
Transliteration: $\text{in}^\text{r}\text{s}s\ hr.\ w\ h\text{s}b.\ w\ wi\ n-f$
Translation: It is the one numerous of faces who sends me to him,

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (B3L, B1C,b, B1L), G2 (M3C, M28C, M37C).
Appendix 5.36. Spell 97

Spell: 97  Phrase: 2 91  b

**Group 1:** Imperative (second person singular), Lemma wn (first position)

**Lemma:** wn (to open)

**Morphology 1:** imperative  
**Morphology 2:**  
**Morphology 3:**  

**Syntax:** Subject:

**Witness:** B3L  
**Transliteration:** wn wn.wt ūtm ūtm.wt tp=i  
**Translation:** Open the gates, seal the treasures upon me,  
**Notes:**

**Witness:** M3C  
**Transliteration:** wn wn.wt ūtm ūtm.t ḥr-tp=i  
**Translation:** Open the ropes, seal the treasure on behalf of me,  
**Notes:**

**Witness:** M37C  
**Transliteration:** [wn] wn.wt ūtm ūtm.[t ḥr-tp=i]  
**Translation:** Open the ropes, seal the treasure on behalf of me,  
**Notes:**

**Witness:** B1L  
**Transliteration:** wn wn.wt ūtm ūtm.wt tp.(y)w=i  
**Translation:** Open the ropes, seal the treasures which are upon me,  
**Notes:**

**Witness:** M28C  
**Transliteration:** wn wn.ty ūtm ūtm.t ḥr-tp=i  
**Translation:** Open the two ropes, seal the treasure on behalf of me,  
**Notes:**

**Witness:** B4C  
**Transliteration:** wn ts wn.w ūtm.wt wsîr ss.t-hd-ḥtp tn tp=s  
**Translation:** Open the land and the gates of the treasures of the Osiris, this ss.t-hd-ḥtp, upon her,  
**Notes:** The O31 is not visible, but de Buck notes that the traces suit O31.
Witness: T1L
Transliteration: wn wn.wt ḥtm ḥtm.w tp ʾimsw pn
Translation: Open the gates, seal the seals upon this ʾimsw,
Notes: The N35 is not visible.

Witness: B1Bo
Transliteration: wn [wn.wt ḥtm] ḥtm.t rʿ nb
Translation: Open the ropes, seal the treasure every day,
Notes: Only traces left of the O31, the rest is visible.

Group 2: Nominal ʾsdm.n-f (Emphatic use), Lemma wn (first position)
Lemma: wn (to open)
Morphology 1: ʾsdm.n-f nominal
Syntax: Emphatic use
Subject: Pronominal subject

Witness: S10C
Transliteration: wn.n-f pr ḥtm wn.t(w) ḥtm.t rʿ nb
Translation: He has opened the sealed house, while the treasure is opened every day,
Notes: Could be read as wn n-f (Open the sealed house for him) as well.

Group 3: Imperative (second person singular), Lemma ʾḥtm (second position)
Lemma: ʾḥtm (to seal)
Morphology 1: imperative
Morphology 2: 2nd person singular
Syntax: Subject:

Witness: B3L
Transliteration: wn wn.wt ḥtm ḥtm.wt tp-i
Translation: Open the gates, seal the treasures upon me,

Witness: B1L
Transliteration: wn wn.wt ḥtm ḥtm.wt tp.(y)w=i
Translation: Open the ropes, seal the treasures which are upon me,
Witness: M3C
Transliteration: wn wn.wt ḫtm ḫtm.t ḫt-tp-i
Translation: Open the ropes, seal the treasure on behalf of me,

Witness: M28C
Transliteration: wn wn.ty ḫtm ḫtm.t ḫt-tp-i
Translation: Open the two ropes, seal the treasure on behalf of me,

Witness: M37C
Transliteration: [wn] wn.wt ḫtm ḫtm[.t ḫt-tp-i]
Translation: Open the ropes, seal the treasure on behalf of me,

Witness: T1L
Transliteration: wn wn.wt ḫtm ḫtm.w tp imsw pn
Translation: Open the gates, seal the seals upon this imsw,

Witness: B1Bo
Transliteration: wn [wn.wt ḫtm] ḫtm.t rʿ nb
Translation: Open the ropes, seal the treasure every day,

Group 4: Circumstantial sḏm.tw=f (Temporal clause), Lemma wn
Lemma: wn (to open)
Morphology 1: sḏm.tw=f circumstantial
Morphology 2: Temporal clause
Morphology 3: Nominal subject
Syntax: Subject:

Witness: S10C
Transliteration: wn.n-f pr ḫtm wn.t(w) ḫtm.t rʿ nb
Translation: He has opened the sealed house, while the treasure is opened every day,

Notes phrase: In this phrase, the following pattern variations occur: G1 (B4C), G1+G3 (B3L, B1L, M3C, M28C, M37C, T1L, B1Bo), G2+G4 (S10C).
Spell: 97  Phrase: 2 91  d

**Group 1:** Imperative (second person singular), Lemma šdi (first position)

**Lemma:** šdi (to take)

**Morphology 1:** imperative

**Morphology 2:** 2nd person singular

**Morphology 3:** Syntax: Subject:

**Witness:** B3L

Transliteration:

\[ir.t-hr \, šd \, wi \, ḫn[\text{'-}]\]

Translation:

Eye of Horus, take me with you,

**Witness:** B1L

Transliteration:

\[ir.t-hr \, šd \, wi \, ḫn\]

Translation:

Eye of Horus, take me with you,

**Witness:** M3C

Transliteration:

\[ir.t-hr \, šd \, wi \, ḫn\]

Translation:

Eye of Horus, take me with you,

**Witness:** M28C

Transliteration:

\[ir.t \, hr \, šd \, wi \, ḫn\]

Translation:

Eye of Horus, take me with you,

**Witness:** M37C

Transliteration:

\[ir.t \, hr \, šd \, wi \, ḫn\]

Translation:

Eye of Horus, take me with you,

**Witness:** B4C

Transliteration:

\[ir.t \, hr \, šd \, \text{y(y)} \, ḫn\]

Translation:

Eye of Horus, take her with you,

**Witness:** T1L

Transliteration:

\[ir.t \, hr \, šd \, \text{y} \, \text{imsw} \, \text{pn} \, ḫn[\text{'-}] \, \text{ir.t-hr}\]

Translation:

Eye of Horus, take this imsw with the eye of Horus,

**Group 2:** Imperative (second person singular), Lemma rdi (first position)

**Lemma:** rdi (to give, to place)

**Morphology 1:** imperative

**Morphology 2:** 2nd person singular

**Morphology 3:** Syntax: Subject:

**Witness:**
**Witness:** B1Bo  
**Transliteration:** ir.t hr imi šd n-t dḥwyty-nḥt pn  
**Translation:** Eye of Horus, cause that this *dḥwyty-nḥt* is taken to you,

**Group 3:** Imperative (second person singular), Lemma *iwi* (first position)  
**Lemma:** *iwi* (to come)  
**Morphology 1:** imperative  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:** Subject: imperative 2nd person singular

**Witness:** S10C  
**Transliteration:** ir.t hr mi šd n-t wi  
**Translation:** Eye of Horus, come and take me,

**Group 4:** Passive subjunctive *sdḥm-f* (Object clause), Lemma *ṣdi* (second position)  
**Lemma:** *ṣdi* (to take)  
**Morphology 1:** *sdḥm-f* subjunctive  
**Morphology 2:** passive  
**Morphology 3:** Object clause  
**Syntax:** Subject: Nominal subject

**Witness:** B1Bo  
**Transliteration:** ir.t hr imi šd n-t dḥwyty-nḥt pn  
**Translation:** Eye of Horus, cause that this *dḥwyty-nḥt* is taken to you,

**Group 5:** Imperative (second person singular), Lemma *ṣdi* (second position)  
**Lemma:** *ṣdi* (to take)  
**Morphology 1:** imperative  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:** Subject: imperative 2nd person singular
**Witness:** S10C  
**Transliteration:**  
`ir.t hr mi ṣd n-t wi`  
**Translation:**  
Eye of Horus, come and take me,

**Notes phrase:**  
In this phrase, the following pattern variations occur: G1 (B3L, B1L, M3C, M28C, M37C, B4C, T1L), G2+G4 (B1Bo), G3+G5 (S10C).

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<td>2 92 a</td>
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</table>

**Group 1:** Prospective `ṣd m=f` (Final clause implying purpose), Lemma `rdi` (first position)  
**Lemma:** `rdi` (to give, to place)  
**Morphology 1:**  
prospective  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:**  
Final clause implying purpose  
**Subject:**  
Pronominal subject

**Witness:** B3L  
**Transliteration:**  
`di=i ptr ḫkr-t1 m wp.t r`  
**Translation:**  
so that I cause that your adornment is seen on the brow of Re.  
**Notes:**  
Only traces left.

**Witness:** B1L  
**Transliteration:**  
`di=i ptr ḫkr.w-t1 m wp.t r`  
**Translation:**  
so that I cause that your adornments are seen on the brow of Re.

**Witness:** M28C  
**Transliteration:**  
`di=t ptr ṣw.t[-i] m wp.t r`  
**Translation:**  
so that you will cause that my soul sees my shadow on the brow of Re.

**Witness:** M37C  
**Transliteration:**  
`[di=t ptr ṣw.t-i] ṣw.t-i m wp.t r`  
**Translation:**  
so that you will cause that my soul sees my shadow on the brow of Re.
so that you will cause that she sees your adornment
on the brow of Re, the father of the gods.

**Group 2:** Prospective \( sd\textit{m-f} \) (Final clause implying purpose), Lemma \( ptr \) (first position)

**Lemma:** \( ptr \) (to see, to behold)

**Morphology 1:** \( sd\textit{m-f} \)

**Morphology 2:** prospective

**Morphology 3:**

**Syntax:** Final clause implying purpose

**Subject:** Pronominal subject

so that I will see may soul and my feather on the brow of Re.

**Group 3:** Prospective \( sd\textit{m-f} \) (Final clause implying purpose), Lemma \( smn \) (first position)

**Lemma:** \( smn \) (to establish)

**Morphology 1:** \( sd\textit{m-f} \)

**Morphology 2:** prospective

**Morphology 3:**

**Syntax:** Final clause implying purpose

**Subject:** Pronominal subject

so that he will establish your adornment on the brow of Re.

**Group 4:** Passive subjunctive \( sd\textit{m-f} \) (Object clause), Lemma \( ptr \) (second position)

**Lemma:** \( ptr \) (to see, to behold)

**Morphology 1:** \( sd\textit{m-f} \)

**Morphology 2:** subjunctive

**Morphology 3:** passive

**Syntax:** Object clause

**Subject:** Nominal subject

so that I will establish your adornment and your feather on the brow of Re.
**Witness:** B3L  
Transliteration:  
\(\text{di}=\text{i} \text{ ptr} \text{ bkr}=\text{i} \text{ m wp.t } r^*\)  
Translation:  
so that I cause that your adornment is seen on the brow of Re.

**Witness:** B1L  
Transliteration:  
\(\text{di}=\text{i} \text{ ptr} \text{ bkr.w}=\text{t m wp.t } r^*\)  
Translation:  
so that I cause that your adornments are seen on the brow of Re.

**Witness:** T1L  
Transliteration:  
\([\text{di}=\text{i}] \text{ ptr} \text{ skr}=[\text{t m wp.t } r^*] \text{ it ntr.}[\text{ w}]\)  
Translation:  
so that you will cause that your adornment is seen on the brow of Re, the father of the gods.

**Group 5:**  
*Subjunctive sdm-f (Object clause), Lemma ptr (second position)*

**Lemma:** ptr  
(to see, to behold)

**Morphology 1:** sdm-f  
subjective  

**Morphology 2:**  

**Morphology 3:**  

**Syntax:**  
Object clause  
Nominal subject

**Witness:** M28C  
Transliteration:  
\(\text{di}=\text{t ptr bzi=i skw.t}=\text{t m wp.t } r^*\)  
Translation:  
so that you will cause that my soul sees my shadow on the brow of Re.

**Witness:** M37C  
Transliteration:  
\([\text{di}=\text{t ptr bzi=i skw.t}=\text{t m wp.t } r^*] \text{ it ntr.}[\text{ w}]\)  
Translation:  
so that you will cause that she sees your adornment on the brow of Re, the father of the gods.

**Notes group:**  
*Note that B4C uses a nominal subject instead of a pronominal subject.*

**Notes phrase:**  
*In this phrase, the following pattern variations occur: G1+G4 (B3L, B1L, T1L), G1+G5 (M28C, M37C, B4C), G2 (M3C), G3 (B1Bo, S10C).*
Spell: 97   Phrase: 2 92 b-c

**Group 1:** Imperative (second person singular), Lemma *iwi* (first position)

- **Lemma:** *iwi*  (to come)
- **Morphology 1:** imperative
- **Morphology 2:** 2nd person singular
- **Subject:**

**Witness:** B3L

Translation: O, Atoum, come, place the eye of Horus with me,

**Witness:** B1L

Translation: O, Atoum, come, place the eye of Horus with me,

**Group 2:** Imperative (second person singular), Lemma *rdi* (second position)

- **Lemma:** *rdi*  (to give, to place)
- **Morphology 1:** imperative
- **Morphology 2:** 2nd person singular
- **Subject:**

**Witness:** M28C

Translation: O, Atoum, come, place the eye of Horus with me,

**Witness:** M37C

Translation: O, Atoum, come, place the eye of Horus with me,

**Group 3:** Nominal *sḏm.n-f* (Emphatic use), Lemma *rdi* (second position)

- **Lemma:** *rdi*  (to give, to place)
- **Morphology 1:** nominal
- **Morphology 2:** passive
- **Emphatic use:**

**Subject:** Nominal subject
Witness: M28C
Transliteration: "i r^2-itm.w mi di.n ws.t ir.t ḫr"
Translation: O, Re-Atoum, come, the road of the eye of Horus was placed,

Witness: M37C
Transliteration: "[i r^2-itm.w mi di.n ws.t] ir.t ḫr"
Translation: O, Re-Atoum, come, the road of the eye of Horus was placed,

Notes phrase:
In this phrase, the following pattern variations occur: G1+G2 (B3L, B1L), G1+G3 (M28C, M37C).
Appendix 5.37. Spell 151

Spell: 151
Phrase: 2 255

Group 1: Infinitive (status absolutus), Lemma pri (first position)
Lemma: pri (to go forth)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
infinitive status absolutus

Witness: S14C
Transliteration:
pr.t m ḥs.t m ḫr.t-nṯr
Translation: Going forth from the tomb in the necropolis.

Group 2: Infinitive (status absolutus), Lemma wn (first position)
Lemma: wn (to open)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
infinitive status absolutus

Witness: B3Bo B1C
Transliteration:
wn r n ḥs.t pr.t s.t r mrr=s
wn ḥs.t m ḡṛḥ
Translation: Opening the gate of the tomb, so that a woman may go forth according to that which she wishes.
Opening the tomb in the night.

Group 3: Subjunctive sḏm-f (Final clause implying purpose), Lemma pri (second position)
Lemma: pri (to go forth)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sḏm-f subjunctive Final clause implying purpose Nominal subject

Translation: Opening the tomb in the night.
Opening the gate of the tomb, so that a woman may go forth according to that which she wishes.

**Group 4:** Imperfective relative $sdm$-f, Lemma $mri$

**Lemma:** $mri$ (to love, to wish)

**Morphology 1:** Imperfective relative

**Translation:**
Opening the gate of the tomb, so that a woman may go forth according to that which she wishes.

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (S14C), G2+G3+G4 (B3Bo), G2 (B1C).

**Spell:** 151  Phrase: 2 255  c

**Group 1:** Passive nominal $sdm$-f (Balanced sentence), Lemma $wn$

**Lemma:** $wn$ (to open)

**Morphology 1:** $sdm$-f

**Morphology 2:**

**Morphology 3:**

**Syntax:** Balanced sentence

**Subject:** Nominal subject

**Witness:** S14C

**Translation:**
The cavern of the lords of Inu is opened,

**Notes:**
The front section of the E34:N35:O31 group is damaged.
Witness: Sq6C  
Transliteration: wn tpḥ.t n(.t) im.yw nnw  
Translation: The cavern of those who are in Noun is opened,

Witness: B2Bo  
Transliteration: wn n-i tpḥ.t n(.t) im.yw nnw.t  
Translation: The cavern of those who are in Nut is opened for me,  
Notes: Could be read as wn.n as well.

Witness: B1Bo  
Transliteration: wn tpḥ.t n(.t) im.yw nnw  
Translation: The cavern of those who are in Noun is opened,

Witness: B1C  
Transliteration: wn tp[ḥ.t] n(.t) im.yw nnw  
Translation: The cavern of those who are in Noun is opened,  
Notes: Only traces left of the O31, and the N35 is not visible.

Group 2: Nominal sḏm.n-f (Emphatic use), Lemma wn  
Lemma: wn (to open)  
Morphology 1: sḏm.n-f  
Morphology 2: nominal  
Morphology 3:  
Syntax: Emphatic use  
Subject: Nominal subject

Witness: Sq3Sq  
Transliteration: wn.n snni [p]n tpḥ.t n(.t) im.yw nnw  
Translation: This snni has opened the cavern of those who are in Noun,

Notes phrase: In this phrase, the following pattern variations occur: G1 (S14C, L1Li, Sq6C, B2Bo, B1Bo, B1C), G2 (Sq3Sq).

Spell: 151 Phrase: 2 255-256 d-a

Group 1: Passive nominal sḏm-f (Balanced sentence), Lemma pḍ  
Lemma: pḍ (to spread out)  
Morphology 1: sḏm-f  
Morphology 2: nominal  
Morphology 3: passive  
Syntax: Balanced sentence  
Subject: Nominal subject
the movements of the one who is in the sunshine are spread out,

the movements of those who are in the sunshine are spread out,

the movements of those who are in the sunshine are spread out,

the movements of the sunshine are spread out,

Only traces left of the T10, but the traces suit T10 better than T9.

Group 2: Passive circumstantial sdm-f (Temporal clause), Lemma pd

Morphology 1: sdm-f

Morphology 2: circumstantial

Morphology 3: passive

Syntax: Temporal clause

Subject: Nominal subject

while the movements of those who are in the sunshine are spread out,

In this phrase, the following pattern variations occur: G1 (S14C, L1Li, Sq6C, B2Bo, B1Bo, B1C), G2 (Sq3Sq).
Spell: 151  Phrase: 2 256  c

**Group 1:** Passive nominal sḏm-f (Balanced sentence), Lemma wn

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<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
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<tbody>
<tr>
<td>sḏm-f</td>
<td></td>
<td>nominal</td>
<td>passive</td>
<td></td>
<td>Balanced sentence</td>
<td>Nominal subject</td>
</tr>
</tbody>
</table>

**Witness:** S14C  
Translation: the tomb of the sole one is opened,

**Witness:** L1Li  
Translation: the tomb of the sole one is opened,

**Witness:** Sq6C  
Translation: the tomb of the sole one is opened,

**Witness:** Sq3Sq  
Translation: the tomb of the sole one is opened,

**Witness:** B1Bo  
Translation: the tomb of the lion is opened.

**Witness:** B1C  
Translation: the tomb of Shu is opened,

**Group 2:** Imperfective passive participle (masculine plural), Lemma wn

<table>
<thead>
<tr>
<th>Spell</th>
<th>Phrase</th>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>wn</td>
<td></td>
<td>participle</td>
<td>imperfective passive</td>
<td>masculine plural</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Witness:** B2Bo  
Translation: who are opened
Notes phrase: 
In this phrase, the following pattern variations occur: G1 (S14C, L1Li, Sq6C, Sq35q, B1Bo, B1C), G2 (B2Bo).

Spell: 151 Phrase: 2 256 e

Group 1: Nominal sqm.n-f (Balanced sentence), Lemma pri
Lemma: pri (to go forth)
Morphology 1: sqm.n-f
Morphology 2: nominal
Morphology 3: Balanced sentence
Syntax: Subject: Pronominal subject
Witness: S14C
Transliteration: pr.n=i ḫs.t
Translation: I have gone forth from the tomb,

Group 2: Nominal sqm.n-f (Balanced sentence), Lemma wn
Lemma: wn (to open)
Morphology 1: sqm.n-f
Morphology 2: nominal
Morphology 3: Balanced sentence
Syntax: Subject: Pronominal subject
Witness: L1Li
Transliteration: wn.n=i ḫs.t
Translation: I have opened the tomb,

Notes phrase: 
In this phrase, the following pattern variations occur: G1 (S14C), G2 (L1Li).

Spell: 151 Phrase: 2 257 a

Group 1: Nominal sqm.n-f (Balanced sentence), Lemma pri
Lemma: pri (to go forth)
Morphology 1: sqm.n-f
Morphology 2: nominal
Morphology 3: Balanced sentence
Syntax: Subject: Nominal subject

2213
Witness: S14C
Transliteration: 
\( pr.n \cdot i \) m wr.w
Translation: 
I went forth from the great lake,

Witness: B3Bo
Transliteration: 
\( pr.n \ dhwty\text{-}nht \) in m wr.w
Translation: 
This \( dhwty\text{-}nht \) went forth from the great lake,

Witness: L1Li
Transliteration: 
\( pr.n \text{-}(i) \) m wr.w
Translation: 
I went forth from the great lake,

Witness: Sq3Sq
Transliteration: 
\( pr.n \ snni \) pn m wr.w
Translation: 
This \( snni \) went forth from the great lake,

Witness: B1Bo
Transliteration: 
\( pr.n \ dhwty\text{-}nht \) pn m wr.w
Translation: 
This \( dhwty\text{-}nht \) went forth from the great lake,

Witness: B1C
Transliteration: 
\( pr.n \cdot i \) m wr.w
Translation: 
I went forth from the great lake,

Notes group:
Note that S14C, L1Li and B1C use a pronominal subject instead of a nominal subject.

Group 2: Prospective \( sdm\text{-}f \) (Main clause), Lemma pri
Lemma: pri (to go forth)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
\( sdm\text{-}f \) prospective 
Main clause Nominal subject

Witness: Sq6C
Transliteration: 
\( pr \ ks\text{-}rnni \) pn m wr.w
Translation: 
This \( ks\text{-}rnni \) will go forth from the great lake,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S14C, B3Bo, L1Li, Sq3Sq, B1Bo, B1C), G2 (Sq6C).
Group 1: Nominal $\text{sdm.n-f}$ (Balanced sentence), Lemma $h\text{si}$

**Lemma:** $h\text{si}$ (to descend)

**Morphology 1:** $\text{sdm.n-f}$
**Morphology 2:** nominal
**Morphology 3:**

**Syntax:** Balanced sentence
**Subject:** Pronominal subject

**Witness:** S14C
**Transliteration:** $h\text{A} . n = i \text{XAs.w}$
**Translation:** I have descended the basins,

**Witness:** L1Li
**Transliteration:** $h\text{A} . n = n m \text{X(as.w}$
**Translation:** This $\text{snni}$ has descended in the basins,

**Witness:** B1Bo
**Transliteration:** $h\text{(A)} . n = i m \text{b’s.w}$
**Translation:** He has descended in the basins,

Notes group:
*Note that Sq3Sq uses a nominal subject instead of a pronominal subject.*

Group 2: Circumstantial $\text{sdm.n-f}$ (Temporal clause), Lemma $h\text{si}$

**Lemma:** $h\text{si}$ (to descend)

**Morphology 1:** $\text{sdm.n-f}$
**Morphology 2:** circumstantial
**Morphology 3:**

**Syntax:** Temporal clause
**Subject:** Nominal subject

**Witness:** B3Bo
**Transliteration:** $h\text{A} . n = s m \text{Xas.w}$
**Translation:** She has descended in the basins,

**Witness:** Sq3Sq
**Transliteration:** $h\text{A} . n = n i m \text{b’s.w}$
**Translation:** This $\text{snni}$ has descended in the basins,

**Witness:** B1C
**Transliteration:** $h\text{(A)} . n = i m \text{b’s.w}t$
**Translation:** I have descended in the basins,

Notes:
*Only the O4 is visible.*
Witness: Sq6C
Transliteration: hA.n wsir kA-rnni pn m hÂs.w
Translation: after the Osiris, this kÂ-rnni descended in the basins,

Notes phrase: In this phrase, the following pattern variations occur: G1 (S14C, B3Bo, L1Li, Sq35q, B1Bo, B1C), G2 (Sq6C).

Spell: 151 Phrase: 2 257 c

Group 1: Stative (3rd person masculine singular), Lemma stsi
Lemma: stsi (to cause to raise)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
Stative 3rd person masculine singular

Witness: S14C
Transliteration: rd=i hr šptyw *s i stsi.y
Translation: my foot is upon the šptyw, my arm is caused to be raised,
Notes: Only traces left of the U39 (if it is actually a U39), the rest is visible.

Group 2: Perfective active participle (masculine singular), Lemma tsi
Lemma: tsi (to raise)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
participle perfective active masculine plural

Witness: B3Bo
Transliteration: tsi st(y)
Translation: who raised her up,
**Group 3:** Stative (3rd person masculine singular), Lemma ṭsi

*Lemma:* ṭsi (to raise)

*Morphology 1:* Morphology 2: Morphology 3: Syntax: Subject:

Stative 3rd person masculine singular

*Witness:* L1Li

*Transliteration:* rd=ı ḥr šprtyw f=ı ṭs.y

*Translation:* my foot is upon the šprtyw, my arm is raised,

*Notes phrase:* In this phrase, the following pattern variations occur: G1 (S14C), G2 (B3Bo), G3 (L1Li).

*Spell:* 151 *Phrase:* 2 258 a

**Group 1:** Circumstantial sḏm-f (Temporal clause), Lemma nḏri (first position)

*Lemma:* nḏri (to hold fast)

*Morphology 1:* Morphology 2: Morphology 3: Syntax: Subject:

sḏm-f circumstantial Temporal clause Pronominal subject

*Witness:* S14C

*Transliteration:* nḏr=i m ḥtr=f n ḥnt(.y)-mni.wt=f

*Translation:* while I hold fast with his lashing, of the one who presides over his thigh.

*Notes group:* Could be any other form of sḏm-f that does not geminate.

*Witness:* L1Li

*Transliteration:* nḏr=i m ḥtr=f n ḏrt.1 ḥnt(.y) mn.t{ŋ}=f

*Translation:* while I hold fast with his lashing, of the hand of the one who presides over his thigh.

**Group 2:** Circumstantial sḏm.n-f (Temporal clause), Lemma nḏri (first position)

*Lemma:* nḏri (to hold fast)

*Morphology 1:* Morphology 2: Morphology 3: Syntax: Subject:

sḏm.n-f circumstantial Temporal clause Pronominal subject

2217
Witness: B3Bo
Transliteration: 
ndr.n-s m htr.w pr hnt it-s 
Translation: 
after she held fast with the lashings, which went forth in front of her father.

Witness: Sq6C
Transliteration: 
nd[r.n k3-rnni pn] 
Translation: 
after this k3-rnni held fast.
Notes: 
Only the N35 is visible, and there are some traces left of the M36:D21 group.

Witness: Sq3Sq
Transliteration: 
n[d]r.n snni pl[n htr] m pr hnt(.y) mn.t-f 
Translation: 
after this snni held the lashing fast in the house of the one who presides over his thigh
Notes: 
The M36 is not visible.

Witness: B1C
Transliteration: 
ndr.n-i htr hnt(.y) mn.wt-f 
Translation: 
after I held the lashing of the one who presides over his thighs fast.

Notes group: 
Note that Sq6C and Sq3Sq use a nominal subject instead of a pronominal subject.

Group 3: Perfective active participle (masculine plural), Lemma pri (second position)
Lemma: pri (to go forth)
Morphology 1: perfective active
Morphology 2: masculine plural
Morphology 3: Subject:

Witness: B3Bo
Transliteration: 
ndr.n-s m htr.w pr hnt it-s 
Translation: 
after she held fast with the lashings, which went forth in front of her father.
Notes phrase:
In this phrase, the following pattern variations occur: G1 (S14C, L1Li), G2 (Sq6C, Sq35q, B1Bo, B1C), G2+G3 (B3Bo). Note that B2Bo does have a phrase here, but it is non-verbal.

Spell: 151 Phrase: 2 258 b

Group 1: Prospective setCurrent-value-F (Main clause), Lemma Ȓni
Lemma: Ȓni (to row)
Morphology 1:  setCurrent-value-F prospective
Morphology 2:  setCurrent-value-F
Morphology 3:  Subject: Main clause
Syntax: Pronominal subject
Witness: S14C
Transliteration: Ȓn.y=i m ns.t=i im.t wis nṯr
Translation: I will row in my seat, which is in the bark of the god,

Group 2: Nominal setCurrent-value-F (Balanced sentence), Lemma Ȓni
Lemma: Ȓni (to row)
Morphology 1:  setCurrent-value-F nominal
Morphology 2:  setCurrent-value-F
Morphology 3:  Subject: Balanced sentence
Syntax: Pronominal subject
Witness: L1Li
Transliteration: Ȓn.n=i m ns.t=i im.t wis nṯr
Translation: I have rowed in my seat, which is in the bark of the god,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S14C), G2 (L1Li).
Spell: 151  Phrase: 2  258-259  c-a

Group 1: Prospective $sdm\cdot f$ (Main clause), Lemma $hsi$

Lemma: $hsi$ (to descend)

Morphology 1: $sdm\cdot f$
Morphology 2: prospective
Morphology 3: Syntax: Subject:

Main clause Pronominal subject

Witness: S14C
Transliteration: $h\text{.}y\cdot i m ns.t\cdot i im.t\ wi\overset{\cdot}{s} n\overset{\cdot}{t}r$
Translation: I will descend into my seat, which is in the bark of the god.

Witness: B3Bo
Transliteration: $h\text{.}z\cdot w dh\overset{\cdot}{w}ty\cdot nh\overset{\cdot}{t}\ t n m ns.t\cdot s im.t\ wi\overset{\cdot}{s}$
Translation: This $dh\overset{\cdot}{w}ty\cdot nh\overset{\cdot}{t}$ will descend into her seat, which is in the bark.

Witness: B2Bo
Transliteration: $h\text{.}y\cdot i [r] ns.t im.t\ wi\overset{\cdot}{s} r^c$
Translation: I will descend to the seat which is in the bark of Re.

Witness: B1Bo
Transliteration: $h\text{.}z\cdot y\cdot f r ns.t im.t$
Translation: He will descend to the seat which is in

Witness: B1C
Transliteration: $h\text{.}z\cdot y\cdot i r ns.t\cdot i im.t\ h\overset{\cdot}{s}.t\ wi\overset{\cdot}{s} r^c$
Translation: I will descend to the seat which is in the forepart of the bark of Re.

Notes group:
Note that B3Bo uses a nominal subject instead of a pronominal subject.

Group 2: Nominal $sdm\cdot n\cdot f$ (Balanced sentence), Lemma $hsi$

Lemma: $hsi$ (to descend)

Morphology 1: $sdm\cdot n\cdot f$
Morphology 2: nominal
Morphology 3: Syntax: Subject:

Balanced sentence Pronominal subject
I have descended into the seat which is in the bark.

This snni has descended even to his seat, which is in the boat of Re.

Controller, I was not neglectful of my seat which is in the bark of the controller,

Controller, she was not forgetful of her seat which is in the bark of the controller,
Witness: Sq3Sq
Transliteration: [h]rs n mh sn mi pn ns.t-f im.t dp.t r² ḫrs
Translation: One who drives away, this sn mi was not forgetful of his seat, which is in the boat of Re, the one who drives away.

Notes group:
Note that Sq3Sq uses a nominal subject instead of a pronominal subject.

Group 2: Passive indicative sḏm-f (negation), Lemma ḫnb (first position)
Lemma: ḫnb (to send)
Morphology 1: sḏm-f indicative
Morphology 2: passive
Morphology 3: Syntax: Subject:
Negation Nominal subject

Witness: L1Li
Transliteration: ḫsr n ḫnb.w ns.t-i ḫsr.t
Translation: One who drives away, my seat which was driven away was not send,

Group 3: Imperative (second person singular), Lemma tm (first position)
Lemma: tm (to not do)
Morphology 1: imperative
Morphology 2: 2nd person singular
Morphology 3: Syntax: Subject:

Witness: B1C
Transliteration: m mh wi
Translation: Do not be forgetful of me,

Group 4: Perfective passive participle (feminine singular), Lemma ḫsr (second position)
Lemma: ḫsr (to drive away)
Morphology 1: participle
Morphology 2: perfective passive
Morphology 3: feminine singular
Syntax: Subject:

2222
Witness: L1Li

Transliteration: ḫsr n ḫsb.w ns.t-i ḫsr.t

Translation: One who drives away, my seat which was driven away was not send,

Group 5: Negative complement, Lemma mhi/w (second position)

Lemma: mhi/w (to be neglectful)

Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
negative complement

Witness: B1C

Transliteration: m mh wi

Translation: Do not be forgetful of me,

Notes phrase: In this phrase, the following pattern variations occur: G1 (S14C, B3Bo, Sq3Sq, B2Bo), G2+G4 (L1Li), G3+G5 (B1C).

Note that B1Bo does have a phrase here, but it is non-verbal.

Spell: 151 Phrase: 2 259 c

Group 1: Indicative sḏm-f (negation), Lemma iwi (first position)

Lemma: iwi (to leave stranded)

Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sḏm-f indicative Negation Nominal subject

Witness: S14C

Transliteration: n iw wi ns.t-i im.t wiś nṯr

Translation: my seat which is in the bark of the god did not leave me stranded.

Witness: B3Bo

Transliteration: n iw s(y) ns.t-s im.t wiś nṯr

Translation: her seat which is in the bark of the god did not leave her stranded.
Witness: L1Li
Transliteration: n iw wi ns.t-i im.t wis ntr
Translation: my seat which is in the bark of the god did not leave me stranded.

Witness: B2Bo
Transliteration: n iw wi ns.t im.t wis ṅ3
Translation: the seat which is in the great bark did not leave me stranded.

Witness: B1Bo
Transliteration: n iw sw ns.t-f im.t iwnw
Translation: his seat which is in Heliopolis did not leave him stranded.

Group 2: Indicative sḏm-f (negation), Lemma wnn (first position)
Lemma: wnn (to be, to exist)
Morphology 1: sḏm-f indicative
Morphology 2: Negation
Morphology 3: Nominal subject
Syntax:
Subject:

Witness: Sq3Sq
Transliteration: n wn snni p[n] ns.t-f im.t wi ṅ3
Translation: this snni is not his seat which is in the great bark.

Group 3: Imperative (second person singular), Lemma ṭm (first position)
Lemma: ṭm (to not do)
Morphology 1: imperative
Morphology 2: 2nd person singular
Morphology 3: Syntax:
Subject:

Witness: B1C
Transliteration: m iw wi s.t-i im.t ḫṣ.t wis ṅ3 ṅ3
Translation: Do not leave me stranded, my seat which is in the forepart of the great bark of Re.
Group 4: negative complement, Lemma iwi (second position)

Lemma: iwi (to leave stranded)

Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
negative complement

Witness: B1C

Transliteration:
m iwi s.t-i im.t hzi.t wis r" sii

Translation:
Do not leave me stranded, my seat which is in the forepart of the great bark of Re.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S14C, B3Bo, L1Li, B2Bo, B1Bo), G2 (Sq3Sq), G3+G4 (B1C).
Appendix 5.38. Spell 154

Spell: 154  Phrase: 2 266-267 d

**Group 1:** Infinitive (status absolutus), Lemma šḥ (first position)

* Lemma: Ax (to be potent)
* Morphology 1: infinitive
* Morphology 2: status absolutus

**Syntax:**  
**Subject:**

**Witness:** S2P

Transliteration:
šḥ m ḫr.t-nmgr

Translation:
and being potent in the necropolis.

**Notes:**
Only the Y2 is visible.

**Witness:** S1Ṭū

Transliteration:
šḥ m [ḥr.t-nmgr]

Translation:
and being potent in the necropolis.

**Witness:** S3C

Transliteration:
[šḥ m ḫr.t-nmgr]

Translation:
and being potent in the necropolis.

**Notes:**
The head of the G25 is damaged.

**Witness:** S9C,a

Transliteration:
šḥ tp ṭs šḥ m ḫr.t-nmgr

Translation:
being potent upon the land, being potent in the necropolis,

**Notes:**
The head of the G25 is damaged.

**Witness:** S9C,b

Transliteration:
šḥ tp ṭs šḥ ḫr.t-nmgr

Translation:
being potent upon the land and being potent in the necropolis.

**Witness:** B1L

Transliteration:
šḥ tp ṭs m ḫr.t-nmgr

Translation:
being potent upon the land and in the necropolis,
Group 2: Infinitive (status absolutus), Lemma wḥ (first position)
Lemma: wḥ (to endure)
Morphology 1: infinitive
Morphology 2: status absolutus
Morphology 3: syntax: subject:
Witness: B2Bo
Transliteration: wḥ tp ṭs st m ḥt.t-nṯr
Translation: enduring upon the land, being potent in the necropolis,

Group 3: Infinitive (status absolutus), Lemma ẖ (second position)
Lemma: ẖ (to be potent)
Morphology 1: infinitive
Morphology 2: status absolutus
Morphology 3: syntax: subject:
Witness: S9C,a
Transliteration: ẖ tp ṭs st m ḥt.t-nṯr
Translation: being potent upon the land, being potent in the necropolis,
Notes: Only traces left of the G25.
Witness: S9C,b
Transliteration: ẖ tp ṭs st m ḥt.t-nṯr
Translation: being potent upon the land and being potent in the necropolis.
Notes phrase: In this phrase, the following pattern variations occur: G1 (S2P, S3P, S1Tū, S2C, S3C), G1+G3 (S9C,a, S9C,b), G2+G3 (B2Bo).
Spell: 154  Phrase: 2  268-269 d

**Group 1:** Infinitive (status absolutus), Lemma ṛḥ

**Lemma:** ṛḥ (to know, to learn)

**Morphology 1:**
- Infinitive

**Morphology 2:**
- Status absolutus

**Syntax:**

**Subject:**

**Witness:** S2P

**Transliteration:** ṛḥ bs. w iwnw

**Translation:** Knowing the souls of Heliopolis.

**Witness:** S1Tü

**Transliteration:** ṛḥ bs. w iwnw

**Translation:** Knowing the souls of Heliopolis.

**Witness:** S3C

**Transliteration:** ṛḥ bs. w iwnw

**Translation:** Knowing the souls of Heliopolis.

**Notes:** Only the D21 is visible.

**Witness:** B2P

**Transliteration:** ṛḥ bs. w iwnw

**Translation:** Knowing the souls of Heliopolis.

**Witness:** B3C

**Transliteration:** ṛḥ bs. w iwnw

**Translation:** Knowing the souls of Heliopolis.
Witness: B4L,a
Transliteration: 
\textit{r}h b3.w \textit{i}wnw
Translation: Knowing the souls of Heliopolis.

Witness: B4L,b
Transliteration: 
\textit{r}h b3.w \textit{i}wnw
Translation: Knowing the souls of Heliopolis.

Witness: B1Y
Transliteration: 
\textit{r}h b3.w \textit{i}wnw
Translation: Knowing the souls of Heliopolis.

Witness: B17C
Transliteration: 
\textit{r}h b3.w \textit{i}wnw
Translation: Knowing the souls of Heliopolis.

Witness: S1C,a
Transliteration: 
\textit{r}h b3.w \textit{i}wnw
Translation: Knowing the souls of Heliopolis.

Witness: B1C
Transliteration: 
\textit{r}h b3.w \textit{i}wnw
Translation: Knowing the souls of Heliopolis.

Witness: S1C,b
Transliteration: 
\textit{r}h b3.w \textit{i}wnw
Translation: Knowing the souls of Heliopolis.

Notes: 
Only traces left of the D21, the Aa1 is visible.

\textbf{Group 2:} Stative (first person singular), Lemma \textit{r}h

Lemma: \textit{r}h (to know, to learn)

Morphology 1: Stative
Morphology 2: 1st person singular
Morphology 3: Syntax: Subject:

Witness: B2Bo
Transliteration: 
iw=i \textit{r}h.\textit{kwi} b3.w \textit{i}wnw
Translation: I know the souls of Heliopolis.
Notes phrase:
In this phrase, the following pattern variations occur: G1 (S2P, S3P, S1Tü, S2C, S3C, B4Bo, b2P, B3C, B4L, a, B4L, b, B1Y, B17C, B1C, S1C, a, S1C, b), G2 (B2Bo).

<table>
<thead>
<tr>
<th>Spell</th>
<th>Phrase</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>154</td>
<td>2 268-269 e</td>
<td></td>
</tr>
</tbody>
</table>

**Group 1:** Nominal sḏm.n-f (Balanced sentence), Lemma ʾsi

<table>
<thead>
<tr>
<th>Witness</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>S2P</td>
<td>ʾṣi m-m wr.w</td>
<td>I was great among the great ones,</td>
</tr>
<tr>
<td>S1Tü</td>
<td>ʾṣi m-m wr.w</td>
<td>I was great among the great ones,</td>
</tr>
<tr>
<td>S3C</td>
<td>ʾṣi m-m wr.w</td>
<td>I was great among the great ones,</td>
</tr>
</tbody>
</table>

**Group 2:** Nominal sḏm.n-f (Balanced sentence), Lemma wr

<table>
<thead>
<tr>
<th>Witness</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>S2P</td>
<td>ʾṣi m-m wr.w</td>
<td>I was great among the great ones,</td>
</tr>
<tr>
<td>S1Tü</td>
<td>ʾṣi m-m wr.w</td>
<td>I was great among the great ones,</td>
</tr>
<tr>
<td>S3C</td>
<td>ʾṣi m-m wr.w</td>
<td>I was great among the great ones,</td>
</tr>
</tbody>
</table>
Witness: S9C,a
Transliteration: \( wr.n\ i m-m\ wr.w \)
Translation: I was great among the great ones,
Notes: Only traces of the D21 left, the rest is visible.

Witness: B2Bo
Transliteration: \( wr.n\ dhwy\-n\ h\ m-sf\ m-m\ wr.w \)
Translation: \( dhwy\-n\ h\ ) was great yesterday among the great ones,

Witness: B4Bo
Transliteration: \( wr.n\ dhwy\-n\ h\ m-sf\ m-m\ wr.w \)
Translation: I was great yesterday among the great ones,

Witness: B9C
Transliteration: \( wr.n\ i m-sf\ m-m\ wr.w \)
Translation: I was great yesterday among the great ones,

Witness: B2P
Transliteration: \( wr.n\ i m-sf\ m-m\ wr \)
Translation: I was great yesterday among the great one,

Witness: B3C
Transliteration: \( wr.n\ ss.t-h\ d-h\ tp\ m-m\ wr.w \)
Translation: This \( ss.t-h\ d-h\ tp\ ) was great among the great ones,

Witness: B4L,a
Transliteration: \( wr.n\ i m-sf\ m-m\ wr.w \)
Translation: I was great yesterday among the great ones,

Witness: B4L,b
Transliteration: \( wr.n\ i m-sf\ m-m\ wr.w \)
Translation: I was great yesterday among the great ones,

Witness: B1Y
Transliteration: \( [wr.n]\ i m-s[f]\ m[-m]\ wr.w \)
Translation: I was great yesterday among the great ones,

Witness: B1L
Transliteration: \( wr.n\ i m-sf\ m-m\ wr.w \)
Translation: I was great yesterday among the great ones,
Witness: B17C
Transliteration: 
\(wr.n+i\ m-sf\ m-m\ wr.w\)
Translation: I was great yesterday among the great ones,

Witness: S1C,a
Transliteration: \(wr.n+i\ m-sf\ m-m\ wr.w\)
Translation: I was great yesterday among the great ones,

Witness: S1C,b
Transliteration: \(wr.n+i\ m-sf\ m-m\ wr.w\)
Translation: I was great yesterday among the great ones,

Notes group:
Note that B2Bo, B4Bo and B3C use a nominal subject instead of a pronominal subject.

Group 3: Nominal \(s\partial m.n-f\) (Emphatic use), Lemma \(wr\)
Lemma: \(wr\) (to be great)
Morphology 1: \(s\partial m.n-f\) nominal
Morphology 2: Morphology 3: Syntax: Subject:
Emphatic use Nominal subject

Witness: S9C,b
Transliteration: \(wr.n\ iz-iw<iw>\)
Translation: \(iz-iw<iw>\) was great.
Notes: The D21 is not visible.

Group 4: Imperfective passive participle (masculine singular), Lemma \(wr\)
Lemma: \(wr\) (to be great)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
participle imperfective passive masculine singular
Witness: B1C
Transliteration: wr n-i m-sf m-m wr.w
Translation: That which is great for me yesterday is among the great ones.

Witness: M38C
Transliteration: wr [n-i m]-sf m-m wr [.w]
Translation: That which is great for me yesterday is among the great ones.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S2P, S3P, S1Tü, S2C, S3C), G2 (S9C,a, B2Bo, B4Bo, B9C, B2P, B3C, B4L,a, B4L,b, B1Y, B1L, B17C, S1C,a, S1C,b), G3 (S9C,b), G4 (B1C, M38C).

Spell: 154 Phrase: 2 268-271 f-c

Group 1: Nominal sdm.n-f (balanced sentence), Lemma hpr (first position)
Lemma: hpr (to become)
Morphology 1: sdm.n-f nominal
Morphology 2: Morphology 3: Syntax: Subject: Balanced sentence Pronominal subject

Witness: S2P
Transliteration: hpr.n-i m-m hpr.w wn.w hr hr ir.t-f w'.t
Translation: I came to be among those who came to be that open the sight upon his sole eye,

Notes: Only traces left of the N35, the rest is visible.

Witness: S1Tü
Transliteration: hpr.n-i m-m hpr.w wn.w hr hr ir.t-f w'.t
Translation: I came to be among those who came to be that open the sight upon his sole eye,

Notes: Only the L1 is visible, and the lacuna seems to small to support a D21 as well.
Witness: S3C
Transliteration:
\textit{hpr.n}-i m-m \textit{hpr.w} \textit{wn.w} \textit{hr hr ir.t-f} [w^r.t]
Translation:
I came to be among those who came to be
that open the sight upon his sole eye,
Notes:
The N35 is not visible.

Witness: B2Bo
Transliteration:
\textit{hpr.n}-i m-m \textit{hpr.w} \textit{wn.w} \textit{hr hr ir.t-f} [w^r.t]
Translation:
he came to be among those who came to be
that open the sight upon his sole eye,
Notes:

Witness: B9C
Transliteration:
\textit{hpr.n}-i m-m \textit{hpr.w} \textit{wn.w} \textit{hr hr ir.t-f} [w^r.t]
Translation:
I came to be among those who came to be
that open the sight upon his sole eye,

Witness: B3C
Transliteration:
\textit{hpr.n} \textit{sS.t-hqd-htp} tn m-m \textit{hpr.w} \textit{wn.w} \textit{hr ir.t-f} [w^r.t]
Translation:
this \textit{sS.t-hqd-htp} came to be among those
who came to be that open the sight of his sole eye,

Witness: S9C,a
Transliteration:
\textit{hpr.n}-i m-m \textit{hpr.w} \textit{wn.w} \textit{hr hr ir.t-f} [w^r.t]
Translation:
I came to be among those who came to be
that open the sight upon his sole eye,
Notes:
The D21 is damaged.

Witness: B4Bo
Transliteration:
\textit{hpr.n} \textit{dhwy-nht} tn m-m \textit{hpr.w} \textit{wn.w} \textit{hr hr [ir.t]-f} [w^r.t]
Translation:
this \textit{dhwy-nht} came to be among those who came
to be that open the sight upon his sole eye,
Notes:

Witness: B2P
Transliteration:
\textit{hpr.n}-i m-m \textit{hpr.w} \textit{wn.w} \textit{hr hr ir.t-f} [w^r.t]
Translation:
I came to be among those who came to be
that open the sight upon his sole eye,

Witness: B4L,a
Transliteration:
\textit{hpr.n}-i m-m \textit{hpr.w} \textit{wn.w} \textit{hr ir.t} \{hr\}-f [w^r.t]
Translation:
I came to be among those who came to be
that open the sight of his sole eye,
Witness: B4L,b
Transliteration: hpr. n-i m-m hpr. w wn.w hr ir.t-f w’.t
Translation: I came to be among those who came to be that open the sight of his sole eye,

Witness: B1L
Transliteration: hpr. n-i m-m [hpr]. w wn.w hr ir.t-f w’.t
Translation: I came to be among those who came to be that open the sight of his sole eye,

Witness: B1C
Transliteration: hpr. n-i m-m hpr. w wn.w hr rdi. t-f w’
Translation: I came to be among those who came to be that open the face of who will place the sole one,

Witness: M38C
Transliteration: [hpr]. n-i m-m hpr. w wn.w hr ir.t-f w’.t
Translation: I came to be among those who came to be that open the sight upon his sole eye,
Notes: The L1 is not visible.

Notes group:
Note that B4Bo and B3C use a nominal subject instead of a pronominal subject.
**Group 2:** Perfective active participle (masculine plural), Lemma ḫpr (second position)

**Lemma:** ḫpr (to become)

**Morphology 1:** participle

**Morphology 2:** perfective active

**Morphology 3:** masculine plural

**Subject:**

**Syntax:**

**Witness:** S2P

Transliteration:

\(\text{ẖpr.n=i m-m ḫpr.w wn.w ḫr ḫr ir.t-f w^e.t}\)

Translation:

I came to be among those who came to be that open the sight upon his sole eye,

Notes:

Only traces of the L1 are visible, the rest is lost.

**Witness:** S1Tū

Transliteration:

\(\text{ẖpr.n=i m-m ḫpr[w] wn.w ḫr ḫr ir.t-f w^e.t}\)

Translation:

I came to be among those who came to be that open the sight upon his sole eye,

Notes:

Only traces of the L1 are visible, the rest is lost.

**Witness:** S3C

Transliteration:

\(\text{ẖpr[n=i m-m ḫpr.w [wn.w ḫr ḫr ir.t-f [w^e.t]}\)

Translation:

I came to be among those who came to be that open the sight upon his sole eye,

Notes:

Only the L1 and G43 are visible.

**Witness:** S9C,a

Transliteration:

\(\text{ẖpr.n=i m-m ḫpr.w wn.w ḫr ḫr ir.t-f [w^e.t]}\)

Translation:

I came to be among those who came to be that open the sight upon his sole eye,
Witness: B2Bo
Transliteration: 
\[\text{hpr.} \text{n-f m-m hpr.} \text{w wn.w hr hr ir.} \text{f w'*t}\]
Translation:
he came to be among those who came to be that open the sight upon his sole eye,

Witness: B9C
Transliteration: 
\[\text{hpr.} \text{n-i m-m hpr.} \text{w wn(,w) hr hr ir.} \text{f w'*t}\]
Translation:
I came to be among those who came to be that open the sight upon his sole eye,
Notes:
Note that hpr. w is spelled with seemingly one G43 to many.

Witness: B3C
Transliteration: 
\[\text{hpr.} \text{n ss.t-hd-hp tn m-m hpr.} \text{w wn(,w) hr ir.} \text{f w'*t}\]
Translation:
this ss.t-hd-hp came to be among those who came to be that open the sight of his sole eye,

Witness: B4L,b
Transliteration: 
\[\text{hpr.} \text{n-i m-m hpr.} \text{w wn.w hr ir.} \text{f w'*t}\]
Translation:
I came to be among those who came to be that open the sight of his sole eye,

Witness: B4L,a
Transliteration: 
\[\text{hpr.} \text{n-i m-m hpr.} \text{w wn.w hr ir.} \text{f} \text{ w'*t}\]
Translation:
I came to be among those who came to be that open the sight of his sole eye,

Witness: B2P
Transliteration: 
\[\text{hpr.} \text{n-i m-m hpr.} \text{w wn.w hr hr ir.} \text{f w'*t}\]
Translation:
this dhwy-t nht came to be among those who came to be that open the sight upon his sole eye,

Notes:

Witness: B1Y
Transliteration: 
\[\text{hpr.} \text{n-i m-m hpr.} \text{w wn.w hr ir.} \text{f w'*t}\]
Translation:
I came to be among those who came to be that open the sight of his sole eye,
**Witness:** B1L  
**Transliteration:**  
\[ hpr.n-i m-m [hpr].w wn.w hr ir.t-f w^{c}.t \]  
**Translation:**  
I came to be among those who came to be  
that open the sight of his sole eye,  
**Notes:**  
Only the feet of the G43 and the A40:N33A group is visible.

**Witness:** B17C  
**Transliteration:**  
\[ hpr.n-i m-m hpr.w wn.w hr rdi.t-f w^{c} \]  
**Translation:**  
I came to be among those who came to be that open  
the face of who will place the sole one,  
**Notes:**  
Only traces left of the A40, and the N33A is not visible.

**Witness:** B1C  
**Transliteration:**  
\[ hpr.n-i m-m hpr.w wn.w hr rdi.t-f w^{c} \]  
**Translation:**  
I came to be among those who came to be that open  
the face of who will place the sole one,

**Witness:** M38C  
**Transliteration:**  
\[ [hpr]r.n-i m-m hpr.\[w\] wn.w hr hr ir.t-f w^{c}.t \]  
**Translation:**  
I came to be among those who came to be that open  
the sight upon his sole eye,  
**Notes:**  
Only the L1:D21 group is visible.

**Witness:** S1C,a  
**Transliteration:**  
\[ hpr.n-i m-m hpr.w wsh.(w) tp ts wn.(w) hr hr ir.t-f w^{c}.t \]  
**Translation:**  
I came to be among those who came to be,  
who endure on the land, who open the sight upon his sole eye,

**Witness:** S1C,b  
**Transliteration:**  
\[ hpr.n-i m-m hpr.w wsh.w tp ts wn+i hr hr ir.t-f w^{c}.t \]  
**Translation:**  
I came to be among those who came to be,  
who endure on the land, while I open the sight upon his enduring eye,

**Group 3:** Imperfective active participle (masculine plural), Lemma wn (third position)  
**Lemma:** wn  
(to open)  
**Morphology 1:** participle  
**Morphology 2:** imperfective active  
**Morphology 3:** masculine plural  
**Syntax:** Subject:
Witness: S2P
Translation:
\(\text{hpr.~n-i~m-m~hpr.~w~wn.~w~hr~hr~ir.~t-f~w.~t}\)
Translation:
I came to be among those who came to be that open the sight upon his sole eye,

Witness: S1Tü
Translation:
\(\text{hpr.~n-i~m-m~hpr[.~w]~wn.~w~hr~hr~ir.~t-f~w.~t}\)
Translation:
I came to be among those who came to be that open the sight upon his sole eye,

Notes:
The E34 is not visible.

Witness: S3C
Translation:
\(\text{hpr[.~n=]~i~m-m~hpr.~w~[wn.~w]~hr~hr~ir.~t-f~w[.~t]}\)
Translation:
I came to be among those who came to be that open the sight upon his sole eye,

Notes:
Only traces left of the N35 and G43, the rest is visible.

Witness: B2Bo
Translation:
\(\text{hpr.~n-f~m-m~hpr.~w~wn.~w~hr~hr~ir.~t-f~w.~t}\)
Translation:
he came to be among those who came to be that open the sight upon his sole eye,

Witness: B4Bo
Translation:
\(\text{hpr.~n~dhwty-nht~tn~m-m~hpr.~w~wn[.~w]~hr~hr~[ir.~t]-f~w.~t}\)
Translation:
this \(\text{dhwty-nht}\) came to be among those who came to be that open the sight upon his sole eye,

Notes:
Written as if singular, understood as plural.
Witness: B9C
Transliteration: hpr.n-i m-m hpr.w wn(.w) hr hr ir.t-f w'.t
Translation: I came to be among those who came to be that open the sight upon his sole eye,
Notes: Written as if singular, understood as plural.

Witness: B3C
Transliteration: hpr.n ss.t-hd-htp tn m-m hpr.w wn(.w) hr ir.t-f w'.t
Translation: this ss.t-hd-htp came to be among those who came to be that open the sight of his sole eye,
Notes: Written as if singular, understood as plural.

Witness: B4L,a
Transliteration: hpr.n-i m-m hpr.w wn.w hr ir.t {hr}r{t-f w'.t
Translation: I came to be among those who came to be that open the sight of his sole eye,

Witness: B1L
Transliteration: hpr.n-i m-m [hpr].w wn.w hr ir.t-f w'.t
Translation: I came to be among those who came to be that open the sight of his sole eye,
Notes: Only the feet of the G43 are visible, the rest is visible.

Witness: B4L,b
Transliteration: hpr.n-i m-m hpr.w wn.w hr ir.t-f w'.t
Translation: I came to be among those who came to be that open the sight of his sole eye,

Witness: B17C
Transliteration: hpr.n-i m-m hpr.w wn.w hr rdi.t-f w'
Translation: I came to be among those who came to be that open the face of who will place the sole one,
Notes: Only traces left of the E34, the rest is visible.
Witness: B1C
Transliteration: 
hpri.n-i m-m hpri.w wn.w ḫr rdī.t-f wē
Translation: 
I came to be among those who came to be the one that will open the face of who will place the sole one,

Group 4: Imperfective active participle (masculine plural), Lemma wšh (third position) 
Lemma: wšh (to endure)  
Morphology 1: participle  Morphology 2: imperfective active  Morphology 3: masculine plural  
Syntax: Subject: 

Witness: S1C,a
Transliteration: 
hpri.n-i m-m hpri.w wšh(.w) ṭp ṭs wn(.w) ḫr ḫr ir.t-f wē.t
Translation: 
I came to be among those who came to be, who endure on the land, who open the sight upon his sole eye,

Group 5: sḏm.ty-fy, Lemma ṭrdi (fourth position) 
Lemma: ṭrdi (to give, to place)  
Morphology 1:  Morphology 2: sḏm.ty-fy  Morphology 3:  
Syntax: Subject: Pronominal subject 

Witness: B1C
Transliteration: 
hpri.n-i m-m hpri.w wn.w ḫr rdī.t-f wē
Translation: 
I came to be among those who came to be the one that will open the face of who will place the sole one,

Notes group: Could be read as ṭrdi.t-f as well.

Witness: M38C
Transliteration: [hpri.n-i m-m hpri.w] wn.w ḫr ḫr ir.t-f wē.t
Translation: 
I came to be among those who came to be the one that will open the sight upon his sole eye,
Group 6: Imperfective active participle (masculine plural), Lemma wn (fourth position)

**Lemma:** wn (to open)

**Morphology 1:** participle  
**Morphology 2:** imperfective active  
**Morphology 3:** masculine plural  

**Subject:**

**Witness:** S1C,a

**Transliteration:** hpr. n-i m-m hpr. w w3h(.w) tp t3 wn(.w) hr hr ir. t-f w. t

**Translation:** I came to be among those who came to be, who endure on the land, who open the sight upon his sole eye,

**Notes:**
Written singular, understood as plural.

---

Group 7: Circumstantial sqm-f (Temporal clause), Lemma wn (fourth position)

**Lemma:** wn (to open)

**Morphology 1:** sqm-f  
**Morphology 2:** circumstantial  
**Morphology 3:** Temporal clause  

**Subject:** Pronominal subject

**Witness:** S1C,b

**Transliteration:** hpr. n-i m-m hpr. w w3h.w tp t3 wn-i hr hr ir. t-f w. t

**Translation:** I came to be among those who came to be, who endure on the land, while I open the sight upon his enduring eye,

**Notes phrase:**
In this phrase, the following pattern variations occur: G1+G2+G3 (S2P, S3P, S1Tü, S2C, S3C, S9Ca, B2Bo, B4Bo, B9C, B2P, B3C, B4L,a, B4L,b, B1Y, B1L, M38C), G1+G2+G3+G5 (B17C, B1C), G1+G2+G4+G6 (S1C,a), G1+G2+G4+G7 (S1C,b).

**Spell:** 154  
**Phrase:** 2 270-271 d

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Group 1: Nominal sqm.n-f (Balanced sentence), Lemma wn (first position)

**Lemma:** wn (to open)

**Morphology 1:** sqm.n-f  
**Morphology 2:** nominal  
**Morphology 3:** Balanced sentence  

**Subject:** Pronominal subject

---
Witness: S2P
Transliteration: wn.\text{n-i} kd\text{-i} nkk\text{.t}
Translation: I have opened so that I may build the injured eye.
Notes:

Witness: S3P
Transliteration: wn.\text{n-i} kd\text{-i} nkk\text{.t}
Translation: I have opened so that I may build the injured eye.
Notes:

Witness: S1Tü
Transliteration: wn.\text{n-i} kd\text{-i} nkk\text{.t}
Translation: I have opened so that I may build the injured eye.

Witness: S2C
Transliteration: wn\text{.n-i} kd\text{-i} nkk\text{.t}
Translation: I have opened so that I may build the injured eye.
Notes:
Only traces of the E34:N35 group are visible, the rest is lost.

Witness: B2Bo
Transliteration: wn.\text{n-i} kd\text{-i} nkk\text{.t}
Translation: I have opened so that I may build the injured eye.

Witness: B4Bo
Transliteration: [wn.\text{n}] dh\text{wty-nht} [tn nkk\text{.t}]
Translation: this dh\text{wty-nht} has opened the injured eye.

Witness: B9C
Transliteration: wn.\text{n-i} kd\text{-i} nkk\text{.t}
Translation: I have opened so that I may build the injured eye.

Witness: B2P
Transliteration: wn.\text{n-i} kd\text{-i} nkk\text{.t}
Translation: I have opened so that I may build the injured eye.

Witness: B3C
Transliteration: wn.\text{n} ss.\text{t-hd-htp} tn kd\text{-s} nkk\text{.t}
Translation: this ss.\text{t-hd-htp} has opened so that she may build the injured eye.

Witness: B4L,a
Transliteration: wn.\text{n-i} kd nkk\text{.t}
Translation: I have opened that which the injured eye build.
Witness: B4L,b
Transliteration: wn.n=i kd=i nknk.t
Translation: I have opened so that I may build the injured eye.

Witness: B1Y
Transliteration: [wn.n-i kd-i nkk.t]
Translation: I have opened so that I may build the injured eye.

Witness: B1L
Transliteration: wn.n-i kd-i nkk.t
Translation: I have opened so that I may build the injured eye.

Witness: B17C
Transliteration: wn.n-i kd-i nkk.t
Translation: I have opened so that I may build the injured eye.

Witness: B1C
Transliteration: wn.n-i kd-i nkk.t
Translation: I have opened so that I may build the injured eye.

Witness: M38C
Transliteration: wn[n-.n]-i kd-i nkk.t
Translation: I have opened so that I may build the injured eye.
Notes: Only the E34 is visible.

Witness: S1C,a
Transliteration: wn.n-i kd-i nknk.t
Translation: I have opened so that I may build the injured eye.

Witness: S1C,b
Transliteration: wn.n-i kd-i nknk.t
Translation: I have opened so that I may build the injured eye.

Notes group:
Note that B4Bo and B3C use a nominal subject instead of a pronominal subject.

Group 2: Perfective active participle (masculine plural), Lemma kd (first position)
Lemma: kd (to build)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine plural
Syntax: Subject:
Witness: S3C
Transliteration: 
[kd nk.t]
Translation: who build the injured eye.
Notes: Based on 2,271,1*

Group 3: Circumstantial sdm-f (Temporal clause), Lemma wn (first position)
Lemma: wn (to open)
Morphology 1: sdm-f circumstantial
Morphology 2: 
Morphology 3: 
Syntax: Temporal clause
Subject: Nominal subject

Witness: S9C,a
Transliteration: wn qd=i nk.t
Translation: while that which I build open the injured eye.
Notes: Only traces left of the O31, the rest is visible.

Group 4: Subjunctive sdm-f (Final clause implying purpose), Lemma kd (second position)
Lemma: kd (to build)
Morphology 1: sdm-f subjunctive
Morphology 2: 
Morphology 3: 
Syntax: Final clause implying purpose
Subject: Pronominal subject

Witness: S2P
Transliteration: wn.n=i kd-i nk[k.t]
Translation: I have opened so that I may build the injured eye.
Notes: Only traces left of the A35, the rest is visible.

Witness: S3P
Transliteration: wn.n-i kd-i nk[k.t]
Translation: I have opened so that I may build the injured eye.
Notes: Only traces left of the A35, the rest is visible.
I have opened so that I may build the injured eye.
Witness: B1C
Transliteration: wn.n=i kd-i nknk.t
Translation: I have opened so that I may build the injured eye.

Witness: M38C
Transliteration: wn[.n]=i kd-i nknk.t
Translation: I have opened so that I may build the injured eye.

Witness: S1C,a
Transliteration: wn.n=i kd-i nknk.t
Translation: I have opened so that I may build the injured eye.

Witness: S1C,b
Transliteration: wn.n=i kd-i nknk.t
Translation: I have opened so that I may build the injured eye.

Notes group:
Could be a relative sdm-f instead.

Group 5: Imperfective relative sdm-f, Lemma kd (second position)
Lemma: kd (to build)
Morphology 1: Imperfective relative
Morphology 2: Morphology 3: Syntax: Subject:

Witness: S9C,a
Transliteration: wn kd-i nk.t
Translation: while that which I build open the injured eye.

Witness: B4L,a
Transliteration: wn.n-i kd nkk.t
Translation: I have opened that which the injured eye build.

Notes:
Only traces left of the Aa28, the rest is visible.

Notes group:
Note that B4L,a uses a nominal subject instead of a pronominal subject.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G4 (S2P, S3P, S1Tu, S2C, B2Bo, B9C, B2P, B3C, B4L,b, B1Y, B1L, B17C, B1C, M28C, S1C,a, S1C,b), G1+G5 (B4L,a), G2 (S3C), G3+G5 (S9C,a), G1 (B4Bo).
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**Group 1:** Stative (first person singular), Lemma ḥ (first position)

*Lemma:* ḥ (to know, to learn)

*Synt:** Stative

<table>
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<tr>
<th>Witness</th>
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<th>Translation</th>
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<tbody>
<tr>
<td>S2P</td>
<td>iw=i ḥ.ki psḏ.t iwnw tmm.t bs wr mṣ.w ḥr-s</td>
<td>I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,</td>
</tr>
<tr>
<td>S1Tū</td>
<td>iw=i ḥ.k psḏ.t iwnw tmm.t bs wr mṣ.w ḥr-s</td>
<td>I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,</td>
</tr>
<tr>
<td>S3C</td>
<td>iw ḥ.ki [psḏ.t iwnw tmm.t bs wr] mṣ.w [ḥr-s]</td>
<td>I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,</td>
</tr>
<tr>
<td>S9C,a</td>
<td>iw=i ḥ.ki ir.t iwnw tmm.t bs wr mṣ.w ḥr-s</td>
<td>I know the eye of Heliopolis, upon which the great one of the seers was not introduced,</td>
</tr>
</tbody>
</table>

*Notes:* Only traces left of the V31A, the rest is visible.

Notes: Only traces left of the V31A, the rest is visible.
Witness: B2Bo
Transliteration: iw=i \(\text{rh.} \text{k} \text{psd.} \text{t iwnw tmm.t bs wr m3.w \ hr=s}\)
Translation: I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,

Notes: Only traces left of the D21, and the Aa1-V31A group is not visible.

Witness: B2P
Transliteration: iw=i \(\text{rh.} \text{ki} \text{psd.} \text{t iwnw tmm.t bs wr m3.w \ hr=s}\)
Translation: I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,

Witness: B4L,a
Transliteration: iw=i \(\text{rh.} \text{ksi} \text{psd.} \text{t iwnw tmm.t bs wr m3.w \ hr=s}\)
Translation: I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,

Notes: Only the G43-A50 group is visible.

Witness: B1Y
Transliteration: iw \(\text{[rh.} \text{k} \text{wi psd.} \text{t iwnw tmm.t bs wr m3.w \ hr=s]}\)
Translation: I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,

Notes: Only the G43-A50 group is visible.

Witness: B17C
Transliteration: iw=i \(\text{rh.} \text{ksi} \text{psd.} \text{t iwnw tmm.t bs wr m3.w \ hr=s}\)
Translation: I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,
Witness: B1C
Transliteration: iw-i rh.kwi psd.t iwnw tmm.t bs wr ms.w hr=s
Translation: I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,

Witness: M38C
Transliteration: iw-i rh.kwi [psd.t iwnw]
Translation: I know the Ennead of Heliopolis.

Witness: S1C,a
Transliteration: iw rh.ki bs.w iwnw tmm [bs] wr ms.w hr=s
Translation: I know the souls of Heliopolis, upon who the great one of the seers was not introduced,

Witness: S1C,b
Transliteration: iw [rh.ki bs.w iwnw] tmm bs wr ms.w hr=s
Translation: I know the souls of Heliopolis, upon who the great one of the seers was not introduced,

Group 2: Stative (third person feminine singular), Lemma rh (first position)
Lemma: rh (to know, to learn)
Morphology 1: Stative 2: Morphology 3: Syntax: Subject:
Stative 3rd person feminine singular

Witness: B4Bo
Transliteration: iw dhwty-nht rh[i t psd.t] iwnw tmm[t] bs wr ms.w hr=s
Translation: dhwty-nht knows the Ennead of Heliopolis, upon which the great one of the seers was not introduced,
Notes: Only the D21:Aa1 group is visible.

Group 3: Perfective passive participle (feminine singular), Lemma tm
Lemma: tm (to not do)
Morphology 1: participle Morphology 2: perfective passive Morphology 3: feminine singular Syntax: Subject:
**Witness:** S2P  
**Transliteration:** iw = i ḫ.w ki psḏ.t iwnw tmm.t bs wr ms.w ḫr-s  
**Translation:** I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,  
**Notes:** If the psḏ.t is read plural, this should be feminine plural.

**Witness:** S3P  
**Transliteration:** iw = i ḫ.w ki psḏ[t] iwnw tmm.t bs wr [ms.w ḫr-s]  
**Translation:** I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,  
**Notes:** The final X1 is not visible

**Witness:** S1Tu  
**Transliteration:** iw = i ḫ.w ki psḏ.t iwnw tm[m.t b]s [wr ms.w] ḫr-s  
**Translation:** I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,  
**Notes:** The G17-G17:X1 group is no longer visible.

**Witness:** S3C  
**Transliteration:** iw ḫ.w ki [psḏ.t iwnw tmm.t bs wr] ms.w [ḥr-s]  
**Translation:** I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,

**Witness:** B2Bo  
**Transliteration:** iw ḫ.w ki psḏ.t iwnw tmm.t bs wr ms.w ḫr-s  
**Translation:** I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,  
**Notes:**

**Witness:** S2C  
**Transliteration:** iw ḫ.w ki psḏ.t iwnw tmm.t bs wr ms.w ḫr-s  
**Translation:** I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced,  
**Notes:** Only traces left of the U15:D35 group, the rest is visible.

**Witness:** S9C,a  
**Transliteration:** iw ḫ.w ki ḫ.t iwnw tmm.t bs wr ms.w ḫr-s  
**Translation:** I know the eye of Heliopolis, upon which the great one of the seers was not introduced,

**Witness:** B4Bo  
**Transliteration:** iw ḫwty-nḥt ḫ.t psḏ.t iwnw tmm.t bs wr ms.w ḫr-s  
**Translation:** ḫwty-nḥt knows the Ennead of Heliopolis, upon which the great one of the seers was not introduced,  
**Notes:** The final X1 is not visible.

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I know the Ennead of Heliopolis, upon which the great one of the seers was not introduced.
I know the souls of Heliopolis, upon who
the great one of the seers was not introduced,
Notes:
Only traces left of the final G17, the rest is visible.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (S2P, S3P, S1Tü, S2C, S3C, S9C,a, B2Bo, B9C, B2P, B4L,a, B4L,b, B1Y, B1L, B17C, B1C), G2+G3 (B4Bo), G1 (M38C), G1+G4 (S1C,a, S1C,b).

Spell: 154 Phrase: 2 272-273 b (Note that S1C,a-b use a different line here, namely 2,273,d-f)

Group 1: Infinitive (status constructus), Lemma ḫbi
Lemma: ḫbi (to hush)
Morphology 1: infinitive
Morphology 2: status constructus
Morphology 3:
Syntax:

Witness: S2P
Transliteration: ḫb.t r m sn.wt
Translation: the hushing of the mouth in the Senout festival,

Witness: S1Tü
Transliteration: ḫb.t r m sn.wt
Translation: the hushing of the mouth in the Senout festival,
Witness: S3C
Transliteration: \[\text{hb} . t \ r \text{ m sn.wt}\]
Translation: the hushing of the mouth in the Senout festival,

Witness: S9C,a
Transliteration: \[\text{hb} . t \ r \text{ m sn.wt}\]
Translation: the hushing of the mouth in the Senout festival,

Witness: B2Bo
Transliteration: \[\text{hb} . t \ r \text{ m sn.wt}\]
Translation: the hushing of the mouth in the Senout festival,

Witness: B4Bo
Transliteration: \[\text{hb}[.t] \ r \text{ m sn.wt}\]
Translation: the hushing of the mouth in the Senout festival,
Notes: Only traces left of the D58, and the X1:Z9 group is no longer visible.

Witness: B9C
Transliteration: \[\text{hb} . t \ r \text{ m sn.wt}\]
Translation: the hushing of the mouth in the Senout festival,

Witness: B2P
Transliteration: \[\text{hb} . t \ r \text{ m sn.wt}\]
Translation: the hushing of the mouth in the Senout festival,

Witness: B4L,a
Transliteration: \[\text{hb} . t \ r \text{ m [sn.wt]}\]
Translation: the hushing of the mouth in the Senout festival,

Witness: B4L,b
Transliteration: \[\text{hb} . t \ r \text{ m sn.wt}\]
Translation: the hushing of the mouth in the Senout festival,

Witness: B1Y
Transliteration: \[\text{hb} . t \ r \text{ m sn.wt}\]
Translation: the hushing of the mouth in the Senout festival,

Witness: B17C
Transliteration: \[\text{hb} . t \ r \text{ m sn.wt}\]
Translation: the hushing of the mouth in the Senout festival,
Witness: B1C
Transliteration: 
 hb.t r m sn.wt
Translation: the hushing of the mouth in the Senout festival,

Group 2: Infinitive (status absolutus), Lemma ḫbi
Lemma: ḫbi (to hush)
Morphology 1: infinitive Morphology 2: status absolutus

Witness: B1L
Transliteration: 
 hb.t m r sn.wt
Translation: the hushing in the mouth of the Senout festival,

Group 3: Infinitive (status absolutus), Lemma ȝh (first position)
Lemma: ȝh (to be potent)
Morphology 1: infinitive Morphology 2: status absolutus

Witness: S1C,a  S1C,b
Transliteration: ȝh pw m ḥr.t-nṯr ṣḥ pw ḥr nb.w iwnw pr.t pw r p.t ȝh p(w) m ḥr.t-nṯr ṣḥ pw ḥr nb.w iwnw pr.t pw r p.t
Translation: this being potent in the necropolis, this entering upon the lord of Heliopolis, this going forth to the sky,
Notes: The head of the G25 is damaged.

Group 4: Infinitive (status absolutus), Lemma ṣḥ (second position)
Lemma: ṣḥ (to enter)
Morphology 1: infinitive Morphology 2: status absolutus
**Group 5:** Infinitive (status absolutus), Lemma pri (third position)

*Lemma:* pri (to go forth)

*Morphology 1:* infinitive

*Morphology 2:* status absolutus

*Morphology 3:*

**Syntax:** Subject:

**Witness:** S1C,a

**Transliteration:**

ṣḥ pw m ḫr.t-nṯr ʿk pw ḫr nb.w iwnw pr.t pw r p.t

**Translation:**

this being potent in the necropolis, this entering upon
the lord of Heliopolis, this going forth to the sky,

**Notes phrase:**

In this phrase, the following pattern variations occur: G1 (S2P, S3P, S1Tū, S2C, S3C, S9C,a, B2Bo, B4Bo, B9C, B2P, B4L,a, B4L,b, B1Y, B17C, B1C), G2 (B1L), G3+G4+G5 (S1C,a, S1C,b).

**Spell:** 154  **Phrase:** 2 272-275 c-a  (Note that S1C,a-b use a different line here, namely 2,273,g-h)

**Group 1:** Infinitive (status constructus), Lemma ḫṣī

*Lemma:* ḫṣī (to extend)

*Morphology 1:* infinitive

*Morphology 2:* status constructus

*Morphology 3:*

**Syntax:** Subject:

**Witness:** S2P

**Transliteration:** ḫṣī.t ʿ in ḫṭm r iw w iwnw

**Translation:**

the extending of the arm by the destroyer
against the heir of Heliopolis.

**Witness:** S3P

**Transliteration:** ḫṣī.t ʿ in ḫṭm [r] iw ʿ [iwnw]

**Translation:**

the extending of the arm by the destroyer
against the heir of Heliopolis.
Witness: S1Tü
Transliteration: ∂ς.τ ʾ in ḫtm [r] ṟw r ḫw n
Translation: the extending of the arm by the destroyer against the heir of Heliopolis.

Witness: S3C
Transliteration: [∂ς.τ ʾ in ḫtm r ṟw r ḫw n]
Translation: the extending of the arm by the destroyer against the heir of Heliopolis.

Witness: B2Bo
Transliteration: ∂ς.τ ʾ in ḫtm r ṟw r ḫw n
Translation: the extending of the arm by the destroyer against the heir of Heliopolis.

Witness: B9C
Transliteration: ∂ς.τ ʾ in ḫtm r ṟw r ḫw n
Translation: the extending of the arm by the destroyer against the heir of Heliopolis.
Notes: Only traces left of the X1, the rest is visible.

Witness: B4L,a
Transliteration: ∂ς.τ ʾ in ḫtm r ṟw r ḫw n
Translation: the extending of the arm by the destroyer against Heliopolis.

Witness: S2C
Transliteration: ∂ς.τ ʾ [r] in ḫtm ṟw r ḫw n
Translation: the extending of the arm by the destroyer against the heir of Heliopolis.

Witness: S9C,a
Transliteration: ∂ς.τ ʾ in ḫtm r ṟw r ḫw n
Translation: the extending of the arm by the destroyer against Heliopolis.

Witness: B4Bo
Transliteration: ∂ς.τ ʾ in ḫtm r ṟw r ḫw n
Translation: the extending of the arm by the destroyer against the heir of Heliopolis.

Witness: B2P
Transliteration: ∂ς.τ ʾ in ḫtm r ṟw r ḫw n
Translation: the extending of the arm by the destroyer against the heir of Heliopolis.

Witness: B4L,b
Transliteration: ∂ς.τ ʾ in ḫtm r ṟw r ḫw n
Translation: the extending of the arm by the destroyer against the heir of Heliopolis.
Witness: B1Y
Transliteration: $dš.t\ f\ i̯m\ r\ i̯w\ i̯n̯w$ Transliteration: $dš.t\ f\ i̯m\ r\ i̯w\ i̯n̯w$
Translation: the extending of the arm by the destroyer against the heir of Heliopolis.

Witness: B1C
Transliteration: $dš.t\ f\ m\ dšš.t\ i̯m\ r\ i̯w\ i̯n̯w$
Translation: the extending of the arm in the tribunal, by the destroyer against the heir of Heliopolis.

**Group 2:** Infinitive (status absolutus), Lemma $dši$
Lemma: $dši$ (to cross)
Morphology 1: infinitive Morphology 2: status absolutus
Syntax: Subject:

Witness: B1L
Transliteration: $dš.t\ i̯m\ r\ i̯w\ i̯n̯w$
Translation: the crossing by the destroyer to the heir of Heliopolis.

**Group 3:** Infinitive (status constructus), Lemma $wbḥ$ (first position)
Lemma: $wbḥ$ (to open up)
Morphology 1: infinitive Morphology 2: status constructus
Syntax: Subject:

Witness: S1C,a
Transliteration: $wbḥ\ dwš.t\ i̯n\ ū/hr\ dšš.f\ rḥ\ sw\ m\ krs\ n-f\ it-f\ wsir$ Transliteration: $wbḥ\ dwš.t\ i̯n\ ū/hr\ dšš.f\ rḥ\ sw\ m\ krs\ n-f\ it-f\ wsir$
Translation: the opening of the underworld by Horus himself, who knows him as the one who buries his father Osiris for him.

Witness: S1C,b
Transliteration: $wbḥ\ dwš.t\ i̯n\ ū/hr\ dšš.f\ rḥ\ sw\ m\ krs\ n-f\ it-f\ wsir$
Translation: the opening of the underworld by Horus, by Horus himself, who knows him as the one who buries his father Osiris for him.
**Group 4:**  Imperfective active participle (masculine singular), Lemma ḫ (second position)

**Lemma:** ḫ  (to know, to learn)

**Morphology 1:** participle

**Morphology 2:** imperfective active

**Morphology 3:** masculine singular

**Syntax:**

**Subject:**

**Witness:** S1C,a

**Transliteration:**

wbš dwž.t in ḫr ḫs=f ḫ m ḫrs n-f it=f wsir

**Translation:**

the opening of the underworld by Horus himself, who knows him as the one who buries his father Osiris for him.

**Notes group:**

Could be an infinitive or perfective participle as well.

**Group 5:**  Imperfective active participle (masculine singular), Lemma ḫs (third position)

**Lemma:** ḫs  (to bury)

**Morphology 1:** participle

**Morphology 2:** imperfective active

**Morphology 3:** masculine singular

**Syntax:**

**Subject:**

**Witness:** S1C,a

**Transliteration:**

wbš dwž.t in ḫr ḫs-f ḫh m ḫs n-f it-f wsir

**Translation:**

the opening of the underworld by Horus himself, who knows him as the one who buries his father Osiris for him.

**Notes phrase:**

In this phrase, the following pattern variations occur: G1 (S2P, S3P, S1Tū, S2C, S3C, S9C,a, B2Bo, B4Bo, B9C, B2P, B4L,a, B4L,b, B1Y, B17C, B1C), G2 (B1L), G3+G4+G5 (S1C,a, S1C,b).
**Spell:** 154  **Phrase:** 2 274-275  b

**Group 1:** Stative (first person singular), Lemma ḫy (first position)

**Lemma:** ḫy (to know, to learn)

**Morphology 1:** Stative

**Morphology 2:** 1st person singular

**Morphology 3:** Syntax: Subject:

**Witness:** S2P

**Transliteration:**

iw ḫ.y. ir. yt ḫns.k.t n(.t) ṭ₂.y ḫr=s

**Translation:**

I know upon which it was made, the braided lock of hair of a man.

**Witness:** S3P

**Transliteration:**

iw r[h].k.i ir.yt ḫnsk.t n(.t) ṭ₂.y [ḥ)r=s

**Translation:**

I know upon which it was made, the braided lock of hair of a man.

**Notes:**

Only the D21 is visible. (spelling based on 2,272,a)

**Witness:** S1Tü

**Transliteration:**

iw ḫ.y. ir. yt ḫns.k.t n(.t) ṭ₂.y ḫr=s

**Translation:**

I know upon which it was made, the braided lock of hair of a man.

**Witness:** S2C

**Transliteration:**

iw=i ḫ.y. ir.yt ḫnsk.t n(.t) ṭ₂.y hr=s

**Translation:**

I know upon which it was made, the braided lock of hair of a man.

**Witness:** S9C,a

**Transliteration:**

iw=i [r]ḥ.k.i ir.yt ḫnsk.t n(.t) ṭ₂.y [ḥ)r=s

**Translation:**

I know upon which it was made, the braided lock of hair of a man.

**Notes:**

Only traces left of the Aa1, and the D21 is no longer visible.

**Witness:** B2Bo

**Transliteration:**

iw=i ḫ.y. ki ir.yt ḫns.k.t n(.t) ṭ₂.y hr=s

**Translation:**

I know upon which it was made, the braided lock of hair of a man.

**Witness:** B9C

**Transliteration:**

iw=i ḫ.y. ki ir.yt ḫns.k.t n(.t) ṭ₂.y hr=s

**Translation:**

I know upon which it was made, the braided lock of hair of a man.

**Notes:**

Only traces left of the D21:Aa1-V31A group, the rest is visible.
**Witness:** B2P
**Transliteration:**
\[iw=i \text{r}h.\text{k}i \text{ir.} \text{t} \text{hnsk.}t \text{n(.)t} \text{t}z.y \text{hr}^{*}s\]
**Translation:**
I know upon which it was made, the braided lock of hair of a man.

**Witness:** B4L,a
**Transliteration:**
\[iw=i \text{r}h.\text{k}i \text{ir.} \text{t} \text{hnsk.}t \text{n(.)t} \text{t}z.y \text{hr}^{*}s\]
**Translation:**
I know upon which it was made, the braided lock of hair of a man.

**Witness:** B4L,b
**Transliteration:**
\[iw=i \text{r}h.\text{kwi} \text{ir.}yt \text{hnsk.}t \text{n(.)t} \text{t}z.y \text{hr}^{*}s\]
**Translation:**
I know upon which it was made, the braided lock of hair of a man.

**Witness:** B1Y
**Transliteration:**
\[iw \text{r}h.\text{kwi} \text{ir.}yt \text{hnsk.}t \text{n(.)t} \text{t}z.\text{y yr}^{*}s\]
**Translation:**
I know upon which it was made, the braided lock of hair of a man.

**Witness:** B17C
**Transliteration:**
\[iw=i \text{r}h.\text{kwi} \text{ir.} \text{t} \text{ngmm.}t \text{n(.)t} \text{t}z.yw \text{hr}^{*}s\]
**Translation:**
I know upon which it was made, the orgasm of men.

**Witness:** B1C
**Transliteration:**
\[iw=i \text{r}h.\text{kwi} \text{ir.} \text{t} \text{ngmm.}t \text{n(.)t} \text{t}z.yw \text{hr}^{*}s\]
**Translation:**
I know upon which it was made, the orgasm of men.

**Witness:** S1C,a
**Transliteration:**
\[iw=i \text{r}h.\text{ki} \text{ir.} \text{t} \text{hnsk.}t \text{n(.)t} \text{t}z.y \text{hr}^{*}s\]
**Translation:**
I know upon which it was made, the braided lock of hair of a man.

**Witness:** S1C,b
**Transliteration:**
\[iw=i \text{r}h.\text{ki} \text{ir.} \text{t} \text{hnsk.}t \text{hr}^{*}s n \text{t}z.y\]
**Translation:**
I know the making of a braided lock of hair upon it for a man.

**Notes:**
The back of the V31 is damaged.
**Group 2:** Imperfective relative sDm=f, Lemma rḥ (first position)

**Lemma:** rḥ (to know, to learn)

**Morphology 1:** sDm=f

**Morphology 2:** Imperfective relative

**Syntax:** Pronominal subject

**Witness:** B4Bo

**Transliteration:** iw dhwyty-nḥt rḥ-t[n] ir.yt ḫnsk.t n(.t) ṭś.y hr=s

**Translation:** dhwyty-nḥt, who you know, upon who it was made, the braided lock of hair of a man.

**Group 3:** Perfective passive participle (feminine singular), Lemma irī (second position)

**Lemma:** irī (to do, to make)

**Morphology 1:** participle

**Morphology 2:** perfective passive

**Morphology 3:** feminine singular

**Syntax:**

**Subject:**

**Witness:** S2P

**Transliteration:** iw rḥ.ḥ ki ir.yt ḫnsk.t n(.t) ṭś.y hr=s

**Translation:** I know upon which it was made, the braided lock of hair of a man.

**Witness:** S1Tū

**Transliteration:** iw rḥ.ḥ ki ir.yt ḫnsk.t n(.t) ṭś.y [hr=s]

**Translation:** I know upon which it was made, the braided lock of hair of a man.

**Witness:** S3P

**Transliteration:** iw ḫ.ḥ.ḥ ki ir.yt ḫnsk.t n(.t) ṭś.y [hr=s]

**Translation:** I know upon which it was made, the braided lock of hair of a man.

**Witness:** S2C

**Transliteration:** iw-l ḫ.ḥ.ḥ ki ir.yt ḫnsk.t n(.t) ṭś.y hr=s

**Translation:** I know upon which it was made, the braided lock of hair of a man.

**Notes:**

Only the D4 is visible.
Witness: S3C  
Transliteration:  
iw r[h.ki i[r.t]] hn[sk.t n(.t) t].y hr=s  
Translation:  
I know upon which it was made, the braided lock of hair of a man.

Witness: S9C,a  
Transliteration:  
iw-[r][h.k i[r.yt] hnsk [.t] n(.t) t].y [h]r=s  
Translation:  
I know upon which it was made, the braided lock of hair of a man.  
Notes:  
the top of the M17*M17 group is damaged.

Witness: B2Bo  
Transliteration:  
iw=i r[h.ki i[r.yt] hnsk.t n(.t) t].y hr=s  
Translation:  
I know upon which it was made, the braided lock of hair of a man.

Witness: B4Bo  
Transliteration:  
iw Dhwty-nht r[h-tn i[r.yt] hnsk.t n(.t) t].y hr=s  
Translation:  
Dhwty-nht, who you know, upon who it was made,  
the braided lock of hair of a man.

Witness: B9C  
Transliteration:  
iw=i r[h.ki i[r.yt hnsk.t n(.t) t].y hr=s  
Translation:  
I know upon which it was made, the braided lock of hair of a man.

Witness: B2P  
Transliteration:  
iw=i r[h.ki i[r.t] hnsk.t n(.t) t].y hr=s  
Translation:  
I know upon which it was made, the braided lock of hair of a man.  
Notes:  
Could be read as infinitive, or even psd.t as well.

Witness: B4L,a  
Transliteration:  
iw=i r[h.ki i[r.yt] hnsk.t n(.t) t].y hr=s  
Translation:  
I know upon which it was made, the braided lock of hair of a man.  
Notes:  
Could be an infinitive as well.

Witness: B4L,b  
Transliteration:  
iw=i r[h.kwi i[r.yt] hnsk.t n(.t) t].y hr=s  
Translation:  
I know upon which it was made, the braided lock of hair of a man.
Witness: B1Y
Transliteration: [iw rḫ.kwī ḫns.t.ỉ n.(.?)] ḫ.t y [ḥr=s
Translation: I know upon which it was made, the braided lock of hair of a man.

Witness: B1C
Transliteration: [iw-i rḫ.kwī ḫns.t n.(.?)] ḫ.t y ḫr-s
Translation: I know upon which it was made, the braided lock of hair of a man.
Notes: Could be an infinitive as well.

Witness: S1C,a
Transliteration: [iw]=i rḫ.ki ḫns.t ḫ.t n.(.?)[ḥr-s
Translation: I know upon which it was made, the braided lock of hair of a man.
Notes: Could be read as infinitive as well.

Group 4: Infinitive (status constructus), Lemma ḫr (second position)

Lemma: ḫr (to do, to make)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
infinite status constructus

Witness: S1C,b
Transliteration: iw-i rḫ.ki ḫns.t ḫr=s n ḫ.t y
Translation: I know the making of a braided lock of hair upon it for a man.
Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (S2P, S3P, S1Tü, S2C, S3C, S9C,a, B2Bo, B9C, B2P, B4L,a, B4L,b, B1Y, B1L, B17C, B1C, S1C,a), G2+G3 (B4Bo), G1+G4 (S1C,b).

Spell: 154 Phrase: 2 278-279 b

Group 1: Prospective sdm-f (Main clause), Lemma Šsp (first position)
Lemma: Šsp (to take)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sdm-f prospective Main clause Pronominal subject

Witness: S2P
Transliteration: Šsp-i m'bzi.w=i iw"=i niw.t tn
Translation: "I will take my harpoons, I will inherit this city."

Witness: S1Tü
Transliteration: Šsp-i m'bzi.w=i iw"=i niw.t tn
Translation: "I will take my harpoons, I will inherit this city."

Witness: S3C
Transliteration: [Šsp=i] m'bzi.i wiw"i niw.t tn
Translation: "I will take my harpoon, I will inherit this city."

Witness: B2Bo
Transliteration: Šsp-i m'bzi.w*i iw"i niw.t tn
Translation: "I will take my harpoons, which the city inherits."

Witness: B9C
Transliteration: Šsp-i [m'bzi.w*i iw"i niw.t tn]
Translation: "I will take my harpoons, I will inherit this city."
"I will take my harpoons, I will inherit this city."

Group 2: Prospective $sdm$-f (Main clause), Lemma $iw$ (second position)
Witness: S2P
Transliteration: šsp=i mᵇz.w=i iw=i niw.t tn
Translation: "I will take my harpoons, I will inherit this city."

Witness: S1Tū
Transliteration: šsp=i mᵇz.w=i iw=i niw.t tn
Translation: "I will take my harpoons, I will inherit this city."

Witness: S3C
Transliteration: šsp=i mᵇz.w=i iw=i niw.t tn
Translation: "I will take my harpoon, I will inherit this city."

Notes:
Only the E9 is visible.

Witness: B9C
Transliteration: šsp=i [mᵇz.w]=i i[w]=i [niw.t tn]
Translation: "I will take my harpoons, I will inherit this city."

Witness: B4L,a
Transliteration: šsp=i mᵇz.w=i i[w]=i niw.t tn
Translation: "I will take my harpoons, I will inherit this city."

Notes:
the E9:D36 is not visible, the F44 is visible.

Witness: B2P
Transliteration: šsp=i mᵇz.w=i i[w]=i niw.t tn
Translation: "I will take my harpoons, I will inherit this city."

Witness: B4L,b
Transliteration: šsp=i mᵇz.w=i i[w]=i niw.t tn
Translation: "I will take my harpoons, I will inherit this city."
Witness: B1Y
Transliteration: ššp₁ i m₇b₇.w₁ i wᵦᵢ'₁ i niw.t tn
Translation: "I will take my harpoons, I will inherit this city."

Witness: B1L
Transliteration: ššp₁ i m₇b₇.w₁ i [wᵦᵢ'ᵢ] i niw.t tn
Translation: "I will take my harpoons, I will inherit this city."
Notes: not visible, as the top of the text is missing.

Witness: B17C
Transliteration: ššp₁ i m₇b₇.w₁ i wᵦᵢ'₁ i niw.t tn
Translation: "I will take my harpoons, I will inherit this city."

Witness: B1C
Transliteration: ššp₁ i m₇b₇.w₁ i wᵦᵢ'₁ i niw.t tn
Translation: "I will take my harpoons, I will inherit this city."

Witness: S1C,a
Transliteration: ššp₁ i m₇b₇.w₁ i wᵦᵢ'₁ i niw.t tn
Translation: "I will take my harpoons, I will inherit this city."

Witness: S1C,b
Transliteration: ššp₁ i m₇b₇.w₁ i wᵦᵢ'₁ i niw.t tn
Translation: "I will take my harpoons, I will inherit this city."

Group 3: Imperfective relative šdm-f, Lemma iwᵦ (second position)
Lemma: iwᵦ (to inherit)
Morphology 1: Imperfective relative
Morphology 2: Morphology 3: Syntax: Subject:
šdm-f Nominal subject

Witness: B4Bo
Transliteration: ššp₁ i m₇b₇.w₁ i wᵦᵢ'₁ i niw.t tn
Translation: "I will take my harpoons, which the city inherits."
Notes: Could be nearly any other verb form.

Notes phrase: In this phrase, the following pattern variations occur: G1+G2 (S2P, S3P, S1Tü, S2C, S3C, B2Bo, B9C, B2P, B4L,a, B4L,b, B1Y, B1L, B17C, B1C, S1C,a, S1C,b), G1+G3 (B4Bo).
Spell: 154 Phrase: 2 278-281 e-b

**Group 1:** Prospective $sdm$-$f$ (Main clause), Lemma $s^\prime h^\prime$ (first position)

**Lemma:** $s^\prime h^\prime$ (to erect)

**Morphology 1:** $sdm$-$f$

**Morphology 2:** prospective

**Morphology 3:** 

**Syntax:** 

**Subject:** Pronominal subject

**Witness:** S2P

Transliteration: $s^\prime h^\prime i$ $sn.w=i$ $r=f$ $n\$=i$ $sw$

Translation: "I will erect my brethren against him, I will expel him."

**Witness:** S3P

Transliteration: [s$^\prime h^\prime=i$ $sn.$-$w=i$] $r=f$ $n\$=i$ $sw$

Translation: "I will erect my brethren against him, I will expel him."

**Witness:** S1Tü

Transliteration: $s^\prime[h^\prime]=i$ $sn.$-$w=1$ $r=f$ $n\$=i$ $sw$

Translation: "I will erect my brethren against him, I will expel him."

**Notes:** The P6:D36 group is not visible.

**Witness:** B2Bo

Transliteration: $s^\prime h^\prime i$ $sn.$-$w=i$ $r=f$ $n\$ sw$

Translation: "I will erect the flagpoles against him, which repels him."

**Witness:** B3C

Transliteration: [s$^\prime h^\prime=i$ $sn.$-$w=i$] $r=f$ $n\$=i$ $sw$

Translation: "I will erect brethren against him, who repel him."

**Witness:** B9C

Transliteration: $s^\prime h^\prime i$ $sn.$-$w=1$ $r=f$ $n\$=i$ $sw$

Translation: "I will erect my brethren against him, I will expel him."

**Witness:** B2P

Transliteration: $s^\prime h^\prime i$ $hm$ $sn.$-$w=1$ $r=f$ $n\$=i$ $sw$

Translation: "I will indeed erect my flagpoles against him, I will expel him."
Witness: B4L,a
Transliteration: $s^\text{h}r^*i$ hm sn.wt-i r:f nš+i sw
Translation: "I will indeed erect my shrines against him, I will expel him."

Witness: B4L,b
Transliteration: $s^\text{h}r^*i$ hm sn.wt-i r:f nš+i sw
Translation: "I will indeed erect my flagpoles against him, I will expel him."

Witness: B1Y
Transliteration: $[s^\text{h}r^*i]$ [hm] sn.[w]t[i-r:f nš+i sw]
Translation: "I will indeed erect my flagpoles against him, I will expel him."

Witness: B1L
Transliteration: $s^\text{h}r^*i$ hm sn.wt-i r:f nš+i sw
Translation: "I will indeed erect my flagpoles against him, I will expel him."

Witness: B17C
Transliteration: $s^\text{h}r^*i$ hm sn.wt-i r:f nš+i sw
Translation: "I will indeed erect my flagpoles against him, I will expel him."

Witness: B1C
Transliteration: $s^\text{h}r^*i$ hm sn.wt-i r:f nš+i sw
Translation: "I will indeed erect my flagpoles against him, I will expel him."

Witness: S1C,a
Transliteration: $s^\text{h}r^*i$ sn.wt+i r:f nš+i sw
Translation: "I will erect my flagpoles against him, I will expel him."

Witness: S1C,b
Transliteration: $s^\text{h}r^*i$ sn.wt+i r:f nš+i sw
Translation: "I will erect my flagpoles against him, I will expel him."

Witness: S2C
Transliteration: $s^\text{h}r^*i$ sn.wt r:f nš+i sw
Translation: "The senout festival will be erected against him, I will expel him."

Group 2: Passive prospective $sdm=f$ (Main clause), Lemma $s^\text{h}r^*$ (first position)

Lemma: $s^\text{h}r^*$ (to erect)
Morphology 1: prospective
Morphology 2: passive
Morphology 3: Syntax: Subject: Main clause Nominal subject

Witness: S2C
Transliteration: $s^\text{h}r^*i$ sn.wt r:f nš+i sw
Translation: "The senout festival will be erected against him, I will expel him."
**Group 3:** Prospective $sdm$-f (Main clause), Lemma $nś$ (second position)

<table>
<thead>
<tr>
<th>Lemma:</th>
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<td>Syntax:</td>
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<tr>
<td>Subject:</td>
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| Witness: | S2C |
| Transliteration: | $s'[h]^*i$ sn.wt $r$ $nś$ $sw$ |
| Translation: | "I will erect my brethren against him, I will expel him." |

| Witness: | S3P |
| Transliteration: | $[s'[h]^*i$ sn.wt $r$ $nś$ $sw$ |
| Translation: | "I will erect my brethren against him, I will expel him." |

| Witness: | S1Tū |
| Transliteration: | $s'[h]^*i$ sn.wt $r$ $nś$ $sw$ |
| Translation: | "I will erect my brethren against him, I will expel him." |

| Witness: | S2C |
| Transliteration: | $s'[h]^*i$ sn.wt $r$ $nś$ $sw$ |
| Translation: | "The senout festival will be erected against him, I will expel him." |

| Witness: | B9C |
| Transliteration: | $s'[h]^*i$ sn.wt $r$ $nś$ $sw$ |
| Translation: | "I will indeed erect my flagpoles against him, I will expel him." |

| Witness: | B4L,a |
| Transliteration: | $s'[h]^*i$ hm sn.wt $r$ $nś$ $sw$ |
| Translation: | "I will indeed erect my shrines against him, I will expel him." |

| Witness: | B4L,b |
| Transliteration: | $s'[h]^*i$ hm sn.wt $r$ $nś$ $sw$ |
| Translation: | "I will indeed erect my flagpoles against him, I will expel him." |

| Witness: | B1Y |
| Transliteration: | $s'[h]^*i$ hm sn. $r$ $nś$ $sw$ |
| Translation: | "I will indeed erect my flagpoles against him, I will expel him." |
Witness: B1L
Transliteration: saHa=i Hm sn.wt=i r-f nS=i sw
Translation: "I will indeed erect my flagpoles against him, I will expel him."

Witness: B17C
Transliteration: saHa=i Hm sn.wt=i r-f nS=i sw
Translation: "I will indeed erect my flagpoles against him, I will expel him."

Witness: B1C
Transliteration: saHa=i Hm sn.wt=i r-f nS=i sw
Translation: "I will indeed erect my flagpoles against him, I will expel him."

Witness: S1C,a
Transliteration: saHa=i sn.wt=i r-f nS=i sw
Translation: "I will indeed erect my flagpoles against him, I will expel him."

Witness: S1C,b
Transliteration: saHa=i sn.w r=f nS sw
Translation: "I will erect my flagpoles against him, I will expel him."

Group 4: Imperfective active participle (masculine plural), Lemma nS (second position)

Lemma: nS (to expel)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine plural
Syntax: Subject:

Witness: B2Bo
Transliteration: saHa=i sn.w r=f nS sw
Translation: "I will erect the flagpoles against him, which repels him."

Witness: B4Bo
Transliteration: saHa=i sn.w r=f nS sw
Translation: "I will erect brethren against him, who repel him."

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (S2P, S3P, S1Tü, S3C, B9C, B2P, B4L,a, B4L,b, B1Y, B1L, B17C, B1C, S1C,a, S1C,b), G1+G4 (B2Bo, B4Bo), G2+G3 (S2C).
Spell: 154  Phrase: 2 280-281  d

**Group 1:** Nominal sdm.n-f (Emphatic use), Lemma ḫnp

**Lemma:** ḫnp  (to snatch)

**Morphology 1:** sdm.n-f  nominal

**Syntax:**  Subject:

Emphatic use  Nominal subject

**Witness:** S2P

Transliteration:

rˁ pw ḫnp.n sw īmy ins-f

Translation:

It is Re, the one who is in his red linen has snatched him,

**Witness:** S1Tū

Transliteration:

rˁ pw ḫnp.n sw īmy in[s-f]

Translation:

It is Re, the one who is in his red linen has snatched him,

**Witness:** S3C

Transliteration:

[rˁ pw ḫnp.n s]w [īmy] ins-f

Translation:

It is Re, the one who is in his red linen has snatched him,

Notes:

The D54:N35 group is not visible.

**Group 2:** Nominal sdm.n-f (Emphatic use), Lemma ḫpi

**Lemma:** ḫpi  (to meet)

**Morphology 1:** sdm.n-f  nominal

**Syntax:**  Subject:

Emphatic use  Nominal subject

**Witness:** S3P

Transliteration:

[rˁ pw ḫpi].n sw īmy [ins-f]

Translation:

It is Re, the one who is in his red linen has snatched him,

**Witness:** S2C

Transliteration:

rˁ pw ḫpi.n sw īmy [ins-f]

Translation:

It is Re, the one who is in his red linen has snatched him,

Notes:

Only the D54:N35 group is visible.
Witness: B2Bo
Transliteration: rʿ pw ḫp.n sw imy ins=f
Translation: It is Re, the one who is in his red linen has met him,

Witness: B4Bo
Transliteration: rʿ pw ḫp.n sw imy ins=f
Translation: It is Re, the one who is in his red linen has met him,

Witness: B9C
Transliteration: rʿ pw ḫp.n sw imy ins=f
Translation: It is Re, the one who is in his red linen has met him,

Witness: B2P
Transliteration: rʿ pw ḫp.n sw imy ins=f
Translation: It is Re, the one who is in his red linen has met him,

Witness: B4L,a
Transliteration: rʿ pw ḫp.n sw imy ins=f
Translation: It is Re, the one who is in his red linen has met him,
Notes: Only traces left of the Q3 and D54, the rest is visible.

Witness: B4L,b
Transliteration: rʿ pw ḫp.n sw imy ins=f
Translation: It is Re, the one who is in his red linen has met him,

Witness: B1Y
Transliteration: [rʿ pw ḫp. n s]w imy ins[f]
Translation: It is Re, the one who is in his red linen has met him,

Witness: B1L
Transliteration: rʿ pw ḫ[p. n s]w imy ins.t=f
Translation: It is Re, the one who is in his red linen has met him,
Notes: Only the Aa1 is visible.

Witness: B1C
Transliteration: rʿ pw ḫp.n sw imy ins=f
Translation: It is Re, the one who is in his red linen has met him,
Witness: S1C,a
Transliteration: 
\textit{r}^\circ \textit{pw} \textit{hp.n sw iny ins-f}
Translation: 
It is Re, the one who is in his red linen has met him,

Notes phrase:
\textit{In this phrase, the following pattern variations occur: G1 (S2P, S3P, S1Tü, S2C, S3C), G2 (B2Bo, B4Bo, B9C, B2P, B4L,a, B4L,b, B1Y, B1L, B17C, B1C, S1C,a, S1C,b).}

Spell: 154 Phrase: 2 282-283 a

\textbf{Group 1:} Circumstantial \textit{sdm.n-f} ("\textit{h}^\circ\textit{n} \textit{sdm.n-f}"), Lemma \textit{iri}
\textbf{Lemma:} \textit{iri} (to do, to make)
\textbf{Morphology 1:} \textit{sdm.n-f} \textbf{circumstantial}
\textbf{Morphology 2:} \textbf{Morphology 3:}

\textbf{Witness:} S2P
Transliteration: 
\"\textit{h}^\circ\textit{n} \textit{ir.n-f sht.w-f r-f m s.t-hm.t hnsk.ttt}
Translation: 
Then he made his traps against him, as the woman 'she with the braided lock of hair'.

\textbf{Witness:} S1Tü
Transliteration: 
\"\textit{h}^\circ\textit{n} \textit{ir.n-f sht.w-f r-f m s.t-hm.t hnsk.ttt}
Translation: 
Then he made his traps against him, as the woman 'she with the braided lock of hair'.

\textbf{Witness:} S1C,b
Transliteration: 
\textit{r}^\circ \textit{pw} \textit{hp.n sw ins-f}
Translation: 
It is Re, his red linen has met him,

Notes phrase:
\textit{In this phrase, the following pattern variations occur: G1 (S2P, S3P, S1Tü, S2C, S3C), G2 (B2Bo, B4Bo, B9C, B2P, B4L,a, B4L,b, B1Y, B1L, B17C, B1C, S1C,a, S1C,b).}

Spell: 154 Phrase: 2 282-283 a

\textbf{Group 1:} Circumstantial \textit{sdm.n-f} ("\textit{h}^\circ\textit{n} \textit{sdm.n-f}"), Lemma \textit{iri}
\textbf{Lemma:} \textit{iri} (to do, to make)
\textbf{Morphology 1:} \textit{sdm.n-f} \textbf{circumstantial}
\textbf{Morphology 2:} \textbf{Morphology 3:}

\textbf{Witness:} S3P
Transliteration: 
\textit{\textquoteright}h\textit{n} \textit{ir.n-f sht.w-f r-f m s.t-hm.t hnsk.ttt}
Translation: 
Then he made his traps against him, as the woman 'she with the braided lock of hair'.

\textbf{Witness:}
\textbf{Transliteration:}
\textbf{Translation:}
\textbf{Notes:}
Only traces left of the D4 and the first M17.
Witness:  S3C
Transliteration:  ‘h[^. n ir.n-f sht.w-f r-f m s] t-[hm.t] h[nsk tt]
Translation:  Then he made his traps against him, as the woman 'she with the braided lock of hair'.

Witness:  B2Bo
Transliteration:  ‘h[^. n ir.n-f sht.w-f r-f m s.t-hm.t hnsk tt]
Translation:  Then he made his trap against him, as the woman 'she with the braided lock of hair'.

Witness:  B9C
Transliteration:  ‘h[^. n ir.n-f sht.w-f r-f m s.t-hm.t hnsk tt]
Translation:  Then he made his trap against him, as the woman 'she with the braided lock of hair'.

Witness:  B4L,a
Transliteration:  ‘h[^. n ir.n-f sht.w-f r-f m s.t-hm.t hnsk tt]
Translation:  Then he made his traps against him, as the woman 'she with the braided lock of hair'.

Witness:  B1Y
Transliteration:  ['h[^. n ir.n-f] s[ht.w-f r-f m s.t-hm.t hnsk tt]]
Translation:  Then he made his traps against him, as the woman 'she with the braided lock of hair'.

Witness:  B17C
Transliteration:  ‘h[^. n ir.n-f sht.w-f r-f m s.t-hm.t hnsk tt]
Translation:  Then he made his traps against him, as the woman 'she with the braided lock of hair'.

Witness:  B4L,b
Transliteration:  ‘h[^. n ir.n-f sht.w-f r-f m s.t-hm.t hnsk tt]
Translation:  Then he made his traps against him, as the woman 'she with the braided lock of hair'.

Witness:  B4P
Transliteration:  ‘h[^. n ir.n-f sht.w-f r-f m s.t-hm.t hnsk tt]
Translation:  Then he made his traps against him, as the woman 'she with the braided lock of hair'.

Witness:  B1L
Transliteration:  ‘h[^. n ir.n-f hpr.w-f r-f m s.t-hm.t hnsk tt]
Translation:  Then he made his shapes against him, as the woman 'she with the braided lock of hair'.
Witness: B1C
Transliteration: "ḥn. ūr.n-f sht.w-f r-f m s.t-hm.t ḫnsk.tt
Translation: Then he made his traps against him, as the woman 'she with the braided lock of hair'.

Group 2: Circumstantial sḏm.n.tw-f ("ḥn sḏm.n-f) Lemma īrī
Morphology 1: sḏm.n.tw-f circumstantial
Morphology 2: īrī (to do, to make)
Morphology 3: 
Syntax: Subject: sḏm.n-f
Nominal subject

Witness: S1C,a
Transliteration: "ḥ²"n. ir.n-f sht.w-f r-f m s.t-hm.t ḫnsk.tt
Translation: Then he made his traps against him, as the woman 'she with the braided lock of hair'.

Witness: S1C,b
Transliteration: "ḥn. ḫd.n ūr.n.t(w) sht.w-f r-f m s.t-hm.t ḫnsk.tt
Translation: Then his traps were made against him, as the woman 'she with the braided lock of hair'.

Notes group:
As I deleted it, note that the Dd.n in this line is disregarded for this group section.

Notes phrase:
in this phrase, the following pattern variations occur: G1 (S2P, S3P, S1Tū, S2C, S3C, B2Bo, B4Bo, B9C, B2P, B4L,a, B4L,b, B1Y, B1L, B17C, B1C, S1C,a), G2 (S1C,b).

Spell: 154 Phrase: 2 282-283 b

Group 1: Perfective active participle (masculine singular), Lemma ḫpr
Lemma: ḫpr (to become)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Syntax: Subject:
Witness: S2P
Transliteration: hpr lnsk pw n iwnw
Translation: That which came to be, it is the one with the hair lock of Heliopolis.

Notes: Only traces left of the L1, the D21 is visible.

Witness: S3P
Transliteration: hpr lnsk [pw] n iwnw
Translation: That which came to be, it is the one with the hair lock of Heliopolis.

Witness: S1Tü
Transliteration: hpr lnsk pw n iwnw
Translation: That which came to be, it is the one with the hair lock of Heliopolis.

Notes: Only traces left.

Witness: S2C
Transliteration: hpr lnsk pw n iwnw
Translation: That which came to be, it is the one with the hair lock of Heliopolis.

Witness: B2Bo
Transliteration: hpr lnsk pw n iwnw
Translation: That which came to be, it is the one with the hair lock of Heliopolis.

Witness: B4Bo
Transliteration: hpr lnsk pw n iwnw
Translation: That which came to be, it is the one with the hair lock of Heliopolis.

Witness: B9C
Transliteration: hpr lnsk pw n iwnw
Translation: That which came to be, it is the one with the hair lock of Heliopolis.
Witness: B2P
Transliteration: hpr ḫnsk pw n iwnw
Translation: That which came to be, it is the one with the hair lock of Heliopolis.

Witness: B1Y
Transliteration: hpr [ẖnsk] pw [n iwnw]
Translation: That which came to be, it is the one with the hair lock of Heliopolis.

Witness: B1C
Transliteration: hpr ḫnsk pw n iwnw
Translation: That which came to be, it is the one with the hair lock of Heliopolis.

Witness: S1C,a
Transliteration: hpr ḫnsk pw n iwnw
Translation: That which came to be, it is the one with the hair lock of Heliopolis.

Witness: S1C,b
Transliteration: hpr
Translation: which came to be.

Group 2: Subjunctive sḏm-f (Wish clause), Lemma hpr
Lemma: hpr (to become)
Morphology 1: sḏm-f subjunctive
Morphology 2: Morphology 3: Syntax: Wish clause Subject: Pronominal subject
Witness: B4L,b
Transliteration: 
ḥpr-f {sk} ḫnsk pw n ıwnw
Translation: 
May he come to be, this one with the hair lock of Heliopolis.
Notes: 
Note that this variant is due to the mistake of the scribe by writing ḥsk, and while he deleted the G1 and V31A, the I9 remains, changing the verb form.

Notes phrase: 
In this phrase, the following pattern variations occur: G1 (S2P, S3P, S1Tü, S2C, S3C, B2Bo, B4Bo, B9C, B2P, B4L,a, B1Y, B17C, B1C, S1C,a, S1C,b), G2 (B4L,b).

Spell: 154 Phrase: 2 282-285 c-a

Group 1: Stative (3rd person masculine singular), Lemma ṣḥm (first position)
Lemma: ṣḥm (to have power)
Morphology 1: Stative
Morphology 2: 3rd person masculine singular
Morphology 3: Syntax: Subject:
Witness: S2P
Transliteration: ḥsk ṣḥm r r-pr. wy
Translation: The shorn one has power against the two temples.

Witness: S3P
Transliteration: [ḥsk] ṣḥm r r-pr. wy
Translation: The shorn one has power against the two temples.

Witness: S1Tü
Transliteration: ḥsk ṣḥm r r-pr. wy
Translation: The shorn one has power against the two temples.

Witness: S2C
Transliteration: ḥsk ṣḥm r r-pr. wy
Translation: The shorn one has power against the two temples.
Witness: S3C  
Transliteration:  
\[f\text{k} \ s\text{hm} \ [r \ r-pr.wy]\]  
Translation:  
The shorn one has power against the two temples.  
Notes:  
Only traces left of the S42, the rest is no longer visible.

**Group 2:** Nominal sdm-f (Emphatic use), Lemma f(i)k (first position)  
Lemma: f(i)k (to be shaved)  
Morphology 1: Morphology 2: Morphology 3:  
sdm-f nominal  
Syntax: Subject:  
Emphatic use Pronominal subject

Witness: B4Bo  
Transliteration:  
f\text{k} \ dh\text{wty-nht} \ s\text{hm} \ dh\text{wty-nht} \ r \ r-pr \ pn  
Translation:  
dh\text{wty-nht} is shaved while dh\text{wty-nht} has power against this temple.

Witness: B4L,a  
Transliteration:  
f\text{k}-i \ s\text{hm-i} \ r \ r-pr \ pn  
Translation:  
I am shaved while I have power against this temple.

Witness: B17C  
Transliteration:  
f\text{k}-i \ s\text{hm-i} \ r \ r-pr \ pn  
Translation:  
I am shaved while I have power against this temple.

Witness: B1C  
Transliteration:  
f\text{k}-i \ s\text{hm-i} \ r \ r-pr \ pn  
Translation:  
I am shaved while I have power against this temple.
Notes group:
Note that B4Bo uses a nominal subject instead of a pronominal subject.
Could be any other form of sdm-f as well.

Group 3: Imperfective active participle (masculine singular), Lemma f(s)k (first position)

Lemma: f(s)k (to be shaved)

Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular

Syntax: Subject:

Witness: B9C
Translation: The one who is shaved,

Group 4: Prospective sdm-f (Main clause), Lemma sxm (first position)

Lemma: sxm (to have power)

Morphology 1: sdm-f
Morphology 2: prospective
Morphology 3: Main clause

Syntax: Subject: Pronominal subject

Witness: B4L,b
Translation: This shorn one, I will have power against this temple.

Witness: S1C,a
Transliteration: fsk sxm-i r r-pr pn
Translation: This shorn one, I will have power against this temple.

Group 5: Circumstantial sdm-f (Temporal clause), Lemma sxm (second position)

Lemma: sxm (to have power)

Morphology 1: sdm-f
Morphology 2: circumstantial
Morphology 3: Temporal clause

Syntax: Subject: Pronominal subject

Witness: S1C,b
Transliteration: fsk pw sxm-i r r-pr pn
Translation: This shorn one, I will have power against this temple.
Witness: B4Bo
Transliteration: fsk diwyty-nḥt šhm diwyty-nḥt r r-pr pn
Translation: diwyty-nḥt is shaved while diwyty-nḥt has power against this temple.

Witness: B2P
Transliteration: fsk-i šhm-i r r-pr pn
Translation: I am shaved while I have power against this temple.

Witness: B4L,a
Transliteration: [f]sk-[i] šhm-[i] r r-pr pn
Translation: I am shaved while I have power against this temple.

Witness: B1C
Transliteration: fsk-i šhm-i r r-pr pn
Translation: I am shaved while I have power against this temple.

Notes group:
Note that B4Bo uses a nominal subject instead of a pronominal subject.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S2P, S3P, S1Tū, S2C, S3C, B2Bo), G2+G5 (B4Bo, B2P, B4L,a, B1Y, B17C, B1C), G3 (B9C), G4 (B4L,b, S1C,a, S1C,b).

Spell: 154 Phrase: 2 284-285 c

Group 1: Active šdm.t-f (Nominal use), Lemma hpr (first position)
Lemma: hpr (to become)
Morphology 1: šdm.t-f active
Morphology 2: Morphology 3: Syntax: Subject:
Nominal use Nominal subject

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**Witness:** S2P  
Transliteration:  
\[ r \text{ bpr}.t \text{ iw}^c.w \]  
Translation:  
until the heir comes to be,

**Witness:** S3P  
Transliteration:  
\[ [r \text{ bpr}]r.t \text{ iw}^c.w \]  
Translation:  
until the heir comes to be,  
Notes:  
The L1 is not visible.

**Witness:** S1Tü  
Transliteration:  
\[ r \text{ bpr}.t \text{ iw}^c.w \]  
Translation:  
until the heir comes to be,

**Witness:** S2C  
Transliteration:  
\[ r \text{ bpr}.t \text{ iw}^c.w \]  
Translation:  
until the heir comes to be,

**Witness:** S3C  
Transliteration:  
\[ [r \text{ bpr}.t \text{ iw}^c.w] \]  
Translation:  
until the heir comes to be,

**Witness:** B2Bo  
Transliteration:  
\[ r \text{ bpr}.t \text{ iw}^c.w \text{ } \text{ dhwty-nht } \text{ iw}^-s\text{f } w\{f\} \times i \]  
Translation:  
until the heir of dhwty-nht comes to be. May he inherit (from) me,

**Witness:** B4Bo  
Transliteration:  
\[ r \text{ bpr}.t \text{ iw}^c.w \text{ } \text{ dhwty-nht } \text{ iw}^-s\text{f } w\{f\} \times i \]  
Translation:  
until the heir of dhwty-nht comes to be. May he inherit (from) me,

**Witness:** B9C  
Transliteration:  
\[ r \text{ bpr}.t \text{ iw}^c.w \text{ } \text{ iw}^-s\text{f} \]  
Translation:  
until the heir comes to be. May he inherit

**Witness:** B2P  
Transliteration:  
\[ r \text{ bpr}.t \text{ iw}^c.w \text{ } \text{ iw}^-s\text{f } wi \]  
Translation:  
until the heir comes to be. May he inherit (from) me
Witness: B1Y
Transliteration: [r hpr.t iw^c.w iw^c-f] wi
Translation: until the heir comes to be. May he inherit (from) me

Witness: B1L
Transliteration: r hpr.t iw^c.w [iw^c-f w]l
Translation: until the heir comes to be. May he inherit (from) me

Witness: B17C
Transliteration: r hpr.t iw^c.w=i iwa=f wi
Translation: until my heir comes to be. May he inherit (from) me,

Witness: B1C
Transliteration: r hpr.t iw^c.w=i iw^c-f wi
Translation: until my heir comes to be. May he inherit (from) me,

Group 2: Nominal sdm-f (Nominal use), Lemma hpr (first position)
Lemma: hpr (to become)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
 sdm-f nominal Nominal use Nominal subject

Witness: B4L,a
Transliteration: r hpr iw^c.w iw^c-f wi
Translation: until the heir comes to be. May he inherit (from) me
Notes: The D21 is damaged, but visible.

Group 3: Subjunctive sdm-f (Wish clause), Lemma iw^c (second position)
Lemma: iw^c (to inherit)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
 sdm-f subjunctive Wish clause Pronominal subject

Witness: B2Bo
Transliteration: r hpr.t iw^c.w=i iw^c-f wi
Translation: until my heir comes to be. May he inherit (from) me,

Witness: B4Bo
Transliteration: r hpr.t iw^c.w dhwty-nht iw^c-f w{f} <i>
Translation: until the heir of dhwty-nht comes to be. May he inherit (from) me,
**Witness:** B9C  
**Transliteration:**  
r hpr t iw=f wi  
**Translation:**  
until the heir comes to be. May he inherit

**Witness:** B2P  
**Transliteration:**  
r hpr t iw=f wi  
**Translation:**  
until the heir comes to be. May he inherit (from) me

**Witness:** B4L,a  
**Transliteration:**  
r hpr iw=f wi  
**Translation:**  
until the heir comes to be. May he inherit (from) me

**Witness:** B4L,b  
**Transliteration:**  
r hpr t iw=f wi  
**Translation:**  
until the heir comes to be. May he inherit (from) me

**Witness:** B1Y  
**Transliteration:**  
[r hpr t iw=f wi]  
**Translation:**  
until the heir comes to be. May he inherit (from) me

**Witness:** B1L  
**Transliteration:**  
r hpr t iw=f wi  
**Translation:**  
until the heir comes to be. May he inherit (from) me

**Notes:**  
Lost due to a missing piece of wood.

**Witness:** B17C  
**Transliteration:**  
r hpr t iw=f wi  
**Translation:**  
until my heir comes to be. May he inherit (from) me,

**Witness:** B1C  
**Transliteration:**  
r hpr t iw=f wi  
**Translation:**  
until my heir comes to be. May he inherit (from) me,

**Notes phrase:**  
In this phrase, the following pattern variations occur: G1 (S2P, S3P, S1Tü, S2C, S3C), G1+G3 (B2Bo, B4Bo, B9C, B2P, B4L,b, B1Y, B1L, B17C, B1C), G2+G3 (B4L,a).

**Spell:** 154  
**Phrase:** 2  
284-287 e-a

**Group 1:** Nominal sdm-f (Emphatic use), Lemma hpr (first position)  
**Lemma:** hpr (to become)  
**Morphology 1:** sdm-f  
**Morphology 2:** nominal  
**Morphology 3:**  
**Syntax:** Emphatic use  
**Subject:** Nominal subject
Witness: S2P
Transliteration: 
\textit{hpr} fsk m wr m\textit{s}.w m ss iri n it
Translation: The shorn one comes to be even as the greatest of the seers, as a son who acted for the father.

Witness: S3P
Transliteration: 
\textit{hpr} fsk m wr [m\textit{s}.w] m ss iri n it
Translation: The shorn one comes to be even as the greatest of the seers, as a son who acted for the father.

Witness: S1Tü
Transliteration: 
\textit{hpr} fsk m wr m\textit{s}.w m ss iri n it
Translation: The shorn one comes to be even as the greatest of the seers, as a son who acted for the father.

Witness: S2C
Transliteration: 
\textit{hpr} [f]sk m wr [m\textit{s}.w] m ss [iri n] it
Translation: The shorn one comes to be even as the greatest of the seers, as a son who acted for the father.

Witness: B2Bo
Transliteration: 
\textit{hpr} fsk m wr m\textit{s}.w m ss iri n it=\textit{f}
Translation: The shorn one comes to be even as the greatest of the seers, as a son who acted for his father.

Witness: B9C
Transliteration: 
\textit{hpr} wr m\textit{s}.w m fsk m ss iri n it=\textit{f}
Translation: The greatest of seers comes to be even as the shorn one, as a son who acted for his father.

Group 2: \textit{sdm}.\textit{k3}=\textit{f} (Main clause), Lemma \textit{hpr} (first position)
Lemma: \textit{hpr} (to become)
Morphology 1: \textit{sdm}.\textit{k3}=\textit{f} (active)
Morphology 2: \textit{Morphology 3:}
Syntax: Main clause
Subject: Pronominal subject
Witness: B2P
Transliteration: 
\textit{hpr.k3-f} m \textit{wr m3.w m s3 iri n it=f}
Translation: Then he will come to be as the greatest of seers, as the son who acted for his father.

Witness: B4L,a
Transliteration: 
\textit{hpr.k3-f} m \textit{wr m3.w m s3 iri n it=f}
Translation: Then he will come to be as the greatest of seers, as the son who acted for his father.

Witness: B4L,b
Transliteration: 
\textit{hpr.k3-f} m \textit{wr m3.w m s3 iri n it=f}
Translation: Then he will come to be as the greatest of seers, as the son who acted for his father.

Witness: B1Y
Transliteration: 
\textit{[hpr].k3-f} m \textit{wr m3.w m s3 [iri] n it=f}
Translation: Then he will come to be as the greatest of seers, as the son who acted for his father.
Notes: Only traces of the V31A:G1 group are visible, the rest is lost.

Witness: B1L
Transliteration: 
\textit{hpr.k3-f} m \textit{wr m3.w m s3 iri n it=f}
Translation: Then he will come to be as the greatest of seers, as the son who acted for his father.

Witness: B1C
Transliteration: 
\textit{hpr.k3-f} m \textit{wr m3.w m s3 iri n it=f}
Translation: Then he will come to be as the greatest of seers, as the son who acted for his father.

Witness: B17C
Transliteration: 
\textit{hpr.k3-f} m \textit{wr m3.w m s3 [iri] n it=f}
Translation: Then he will come to be as the greatest of seers, as the son who acted for his father.

Group 3: Perfective active participle (masculine singular), Lemma \textit{iri} (second position)

Lemma: \textit{iri} (to do, to make)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Syntax: Subject:
Witness: S2P
Transliteration:  
\[hpr \text{ fsk} \ m \ wr \ m3.w \ m \ ss \ iri \ n \ it\]
Translation:  
The shorn one comes to be even as the greatest of the seers,  
as a son who acted for the father.

Witness: S1Tü
Transliteration:  
\[hpr \text{ fsk} \ m \ wr \ m3.w \ m \ ss \ iri \ n \ it\]
Translation:  
The shorn one comes to be even as the greatest of the seers,  
as a son who acted for the father.

Notes:  
Only traces left.

Witness: S3C
Transliteration:  
\[hpr \text{ fsk} \ m \ wr \ m3.w \ m \ ss \ iri \ n \ it\]
Translation:  
The shorn one comes to be even as the greatest of the seers,  
as a son who acted for the father.

Translation:  
The shorn one comes to be even as the greatest of the seers,  
as a son who acted for his father.

Witness: B2Bo
Transliteration:  
\[hpr \text{ fsk} \ m \ wr \ m3.w \ m \ ss \ iri \ n \ it-f\]
Translation:  
Then he will come to be as the greatest of seers,  
as the son who acted for his father.

Witness: B9C
Transliteration:  
\[hpr \text{ wr} \ m3.w \ m \ fsk \ m \ ss \ iri \ n \ it-f\]
Translation:  
The greatest of seers comes to be even as the shorn one,  
as a son who acted for his father.

Witness: B4L,a
Transliteration:  
\[hpr.k3-f \ m \ wr \ m3.w \ m \ ss \ iri \ n \ it-f\]
Translation:  
Then he will come to be as the greatest of seers,  
as the son who acted for his father.

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Then he will come to be as the greatest of seers, as the son who acted for his father.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (S2P, S3P, S1Tu, S2C, S3C, B2Bo, B4Bo, B9C), G2+G3 (B2P, B4L,a, B4L,b, B1Y, B1L, B17C, B1C).
Witness:  S1Tü
Transliteration:  iw ṛḫ.ki bs.iw nw
Translation:  I know the soul of Heliopolis,

Witness:  S2C
Transliteration:  [iw ṛḥ.ki bs.w iw nw]
Translation:  I know the souls of Heliopolis,

Witness:  S3C
Transliteration:  iw ṛḫ.ki bA iw nw
Translation:  I know the souls of Heliopolis,

Notes:
Only the D21 and traces of the A50 are visible.

Witness:  B9C
Transliteration:  iw ṛḥ.ki [bs.w iw]nw
Translation:  I know the souls of Heliopolis,

Witness:  B2P
Transliteration:  iw=i ṛḫ.ki bs.w iw nw
Translation:  I know the souls of Heliopolis,

Witness:  B4L,a
Transliteration:  iw=i ṛḥ.kwi bs.w iw nw
Translation:  I know the souls of Heliopolis,

Witness:  B4L,b
Transliteration:  iw=i ṛḥ.kw bs.w iw nw
Translation:  I know the souls of Heliopolis,

Witness:  B1Y
Transliteration:  i[w ṛḥ.kwi bs.w iw nw]
Translation:  I know the souls of Heliopolis,

Witness:  B1L
Transliteration:  iw=i ṛḥ.kwi bs.w iw nw
Translation:  I know the souls of Heliopolis,

Witness:  B17C
Transliteration:  iw=i ṛḥ.kwi bs.w iw nw
Translation:  I know the souls of Heliopolis,
Witness: B1C
Transliteration: \(iw \cdot i \ r\ h.\ w\ l\ b\ s.\ w\ \ i\ w\ n\ w\)
Translation: I know the souls of Heliopolis,

Witness: S1C,a
Transliteration: \(i\ w\ \ r\ h.\ k\ i\ b\ s.\ w\ \ i\ w\ n\ w\)
Translation: I know the souls of Heliopolis,

Witness: S1C,b
Transliteration: \(i\ w\ \ r\ h.\ k\ i\ b\ s.\ w\ \ i\ w\ n\ w\)
Translation: I know the souls of Heliopolis,

**Group 2:** Infinitive (status absolutus), Lemma \(r\ h\)

Lemma: \(r\ h\) (to know, to learn)

Morphology 1: infinitive
Morphology 2: status absolutus
Syntax: Subject:

Witness: B2Bo
Transliteration: \(r\ h\ b\ s.\ w\ \ i\ w\ n\ w\)
Translation: Knowing the souls of Heliopolis,

**Group 3:** Circumstantial \(s\ d\ m+\ f\) (\(i\ w(\cdot f)\ s\ d\ m+\ f\)), Lemma \(r\ h\)

Lemma: \(r\ h\) (to know, to learn)

Morphology 1: circumstantial
Morphology 2: \(i\ w(\cdot f)\ s\ d\ m+\ f\)
Syntax: Nominal subject

Witness: B4Bo
Transliteration: \(i\ w\ \ d\ h\ w\ t\ y-n\ h\ t\ \ t\ n\ \ r\ h\ \ t\ n\ \ d\ h\ w\ t\ y-n\ h\ t\ \ b\ s.\ w\ \ i\ w\ n\ w\)
Translation: This \(d\ h\ w\ t\ y-n\ h\ t\) knows you, souls of Heliopolis,
Notes phrase:
In this phrase, the following pattern variations occur: G1 (S2P, S3P, S1Tü, S2C, S3C, B9C, B2P, B4L,a, B4L,b, B1Y, B1L, B17C, B1C, S1C,a, S1C,b), G2 (B2Bo), G3 (B4Bo).

Spell: 154 Phrase: 2 288-289 a

<table>
<thead>
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<th>Group 1:</th>
<th>Infinitive (status absolutus), Lemma w:\l (first position)</th>
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<td>Lemma:</td>
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<td>Morphology 1:</td>
<td>Morphology 2:</td>
</tr>
<tr>
<td>infinitive</td>
<td>status absolutus</td>
</tr>
</tbody>
</table>

Witness: S2P
Transliteration:
\textit{w:\l} tp \textit{t} \textit{s} \textit{h} m \textit{hr.t-n\textit{t}r}
Translation:
Enduring on the land, being potent in the necropolis,

Notes:
The V4 is not visible, and there are only traces left of the V28*V29 group.

<table>
<thead>
<tr>
<th>Group 2:</th>
<th>Infinitive (status absolutus), Lemma \textit{s}\l (first position)</th>
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</thead>
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<td>Lemma:</td>
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</tr>
<tr>
<td>Morphology 1:</td>
<td>Morphology 2:</td>
</tr>
<tr>
<td>infinitive</td>
<td>status absolutus</td>
</tr>
</tbody>
</table>

Witness: S3P
Transliteration:
[w]\l tp [tis s\l m hr.t-n\textit{t}r}
Translation:
Enduring on the land, being potent in the necropolis,
Notes:
The V4 is not visible, and there are only traces left of the V28*V29 group.

Witness: S1Tü
Transliteration:
\textit{w:\l} tp \textit{t} \textit{s} \textit{h} m \textit{hr.t-n\textit{t}r}
Translation:
Enduring on the land, being potent in the necropolis,

Notes:
Only traces left of the V29, the rest is visible.

Witness: S2C
Transliteration:
\textit{w}\l tp \textit{t} \textit{s} \textit{h} m \textit{hr.t-n\textit{t}r}
Translation:
Enduring on the land, being potent in the necropolis,

Notes:
Only traces left of the V29, the rest is visible.
Witness: S3C
Transliteration: [Ax tp tA m] Xr.t-nTr
Translation: Being potent upon the land and in the necropolis,

Witness: B1Y
Transliteration: [Ax tp tA m] Xr.t-nTr
Translation: Being potent upon the land and in the necropolis,

Witness: B1L
Transliteration: [Ax tp tA] Xr.t-nTr
Translation: Being potent upon the land of the necropolis,

Group 3: Infinitive (status absolutus), Lemma  timezone (second position)
Lemma: timezone (to be potent)
Morphology 1: infinitive
Morphology 2: status absolutus
Morphology 3:
Syntax: Subject:

Witness: S2P
Transliteration: [w] timezone tp timezone m timezone hr.t-nTr
Translation: Enduring on the land, being potent in the necropolis,

Witness: S3P
Transliteration: [w] timezone tp timezone m timezone hr.t-nTr
Translation: Enduring on the land, being potent in the necropolis,

Witness: S1Tü
Transliteration: [w] timezone tp timezone m timezone hr.t-nTr
Translation: Enduring on the land, being potent in the necropolis,

Witness: S2C
Transliteration: [w] timezone tp timezone m timezone hr.t-nTr
Translation: Enduring on the land, being potent in the necropolis,

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (S2P, S3P, S1Tü, S2C), G2 (S3C, B1Y, B1L).
Appendix 5.39. Spell 162

Spell: 162 Phrase: 2 389 b

Group 1: Nominal sdm.n.tw-f (Emphatic use), Lemma rdi
Lemma: rdi (to give, to place)
Morphology 1: Morphology 2: Morphology 3: sdm.n.tw-f nominal

Syntax: Subject:
Emphatic use Nominal subject

Witness: B1Bo
Transliteration:
rdi.n.f(w) nn ƚsw.w n ḏhwty-nḥt pn ḥr nn ḥwn.t
Translation:
These winds were given to this ḏhwty-nḥt, by this maiden

Witness: B6C
Transliteration:
rdi.n.f(w) nn ƚsw.w n ḥ3-nḥt pn ḥr nn ḥnw.t
Translation:
These winds were given to this ḥ3-nḥt by this maiden

Witness: B4Bo
Transliteration:
rdi.n.f(w) n ḏhwty-nḥt tn nn ƚsw.w ḥr nn ḥwn.t
Translation:
These winds were given to this ḏhwty-nḥt by this maiden.

Witness: BH1Ox
Transliteration:
ḏl.n.f(w) n=? nn ƚsw.w in nn ḥwn.wt
Translation:
These winds were given to you by these male and female youths.

Witness: S2C
Transliteration:
rdi.n.f(w) n=? nn ḥs ᵃ ᵐ ḥr ḥn. ḥwn.t
Translation:
These winds were given to me by this maiden

Witness: B2Bo
Transliteration:
rdi.n.f(w) n=? nn ḥsw ᵃ ᵐ ḥr ḥn. ḥwn.t
Translation:
These four winds were given to me by this maiden.

Witness: M22C
Transliteration:
rdi.n.f(w) n=? nn ḥsw ᵃ ᵐ ḥr ḥn. ḥwn.[t]
Translation:
This wind was given to me by this maiden.
Notes:
The X1 is not visible.

Witness: BH2C
Transliteration:
rdi.n.f(w) nn ḥsw ᵃ ᵐ ḥr ḥn. ḥwn.wt
Translation:
These winds were given to this ḥsw by these male and female youths.
Witness: G1T

Transliteration:

rdi.n.tw n=I nn išw.w in nn ḫwn.wt

Translation:
These winds were given to me by these maidens.

Group 2: Relative sḏm.n-f, Lemma rdi

Lemma: rdi (to give, to place)

Morphology 1: sḏm.n-f
Morphology 2: relative
Morphology 3: Syntax: Subject: Nominal subject

Witness: Y1C

Transliteration:

rdi.t.n n=I išw.w ḫr nn ḫwn.wt

Translation:
That which the winds have given to me by the maidens.

Group 3: Nominal sḏm.tw-f (Emphatic use), Lemma rdi

Lemma: rdi (to give, to place)

Morphology 1: sḏm.n-f
Morphology 2: relative
Morphology 3: Syntax: Subject: Nominal subject

Witness: A1C

Transliteration:

rdi.t(w) n=I nn išw.w in nn ḫwn.wt

Translation:
These winds are given to me by these maidens.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (B1Bo, S2C, B6C, B2Bo, B4Bo, M22C, BH1Ox, BH2C, G1T), G2 (Y1C, T3C), G3 (A1C).
Group 1: Imperfective active participle (feminine singular), Lemma pg\textsuperscript{3}

Lemma: pg\textsuperscript{3} (to open up)

Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: feminine singular

Syntax: Subject:

Witness: B1Bo
Transliteration: pg\textsuperscript{3} t \textsuperscript{a}w\textsubscript{y} \textsuperscript{s(y)} r Drw t\textsubscript{s}.
Translation: which opens up its arm to the limit of the land,

Witness: B2Bo
Transliteration: pg\textsuperscript{3} t \textsuperscript{a}w\textsubscript{y} s(y) r Drw t\textsubscript{s}.
Translation: which opens up its two arms to the limit of the two lands,

Witness: Y1C
Transliteration: <p> g\textsuperscript{2} t \textsuperscript{a}w\textsubscript{s(y)} r Drw t\textsubscript{s}.
Translation: which opens up its two arms to the limit of the two lands,
Notes: The Q3 is reconstructed.

Witness: BH1ox
Transliteration: pg\textsuperscript{3} t \textsuperscript{a}w\textsubscript{s(y)} r Drw t\textsubscript{s}.
Translation: which opens up its two arms to the limit of the two lands,
which opens up its two arms to the limit of the two lands,

which opens up its two arms to the limits of the two lands,

which opens up its two arms to the limit of the two lands,

which opens its arms to the limits of the sky, to the limits of Nut.

Group 2: Imperfective active participle (feminine singular), Lemma gw₃

Lemma: gw₃ (to pull tight)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: feminine singular
Syntax: Subject:

which pulls its two arms tight to the limit of the two lands,

The reconstruction of W11 is based on the suggestion of the Buck. Only traces left of the V4. the rest is normally visible.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B1Bo, B6C, B2Bo, B4Bo, Y1C, M22C, BH1Ox, BH2C, T3C, G1T, A1C, B3Bo) G2 (S2C).

Spell: 162 Phrase: 2 391 b

Group 1: Nominal sqₐm.n.tw-f (Emphatic use), Lemma rdi (first position)

Lemma: rdi (to give, to place)
Morphology 1: sqₐm.n.tw-f nominal
Morphology 2: Emphatic use
Morphology 3: Pronominal subject
Syntax: Subject:
Witness: B1Bo
Transliteration: 
\texttt{rdi.n.t(w)=s n dhwty-nht p\textasciitilde nh-f i m=s}
Translation: it was given to this \textit{dhwty-nht}, so that he may live through it.

Witness: S2C
Transliteration: 
\texttt{rdi.n.[i(w)]=s n=i [\textasciitilde nh]-i i m=s}
Translation: it was given to me, so that I may live through it.

Notes: The X1 is not visible, and there are only traces left of the N35.

Witness: B6C
Transliteration: 
\texttt{rdi.n.t(w)=s n hz-nht p\textasciitilde nh-f i m=s}
Translation: It was given to this \textit{hz-nht}, so that he may live through it.

Witness: Y1C
Transliteration: 
\texttt{rdi.n.t(w)=s n=i hz-i i m=s}
Translation: it was given to me, so that I may live through it.

Witness: M22C
Transliteration: 
\texttt{rdi.n.t(w)=s n=i [nh]-i i m=s}
Translation: it was given to me, so that I may live through it.

Witness: BH1Ox
Transliteration: 
\texttt{rdi.n.t(w)=s n tr-nht i\textasciitilde nh-s i m=s}
Translation: it was given to this \textit{tr-nht}, so that she may live through it.

Witness: BH2C
Transliteration: 
\texttt{rdi.n.t(w)=s n twi p\textasciitilde nh-f i m=s}
Translation: it was given to this \textit{twi}, so that he may live through it.

Witness: T3C
Transliteration: 
\texttt{rdi.n.t(w)=f n <i> [nh]-i i m=s}
Translation: it was given to me, so that I may live through it.

Witness: G1T
Transliteration: 
\texttt{rdi.n.t(w)=s n=i nh-i i m=s}
Translation: it was given to me, so that I may live through it.

Group 2: Relative \textit{sdm.n-f}, Lemma \textit{rdi} (first position)
Lemma: \textit{rdi} (to give, to place)
Morphology 1: \textit{sdm.n-f} relative
Morphology 2: Morphology 3: Syntax: Subject: Pronominal subject
**Group 3:** Perfective relative $sdm=f$, Lemma $rdi$ (first position)

**Lemma:** $rdi$ (to give, to place)

**Morphology 1:** $sdm=f$ perfective relative

**Translation:**
which they gave to me, so that I may live through it.

**Group 4:** Subjunctive $sdm=f$ (Final clause implying purpose), Lemma $\text{'nh}$ (second position)

**Lemma:** $\text{'nh}$ (to live)

**Morphology 1:** $sdm=f$ subjunctive

**Translation:**
it was given to me, so that I may live through it.

**Additional Notes:**
- **Witness:** B2Bo
- **Transliteration:** $rdi.t.n=sn \text{'nh}=i \text{im}=sn$
- **Translation:**
which they gave to this $\text{dhwty-nht}$, so that this $\text{dhwty-nht}$ may live through it.

- **Witness:** B3Bo
- **Transliteration:** $di=t \text{n dhwty-nht} tn \text{'nh}=s im$
- **Translation:**
which you gave to this $\text{dhwty-nht}$, so that she may live there.

- **Witness:** B1Bo
- **Transliteration:** $rdi.n.t(w)=s n \text{dhwty-nht} pn \text{'nh}=f \text{im}=s$
- **Translation:**
it was given to this $\text{dhwty-nht}$, so that he may live through it.

- **Witness:** S2C
- **Transliteration:** $rdi.n.t(w)=s n=i \text{[\text{'nh}]i im}=s$
- **Translation:**
it was given to me, so that I may live through it.

- **Witness:** B6C
- **Transliteration:** $rdi.n.t(w)=s n \text{'hs-nht} pn \text{'nh}=f \text{im}=s$
- **Translation:**
It was given to this $\text{'hs-nht}$, so that he may live through it.

- **Witness:** B2Bo
- **Transliteration:** $rdi.t.n=sn n=i \text{[\text{'nh}]i im}=sn$
- **Translation:**
which they gave to me, so that I may live through it.
**Witness:** B4Bo
**Transliteration:**
rđi. t. n-s'n n dḥwty-nḥt m ʾnh  dḥwty-nḥt m im-s'n
**Translation:**
which they gave to this dḥwty-nḥt, so that this dḥwty-nḥt may live through it.
**Notes:**
Only traces left of the N35:Aa1 group.

**Witness:** Y1C
**Transliteration:**
rđi. t(w)-s n ʾnh-i im-s
**Translation:**
it was given to me, so that I may live through it.

**Witness:** M22C
**Transliteration:**
rđi. n.t(w)-s n-i ʾnh-f im-s
**Translation:**
it was given to me, so that I may live through it.

**Witness:** BH1Ox
**Transliteration:**
rđi. n.t(w)-s n nṯr-nḥtti m ʾnh-s im-s
**Translation:**
it was given to this nṯr-nḥtti, so that she may live through it.

**Witness:** BH2C
**Transliteration:**
rđi. n.t(w)-s n ʾṯwī pn ʾnh-f im-s
**Translation:**
it was given to this ʾṯwī, so that he may live through it.

**Witness:** T3C
**Transliteration:**
rđi. n.t(w)-f n ʾnh-i im-s
**Translation:**
it was given to me, so that I may live through it.

**Witness:** G1T
**Transliteration:**
rđi. n.t(w)-s n-i ʾnh-i im-s
**Translation:**
it was given to me, so that I may live through it.

**Witness:** B3Bo
**Transliteration:**
di-f n dḥwty-nḥt m ʾnh-s im
**Translation:**
which you gave to this dḥwty-nḥt, so that she may live there.

**Notes phrase:**
In this phrase, the following pattern variations occur: G1+G4 (B1Bo, S2C, B6C, Y1C, M22C, BH1Ox, BH2C, T3C, G1T), G2+G4 (B2Bo, B4Bo), G3+G4 (B3Bo).

**Spell:** 162  **Phrase:** 2  391-392  **c-a**

**Group 1:** Nominal sḏm.n. tw-f (Emphatic use), Lemma rdi
**Lemma:** rdi (to give, to place)
**Morphology 1:** sḏm.n. tw-f  **nominal**
**Morphology 2:**  **nominal**
**Morphology 3:**  **nominal**
**Syntax:** Emphatic use  **Subject:** Nominal subject
Witness: B1Bo
Transliteration:
rdi.n.t(w) n-f nn ṭṣw. w ḥr nn ḥwn t
Translation:
These winds have been given to him by this maiden.

Witness: S2C
Transliteration:
rdi.n.t(w) n-i nn ṭṣw. w ḥr nn ḥwn t
Translation:
These winds have been given to me by this maiden.
Notes:
Only traces left of the D37.

Witness: B6C
Transliteration:
rdi.n.t(w) ṭṣw. w ḥn ḥwn ṭ3-nht pn ḥr nn ḥwn t
Translation:
These winds are given to this ḥ3-nht by this maiden.

Witness: B2Bo
Transliteration:
rdi.n.t(w) n-i ṭṣw. w ḥr ṭn ḥwn t
Translation:
These winds have been given to me by this maiden.

Witness: Y1C
Transliteration:
rdi.n.t(w) n-<i> ṭṣw. w ḥn ḥwn t
Translation:
This wind was given to me by this maiden.

Witness: M22C
Transliteration:
rdi.n.t(w) n-i ṭn ṭṣw ḥr nn ḥwn t
Translation:
These winds have been given to this ḥwn by this maiden.

Witness: BH1Ox
Transliteration:
ld.n.t(w) ṭṣw. w ḥn ḥwn t
Translation:
These winds have been given to you by these male and female youths.
Notes:
Only traces left of the X1.

Witness: BH2C
Transliteration:
rdi.n.t(w) ṭṣw. w ḥn ṭwi pn ḥr ṭnn ḥwn wt
Translation:
These winds have been given to this ṭwi by these male and female youths.

Witness: G1T
Transliteration:
rdi.n.tw n-i ṭn ṭṣw. w ḥr nn ḥwn wt
Translation:
These winds are given to me by these maidens.
**Group 2:** Relative $sgm.n$-f, Lemma $rdi$

Lemma: $rdi$ (to give, to place)

Morphology 1: $sgm.n$-f
Morphology 2: relative
Morphology 3: 
Syntax: Subject: Nominal subject

Witness: T3C

Transliteration: $rdi.t.n$ $nn\ tww\ hr\ nn\ hwn.t$

Translation: That which these winds gave is through this maiden.

Notes phrase: In this phrase, the following pattern variations occur: G1 (B1Bo, S2C, B6C, B2Bo, B4Bo, Y1C, M22C, BH1Ox, BH2C, G1T), G2 (T3C).

Spell: 162 Phrase: 2 392 d

**Group 1:** Circumstantial $sgm.tw$-f (Temporal clause), Lemma $iri$

Lemma: $iri$ (to do, to make)

Morphology 1: $sgm.tw$-f
Morphology 2: circumstantial
Morphology 3: 
Syntax: Subject: Temporal clause Nominal subject

Witness: B1Bo

Transliteration: $ir.t(w)$ $ws.t\ nfr.t\ n\ r^*$

Translation: while a good road is made for Re,

Notes: The D4 is not visible.

Witness: B6C

Transliteration: $ir.t(w)$ $ws.t\ nfr.t\ n\ r^*$

Translation: while a good road is made for Re,

Witness: B2Bo

Transliteration: $ir.t(w)$ $ws.t\ nfr.t\ n\ r^*$

Translation: while a good road is made for Re,
Witness: B4Bo
Transliteration: 
ir.t(w) ws.t nfr.t n r°
Translation: while a good road is made for Re,

Witness: M22C
Transliteration: 
ir.t(w) ws.t nfr.t n r°
Translation: while a good road is made for Re,

Witness: BH1Ox
Transliteration: 
ir.t(w) ws.t nfr.t n r°
Translation: while a good road is made for Re,

Witness: BH2C
Transliteration: 
ir.t(w) ws.t nfr.t n r°
Translation: while a good road is made for Re,

Witness: G1T
Transliteration: 
ir.t(w) ws.t nfr.t n r°
Translation: while a good road is made for Re,

Witness: M23C
Transliteration: [ir.t(w) ws.t nfr.t n r°]
Translation: while a good road is made for Re,

Group 2: Passive circumstantial sdm-f (Temporal clause), Lemma iri
Lemma: iri (to do, to make)
Morphology 1: circumstantial
Morphology 2: passive
Morphology 3: Temporal clause
Syntax: Nominal subject
Subject: Nominal subject

Witness: Y1C
Transliteration: ir ws.t nfr.t n r°
Translation: while a good road is made for Re,

Witness: T3C
Transliteration: ir ws.t nfr.t n r°
Translation: while a good road is made for Re,

Notes phrase: In this phrase, the following pattern variations occur: G1 (B1Bo, S2C, B6C, B2Bo, B4Bo, M22C, BH1Ox, BH2C, G1T, M23C), G2 (Y1C, T3C).
Spell: 162 Phrase: 2 393 a

**Group 1:** Subjunctive sdm=f (Final clause implying purpose), Lemma pri

**Lemma:** pri (to go forth)

**Morphology 1:**

**Morphology 2:**

**Morphology 3:**

**Syntax:**

Final clause implying purpose

**Subject:**

Pronominal subject

**Witness:** B1Bo

Transliteration: 

\( \text{pr}f \text{ im}^=s \)

Translation: so that he may go forth on it.

**Witness:** B6C

Transliteration: 

\( \text{pr}f \text{ im}^=s \)

Translation: so that he may go forth on it.

**Witness:** B4Bo

Transliteration: 

\( \text{pr}f \text{ im}^=s \)

Translation: so that he may go forth on it.

**Witness:** BH1Ox

Transliteration: 

\( \text{pr}f \text{ im}^=s \)

Translation: so that he may go forth on it.

**Witness:** T3C

Transliteration: 

\( \text{pr}f \text{ im}^=s \)

Translation: so that he may go forth on it.

**Witness:** S2C

Transliteration: 

\( \text{pr}f \text{ i[m}^=s \)

Translation: so that he may go forth on it

**Witness:** B2Bo

Transliteration: 

\( \text{pr}f \text{ im}^=s \)

Translation: so that he may go forth on it.

**Witness:** M22C

Transliteration: 

\( \text{pr}f \text{ im} \)

Translation: so that he may go forth there.

**Witness:** BH2C

Transliteration: 

\( \text{pr}f \text{ im}^=s \)

Translation: so that he may go forth on it.

**Witness:** G1T

Transliteration: 

\( \text{pr}f \text{ im}^=s \)

Translation: so that he may go forth on it.
**Witness:** M23C

**Transliteration:**

\[pr\cdot f \ im-s\]

**Translation:**

so that he may go forth on it

**Group 2:** Subjunctive \(sDm-f\) (Final clause implying purpose), Lemma \(sw\ i\)

**Lemma:** \(sw\ i\)

(to pass)

**Morphology 1:** subjunctive

**Morphology 2:** subjunctive

**Morphology 3:** subjunctive

**Syntax:** Final clause implying purpose

**Subject:** Pronominal subject

**Witness:** Y1C

**Transliteration:**

\(sw\ i\ f\ im-s\)

**Translation:**

so that he may pass on it.

**Notes phrase:**

*In this phrase, the following pattern variations occur: G1 (B1Bo, S2C, B6C, B2Bo, B4Bo, M22C, BH1Ox, BH2C, T3C, G1T, M23C), G2 (Y1C).*

**Spell:** 162 **Phrase:** 2 393 b

**Group 1:** Circumstantial \(sDm-f\) (None-initial main clause), Lemma \(nDr\)

**Lemma:** \(nDr\)

(to grasp)

**Morphology 1:** circumstantial

**Morphology 2:** circumstantial

**Morphology 3:** circumstantial

**Syntax:** None-initial main clause

**Subject:** Nominal subject

**Witness:** B1Bo

**Transliteration:**

\(nDr\ r^r\ n\ dh\ wty-nht\ pn\)

**Translation:**

Re grasps the arm of this \(dh\ wty-nht\),

**Witness:** S2C

**Transliteration:**

\([nDr\ r^r\ ]\ i\)

**Translation:**

Re grasps my arm,
Witness: B6C
Transliteration: 
\( \text{nDr } r^* \text{ c } \text{ } hiz-nht } \text{ pn} 
Translation: Re grasps the arm of this 'hiz-nht, 

Witness: B2Bo
Transliteration: 
\( \text{nDr } r^* \text{ c } \text{ } i \text{ } i \text{ } i \) 
Translation: Re grasps my arm, 

Witness: B4Bo
Transliteration: 
\( \text{nDr } r^* \text{ c } \text{ } dhwt- } \text{ nht } \text{ tn} 
Translation: Re grasps the arm of this dhwty-nht, 

Witness: Y1C
Transliteration: 
\( \text{nDr } r^* \text{ c } \text{ } i \text{ } i \text{ } i \) 
Translation: Re grasps my arm, 

Witness: BH1Ox
Transliteration: 
\( \text{nDr } r^* m^* n \text{ ntr-nhti } \text{ tn} 
Translation: Re holds fast with the arm of this ntr-nhti, 

Witness: BH2C
Transliteration: 
\( \text{nDr } r^* m^* n \text{ tswi } \text{ pn} 
Translation: Re holds fast with the arm of this tswi, 

Witness: T3C
Transliteration: 
\( \text{nDr } r^* \text{ c } \text{ } i \text{ } i \text{ } i \) 
Translation: Re grasps my arm, 

Witness: G1T
Transliteration: 
\( \text{nDr } r^* \text{ c } \text{ } i \text{ } i \text{ } i \) 
Translation: Re grasps my arm, 

Witness: M23C
Transliteration: 
\( \text{nDr } r^* \text{ c } \text{ } i \text{ } i \text{ } i \) 
Translation: Re grasps my arm, 

**Group 2:** Perfective active participle (masculine singular), Lemma n\( \text{d}r \) 

**Lemma:** n\( \text{d}r \) (to grasp) 

**Morphology 1:** participle 
**Morphology 2:** perfective active 
**Morphology 3:** masculine singular 

**Syntax:** Subject:
Witness: M22C
Transliteration: ndr [-i]
Translation: who grasped my arm

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B1Bo, S2C, B6C, B2Bo, B4Bo, Y1C, BH10x, BH2C, T3C, G1T, M23C), G2 (M22C).

Spell: 162 Phrase: 2 394 a

Group 1: Subjunctive sḏm-f (Final clause implying purpose), Lemma wnm (first position)
Lemma: wnm (to eat)
Morphology 1: sḏm-f subjunctive
Morphology 2: Morphology 3: Syntax: Subject: Final clause implying purpose Pronominal subject

Witness: B1Bo
Transliteration: wnm < -f > sḏf im-s ḫf is ḫpw stš
Translation: so that he may eat and flourish in it like his condition of Apis and Seth.

Witness: B6C
Transliteration: wnm sf ḥš-nḥt pn im-s ḫf is ḫpw stḥ wḏf
Translation: so that this ḥš-nḥt may eat and gorge in it like the condition of Apis and Seth, he who is judged.

Witness: B2Bo
Transliteration: wnm < -i > sf ḫf im-s ḫf is ḫpw stš wḏf
Translation: so that I may eat and gorge in it like the condition of Apis and Seth, he who is judged.

Witness: B4Bo
Transliteration: wnm sf ḥḥwty-nḥt tn im-s ḫf is ḫpw sšt wḏf
Translation: so that this ḥḥwty-nḥt may eat and gorge in it like the condition of Apis and Seth, he who is judged.

Witness: Y1C
Transliteration: wnm+i im-s ḥf-s ḫf im-s ḫf is ḫpw wḏf
Translation: so that I may eat in it, so that I may gorge in it like the condition of Apis and he who is judged.
Witness: BH1Ox  
Transliteration: \textit{wnm\textasciitilde im\textasciitilde is \textasciitilde wy hpw\textasciitilde is \textasciitilde wy w\textasciitilde is}  
Translation: so that she may eat in it like the condition of Apis, like the condition of he who is judged.

Witness: T3C  
Transliteration: \textit{wnm\textasciitilde i im\textasciitilde s mi hpw\textasciitilde sf\textasciitilde i im\textasciitilde s <mi \textasciitilde st\textasciitilde s}  
Translation: so that I may eat in it like Apis, so that I may gorge in it \textasciitilde like\textasciitilde Seth.

Witness: M23C  
Transliteration: \textit{[wnm\textasciitilde i im\textasciitilde s] sf\textasciitilde i im\textasciitilde s \textasciitilde wy is hpw\textasciitilde st\textasciitilde s}  
Translation: so that I will eat in it, so that I will gorge in it like the condition of Apis and Seth.

Notes group:  
Note that B6C, B4Bo and BH2C use a nominal subject instead of a pronominal subject.

Group 2: Perfective active participle (masculine singular), Lemma \textit{wnm} (first position)  
Lemma: \textit{wnm} (to eat)  
Morphology 1: participle  
Morphology 2: perfective active  
Morphology 3: masculine singular  
Syntax: Subject:  

Witness: M22C  
Transliteration: \textit{wnm\textasciitilde sf\textasciitilde i im\textasciitilde s \textasciitilde wy is hpw\textasciitilde st\textasciitilde s}  
Translation: who ate and gorged in it like the condition of Apis and Seth.
Group 3: Subjunctive $sDm\text{-}f$ (Final clause implying purpose), Lemma $\text{jh}$ (second position)

Lemma: $\text{jh}$ (to flourish)

Morphology 1: $sDm\text{-}f$ subjunctive
Morphology 2: 
Morphology 3: 
Syntax: Final clause implying purpose
Subject: Pronominal subject

Witness: B1Bo
Transliteration: $\text{wnm} \text{-}<f> \text{ im-s } \text{-}f \text{ is } \text{hpw st}\ddot{s}$
Translation: so that he may eat and flourish in it like his condition of Apis and Seth.

Notes:

Group 4: Subjunctive $sDm\text{-}f$ (Final clause implying purpose), Lemma $\text{sf}\ddot{i}$ (second position)

Lemma: $\text{sf}\ddot{i}$ (to gorge)

Morphology 1: $sDm\text{-}f$ subjunctive
Morphology 2: 
Morphology 3: 
Syntax: Final clause implying purpose
Subject: Pronominal subject

Witness: S2C
Transliteration: $\text{wnm}\text{-}i \text{ sf-i im-s } \text{ is } \text{hp[}w st}\ddot{s} \text{ wd}\ddot{f}$
Translation: so that I may eat and gorge in it like the condition of Apis and Seth, he who is judged.
Notes:

Witness: B2Bo
Transliteration: $\text{wnm} \text{-}<i> \text{ sf-i im-s } \text{ is } \text{hpw s}\ddot{t} \text{ wd}\ddot{f}$
Translation: so that I may eat and gorge in it like the condition of Apis and Seth, he who is judged.
Notes:

Witness: B6C
Transliteration: $\text{wnm} \text{ sf} \text{hznht pn im-s } \text{ is } \text{hpw st}\ddot{s} \text{ wd}\ddot{f}$
Translation: so that this $\text{hznht}$ may eat and gorge in it like the condition of Apis and Seth, he who is judged.
Notes:

Witness: B4Bo
Transliteration: $\text{wnm} \text{ sf} \text{dhwty-nht tn im-s } \text{ is } \text{hpw st}\ddot{s} \text{ wd}\ddot{f}$
Translation: so that this $\text{dhwty-nht}$ may eat and gorge in it like the condition of Apis and Seth, he who is judged.
Notes:

Only traces left of the G1 and the I9, the G38 is not visible.
so that I may eat in it, so that I may gorge in it like the condition of Apis and he who is judged.

Notes:
Note that the I9 and G1 are mistakenly reversed.

Witness: G1T
Transliteration:
wnm < -i > sf sf-i mi hpw stš
Translation:
so that I may eat and gorge like Apis and Seth.

Notes group:
Note that B6C and B4Bo use a nominal subject instead of a pronominal subject.

Group 5: Perfective active participle (masculine singular), Lemma .sfî (second position)
Lemma: sfî (to gorge)
Morphology 1: participle  Morphology 2: perfective active  Morphology 3: masculine singular
Syntax: Subject:

Witness: M22C
Transliteration:
wnm sf im-s .wy is hpw stš
Translation:
who ate and gorged in it like the condition of Apis and Seth.

Group 6: Perfective active participle (masculine singular), Lemma .sfî (second position)
Lemma: sfî (to gorge)
Morphology 1: participle  Morphology 2: perfective active  Morphology 3: masculine singular
Syntax: Subject:
Witness: BH2C
Translation:
wnm ʾtawi pn ʾm+s ʾhf.wy ʾhpw is ʾhf.wy ʾwdʾ is
Translation:
so that this ʾtawi may eat in it, who gorged like the condition of Apis, like the condition of he who is judged.

Group 7: Imperfective active participle (masculine singular), Lemma ʾwdʾ (final position)
Lemma: ʾwdʾ (to divide, to judge)
Morphology 1: participle
Morphology 2: imperfective passive
Morphology 3: masculine singular
Syntax: Subject:

Witness: S2C
Translation:
wnm=ʾi ʾsf.i ʾm+s ʾ [iš] ḫp[w stš ʾwdʾ]
Translation:
so that I may eat and gorge in it like the condition of Apis and Seth, he who is judged.

Witness: B6C
Translation:
wnm ʾsf.ʾḥz-nḥt pn ʾm+s ʾ is ʾhpw stš ʾwdʾ
Translation:
so that this ʾḥz-nḥt may eat and gorge in it like the condition of Apis and Seth, he who is judged.

Notes:
Only traces of the A40 left.

Witness: B4Bo
Translation:
wnm ʾsf.ʾḥwty-nḥt tn ʾm+s ʾ is ʾhpw stš ʾwdʾ
Translation:
so that this ʾḥwty-nḥt may eat and gorge in it like the condition of Apis and Seth, he who is judged.

Witness: Y1C
Translation:
wnm=ʾi ʾm+s ʾfsʾi ʾm+s ʾ is ʾhpw ʾwdʾ
Translation:
so that I may eat in it, so that I may gorge in it like the condition of Apis and he who is judged.

Witness: BH10x
Translation:
wnm=ʾi ʾm+s ʾ.ʾhf.wy ʾhpw is ʾ.ʾhf.wy ʾwdʾ is
Translation:
so that she may eat in it like the condition of Apis, like the condition of he who is judged.

2312
Witness: BH2C
Translation: wm tmw m n Thm n+u= f m Thm w Thm  w Thm
Translation: so that this tmwi may eat in it, who gorged like the condition of Apis, like the condition of he who is judged.

Notes phrase: In this phrase, the following pattern variations occur: G1+G4+G7 (S2C, B6C, B2Bo, B4Bo, Y1C), G1+G4 (T3C, G1T, M23C), G1+G3 (B1Bo), G2+G5 (M22C), G1+G7 (BH1Ox), G1+G6+G7 (BH2C).

Spell: 162 Phrase: 2 394-395 c-a

Group 1: nominal sqm.n.tw-f (Emphatic use), Lemma rdi (first position)
Lemma: rdi (to give, to place)
Morphology 1: sqm.n.tw-f nominal
Morphology 2: Morphology 3: Syntax: Subject: Emphatic use Pronominal subject
Witness: B1Bo
Transliteration: rdi.n.1(w)+s n qhmty-nht m n th+f im+s
Translation: it was given to this qhmty-nht so that he may live through it.

Witness: S2C
Transliteration: rdi.n.1(w)+s n-i n th+i im+s
Translation: it was given to me so that I may live through it.

Witness: B6C
Transliteration: rdi.n.1(w)+s n qh-h-nht m n th+f im+s
Translation: it was given to this qh-h-nht, so that he may live through it.

Witness: Y1C
Transliteration: rdi.n.1(w)+s n-i n th+i im+s
Translation: it was given to me so that I may live through it.

Witness: M22C
Transliteration: rdi.n.1(w)+s n-i n th+i im+s
Translation: it was given to me so that I may live through it.

Witness: BH1Ox
Transliteration: rdi.n.1(w)+f n ntr-nht m n th+i im+f
Translation: it was given to this ntr-nht so that she may live through it.
Witness: G1T
Transliteration: $rdi.\,n.\,tw=s \,n=i \,\,\,n^h=i \,im=s$
Translation: it was given to me so that I may live through it.

Witness: M23C
Transliteration: $rdi.\,n.(w)\,s \,n=i \,\,\,n^h=i \,im=s$
Translation: it was given to me so that I may live through it.

Notes:
Only traces left of the X1.

Group 2: Relative $sDm.n=f$, Lemma $rdi$ (first position)

Lemma: $rdi$ (to give, to place)

Morphology 1: $sDm.\,n-f$ relative

Witness: B2Bo
Transliteration: $rdi.\,t.\,n sn \,n^h+i \,im=sn$
Translation: which they have given to me, so that I may live through them.

Witness: T3C
Transliteration: $rdi.\,t.\,n=s \,n^h+i \,im=sn$
Translation: which it has given, so that I may live through it.

Group 3: Subjunctive $sDm-f$ (Final clause implying purpose), Lemma $n^h$ (second position)

Lemma: $n^h$ (to live)

Morphology 1: $sDm-f$ subjunctive

Witness: S2C
Transliteration: $rdi.\,n.(w)\,s \,n^h=\,f \,im=\,s$
Translation: it was given to me so that I may live through it.
Witness: B6C
Transliteration: rdi. n. t(w)s n ḥ3-nḥt pn ‘nḥ=f im=s
Translation: it was given to this ḥ3-nḥt, so that he may live through it.

Witness: B4Bo
Transliteration: rdi. t.n=sn n ḏhwty-nḥt tn ‘nḥ ḏhwty-nḥt tn im=sn
Translation: which they have given to this ḏhwty-nḥt, so that this ḏhwty-nḥt may live through them.

Witness: M22C
Transliteration: rdi.n. t(w)s n-i ‘nḥ-i im=s
Translation: it was given to me so that I may live through it.

Witness: T3C
Transliteration: rdi. t.n=sn ‘nḥ=i im=s
Translation: which it has given, so that I may live through it.

Witness: M23C
Transliteration: rdi. n.t(w)s[n ‘nḥ-i im=s]
Translation: it was given to me so that I may live through it.

Notes phrase: In this phrase, the following pattern variations occur: G1+G3 (B1Bo, S2C, B6C, Y1C, M22C, BH1Ox, G1T, M23C), G2+G3 (B2Bo, B4Bo, T3C).
Spell: 162 Phrase: 2 395 b

Group 1: Nominal sḏm.n.tw-f (Emphatic use), Lemma rdi (first position)

Lemma: rdi (to give, to place)

Morphology 1: sḏm.n.tw-f
Morphology 2: nominal
Morphology 3: 

Syntax: Emphatic use
Subject: Nominal subject

Witness: B1Bo
Transliteration: rdi.n.t(w) n=f nn ḫsw.w ḫr nn ḫwn.t
Translation: These winds have been given to him by this maiden.

Witness: B6C
Transliteration: rdi.n.l(w) nn ḫsw.w n ḫs-nḥt pn in nn ḫwn.t
Translation: These winds have been given to this ḫs-nḥt by this maiden.

Witness: M22C
Transliteration: rdi.n.l(w) n=i ḫsw in nn ḫwn.t
Translation: The wind has been given to me by this maiden.

Witness: BH2C
Transliteration: rdi.n.l(w) nn ḫsw.w n ḫswi pn in nn ḫwn.wt
Translation: These winds have been given to this ḫsw by these male and female youth.

Witness: S2C
Transliteration: r[di].n.t(w) n[=i] nn ḫsw.w ḫr nn ḫwn[.t]
Translation: These winds have been given to me, these winds have been given to me by this maiden.
Notes: Only traces of the D21 left, and the D37 is not visible.

Witness: Y1C
Transliteration: rdi.n.l(w) n < i > nn ḫsw.w in nn ḫwn.wt
Translation: These winds have been given to me by these maidens.

Witness: BH1Ox
Transliteration: ḏi.n.l(w) n=i nn ḫsw.w in nn ḫwn.wt
Translation: These winds have been given to you by these male and female youth.

Witness: G1T
Transliteration: rdi.n.tw n=i nn ḫsw.w in nn ḫwn.wt
Translation: These winds have been given to me by these maidens.
Witness: M23C
Transliteration: [rdi.n].t(w) n-i [nn tsw.w in nn hwn.t
Translation: These winds have been given to me by this maiden.
Notes: Only the X1 is visible.

Group 2: Nominal sdm.tw=f (Emphatic use), Lemma rdi (first position)
Lemma: rdi (to give, to place)
Morphology 1: sdm.tw=f nominal
Morphology 2: Morphology 3: Syntax: Subject: 
Witness: B2Bo
Transliteration: rdi.t(w) n-i nn tsw.w in nn hwn.t
Translation: These winds are given to me by this maiden.

Group 3: Relative sdm.n=f, Lemma rdi (first position)
Lemma: rdi (to give, to place)
Morphology 1: sdm.n=f relative
Morphology 2: Morphology 3: Syntax: Subject:
Witness: T3C
Transliteration: rdi.t.n nn tsw.w hr nn hwn.t
Translation: That which these winds gave is by this maiden.

Group 4: Nominal sdm.n.tw-f (Emphatic use), Lemma rdi (second position)
Lemma: rdi (to give, to place)
Morphology 1: sdm.n.tw=f nominal
Morphology 2: Morphology 3: Syntax: Subject:

Translation: These winds are given to this ghwty-nyt by this maiden.

Witness: S2C
Transliteration: r[d]l.n[t(w)] n[-t] n n tɔw.w ɾdl.n[t(w)] ɾn > i n n tɔw.w hɾ nn hwn[t, t]
Translation: These winds have been given to me, these winds have been given to me by this maiden.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B1Bo, B6C, Y1C, M22C, BH1Ox, BH2C, G1T, M23C), G2 (B2Bo, B4Bo), G3 (T3C), G1+G4 (S2C).

Spell: 162 Phrase: 2 398 b

Group 1: Perfective active participle (masculine singular), Lemma ini (first position)
Lemma: ini (to bring)
Morphology 1: participle Morphology 2: perfective active Morphology 3: masculine singular Syntax: Subject:

Witness: B1Bo
Transliteration: in mw srd ɾnh
Translation: which brought water, which makes life grow.

Witness: S2C
Transliteration: in mw s[rd ɾnh]
Translation: which brought water, which makes life grow.

Witness: B6C
Transliteration: in mw srd ɾnh
Translation: which brought water, which makes life grow.

Witness: B2Bo
Transliteration: in mw srd ɾnh
Translation: which brought water, which makes life grow.

Witness: B4Bo
Transliteration: in mw srd ɾnh
Translation: which brought water, which makes life grow.

Witness: M22C
Transliteration: in mw srd ɾnh
Translation: which brought water, which makes life grow.
Witness: M23C
Transliteration: in mw [srd ʿnh]
Translation: which brought water, which makes life grow.

**Group 2:** Imperfective active participle (masculine singular), Lemma ini (first position)

**Lemma:** ini (to bring)

**Morphology 1:** participle  
**Morphology 2:** imperfective active  
**Morphology 3:** masculine singular

**Syntax:** Subject:

Witness: BH1Ox
Transliteration: inn mw srd ʿnh
Translation: which brings water, which makes life grow.

Witness: Y1C
Transliteration: inn mw srd ʿnh
Translation: which brings water, which makes life grow.

Witness: BH2C
Transliteration: inn mw srd ʿnh
Translation: which brings water, which makes life grow.

Witness: T3C
Transliteration: inn mw srd ʿnh
Translation: which brings water, which makes life grow.

Witness: G1T
Transliteration: inn mw srd ʿnh
Translation: which brings water, which makes life grow.

**Group 3:** Imperfective active participle (masculine singular), Lemma srd (second position)

**Lemma:** srd (to cause to grow)

**Morphology 1:** participle  
**Morphology 2:** imperfective active  
**Morphology 3:** masculine singular

**Syntax:** Subject:


**Witness:** B1Bo
Transliteration: 
in mw srd ḫnḥ
Translation: 
which brought water, which makes life grow.

**Witness:** B6C
Transliteration: 
in mw srd ḫnḥ
Translation: 
which brought water, which makes life grow.

**Witness:** B4Bo
Transliteration: 
in mw srd ḫnḥ
Translation: 
which brought water, which makes life grow.

**Witness:** M22C
Transliteration: 
in mw srd ḫnḥ
Translation: 
which brought water, which makes life grow.

**Witness:** BH2C
Transliteration: 
in mw srd ḫnḥ
Translation: 
which brings water, which makes life grow.

**Witness:** S2C
Transliteration: 
in mw s[rd ḫnḥ]
Translation: 
which brought water, which makes life grow.
Notes: 
Only the S29 is visible.

**Witness:** B2Bo
Transliteration: 
in mw srd ḫnḥ
Translation: 
which brought water, which makes life grow.

**Witness:** Y1C
Transliteration: 
in mw srd ḫnḥ
Translation: 
which brings water, which makes life grow.

**Witness:** BH10x
Transliteration: 
in mw srd ḫnḥ
Translation: 
which brings water, which makes life grow.

**Witness:** T3C
Transliteration: 
in mw srd ḫnḥ
Translation: 
which brings water, which makes life grow.
Witness: G1T
Transliteration: inn mw srd Ṽnh
Translation: which brings water, which makes life grow.

Witness: M23C
Transliteration: in mw [srd Ṽnh]
Translation: which brought water, which makes life grow.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (B1Bo, S2C, B6C, B2Bo, B4Bo, M22C, M23C), G2+G3 (Y1C, BH1Ox, BH2C, T3C, G1T).

Spell: 162 Phrase: 2 398
d

Group 1: Nominal sḏm.n.tw=f (Emphatic use), Lemma rdi (first position)
Lemma: rdi (to give, to place)
Morphology 1: nom
Morphology 2: sḏm.n.tw=f
Morphology 3: nominal
Syntax: Subject: Emphatic use Pronominal subject

Witness: B1Bo
Transliteration: rdi.n.(w)-f n dḥwty-nḥt pn Ṽnh-f im-f
Translation: it has been given to this dḥwty-nḥt, so that he may live through it.

Witness: S2C
Transliteration: rdi.n.(w)-f n- i Ṽnh-i im-f
Translation: it has been given to me so that I may live through it.

Witness: B6C
Transliteration: rdi.n.(w)-f n Ṽḥs-nḥt pn Ṽnh-f im-f
Translation: it has been given to this Ṽḥs-nḥt, so that he may live through it.

Witness: B2Bo
Transliteration: rdi.n.(w)-f n- i Ṽḥs-i im-f
Translation: it has been given to me so that I may live through it.

Witness: B4Bo
Transliteration: rdi.n.(w)-f n dḥwty-nḥt tn Ṽnh dḥwty-nḥt tn im-f
Translation: it has been given to this dḥwty-nḥt, so that this dḥwty-nḥt may live through it.

Witness: Y1C
Transliteration: rdi.n.(w)-f n- i Ṽnh-i im-f
Translation: it has been given to my life through it.

2321
Witness: M22C
Transliteration: rdi. n. t(w)-f n-i ‘nh-i im-f
Translation: it has been given to me so that I may live through it.
Notes: Only traces left of the X1.

Witness: BH1Ox
Transliteration: [r]di. n. t(w)-f n nTr-nht i ‘nh-s im-f
Translation: it has been given to this nTr-nht so that she may live through it.
Notes: The D21 is not visible.

Witness: BH2C
Transliteration: rdi. n. t(w)-f n Tawi [p]n ‘nh-k im-f
Translation: it has been given to this Tawi, so that you may live through it.

Witness: G1T
Transliteration: rdi. n. t(w)-f n-i ‘nh-i im-f
Translation: it has been given to me so that I may live through it.

Witness: T3C
Transliteration: rdi. n. t(w)-f n-i ‘nh-i im-f
Translation: it has been given to me so that I may live through it.

Witness: M23C
Transliteration: [rdi. n. t(w)-f n-i ‘nh]-i im-f
Translation: it has been given to me so that I may live through it.

Group 2: Subjunctive sdm-f (Final clause implying purpose), Lemma ‘nh (second position)
Lemma: ‘nh (to live)
Morphology 1: sdm-f subjunctive
Morphology 2: Morphology 3: Syntax: Subject: Final clause implying purpose Pronominal subject

Witness: B1Bo
Transliteration: rdi. n. t(w)-f n dhwty-nht pn ‘nh-f im-f
Translation: it has been given to this dhwty-nht,
so that he may live through it.

Witness: S2C
Transliteration: rdi. n. t(w)-f n-i [‘nh-i im-f]
Translation: it has been given to me so that I may live through it.
Witness: B6C
Transliteration: 
rdi. n. t(w)-f n ḫḥ-ḥḥt pn ḫḥ-ḥḥt im-f
Translation: 
it has been given to this ḫḥ-ḥḥt, so that he may live through it.

Witness: B2Bo
Transliteration: 
rdi. n. t(w)-f n ḫḥ-ḥḥt pn ḫḥ-ḥḥt im-f
Translation: 
it has been given to me so that I may live through it.

Witness: M22C
Transliteration: 
rdi. n. t(w)-f n ḫḥ-ḥḥt pn ḫḥ-ḥḥt im-f
Translation: 
it has been given to me so that I may live through it.

Witness: M23C
Transliteration: 
rdi. n. t(w)-f n ḫḥ-ḥḥt pn ḫḥ-ḥḥt im-f
Translation: 
it has been given to me so that I may live through it.

Witness: G1T
Transliteration: 
rdi. n. t(w)-f n ḫḥ-ḥḥt pn ḫḥ-ḥḥt im-f
Translation: 
it has been given to me so that I may live through it.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (Y1C), G1+G2 (B1Bo, S2C, B6C, B2Bo, B4Bo, M22C, BH1Ox, BH2C, T3C, G1T, M23C).
**Spell:** 162  **Phrase:** 2 399  

<table>
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<tr>
<th>Group 1: Nominal $sdm$-f (Balanced sentence), Lemma $dd$ (first position)</th>
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<tr>
<td><strong>Lemma:</strong> $dd$ (to say, to speak)</td>
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<td><strong>Morphology 1:</strong> $sdm$-f</td>
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<td><strong>Morphology 3:</strong></td>
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<td><strong>Syntax:</strong> Balanced sentence</td>
</tr>
<tr>
<td><strong>Subject:</strong> Pronominal subject</td>
</tr>
</tbody>
</table>

**Witness:** B1Bo  
**Transliteration:**  
$dd$-i $n$-$k$ $rn$-$k$ $rn$ $n$ $rdi$. $n$-$k$ $sn$ $r$-$h$-$i$ $sms$. $y$-$k$  
**Translation:**  
I say your name to you, the name of which you have given them.  
I know that which you delivered,

<table>
<thead>
<tr>
<th>Group 2: Nominal $sdm$-f (Emphatic use), Lemma $dd$ (first position)</th>
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</thead>
<tbody>
<tr>
<td><strong>Lemma:</strong> $dd$ (to say, to speak)</td>
</tr>
<tr>
<td><strong>Morphology 1:</strong> $sdm$-f</td>
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<tr>
<td><strong>Morphology 2:</strong> nominal</td>
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<td><strong>Morphology 3:</strong></td>
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<tr>
<td><strong>Syntax:</strong> Emphatic use</td>
</tr>
<tr>
<td><strong>Subject:</strong> Pronominal subject</td>
</tr>
</tbody>
</table>

**Witness:** B6C  
**Transliteration:**  
$dd$ $\dot{\text{h}}$-$n$-$ht$ $pn$ $n$-$k$ $rn$-$k$ $rdi$ $n$-$sn$ $\dot{hr}$ $\dot{\text{h}}$-$n$-$ht$ $pn$ $sms$. $y$-$k$  
**Translation:**  
This $\dot{hr}$-$n$-$ht$ says your name to you, which was given to them by this $\dot{hr}$-$n$-$ht$ which you delivered,

**Witness:** B4Bo  
**Transliteration:**  
$dd$ $dhw$-$n$-$ht$ $tn$ $n$-$k$ $rn$-$k$ $rn$ $n$ $rdi$ $n$-$s$ $hr$ $dhw$-$n$-$ht$ $tn$ $sms$. $y$ $dhw$-$n$-$ht$ $tn$  
**Translation:**  
This $dhw$-$n$-$ht$ says your name to you, the name of that which was given to it by this $dhw$-$n$-$ht$, which this $dhw$-$n$-$ht$ delivered,

**Witness:** Y1C  
**Transliteration:**  
$dd$-i $n$-$k$ $rn$-$k$ $rn$ $n$ $rdi$. $i$-$k$ $n$-$sn$ $hr$-$i$ $sms$. $y$  
**Translation:**  
I say your name, the name of that which you gave to them by me, which is delivered,
Witness: G1T
Transliteration: 
/dd/-i r-n-k r-n r-di.n-k s-n d-i r-h*i s-m-s.y-k
Translation: I say your name, the name of which you have given them, which caused that I know that which you delivered,

Notes group:
Note that B6C and B4Bo use a nominal subject instead of a pronominal subject.

Group 3: Nominal s_d.m.n-f (Emphatic use), Lemma dd (first position)
Lemma: dd (to say, to speak)
Morphology 1: s_d.m.n-f nominal
Syntax: Emphatic use
Subject: Pronominal subject

Witness: M22C
Transliteration: 
/dd.n/-i r-k r-n s-n r-di.n-k s-n d-i r-h*i s-m-s[s.y]-k
Translation: I say your name to you, the name of which you have given them, while I cause that I know that which you delivered,

Group 4: Nominal s_d.m.n-f (Balanced sentence), Lemma rh (first position)
Lemma: rh (to know)
Morphology 1: s_d.m.n-f nominal
Syntax: Balanced sentence
Subject: Pronominal subject

Witness: BH1Ox
Transliteration: 
/nTr-nithi t-n r-h.n*-s t-n r-h.n*-s r-n.w*-t n r-h.n*-s r-n n r-d.y.n-f t-n r-di r-h*-s m-s=k
Translation: This n트-n히, she knew you, she knew your names, she knew the name of which he has given you, which caused that she knows that which you brought forth,
**Group 5:** Relative $sgm.n$-f, Lemma rdi (second position)

**Lemma:** rdi  
(to give, to place)

**Morphology 1:** $sgm.n$-f  
**Morphology 2:** Relative  
**Morphology 3:**

**Syntax:**

**Subject:** Pronominal subject

**Witness:** B1Bo

**Transliteration:**

\[
\text{I say your name to you, the name of which you have given them.}
\]

**Translation:**

I know that which you delivered,

**Notes:**

Only traces left.

**Witness:** M22C

**Transliteration:**

\[
\text{I say your name to you, the name of which you have given them,}
\]

while I cause that I know that which you delivered,

**Translation:**

I have said your name, the name which you have given them,

**Witness:** T3C

**Transliteration:**

\[
\text{I say your name, the name of which you have given them,}
\]

which caused that I know that which you delivered,

**Group 6:** Perfective passive participle (masculine singular), Lemma rdi (second position)

**Lemma:** rdi  
(to give, to place)

**Morphology 1:** participle  
**Morphology 2:** perfective passive  
**Morphology 3:** masculine singular

**Syntax:**

**Subject:**

**Witness:** S2C

**Transliteration:**

\[
\text{I say your name to you, the name of which you have given them.}
\]

**Translation:**

I know that which you delivered,

**Witness:** M23C

**Transliteration:**

\[
\text{I say your name, the name of which you have given them,}
\]

which caused that I know that which you delivered,
Witness: B6C
Transliteration:
qd ḥḫ-nḥt pn n=k rdi n.sn ḫr ḥḫ-nḥt pn sms.y=k
Translation:
This ḥḫ-nḥt says your name to you, which was given to them by this ḥḫ-nḥt which you delivered,

Witness: B2Bo
Transliteration:
qd-i n=k rn n rdi n=s ḫr=i sms.y=k
Translation:
I say your name to you, the name of that which was given to it by me, which you delivered,

Witness: B4Bo
Transliteration:
qd ḥḥwty-nḥt tn n=k rn n rdi n=s ḫr ḥḥwty-nḥt tn sms.y ḥḥwty-nḥt tn
Translation:
This ḥḥwty-nḥt says your name to you, the name of that which was given to it by this ḥḥwty-nḥt, which this ḥḥwty-nḥt delivered,

Group 7: Perfective relative sjm-f, Lemma rdi (second position)
Lemma: rdi (to give, to place)
Morphology 1: sjm-f perfective relative
Morphology 2: 
Morphology 3: 
Syntax: 
Subject: Pronominal subject

Witness: Y1C
Transliteration:
qd-i n=k rn n di.i=k n=sn ḫr=i sms.y
Translation:
I say your name, the name of that which you gave to them by me, which is delivered,

Group 8: Nominal sjm.n-f (Balanced sentence), Lemma rḥ (second position)
Lemma: rḥ (to know)
Morphology 1: sjm.n-f nominal
Morphology 2: 
Morphology 3: 
Syntax: Balanced sentence
Subject: Pronominal subject
**Witness:** BH1Ox  
**Transliteration:**  
\[ntr-n\hat{\text{i}}t\] \(\text{r}h.\text{n}-\text{s} \text{r}n\text{r}\text{h.}\text{n}-\text{s} \text{r}n \text{r}d.\text{y} - \text{s} \text{r}n\text{r}d\text{i} \text{r}h - \text{s} \text{m}s - k\)  
**Translation:**  
This \(ntr-n\hat{\text{i}}t\), she knew you, she knew your names, she knew the name of which he has given you, which caused that she knows that which you brought forth,

**Group 9:** Nominal \(s\text{m}-f\) (Balanced sentence), Lemma \(r\text{h}\) (third position)  
**Lemma:** \(r\text{h}\)  
(to know)  
**Morphology 1:** nominal  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:**  
Balanced sentence  
**Subject:** Pronominal subject  

**Witness:** B1Bo  
**Transliteration:**  
\[d\text{d} - i \text{n}-k \text{r}n-k \text{r}n \text{n} \text{r}d\text{i} \text{n}-k \text{s}n \text{r}j - i \text{s}m\text{s}.y - k\]  
**Translation:**  
I say your name to you, the name of which you have given them. I know that which you delivered,

**Notes:**  
Only traces of the Aa1 left, the D21 is not visible.

**Group 10:** Circumstantial \(s\text{m}-f\) (Temporal clause), Lemma \(r\text{d}i\) (third position)  
**Lemma:** \(r\text{d}i\)  
(to give, to place)  
**Morphology 1:** circumstantial  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:**  
Temporal clause  
**Subject:** Pronominal subject  

**Witness:** M22C  
**Transliteration:**  
\[d\text{d} - n-i \text{r}-k \text{n} - k \text{r}n \text{n} \text{r}d\text{i} \text{n}-k \text{s}n \text{d}i - i \text{r}j - i \text{s}m\text{s}.y - k\]  
**Translation:**  
I say your name to you, the name of which you have given them, while I cause that I know that which you delivered,  
**Notes:**  
Could be prospective or subjunctive as well.
Group 11: Nominal sḏm.n-f (Balanced sentence), Lemma ṟḥ (third position)

**Lemma:** ṟḥ  
(to know)

**Morphology 1:** sḏm.n-f  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:** Balanced sentence  
**Subject:** Pronominal subject

**Witness:** BH1Ox  
**Transliteration:**  
**Translation:**
This ṟḥ-nḥti, she knew you, she knew your names,  
she knew the name of which he has given you,  
which caused that she knows that which you brought forth,

**Witness:** BH2C  
**Transliteration:**  
**Translation:**
I knew you, I knew your names,  
I knew the name of which he has given you, which knows that  
which you brought forth,

Group 12: Perfective active participle (masculine singular), Lemma ṟdi (third position)

**Lemma:** ṟdi  
(to give, to place)

**Morphology 1:** participle  
**Morphology 2:** perfective active  
**Morphology 3:** masculine singular  
**Syntax:**  
**Subject:**

**Witness:** T3C  
**Transliteration:**  
**Translation:**
I have said your name, the name which you have given them,  
which caused that I know that which you delivered,

**Witness:** G1T  
**Transliteration:**  
**Translation:**
I say your name, the name of which you have given them,  
which caused that I know that which you delivered,

**Witness:** M23C  
**Transliteration:**  
**Translation:**
I say your name, the name of which you have given them, which caused that I know that which you delivered,

Group 13: Subjunctive sḏm-f (Object clause), Lemma ṟḥ (fourth position)

**Lemma:** ṟḥ  
(to know)

**Morphology 1:** sḏm-f  
**Morphology 2:** subjunctive  
**Morphology 3:** Object clause  
**Syntax:**  
**Subject:** Pronominal subject
Witness: M22C
Transliteration: 
\[\text{\[dd.i \text{ r} \text{rn} \text{n}\text{k} n \text{ rdi.n} \text{k} \text{sn di} \text{i \text{rh} \text{i} \text{sms} y k}]}\]
Translation: 
I say your name to you, the name of which you have given them, while I cause that I know that which you delivered,

Witness: T3C
Transliteration: 
\[\text{\[dd.i \text{ r} \text{rn} \text{k} n \text{ rdi.n} \text{k} \text{sn di} \text{i \text{rh} \text{i} \text{sms} x k}]}\]
Translation: 
I have said your name, the name which you have given them, which caused that I know that which you delivered,

Witness: G1T
Transliteration: 
\[\text{\[dd.i \text{ r} \text{rn} \text{k} n \text{ rdi.n} \text{k} \text{sn di} \text{i \text{rh} \text{i} \text{sms} y k}]}\]
Translation: 
I say your name, the name of which you have given them, which caused that I know that which you delivered,

Witness: M23C
Transliteration: 
\[\text{\[dd.i \text{ r} \text{rn} \text{k} n \text{ rdi.n} \text{k} \text{sn di} \text{i \text{rh} \text{i} \text{sms} y k}]}\]
Translation: 
I say your name, the name of which you have given them, which caused that I know that which you delivered,

Group 14: Relative sdm.n=f, Lemma rdi (fourth position)
Lemma: rdi (to give, to place)
Morphology 1: sdm.n=f relative

Witness: BH1Ox
Transliteration: 
\[\text{\[ntr-nhiri ty rh.n=s ty rh.n=s rn.w=tn rh.n=s rn n rd.y.n=f ty rdi rhy=msyk\]}\]
Translation: 
This ntr-nhiri, she knew you, she knew your names, she knew the name of which he has given you, which caused that she knows that which you brought forth,

Group 15: Perfective active participle (masculine singular), Lemma rdi (fifth position)
Lemma: rdi (to give, to place)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Syntax: Subject: Pronominal subject

Witness: BH2C
Transliteration: 
\[\text{\[rhy.n=i ty rh.n=i ty rhy=msyk\]}\]
Translation: 
I knew you, I knew your names, I knew the name of which he has given you, which knows that which you brought forth,
Witness: BH1Ox
Transliteration: ntr-nhti \( \text{ tn } \) rh.n+s \( \text{ tn } \) rh.n+s \( \text{ wn } \) \( \text{ tn } \) rh.n+s \( \text{ wn } \) \( \text{ rd.y.n-f } \) \( \text{ tn } \) rdi rh+s ms=k
Translation: This \( \text{ntr-nhti} \), she knew you, she knew your names, she knew the name of which he has given you, which caused that she knows that which you brought forth,

**Group 16:** Imperfective active participle (masculine singular), Lemma \( \text{ rh} \) (fifth position)

*Lemma:* \( \text{ rh} \) (to know)
*Morphology 1:* participle
*Morphology 2:* imperfective active
*Morphology 3:* masculine singular

Witness: BH2C
Transliteration: rh.n+i \( \text{ tn } \) rh.n+i \( \text{ wn } \) \( \text{ tn } \) rh.n+i \( \text{ wn } \) \( \text{ n } \) \( \text{ rdi.n-f } \) \( \text{ tn } \) rh ms=k
Translation: I knew you, I knew your names, I knew the name of which he has given you, which knows that which you brought forth,

**Group 17:** Subjunctive \( \text{sDm-f} \) (Object clause), Lemma \( \text{ rh} \) (sixth position)

*Lemma:* \( \text{ rh} \) (to know)
*Morphology 1:* \( \text{sDm-f} \) subjunctive
*Morphology 2:* Object clause
*Morphology 3:* Pronominal subject

Witness: BH1Ox
Transliteration: ntr-nhti \( \text{ tn } \) rh.n+s \( \text{ tn } \) rh.n+s \( \text{ wn } \) \( \text{ tn } \) rh.n+s \( \text{ wn } \) \( \text{ rd.y.n-f } \) \( \text{ tn } \) rdi rh+s ms=k
Translation: This \( \text{ntr-nhti} \), she knew you, she knew your names, she knew the name of which he has given you, which caused that she knows that which you brought forth,

**Group 18:** Perfective relative \( \text{sDm-f} \), Lemma \( \text{ smsi} \) (final position)

*Lemma:* \( \text{ smsi} \) (to deliver)
*Morphology 1:* \( \text{sDm-f} \) perfective relative
*Morphology 2:*
*Morphology 3:*
*Syntax:* Pronominal subject
Witness: B1Bo
Transliteration: 
\[\text{qd} \ i\ n\-k\ \text{rn} \ n\-k\ \text{rn} \ n\ \text{r}d\text{i}.\text{n}[-k] \ sn \ rh\text{-}i \ sms[y\-k]\]
Translation:
I say your name to you, the name of which you have given them.
I know that which you delivered,
Notes:
Only the S29-F31 group is visible.

Witness: B6C
Transliteration:
\[\text{qd} \ 'hj3\text{-}nht\ \text{pn} \ n\-k\ \text{rn} \ n\-k\ \text{rd}i \ \text{n}\text{-sn} \ hr \ 'hj3\text{-}nht\ \text{pn} \ sms[y\-k]\]
Translation:
This 'hj3-nht says your name to you,
which was given to them by this 'hj3-nht which you delivered,

Witness: B4Bo
Transliteration:
\[\text{qd} \ dh\text{wty}\text{-}nht\ \text{tn} \ n\-k\ \text{rn} \ n\ \text{r}d\text{i} \ n\text{-s} \ hr \ dh\text{wty}\text{-}nht\ \text{tn} \ sms[y] \ dh\text{wty}\text{-}nht\ \text{tn}\]
Translation:
This dhwty-nht says your name to you,
the name of that which was given to it by this dhwty-nht,
which this dhwty-nht delivered,

Witness: T3C
Transliteration:
\[\text{qd}.\text{n}[-i] \ \text{rn} \ n\-k \ \text{rn} \ \text{r}d\text{i}.\text{n}[-k] \ sn \ di \ rh\text{-}i \ sms[k]\]
Translation:
I have said your name, the name which you have given them,
which caused that I know that which you delivered,
Witness: M23C
Transliteration: [dd-i rn-k] rn n rdi.n-k [sn di rh-i sms.y-k]
Translation: I say your name, the name of which you have given them, which caused that I know that which you delivered,

Notes group:
Note that B4Bo uses a nominal subject instead of a pronominal subject.

Group 19: Perfective passive participle (masculine singular), Lemma smsi (final position)
Lemma: smsi (to deliver)
Morphology 1: participle
Morphology 2: perfective passive
Morphology 3: masculine singular
Syntax: Subject: participle

Witness: Y1C
Transliteration: dd-i rn-k rn n di.t-k n-sn yr-i sms.y
Translation: I say your name, the name of that which you gave to them by me, which is delivered,

Group 20: Perfective relative sdm-f, Lemma msi (final position)
Lemma: msi (to birth, to bring forth)
Morphology 1: sdm-f
Morphology 2: perfective relative
Morphology 3: Syntax: Subject: Pronominal subject

Witness: BH1Ox
Transliteration: ntr-nht ii rí.n-s ñí rí.n-s rí.w-í rí.n-s rí n rd.y.n-f ñí rdi rí.f ms-k
Translation: This ntr-nht, she knew you, she knew your names, she knew the name of which he has given you, which caused that she knows that which you brought forth,

Witness: BH2C
Transliteration: rí.n-i ñí rí.n-i rí.w-í rí.n-i rí n rdi.n-f ñí rí ms-k
Translation: I knew you, I knew your names, I knew the name of which he has given you, which knows that which you brought forth,
Notes phrase:
In this phrase, the following pattern variations occur: G1+G5+G9+G18 (B1Bo, S2C), G2+G6+G18 (B6C, B2Bo, B4Bo),
G2+G5+G12+G13+G18 (G1T, M23C), G3+G5+G10+G13+G18 (M22C), G3+G5+G12+G13+G18 (T3C), G2+G7+G19 (Y1C),

Spell: 162 Phrase: 2 400 a

Group 1: Circumstantial sdm.n-f (Temporal clause), Lemma hpr (first position)
Lemma: hpr (to become)
Morphology 1: Circumstantial
Morphology 2: sdm.n-f
Morphology 3: Syntax: Temporal clause Subject: Pronominal subject

Witness: B1Bo
Transliteration: hpr.n=k n ms.y.t rmq.w n hpr.t ntr.w
Translation: after you came to be, before mankind was born,
before the gods came to be,

Witness: BH1Ox
Transliteration: hpr.n=<>n<>
Translation: after you came to be

Witness: T3C
Transliteration: hpr.n=i n ms.t rmq.w n hpr.t ntrw
Translation: after I came to be, before mankind was born,
before the gods came to be,

Witness: BH2C
Transliteration: hpr.n=i <n> hpr.t rmq.w n ms.t ntr.w
Translation: after I came to be, before mankind came to be,
before the gods were born,

Witness: G1T
Transliteration: hpr.n=i n ms.y.t rmq.w hpr ntr.w
Translation: after I came to be, before mankind was born,
while the gods come to be,
after I came to be, before mankind was born, before the gods came to be,

**Group 2:** Circumstantial $sdm-f$ (Temporal clause), Lemma $hpr$ (first position)

**Lemma:** $hpr$ (to become)

**Morphology 1:** $sdm-f$

**Morphology 2:**

**Morphology 3:**

**Syntax:**

**Subject:**

Nominal subject

**Witness:** S2C

**Transliteration:**

$hpr \ [rn\cdot k] \ n \ ms.y.t \ rm.t.w \ n \ [hpr]r.t \ nfr.w$

**Translation:**

while your name comes to be, before mankind was born, before the gods came to be,

**Notes:**

Only the L1 is visible.

**Witness:** B2Bo

**Transliteration:**

$hpr \ \ rn\cdot k \ n \ ms.y.t \ rm.t.w \ hpr.t \ nfr.w$

**Translation:**

while your name comes to be, before mankind was born, before the gods came to be,

**Witness:** Y1C

**Transliteration:**

$hpr \ \ rn\cdot k \ n \ ms.y.t \ rm.t.w \ n \ hpr.t \ nfr.w$

**Translation:**

while the name of this $dhwty\cdot nht$ comes to be, before mankind was born, before the gods came to be,
Group 3: Passive $sdm.1-f$ (Negation), Lemma $msi$ (second position)

Lemma: $msi$ (to birth, to bring forth)

Morphology 1: $sdm.1-f$
Morphology 2: Passive
Morphology 3:

Syntax: Negation
Subject: Nominal subject

Witness: B1Bo

Transliteration: $hpr.n=k\ n\ ms.y.t\ rmT.w\ n\ hpr.t\ nTr.w$
Translation: after you came to be, before mankind was born, before the gods came to be,

Witness: B6C

Transliteration: $hpr\ rn.k\ n\ ms.y.t\ rmT.w\ hpr.t\ nTr.w$
Translation: while your name comes to be, before mankind was born, before the gods came to be,

Witness: B4Bo

Transliteration: $hpr\ \ dn\ hwy-t-nht\ tn\ n\ ms.y.t\ rmT.w\ hpr[.t]\ nTr.w$
Translation: while the name of this $dn\ hwy-t-nht$ comes to be, before mankind was born, before the gods came to be,

Witness: M22C

Transliteration: $hpr[.n=k]\ n\ ms.t\ rmT.w\ n\ hpr.t\ nTr.w$
Translation: after you came to be, before mankind was born, before the gods came to be,

Witness: S2C

Transliteration: $hpr\ [rn=k]\ n\ ms.y.t\ rmT.w\ n\ [hp]r.t\ nTr[.w]$
Translation: while your name comes to be, before mankind was born, before the gods came to be,

Witness: B2Bo

Transliteration: $hpr\ rn.k\ n\ ms.y.t\ rmT.w\ hpr.t\ nTr.w$
Translation: while your name comes to be, before mankind was born, before the gods came to be,

Witness: Y1C

Transliteration: $hpr\ rn.k\ n\ ms.y.t\ rmT.w\ hpr.t\ nTr.w$
Translation: while your name comes to be, before mankind was born, before the gods came to be,

Witness: T3C

Transliteration: $hpr.n=i\ n\ ms.t\ rmT.w\ n\ hpr.t\ nTrw$
Translation: after I came to be, before mankind was born, before the gods came to be,
after I came to be, before mankind was born,  
while the gods come to be,

**Group 4:**  
**Active sdm.t-f (Negation), Lemma hpr (second position)**  
**Lemma:** hpr  
(to become)  
**Morphology 1:**  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:**  
**Subject:**  

Negation  
Nominal subject

Could be a sdm.t(w)-f as well, if the n is not added.

**Group 5:**  
**Active sdm.t-f (Negation), Lemma hpr (third position)**  
**Lemma:** hpr  
(to become)  
**Morphology 1:**  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:**  
**Subject:**  

Negation  
Nominal subject

The L1 is not visible, and there are only traces left of the D21:X1.
**Witness:**  B6C
**Transliteration:**
\[hpr \text{n} \text{a.k} \text{n} \text{m.s.y.t} \text{rmt.w} \text{hpr.t nfr.w}\]
**Translation:**
while your name comes to be, before mankind was born,
before the gods came to be,
**Notes:**
The D21:X1 group is not visible.

**Witness:**  B2Bo
**Transliteration:**
\[hpr \text{n} \text{a.k} \text{n} \text{m.s.y.t} \text{rmt.w} \text{hpr.t nfr.w}\]
**Translation:**
while your name comes to be, before mankind was born,
before the gods came to be,

**Witness:**  B4Bo
**Transliteration:**
\[hpr \text{n} \text{dhwty-nht} \text{tn} \text{n} \text{m.s.y.t} \text{rmt.w} \text{hpr.t nfr.w}\]
**Translation:**
while the name of this \text{dhwty-nht} comes to be,
before mankind was born, before the gods came to be,
**Notes:**
Only traces left of the D21, and the X1 is not visible.

**Witness:**  Y1C
**Transliteration:**
\[hpr \text{n} \text{a.k} \text{n} \text{m.s.y.t} \text{rmt.w} \text{hpr.t nfr.w}\]
**Translation:**
while your name comes to be, before mankind was born,
before the gods came to be,

**Witness:**  T3C
**Transliteration:**
\[hpr.n-i n m.s.t \text{rmt.w} n \text{hpr.t nfrw}\]
**Translation:**
after I came to be, before mankind was born,
before the gods came to be,

**Witness:**  M22C
**Transliteration:**
\[hpr[.n-k] n m.s.t \text{rmt.w} n \text{hpr.t nfr.w}\]
**Translation:**
after you came to be, before mankind was born,
before the gods came to be,

**Witness:**  M23C
**Transliteration:**
\[[\text{hpr.n-i} n m.s.t \text{rmt.w} n \text{hpr.t nfr.w}]\]
**Translation:**
after I came to be, before mankind was born, before the gods came to be,

**Group 6:**  Passive \text{sdm.t-f (Negation)}, Lemma \text{msi} (third position)
**Lemma:**  \text{msi}  (to birth, to bring forth)
**Morphology 1:**  \text{sdm.t-f}  passive
**Morphology 2:**  
**Morphology 3:**  
**Syntax:**  
**Subject:**  

2338
Witness: BH2C
Transliteration: "happy.1 ram.t w n ms.t nfr.w"
Translation: after I came to be, before mankind came to be, before the gods were born,

**Group 7:** Circumstantial *sdm-f* (Temporal clause), Lemma *hpr* (third position)
Lemma: *hpr* (to become)
Morphology 1: *sdm-f*  Circumstantial
Morphology 3: Syntax: Subject:
Temporal clause  Nominal subject

Witness: G1T
Transliteration: "happy.1 n ms.y.t ram.t w hpr nfr.w"
Translation: after I came to be, before mankind was born, while the gods come to be,

**Notes phrase:** In this phrase, the following pattern variations occur: G1+G3+G5 (B1Bo, M22C, T3C, M23C), G2+G3+G5 (S2C, B6C, B2Bo, B1Bo, Y1C), G1 (BH1Ox), G1+G4+G6 (BH2C), G1+G3+G7 (G1T).

Spell: 162 Phrase: 2 400 b

**Group 1:** Passive *sdm.t-f* (Negation), Lemma *sht* (to trap)
Lemma: *sht* (to trap)
Morphology 1: *sdm.t-f* passive
Morphology 3: Syntax: Subject:
Negation  Nominal subject

Witness: B1Bo
Transliteration: "sht.1 sqd.w"
Translation: before birds were trapped,
Witness: B6C
Transliteration: n sḏt.t spd.w
Translation: before birds were trapped,

Witness: B2Bo
Transliteration: n sḏt.t spd.w
Translation: before birds were trapped,

Witness: B4Bo
Transliteration: n sḏt.t spd.w
Translation: before birds were trapped,

Notes: The X1:X1 group is not visible.

Witness: M22C
Transliteration: n sḏt.t spd
Translation: before the bird was trapped,

Witness: G1T
Transliteration: n sḏt.t spd
Translation: before the bird was trapped,

Notes phrase: In this phrase, the following pattern variations occur: G1 (B1Bo, S2C, B6C, B2Bo, B4Bo, M22C, T3C, G1T), G2 (Y1C).

Group 2: Passive indicative sḏm-f (Negation), Lemma sḏt
Lemma: sḏt (to trap)
Morphology 1: indicative
Morphology 2: passive
Morphology 3: Syntax:
Negation
Subject: Nominal subject

Witness: Y1C
Transliteration: n sḏt.(w) b3:w
Translation: the souls were not trapped,
Spell: 162 Phrase: 2 401

Group 1: Passive $qdm.t=f$ (Negation), Lemma $^\text{\text{"nn}}$

Lemma: $^\text{\text{"nn}}$ (to bind up)

Morphology 1: $qdm.t=f$

Morphology 2: Passive

Morphology 3:

Syntax: Negation

Subject: Nominal subject

Witness: B1Bo

Transliteration:
$n^\text{\text{"nn.t}} \text{r. ty m\text{"tr.t}} ss.t n\text{\text{"tr}} dw\text{\text{3.y}}$

Translation:
before the two jaws of Matjeret,
daughter of the morning star were bound up

Notes:
The V1 is not visible, and there are only traces left of the second N35.

Witness: B6C

Transliteration:
$n^\text{\text{"nn.t}} \text{r. ty m\text{"tr.t}} ss.s n\text{\text{"tr}} ss3$

Translation:
before the two jaws of the calatropis procera,
daughter of the great god were bound up,

Witness: B4Bo

Transliteration:
$n^\text{\text{"nn.t}} \text{r. ty m\text{"tr.t}} ss.t n\text{\text{"tr}} ss3$

Translation:
before the two jaws of Matjeret,
daughter of the great god were bound up,

Witness: M22C

Transliteration:
$n^\text{\text{"nn.t}} \text{r. ty m\text{"tr.t}} n\text{\text{"tr}} n\text{\text{"tr}} ss3$

Translation:
before the two jaws of Matjeret,
daughter of the great god were bound up,
Witness: BH2C
Transliteration: n ʿnn.t ʿr.ty mṣṭ.t ss.t nṯr ʿs
Translation: before the two jaws of the calatropis procera, 
the daughter of the great god were bound up,

Group 2: Passive indicative Ṡ푞 (Negation), Lemma ʿnn
Lemma: ʿnn (to bind up)
Morphology 1: Ṡ푞 indicative
Morphology 2: passive
Syntax: Negation
Subject: Nominal subject

Witness: M23C
Transliteration: [n ʿnn.t ʿr.ty mṣṭ.t ss.t nṯr ʿs]
Translation: before the two jaws of Matjeret, 
the daughter of the great god were bound up,

Witness: T3C
Transliteration: n ʿnn(.w) ʿr.ty mṣṭ.t ss.t nṯr
Translation: the two jaws of Matjeret, the daughter of the god, are not bound up,

Notes phrase: In this phrase, the following pattern variations occur: G1 (B1Bo, S2C, B6C, B2Bo, B4Bo, M22C, BH2C, M23C), G2 (T3C). Note that Y1C and G1T do have a phrase here, but it is non-verbal.

Spell: 162 Phrase: 2 401 b

Group 1: Passive ṏḏm.t-f (Negation), Lemma ʾiri
Lemma: ʾiri (to do, to make)
Morphology 1: ṏḏm.t-f passive
Morphology 2: Passive
Morphology 3: Passive
Syntax: Negation
Subject: Nominal subject
before the need for the ancient one,
the lord of the sky and the land was made.

Notes:
Only traces of the D4 left.

before the need of the ancient ones,
the lord of the sky, the lord of the land was made.

before the need for the ancient one,
the lord of the sky, the lord of the land was made.

before the need for the ancient one, the lord of the sky,
the lord of the land, was made.

before the need of the ancient one, the lord of the sky,
the lord of the land, was made.

before the need for the ancient one, the lord of the sky,
the lord of the land, was made.

before the need of the ancient one was made.
the lord of the sky and the land, was made.

before the need for the ancient one, the lord of the sky, the lord of the land was made.

before the need of the ancient one was made.
the lord of the sky and the land was made.

before the need of the ancient one was made.
Witness: BH2C

Transliteration: 
ir.y.t snr r ikw nb p.t nb tš

Translation:
that which was made is the need of the ancient one, the lord of the sky, the lord of the land.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B1Bo, S2C, B6C, Y1C, M22C, T3C, G1T, M23C), G2 (BH2C). Note that B2Bo and B4Bo do have a phrase here, but it is non-verbal.

Spell: 162 Phrase: 2 401-402 c-a

Group 1: Nominal  sg.n.m=f (Emphatic use), Lemma dbḥ
Lemma: dbḥ (to ask for)
Morphology 1:  sg.n.m=f nominal
Synt: Emphatic use
Subj: Pronominal subject

Witness: B1Bo

Transliteration:
dbḥ.n st ḥwty-nḥt mœ nb ṣḥm.w
Translation:
dḥwty-nḥt has asked for it from the lord of powers,
I have asked for them from the powerful ones,

Witness: BH2C

Transliteration:
dbḥ.n st ṭwī pn mœ nb ṣḥm.w
Translation:
This ṭwī has asked for it from the lord of powers,
I have asked for them from the lord of the winds,

Notes group:
Note that B1Bo and BH2C use a nominal subject instead of a pronominal subject.

Group 2: Passive nominal sg.m.n-f (Emphatic use), Lemma dbḥ
Lemma: dbḥ (to ask for)
Morphology 1: sg.m.n-f nominal
Morphology 2: passive
Synt: Emphatic use
Subj: Pronominal subject

Witness: M22C

Transliteration:
dbḥ.n i sn mœ ṣḥm.w
Translation:

Witness: G1T

Transliteration:
dbḥ.n i sn mœ ṭwī.w
Translation:

2344
Witness: S2C  
Transliteration:  
dbh. n·sn m·c śhm.w  
Translation:  
They have been asked for from the powerful ones,  
Notes:  
Only traces left of the D46 and the D58.

Witness: B6C  
Transliteration:  
dbh. n·sn m·c nb śhm.w  
Translation:  
They have been asked for from the lord of powers,  

Witness: B2Bo  
Transliteration:  
dbh. n·sn m·c nb śhm.w  
Translation:  
They have been asked for from the lord of powers,  

Witness: B4Bo  
Transliteration:  
dbh. n·sn m·c nb śhm.w  
Translation:  
They have been asked for from the lord of powers,  

Witness: Y1C  
Transliteration:  
dbh. n·sn m·c nb śhm.w  
Translation:  
They have been asked for from the lord of powers,  

Witness: T3C  
Transliteration:  
dbh. n·sn m·c nb TAw.w  
Translation:  
They have been asked for from the lord of the winds,  

Notes phrase:  
In this phrase, the following pattern variations occur: G1 (B1Bo, M22C, BH2C, G1T), G2 (S2C, B6C, B2Bo, B4Bo, Y1C, T3C).

Spell:  162  Phrase:  2  402  b

Group 1: Perfective active participle (masculine singular), Lemma rdi (first position)  
Lemma: rdi (to give, to place)  
Morphology 1: participle  
Morphology 2: perfective active  
Morphology 3: masculine singular  
Syntax:  
Subject:  

2345
Witness: B1Bo
Transliteration: swt pw rdi st n ðhwty-nht pn
Translation: it is he who has given it to this ðhwty-nht.

Witness: B6C
Transliteration: sw[t] pw rdi n-sn
Translation: it is he who gave to them.
Notes: Only traces left of the D37.

Witness: Y1C
Transliteration: swt pw rdi n-i
Translation: it is he who gave to me.

Witness: T3C
Transliteration: swt rdi n-i rdi.t=sn
Translation: It is he who gave to me that which they give.

Witness: B2Bo
Transliteration: swt pw rdi n=i
Translation: it is he who gave to me.

Witness: S2C
Transliteration: swt pw rdi n-i
Translation: it is he who gave to me.
Notes: Only traces left of the D37.

Witness: M22C
Transliteration: swt pw rdi n-i sn
Translation: it is he who gave them to me.

Witness: G1T
Transliteration: swt pw rdi n-i sn
Translation: it is he who gave them to me.

Group 2: Prospective sdm-f (Main clause), Lemma iri (first position)
Lemma: iri (to do, to make)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject: sdm=f prospective Main clause Pronominal subject
Witness: BH2C
Transliteration: swt \textit{ir-f} st n \textit{fwi}
Translation: he will make it for \textit{fwi}.

Group 3: Perfective relative \textit{sdm-f}, Lemma \textit{rdi} (second position)
Lemma: \textit{rdi} (to give, to place)
Morphology 1: \textit{sdm-f} perfective relative

Witness: T3C
Transliteration: swt \textit{rdi} n=\textit{rdi} i=\textit{sn}
Translation: It is he who gave to me that which they give.

Notes phrase:
\textit{In this phrase, the following pattern variations occur: G1 (B1Bo, S2C, B6C, B2Bo, Y1C, M22C, G1T), G1+G3 (T3C), G2 (BH2C).}
\textit{Note that B4Bo does have a phrase here, but it is non-verbal.}

Spell: 162 Phrase: 2 402 c

Group 1: Imperative (second person singular), Lemma \textit{ivi} (first position)
Lemma: \textit{ivi} (to come)
Morphology 1: imperative

Witness: B1Bo
Transliteration: \textit{mi} (i)r=k (i)r=k \textit{dn} (i)r=k \textit{dn} (i)r=k \textit{dn}
Translation: Come! May you cross and

Witness: G1T
Transliteration: \textit{mi} (i)r=k \textit{sd} [k] \textit{dn} (i)r=k \textit{dn} (i)r=k \textit{dn}
Translation: Come! May you travel with me,
Group 2:  Imperative (second person singular), Lemma *rdi* (first position)

<table>
<thead>
<tr>
<th>Lemma</th>
<th><em>rdi</em></th>
<th>(to give, to place)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1:</td>
<td>imperative</td>
<td></td>
</tr>
<tr>
<td>Morphology 2:</td>
<td>2nd person singular</td>
<td></td>
</tr>
</tbody>
</table>

**Witness:** S2C  
**Transliteration:** \(\text{imi} \ (i)r=k \ (i)r=k \ s\{d\}=k \ H[n]=i\)  
**Translation:** Cause that you travel with me,

**Notes:** Only traces of the D38 left.

**Witness:** B6C  
**Transliteration:** \(\text{imi} \ (i)r=k \ (i)r=k \ s\{d\}=k \ H[n]=i\)  
**Translation:** Cause that your travel with this ‘\(h\)=n\(t\),

<table>
<thead>
<tr>
<th>Witness</th>
<th>Y1C</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Transliteration:</strong></td>
<td>(\text{imi} \ {r} \ ir=f \ s{d}=k \ h[n]=i)</td>
</tr>
<tr>
<td><strong>Translation:</strong></td>
<td>Cause that you travel together with</td>
</tr>
</tbody>
</table>

**Witness:** M22C  
**Transliteration:** \(\text{imi} \ (i)<r>=k \ (i)r=k \ s\{d\}=k \ H[n]=i\)  
**Translation:** Cause that you travel with me,

| Group 3: Subjunctive s\(d\)=f (wish clause), Lemma *\(d\)=si* (second position) |
|-----------------|-----------------|
| **Lemma:** | *\(d\)=si* | (to cross) |
| Morphology 1: | subjunctive |  |
| Morphology 2: |  |
| Morphology 3: |  |

**Witness:** B1Bo  
**Transliteration:** \(\text{imi} \ (i)r=k \ (i)r=k \ \{d\}=k \ h[n]=i\)  
**Translation:** Come! May you cross and
### Group 4: Subjunctive $s{dm}$ (Object clause), Lemma $s{d}s$ (second position)

<table>
<thead>
<tr>
<th>Lemma</th>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>$s{d}s$ (to travel)</td>
<td>$s{dm}$-f subjunctive</td>
<td></td>
<td></td>
<td>Object clause</td>
<td>Pronominal subject</td>
</tr>
</tbody>
</table>

**Witness:** S2C  
**Transliteration:** $imi \mid (i)r=k (i)r-k s{d}s[=k\,h^n]*i$  
**Translation:** Cause that you travel with me,

**Notes:** Only traces of the G1 left.

**Witness:** B6C  
**Transliteration:** $imi \mid (i)r=k (i)r-k s{d}s+k \, 'h^z-nht\, pn$  
**Translation:** Cause that your travel with this $'h^z-nht$.

**Witness:** B2Bo  
**Transliteration:** $imi \mid (i)<r>^k (i)r-k s{d}s[=k\,h^n]*i$  
**Translation:** Cause that you travel with me,

**Witness:** Y1C  
**Transliteration:** $imi \mid \{r\} \, ir=f s{d}s+k \, h^n$  
**Translation:** Cause that you travel together with

**Witness:** M22C  
**Transliteration:** $imi \mid (i)<r>_k (i)r-k s{d}s[=k\,h^n]*i$  
**Translation:** Cause that you travel with me,

**Notes:** Only traces left of the D54.

### Group 5: Subjunctive $s{dm}$-f (wish clause), Lemma $s{d}s$ (second position)

<table>
<thead>
<tr>
<th>Lemma</th>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>$s{d}s$ (to travel)</td>
<td>$s{dm}$-f subjunctive</td>
<td></td>
<td></td>
<td>Wish clause</td>
<td>Pronominal subject</td>
</tr>
</tbody>
</table>
Witness: G1T
Transliteration: 
mi (i)r=k s\ddash [i]\{k\} \=m=i
Translation: Come! May you travel with me,

Notes phrase:
In this phrase, the following pattern variations occur: G2+G4 (S2C, B6C, B2Bo, Y1C, M22C), G1+G3 (B1Bo), G1+G5 (G1T).

Spell: 162 Phrase: 2 402 d

Group 1: Subjunctive sdm-f (Final clause implying purpose), Lemma rdi (first position)
Lemma: rdi (to give, to place)
Morphology 1: subjunctive
Syntax: Final clause implying purpose
Subject: Pronominal subject

Witness: B1Bo
Transliteration: di-i ms-k wis
Translation: so that I cause that you see the bark,

Witness: B6C
Transliteration: di-k msn \=h\=s-nht pn wis-f
Translation: so that you cause that this \=h\=s-nht sees his bark,

Witness: M22C
Transliteration: [di]-i ms-k [wis]
Translation: so that I cause that you see the bark

Witness: S2C
Transliteration: di-i ms-[k] wis
Translation: so that I cause that you see the bark,

Notes: Only traces left.

Witness: B2Bo
Transliteration: di-i ms-k wis
Translation: so that I cause that you see the bark,

Witness: G1T
Transliteration: di-i ms-[k] wis
Translation: so that I cause that you see the bark,
**Group 2:** Imperative (second person singular), Lemma rdi (first position)

Lemma: rdi (to give, to place)

Morphology 1: imperative

Morphology 2: 2nd person singular

Syntax: Subject:

Witness: Y1C

Transliteration: 

Translation: cause that you see the bark

**Group 3:** Subjunctive sḏm=f (Object clause), Lemma m33 (second position)

Lemma: m33 (to see)

Morphology 1: subjunctive

Morphology 2: Object clause

Morphology 3: Pronominal subject

Syntax: Subject:

Witness: B1Bo

Transliteration: 

Translation: so that I cause that you see the bark,

Notes: Only traces of the U1 and G1 left, the D4 is not visible.

Witness: B2Bo

Transliteration: 

Translation: so that I cause that you see the bark,

Witness: M22C

Transliteration: 

Translation: so that I cause that you see the bark,
Witness: G1T
Transliteration: di=i m3[-k] wi3
Translation: so that I cause that you see the bark,

Notes group:
Note that B6C uses a nominal subject instead of a pronominal subject.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (B1Bo, S2C, B6C, B2Bo, M22C, G1T), G2+G3 (Y1C).

Spell: 162 Phrase: 2 403 a

Group 1: Subjunctive sdm-f (wish clause), Lemma hsi (first position)
Lemma: hsi (to descend)
Morphology 1: sdm-f Morphology 2: subjunctive Morphology 3: Syntax: Subject:
Wish clause Pronominal subject

Witness: B1Bo
Transliteration: h3 <.+k> skd-k im-f
Translation: may you descend and sail in it

Witness: B6C
Transliteration: h3 ʰh3-nht pn im-f skd-k im-f
Translation: may this ʰh3-nht descend into it, may you sail in it,

Witness: M22C
Transliteration: h3.y-k im-f
Translation: may you descend into it,

Witness: S2C
Transliteration: h3+k im[-f]
Translation: may you descend into it,

Witness: B2Bo
Transliteration: h3+k im-f skd-k im-f
Translation: may you descend into it, may you sail in it,

Witness: B1Bo
Transliteration: h3+k im-f
Translation: may you descend into it,
Notes group:
Note that B6C uses a nominal subject instead of a pronominal subject.

Group 2: Passive subjunctive sḏm-f (Wish clause), Lemma shši (first position)
Lemma: shši (to cause to descend)
Morphology 1: sḏm-f subjunctive
Morphology 2: passive
Syntax: Wish clause
Subject: Pronominal subject
Witness: Y1C
Transliteration: shš(.w)-k im=f
Translation: may you be caused to descend into it,

Group 3: Subjunctive sḏm-f (wish clause), Lemma škḍi (second position)
Lemma: škḍi (to sail)
Morphology 1: sḏm-f subjunctive
Morphology 2: passive
Syntax: Wish clause
Subject: Pronominal subject
Witness: B1Bo
Transliteration: škḍ=k im=f
Translation: may you descend and sail in it
Witness: B6C
Transliteration: škḍ-k im=f
Translation: may this škḍ-nḥt descend into it, may you sail in it,

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (B1Bo, B6C, B2Bo), G1 (S2C, M22C, G1T), G2 (Y1C).
Note that B4Bo does have a phrase here, but it is non-verbal.
Group 1: Perfective active participle (masculine singular), Lemma iri

| Spell: 162 | Phrase: 2 403 |  

**Group 1:** Perfective active participle (masculine singular), Lemma iri

**Lemma:** iri (to do, to make)

**Morphology 1:** participle

**Morphology 2:** perfective active

**Morphology 3:** masculine singular

**Syntax:**

**Subject:**

| Witness: B1Bo | Transliteration: in ḫhw-t-nḫt pn ir ḫ-is ḫ-s-f | Translation: It is this ḫhw-t-nḫt, who made the bark himself, |

| Witness: B6C | Transliteration: ir ḫ-is-f ḫ-s-f | Translation: who made his bark himself, |

| Witness: G1T | Transliteration: ink ir ḫ-is ḫ-s-i | Translation: I am the one who made the bark myself, |

Group 2: Prospective sḏm-f (in-construction), Lemma iri

| Spell: 162 | Phrase: 2 403 |  

**Group 2:** Prospective sḏm-f (in-construction), Lemma iri

**Lemma:** iri (to do, to make)

**Morphology 1:** sḏm-f

**Morphology 2:** prospective

**Morphology 3:**

**Syntax:**

**Subject:**

| Witness: S2C | Transliteration: ink [ir]-i ḫ-s-i | Translation: I will make (it) myself, |

| Witness: B2Bo | Transliteration: ink ir-i ḫ-is-i ḫ-s-i | Translation: I will make my bark myself, |

| Witness: M22C | Transliteration: ink ir-i ḫ-is-i ḫ-s-i | Translation: I will make my bark myself, |
### Group 3: Prospective šdm-f (Main clause), Lemma irt

**Lemma:** irt (to do, to make)

<table>
<thead>
<tr>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>šdm-f</td>
<td>prospective</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Witness:** B4Bo

**Transliteration:**
ir dhwty-nht tn wiš dhwty-nht tn ṭs dhwty-nht tn

**Translation:**
This dhwty-nht will make the bark of this dhwty-nht by this dhwty-nht self

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (B1Bo, B6C, G1T), G2 (S2C, B2Bo, M22C), G3 (B4Bo). Note that Y1C has a phrase here, but it is non-verbal.

**Spell:** 162  **Phrase:** 2 403 d

### Group 1: Prospective šdm-f (Main clause), Lemma ḗṣi

**Lemma:** ḗṣi (to cross)

<table>
<thead>
<tr>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>šdm-f</td>
<td>prospective</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Witness:** B1Bo

**Transliteration:** ḗṣ.y=f im-f r ššn.t

**Translation:**
he will cross in it to the lotus room,

**Witness:** B6C

**Transliteration:** ḗṣ ḗḥš-nht pn im-f r ššn.t

**Translation:**
this ḗḥš-nht will cross in it to the lotus room,

**Witness:** S2C

**Transliteration:** ḗṣ.i im-[f] r [ššn.t]

**Translation:**
I will cross on it to the lotus room,

**Witness:** B2Bo

**Transliteration:** ḗṣ.yš im-f r ššn.t

**Translation:**
I will cross in it to the lotus room
Witness: B4Bo
Transliteration:  $d5\,y\,dhwty\text{-}hn\,tn\,im\text{-}f\,r\,s\text{n}\,t$
Translation: this $dhwty\text{-}hn$ will cross in it to the lotus room,

Witness: M22C
Transliteration:  $d5i\,im\text{-}f\,r\,s\text{n}\,t$
Translation: I will cross in it to the lotus room,

Witness: G1T
Transliteration:  $d5i\,im\text{-}f\,r\,s\text{n}\,t$
Translation: I will cross in it to the lotus room,

Notes group:
Note that B6C and B4Bo use a nominal subject instead of a pronominal subject.

Group 2: Prospective $sd\,m\text{-}f$ (Main clause), Lemma $sd5$
Lemma: $sd5$ (to travel)
Morphology 1: $sd\,m\text{-}f$ prospective
Syntax: Main clause
Subject: Pronominal subject

Witness: Y1C
Transliteration:  $sd5\text{-}l\,im\text{-}f\,r\,s\text{n}\,t$
Translation: I will travel in it to the lotus room,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B1Bo, S2C, B6C, B2Bo, B4Bo, M22C, G1T), G2 (Y1C).

Spell: 162 Phrase: 2 403-404 e-a

Group 1: Active $sd\,m\,.k\,z\,f$ (main clause), Lemma $s\,d\,l$
Lemma: $s\,d\,l$ (to hew out)
Morphology 1: $sd\,m\,.k\,z\,f$ active
Syntax: Main clause
Subject: Pronominal subject
Witness: B1Bo  
Transliteration: šd.k3=f wiš im n mḫ ḫ3 r tp.y-f(y)  
Translation: then he will hew a bark out there, of 1000 cubits to its two heads,  

Notes:

Witness: B6C  
Transliteration: šd.k3 ḫ3-nḫt pn wiš im=f n mḫ ḫ3 r tp.y-f(y)  
Translation: then this ḫ3-nḫt will hew a bark out in it, of 1000 cubits to its two heads,  

Witness: B4Bo  
Transliteration: šd. <k> ḫwty-nḫt tn wiš im=f n mḫ ḫ3 r tp.y-f(y)  
Translation: then this ḫwty-nḫt will hew a bark out in it, of 1000 cubits to its two heads.

Group 2: Passive sdm.k3=f (main clause), Lemma šdi  
Lemma: šdi (to hew out)  
Morphology 1: sdm.k3=f passive  
Morphology 2:  
Morphology 3:  
Syntax: Subject:  
Main clause Nominal subject

Witness: Y1C  
Transliteration: šd.k3 wiš im=f  
Translation: then a bark will be made in it.

Witness: S2C  
Transliteration: [šd].k3-i wiš im=f n mḫ ḫ3 r tp.y-[f(y)]  
Translation: then I will hew a bark out in it, of 1000 cubits to its two heads,  
Notes: Only the V31:G1 group is visible.

Witness: B2Bo  
Transliteration: šd.k3-i wiš im=f n mḫ ḫ3 r tp.y-f(y)  
Translation: then I will hew a bark out in it, of 1000 cubits to its two heads,  

Witness: M22C  
Transliteration: šd.k3-i wiš im=f n mḫ ḫ3 r tp.y-f(y)  
Translation: then I will hew a bark out in it, of 1000 cubits to its two heads,  
Notes: Only traces left of the V31.
Group 3: Prospective šdm-f (Main clause), Lemma šdi
Lemma: šdi (to hew out)
Morphology 1: šdm-f
Morphology 2: prospective
Morphology 3: Syntax: Main clause
Subject: Pronominal subject
Witness: G1T
Transliteration: šd.y=i wiż i m n mh ḫz r t.y=f(y)
Translation: I will hew a bark out there, of 1000 cubits to its two heads,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B1Bo, S2C, B6C, B2Bo, B4Bo, M22C), G2 (Y1C), G3 (G1T).
## Appendix 5.40. Spell 165

| Spell: 165 | Phrase: 3 6 a |

### Group 1: Imperfective active participle (masculine singular), Lemma htp (first position)

- **Lemma:** htp  → (to be pleased)
- **Morphology 1:** participle
- **Morphology 2:** imperfective active
- **Morphology 3:** masculine singular
- **Syntax:** Subject:

<table>
<thead>
<tr>
<th>Witness:</th>
<th>S2C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td></td>
</tr>
<tr>
<td>Translation:</td>
<td>O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,</td>
</tr>
</tbody>
</table>

### Witness: B5C

<table>
<thead>
<tr>
<th>Transliteration:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation:</td>
<td>O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,</td>
</tr>
</tbody>
</table>

### Witness: B2Bo

<table>
<thead>
<tr>
<th>Transliteration:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation:</td>
<td>O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,</td>
</tr>
</tbody>
</table>

### Witness: B3Bo

<table>
<thead>
<tr>
<th>Transliteration:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation:</td>
<td>O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,</td>
</tr>
</tbody>
</table>

### Witness: M2C

<table>
<thead>
<tr>
<th>Transliteration:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation:</td>
<td>O, one who is pleased because he has acted four times, who sent Maat to Re every day,</td>
</tr>
</tbody>
</table>

### Witness: M22C

<table>
<thead>
<tr>
<th>Transliteration:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation:</td>
<td>O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,</td>
</tr>
</tbody>
</table>

### Witness: B4Bo

<table>
<thead>
<tr>
<th>Transliteration:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation:</td>
<td>O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,</td>
</tr>
</tbody>
</table>

### Translation:

- O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,
O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,
O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,
**Group 4:** Imperfective active participle (masculine singular), Lemma sbi (third position)

**Lemma:** sbi (to send)

**Morphology 1:** participle  
**Morphology 2:** imperfective active  
**Morphology 3:** masculine singular

**Syntax:**  
**Subject:**

---

**Witness:** S2C  
**Transliteration:** \[i Htp Hr ir.t.n=f sp fd.w sbb [m\(s^3\).t\] n r\(^\circ\) r\(^\circ\) nb\]  
**Translation:** O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,

---

**Witness:** B5C  
**Transliteration:** \[i Htp Hr ir.t.n-f sp fd.w sbb ms\(s^3\).t [n] r\(^\circ\) r\(^\circ\) nb\]  
**Translation:** O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,

---

**Witness:** B2Bo  
**Transliteration:** \[i Htp.w Hr ir.t.n-f sp fd.w sbb m\(s^3\).t n r\(^\circ\) r\(^\circ\) nb\]  
**Translation:** O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,

---

**Witness:** B3Bo  
**Transliteration:** \[i Htp Hr ir.t.n-f sp fd.w sbb ms\(s^3\).t n r\(^\circ\) r\(^\circ\) nb\]  
**Translation:** O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,

---

**Witness:** M22C  
**Transliteration:** \[i Htp Hr ir.t.n-f sp fd.w sbb ms\(s^3\).t n r\(^\circ\) r\(^\circ\) nb\]  
**Translation:** O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,  
**Notes:** Only traces left of the first D58, and the second is no longer visible.

---

**Witness:** B4Bo  
**Transliteration:** \[i Htp Hr ir.t.n-f sp fd.w sbb ms\(s^3\).t n r\(^\circ\) r\(^\circ\) nb\]  
**Translation:** O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,

---

**Witness:** M2C  
**Transliteration:** \[i Htp Hr ir.n-f sp fd.w sbb ms\(s^3\).t n r\(^\circ\) r\(^\circ\) nb\]  
**Translation:** O, one who is pleased because he has acted four times, who sent Maat to Re every day,
Witness: Sq10C
Transliteration:  
\[ i [\text{hpt}] \ hr \ ir.\ t.n-f \ sp \ fd.w \ sb[b] \ m\text{s}.t \ n \ r^* \ r^* \ nb \]
Translation:  
O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,
Notes:  
Only the O35 is visible.

Witness: B3C
Transliteration:  
\[ i \text{ h)p} \ hr \ ir.\ t.n-f \ sp \ fd.w \ sbb \ m\text{s}.t \ n \ r^* \ r^* \ nb \]
Translation:  
O, one who is pleased upon that which he has done four times, who sends Maat to Re every day,

Notes phrase:  
In this phrase, the following pattern variations occur: G1+G2+G4 (S2C, S1C, B5C, M22C, B2Bo, B4Bo, B3Bo, Sq10C, B3C, B2L,b), G1+G3+G4 (M2C).

Spell: 165 Phrase: 3 6 b

Group 1: Prospective sd\text{m}-f (Final clause implying purpose), Lemma \text{\textbar}h
Lemma: \text{\textbar}h (to flourish)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:  
sd\text{m}-f prospective  
Final clause implying purpose Nominal subject

Witness: S2C
Transliteration:  
\[ \text{s}\text{\textbar}h \ mis.t \ r^* \ hr \ m\text{s}.t \ r^* \ nb \]
Translation:  
so that the liver of Re will flourish because of Maat, every day,

Notes:  
Addition of the Aa1 seems necessary, due to the M15 classifier.
**Witness:** M22C
Transliteration:
\[ s\dot{h}.w \, m\, is.t \, r^\circ \, hr \, ms^2.t \, r^\circ \, nb \]
Translation:
so that the liver of Re will flourish because of Maat, every day,

**Witness:** B2Bo
Transliteration:
\[ s\dot{h}.w \, mis.t \, r^\circ \, hr \, ms^2.t \, r^\circ \, nb \]
Translation:
so that the liver of Re will flourish every day, because of his truth,

**Witness:** B3Bo
Transliteration:
\[ s\dot{h} \, mis.t \, r^\circ \, r^\circ \, nb \]
Translation:
so that the liver of Re will flourish every day,

**Witness:** Sq10C
Transliteration:
\[ s\dot{h}.w \, [mi]s.t \, r^\circ \, [hr] \, ms^2.t \, r^\circ \, nb \]
Translation:
so that the liver of Re will flourish because of Maat, every day,
Notes:
Only the G43 is visible.

**Witness:** B17C
Transliteration:
\[ s\dot{h} \, mis.t \, r^\circ \, hr \, ms^2.t \, r^\circ \, nb \]
Translation:
so that the liver of Re will flourish because of Maat, every day,
Notes:
The G1 is not visible.

**Witness:** B2L,a
Transliteration:
\[ s\dot{h} \, mis.t \, r^\circ \, hr \, \{hr\} \, ms^2.t \, r^\circ \, nb \]
Translation:
so that the liver of Re will flourish because of Maat, every day,

**Witness:** B1Be
Transliteration:
\[ s\dot{h} \, mis.t \, r^\circ \, hr \, ms^2.t \, r^\circ \, nb \]
Translation:
so that the liver of Re will flourish because of Maat, every day,
Notes:
Could be \( s\dot{h} \) (to be potent) instead.
Group 2:  Prospective $s\text{d}m\text{-}f$ (Final clause implying purpose), Lemma $i\text{s}\text{h}\text{i}$

Lemma:  $i\text{s}\text{h}\text{i}$  (to overflow)

Morphology 1:  $s\text{d}m\text{-}f$
Morphology 2:  prospective
Morphology 3:  
Syntax:  Final clause implying purpose
Subject:  Nominal subject

Witness:  B5C
Transliteration:  $i\text{s}\text{h}.\text{w}$  $\text{m}\text{i}s.\text{t} \text{r}^{r} \text{hr} \text{m}^{s}.\text{t} \text{r}^{r} \text{nb}$
Translation:  so that the liver of Re will overflow because of Maat, every day,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S2C, S1C, M22C, B2Bo, B4Bo, B3Bo, Sq10C, B3C, B17C, B2L, a, B1C, B1Be), G2 (BSC). Note that M2C does have a phrase here, but it is non-verbal, due to a corruption.

Spell:  165  Phrase:  3  7  a

Group 1:  Circumstantial $s\text{d}m\text{-}f$ (Temporal clause), Lemma $s\text{m}\text{z}$

Lemma:  $s\text{m}\text{z}$  (to join, to partake)

Morphology 1:  $s\text{d}m\text{-}f$
Morphology 2:  circumstantial
Morphology 3:  
Syntax:  Temporal clause
Subject:  Pronominal subject

Witness:  S2C
Transliteration:  $s\text{m}\text{z}\text{-}f \text{n} \text{h}.\text{t} \text{wr}.\text{t}$
Translation:  while he partakes of the offering of the great one.

Witness:  M22C
Transliteration:  $[s\text{m}\text{z}\text{-}f \text{n} \text{h}.\text{t} \text{wr}.\text{t}]$
Translation:  while he partakes of the offering of the great one.

Witness:  S1C
Transliteration:  $s\text{m}\text{z}\text{-}f \text{n} \text{h}.\text{t} \text{wr}.\text{t}$
Translation:  while he partakes of the offering of the great one.

Witness:  B2Bo
Transliteration:  $s\text{m}\text{z}\text{-}f \text{n} \text{h}.\text{t} \text{wr}.\text{t}$
Translation:  while he partakes of the offering of the great one.
Witness: B4Bo
Transliteration: $slm3\ dhwty-nht\ tn\ n\ h.t\ wr.t$
Translation: while this $dhwty-nht$ partakes of the offering of the great one.

Witness: M2C
Transliteration: $slm3\ f\ n\ h.t\ wr.t$
Translation: while he partakes of the offering of the great one.

Witness: B3C
Transliteration: $slm3\ f\ n\ ily.wt\ wr.t$
Translation: while he partakes of the offerings of the great one.

Witness: B2L,a
Transliteration: $slm3\ f\ n\ h.t\ wr.t$
Translation: while he partakes of the offering of the great one.

Witness: B1Be
Transliteration: $slm3\ f\ n\ h.t\ wr$
Translation: while he partakes in the offering of the great one.

Notes group:
Note that B4Bo uses a nominal subject instead of a pronominal subject.

Witness: B3Bo
Transliteration: $slm3\ fr\ wr.t$
Translation: while he partakes against the great one.

Witness: Sq10C
Transliteration: $slm3\ fr\ [h.t\ wr.t]$
Translation: while he partakes of the offering of the great one.
Notes: Only traces left of the O34, the rest is visible.

Witness: B17C
Transliteration: $slm3\ f\ n\ ily.wt\ wr.t$
Translation: while he partakes of the offerings of the great one.

Witness: B1C
Transliteration: $slm3\ f\ n\ ily.wt\ wr.t$
Translation: while he partakes of the offerings of the great one.
Group 2: Infinitive (status absolutus), Lemma smA

Lemma: smA
(to join, to partake)

Morphology 1: Infinitive
Morphology 2: Status absolutus

Witness: B5C

Transliteration: smA n h. wt wr.t

Translation: partaking of the offerings of the great one.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S2C, S1C, M22C, B2Bo, B4Bo, B3Bo, M2C, Sq10C, B3C, B17C, B2Lα, B1C, B1Be), G2 (B5C).

Spell: 165 Phrase: 3 7 b

Group 1: Stative (1st person singular), Lemma wΔs (first position)

Lemma: wΔs
(to be uninjured)

Morphology 1: Stative
Morphology 2: 1st person singular

Witness: S2C

Transliteration: wΔs.ki m-n sdb nb

Translation: I am uninjured from any restraint,
Notes: Only traces left of the Y2 and A1, the rest is visible.

Witness: S1C

Transliteration: wΔs.ki m-n sdb nb

Translation: I am uninjured from any restraint,

Witness: M22C

Transliteration: [wΔs.kwi] swΔs.kwi m-n [sdb nb]

Translation: I am uninjured and I am made whole from any restraint,
Notes: Could be read as wΔs-k as well.
Witness: M2C  
Transliteration:  
\[ w\tilde{d}s.kwi \] $sw\tilde{d}s.kwi \text{ m-} s < d > b.w \text{ nb}(.,w)$  
Translation:  
I am uninjured and I am made whole from all restraints,

Witness: B17C  
Transliteration:  
\[ w\tilde{d}s.kwi \] $sw\tilde{d}s \text{ wi m-} s\tilde{d}b \text{ nb}$  
Translation:  
I am uninjured, which makes me whole from any restraint,

Witness: B2L,a  
Transliteration:  
\[ w\tilde{d}s.kwi \] $sw\tilde{d}s \text{ wi m-} s\tilde{d}b \text{ nb}$  
Translation:  
I am uninjured, which makes me whole from any restraint,

Notes:  
The U29-G1:Y2 group is not visible.

Witness: B1Be  
Transliteration:  
\[ w\tilde{d}s.kwi \] $sw\tilde{d}s \text{ wi m-} s\tilde{d}b \text{ nb} \text{ dw.wy}$  
Translation:  
I am uninjured, which makes me whole from any evil restraint,

Notes:  
Only traces left of the initial G43, the rest is visible.

Group 2:  
Stative (3rd person masculine singular), Lemma \( w\tilde{d}s \) (first position)  
Lemma: \( w\tilde{d}s \) (to be uninjured)  
Morphology 1:  
Morphology 2:  
Morphology 3:  
Syntax:  
Subject:

Witness: B2Bo  
Transliteration:  
\( dh\tilde{w}t\-n\tilde{h}t \) $w\tilde{d}s.w \text{ sw}\tilde{d}s.w \text{ m-} s\tilde{d}b$  
Translation:  
\( dh\tilde{w}t\-n\tilde{h}t \) is uninjured and made whole from the restraint,
### Group 3: Nominal $s_d^m=f$ (Balanced sentence), Lemma $w^d$s (first position)

**Lemma:** $w^d$s (to be uninjured)

<table>
<thead>
<tr>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>$s_d^m=f$</td>
<td></td>
<td></td>
<td>Balanced sentence</td>
<td>Nominal subject</td>
</tr>
</tbody>
</table>

**Witness:** B4Bo

**Transliteration:**

$w^d$s $\text{dhwty-nht} \text{ in swd}s.w \text{ dhwty-nht } [m^m \text{ sdb}]$

**Translation:**

This $\text{dhwty-nht}$ is uninjured and this $\text{dhwty-nht}$ is made whole from the restraint,

**Witness:** B3Bo

**Transliteration:**

$w^d$s $\text{dhwty-nht} \text{ in snb dhwty-nht ssnb} \{k\}^s \text{ swd}s\{k\}^s \text{ m-c s[d]b nb d\text{w}.w(y)}$

**Translation:**

This $\text{dhwty-nht}$ is uninjured, $\text{dhwty-nht}$ is healthy, she is caused to be healty and she is made whole from any evil restraint,

### Group 4: Nominal $s_d^m=f$ (Emphatic use), Lemma $w^d$s (first position)

**Lemma:** $w^d$s (to be uninjured)

<table>
<thead>
<tr>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>$s_d^m=f$</td>
<td></td>
<td></td>
<td>Emphatic use</td>
<td>Nominal subject</td>
</tr>
</tbody>
</table>

**Witness:** Sq10C

**Transliteration:**

$[w^d]s \text{ inp}(.w) m-hs.t [m-c \text{ sdb}] \text{ nb}$

**Translation:**

$\text{inp}(.w)$ is uninjured from any restraint,

**Witness:** B3C

**Transliteration:**

$w^d$s $\text{ss} . t-hd-htp \text{ in swd}s-k \text{ ss} . t-hd-htp \text{ tn m-c sdb nb d\text{w}.w(y)}$

**Translation:**

This $\text{ss} . t-hd-htp$ is uninjured while you make this $\text{ss} . t-hd-htp$ whole from any evil restraint,

### Group 5: Passive circumstantial $s_d^m=f$ (Temporal clause), Lemma $sw^d$s (second position)

**Lemma:** $sw^d$s (to heal, to be made whole)

<table>
<thead>
<tr>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>$s_d^m=f$</td>
<td></td>
<td></td>
<td>Temporal clause</td>
<td>Pronominal subject</td>
</tr>
</tbody>
</table>

**Witness:** B5C

**Transliteration:**

$w^dsk \text{ swd}s^i m-c \text{ sdb nb}$

**Translation:**

I am uninjured, while I am healed from any restraint,
**Group 6:** Stative (1st person singular), Lemma $sw\acute{d}_3$ (second position)

- **Lemma:** $sw\acute{d}_3$ (to heal, to be made whole)
- **Morphology 1:**
- **Morphology 2:**
- **Morphology 3:**
- **Syntax:**
- **Subject:**

**Witness:** M22C
**Transliteration:**
$[w\acute{d}_3.kw\acute{i}l] \; sw\acute{d}_3.kw\acute{i}l \; m^\prime \; [s\acute{d}_b \; nb]$
**Translation:**
I am uninjured and I am made whole from any restraint,
**Notes:**
Note that the top of the S29*U29 group is damaged.

**Witness:** M2C
**Transliteration:**
$[w\acute{d}_3.kw\acute{i}l] \; sw\acute{d}_3.kw\acute{i}l \; m^\prime \; s < d > b \; w \; nb(\; w)$
**Translation:**
I am uninjured and I am made whole from all restraints,
**Notes:**
Only traces left of the S29*U29-G1 group, the rest is visible.

**Group 7:** Stative (3rd person masculine singular), Lemma $sw\acute{d}_3$ (second position)

- **Lemma:** $sw\acute{d}_3$ (to heal, to be made whole)
- **Morphology 1:**
- **Morphology 2:**
- **Morphology 3:**
- **Syntax:**
- **Subject:**

**Witness:** B2Bo
**Transliteration:**
$dh\acute{w}ty-nht \; w\acute{d}_3.w \; sw\acute{d}_3.w \; m^\prime \; s\acute{d}_b$
**Translation:**
$dh\acute{w}ty-nht$ is uninjured and made whole from the restraint,

**Group 8:** Passive nominal $s\acute{d}_m-f$ (Balanced sentence), Lemma $sw\acute{d}_3$ (second position)

- **Lemma:** $sw\acute{d}_3$ (to heal, to be made whole)
- **Morphology 1:**
- **Morphology 2:**
- **Morphology 3:**
- **Syntax:**
- **Subject:**

**Witness:** B4Bo
**Transliteration:**
$w\acute{d}_3 \; dh\acute{w}ty-nht \; tn \; sw\acute{d}_3.w \; dh\acute{w}ty-nht \; [tn \; m^\prime \; s\acute{d}_b]$
**Translation:**
This $dh\acute{w}ty-nht$ is uninjured and this $dh\acute{w}ty-nht$ is made whole from the restraint,
**Group 9**: Nominal $sdm$-$f$ (Balanced sentence), Lemma $snb$ (second position)

- **Lemma**: $snb$ (to be healthy)
- **Morphology 1**: $sdm$-$f$
- **Morphology 2**: Nominal
- **Morphology 3**: Balanced sentence
- **Syntax**: Nominal subject

- **Witness**: B3Bo
- **Transliteration**: $wds$ $dhwty$-$nhf$ $tn$ $snb$ $dhwty$-$nhf$ $ssnb$k$=s$ $swdz$s$k$=s$ $m$-$c$ $s$[$f$]b $nb$ $dw$.w(y)
- **Translation**: This $dhwty$-$nhf$ is uninjured, $dhwty$-$nhf$ is healthy, she is caused to be healthy and she is made whole from any evil restraint,

**Group 10**: Circumstantial $sdm$-$f$ (Temporal clause), Lemma $swdz$ (second position)

- **Lemma**: $swdz$ (to heal, to be made whole)
- **Morphology 1**: $sdm$-$f$
- **Morphology 2**: Circumstantial
- **Morphology 3**: Temporal clause
- **Syntax**: Pronominal subject

- **Witness**: B3C
- **Transliteration**: $wds$ $ss$-$t$-$hd$-$htp$ $tn$ $swdz$+$k$ $ss$-$t$-$hd$-$htp$ $tn$ $m$-$c$ $sdb$ $nb$ $dw$.w(y)
- **Translation**: This $ss$-$t$-$hd$-$htp$ is uninjured while you make this $ss$-$t$-$hd$-$htp$ whole from any evil restraint,

**Group 11**: Imperfective active participle (masculine singular), Lemma $swdz$ (second position)

- **Lemma**: $swdz$ (to heal, to be made whole)
- **Morphology 1**: participle
- **Morphology 2**: Imperfective active
- **Morphology 3**: Masculine singular

- **Witness**: B17C
- **Transliteration**: $wds$ $kwi$ $swdz$ $wi$ $m$-$c$ $sdb$ $nb$
- **Translation**: I am uninjured, which makes me whole from any restraint,
**Witness:** B1C
**Transliteration:**
\[wd\tilde{s}.\, \text{kwi} \; sw\tilde{d}s \; wi \; m\-\text{e} \; s\tilde{d}b \; nb\]
**Translation:**
I am uninjured, which makes me whole from any restraint,

**Group 12:**
**Nominal**: \(sdm\-f\) (Balanced sentence), **Lemma**: \(ssnb\) (third position)

**Syntax:** Balanced sentence

**Subject:** Pronominal subject

**Morphology 1:**
- **Nominal**: \(sdm\-f\)
- **Syntax:** Balanced sentence

**Translation:**
This \(dh\tilde{w}ty\-nht\) is uninjured, \(dh\tilde{w}ty\-nht\) is healthy, she is caused to be healthy and she is made whole from any evil restraint,

**Notes:** Note that this could be read as \(ssnb\-k\; s(y)\) as well.

**Witness:** B1Be
**Transliteration:**
\[wd\tilde{s}.\, \text{kwi} \; sw\tilde{d}s \; wi \; m\-\text{e} \; s\tilde{d}b \; nb \; dw\, wy\]
**Translation:**
I am uninjured, which makes me whole from any evil restraint,

**Group 13:**
**Nominal**: \(sdm\-f\) (Balanced sentence), **Lemma**: \(sw\tilde{d}s\) (fourth position)

**Syntax:** Balanced sentence

**Subject:** Pronominal subject

**Morphology 1:**
- **Nominal**: \(sdm\-f\)
- **Syntax:** Balanced sentence

**Translation:**
This \(dh\tilde{w}ty\-nht\) is uninjured, \(dh\tilde{w}ty\-nht\) is healthy, she is caused to be healthy and she is made whole from any evil restraint,

**Notes:** Note that this could be read as \(ssnb\-k\; s(y)\) as well.
Notes phrase:
In this phrase, the following pattern variations occur: G1 (S2C, S1C), G1+G5 (B5C), G1+G6 (M22C, M2C), G1+G11 (B17C, B2L, a, B1C, B1Be), G2+G7 (B2Bo), G3+G8 (B4Bo), G3+G9+G12+G13 (B3Bo), G4 (Sq10C), G4+G10 (B3C).

Spell: 165 Phrase: 3 9 b

Group 1: Passive circumstantial $sd\text{m-f}$ (Temporal clause), Lemma $n\text{hb}$
Lemma: $n\text{hb}$ (to bestow, to give)
Morphology 1: Passive circumstantial
Morphology 2: Passive
Morphology 3: Nominal subject
Syntax: Temporal clause
Subject: Nominal subject

Witness: S2C
Transliteration: $n\text{hb} \ [k\text{"i-t}] \ m \ hrw \ pn \ nfr \ m \ \text{\textit{tnn.t}}$
Translation: while my ka is bestowed on this good day in the \textit{tnn.t} shrine.
Notes: Only traces left.

Witness: M22C
Transliteration: $n\text{hb} [b] k\text{"i-i-m} \ hrw \ pn \ nfr \ m \ \text{\textit{tnn.t}}$
Translation: while the ka of this \textit{dhwty-nht} is bestowed on this good day in the \textit{tnn.t} shrine.
Notes: Only the N35 and the top half of the G21 are visible.

Notes:

Witness: S1C
Transliteration: $n\text{hb} \ k\text{"i-i-m} \ hrw \ pn \ nfr \ m \ \text{\textit{tnn.t}}$
Translation: while my ka is bestowed on this good day in the \textit{tnn.t} shrine.

Witness: B5C
Transliteration: $n\text{hb} \ k\text{"i-i-m} \ hrw \ pn \ nfr \ m \ \text{\textit{tnn.t}}$
Translation: while my ka is bestowed on this good day in the \textit{tnn.t} shrine.

Witness: B4Bo
Transliteration: $n\text{hb} \ k\text{"i-i-t} \ \text{\textit{dhwty-nht}} \ m \ hrw \ pn \ nfr \ m \ \text{\textit{tnn.t}}$
Translation: while the ka of this \textit{dhwty-nht} is bestowed on this good day in the \textit{tnn.t} shrine.
Witness: B3Bo
Transliteration: 
\textit{nḥb} \textit{kš} n \textit{ḏḥwtv-nḥt} \textit{tn m hrw nfr m }\textit{ṭnn.t}
Translation: while the ka of this \textit{ḏḥwtv-nḥt} is bestowed on the good day in the \textit{ṭnn.t} shrine.

Witness: Sq10C
Transliteration: 
\textit{nḥb} \textit{kš} m hrw pn m hrw pn nfr \textit{n} \textit{ṭnn.t}
Translation: while the ka is bestowed on this day, on this good day of the \textit{ṭnn.t} shrine.
Notes: Only traces left of the N35, the rest is visible.

Witness: B17C
Transliteration: 
\textit{nḥb} \textit{kš}\textit{=i} m hrw pn nfr m \textit{ṭnn.t}
Translation: while my ka is bestowed on this good day in the \textit{ṭnn.t} shrine.

Witness: B2l,a
Transliteration: 
\textit{nḥb} \textit{kš.wy=ı} m hrw pn nfr m \textit{ṭnn.t}
Translation: while my two ka's are bestowed on this good day in the \textit{ṭnn.t} shrine.

Witness: B1C
Transliteration: 
\textit{nḥb} \textit{kš.wy}=ı m hrw pn nfr m \textit{ṭnn.t}
Translation: while my two ka's are bestowed on this good day in the \textit{ṭnn.t} shrine.

Witness: B1Be
Transliteration: 
\textit{nḥb} \textit{kš.w}=ı m hrw pn nfr m \textit{ṭnn.t}
Translation: while my ka's are bestowed on this good day in the \textit{ṭnn.t} shrine.

Notes group:
Could be any other \textit{sdm-f} as well.

Group 2: Passive prospective \textit{sdm-f} (Main clause), Lemma \textit{nḥb}
Lemma: \textit{nḥb} (to bestow, to give)
Morphology 1: \textit{sdm-f} prospective
Morphology 2: \textit{sdm-f} passive
Morphology 3: Syntax: Subject:
\textit{sdm-f} Main clause Nominal subject

Witness: B3C
Transliteration: 
\textit{nḥb} \textit{kš} n \textit{ṣš.t-hḏ-hṭp} \textit{tn m hrw pn nfr n }\textit{ṭnn.t}
Translation: The ka of this \textit{ṣš.t-hḏ-hṭp} will be bestowed on this good day of the \textit{ṭnn.t} shrine.
Notes group:
Variant due to the absence of a phrase in III,9,a.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S2C, S1C, B5C, M22C, B2Bo, B4Bo, B3Bo, Sq10C, B17C, B2L,a, B1C, B1Be), G2 (B3C).

<table>
<thead>
<tr>
<th>Spell</th>
<th>Phrase</th>
<th>Group 1: Prospective active participle (masculine singular), Lemma sšm (first position)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td><strong>Lemma:</strong> sšm (to control)</td>
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<tr>
<td><strong>Witness:</strong></td>
<td>S2C</td>
<td><strong>Witness:</strong> S1C</td>
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<tr>
<td><strong>Transliteration:</strong></td>
<td>sšm.t sw.wt m iwnw ḫrw šsw.wt r r* nb</td>
<td><strong>Translation:</strong> sšm.t sw.t m iwnw ḫrw šsw.wt r r* nb</td>
</tr>
<tr>
<td><strong>Translation:</strong></td>
<td>who will control the offerings in Heliopolis on the altars of Re, every day.</td>
<td>who will control the offering in Heliopolis on the altars of Re, every day.</td>
</tr>
<tr>
<td><strong>Notes:</strong></td>
<td>Only traces left of the T32, the rest is visible.</td>
<td></td>
</tr>
</tbody>
</table>

Notes group:
Could be read as a sḏm.tw=f as well.

Group 2: Imperfective active participle (masculine singular), Lemma sšm (first position)

<table>
<thead>
<tr>
<th><strong>Lemma:</strong></th>
<th>sšm (to control)</th>
<th><strong>Morphology 1:</strong> participle</th>
<th><strong>Morphology 2:</strong> imperfective active</th>
<th><strong>Morphology 3:</strong> masculine singular</th>
<th><strong>Syntax:</strong></th>
<th><strong>Subject:</strong></th>
</tr>
</thead>
</table>
Witness: B5C
Transliteration: 
$s\tilde{s}m$ $sw.\,wt\ m\ i\wnw\ hr\ h\sw.\,wt\ r^\circ\ r^\circ\ nb$
Translation: who controls the offerings in Heliopolis on the altars of Re,
every day,

Witness: B2Bo
Transliteration: 
$s\tilde{s}m$ $sw.\,wt\ m\ i\wnw\ hr\ h\sw.\,wt\ r^\circ\ r^\circ\ nb$
Translation: who controls the offerings in Heliopolis on the altars of Re,
every day,

Witness: M2C
Transliteration: 
$s\tilde{s}m$ $sw.\,wt\ m\ i\wnw\ hr\ h\sw.\,wt\ r^\circ\ r^\circ\ nb$
Translation: who controls the offering in Heliopolis on the altars of Re,
every day,

Witness: M22C
Transliteration: 
$s\tilde{s}m$ $sw.\,wt\ m\ i\wnw\ hr\ h\sw.\,wt\ r^\circ\ nb$
Translation: who controls the offering in Heliopolis on the altars of Re,
every day,

Witness: B4Bo
Transliteration: 
$s\tilde{s}m$ $sw.\,wt\ m\ i\wnw\ hr\ h\sw.\,wt\ r^\circ\ r^\circ\ nb$
Translation: who controls the offerings in Heliopolis on the altars of Re,
every day,

Witness: Sq10C
Transliteration: 
[s$s\tilde{m}$] $sw.\,t\ m\ i\wnw\ hr\ h\sw.\,wt\ r^\circ\ r^\circ\ nb$
Translation: who controls the offerings on the altar of Re,
every day.

Witness: B3C
Transliteration: 
$s\tilde{s}m$ $sw.\,wt\ m\ i\wnw\ hr\ h\sw.\,wt\ r^\circ\ r^\circ\ nb$
Translation: who controls the offerings in Heliopolis on the altars of Re,
every day,

Witness: B2L,a
Transliteration: 
$s\tilde{s}m$ $sw.\,wt\ m\ i\wnw\ hr\ h\sw.\,wt\ r^\circ\ r^\circ\ nb$
Translation: who controls the offerings in Heliopolis on the altars of Re,
every day,

Witness: B17C
Transliteration: 
$s\tilde{s}m$ $sw.\,wt\ m\ i\wnw\ hr\ h\sw.\,wt\ r^\circ\ r^\circ\ nb$
Translation: who controls the offerings in Heliopolis on the altars of Re,
every day,

Witness: B1C
Transliteration: 
$s\tilde{s}m$ $sw.\,wt\ m\ i\wnw\ hr\ h\sw.\,wt\ r^\circ\ r^\circ\ nb$
Translation: who controls the offerings in Heliopolis on the altars of Re,
every day,
Witness:  B1Be
Transliteration:  
\(\text{sšm sw.wt m iwnw ħr ħsw.wt rʿ rʿ nb}\)
Translation:  
who controls the offerings in Heliopolis on the altars of Re, every day,

**Group 3:**  Imperfective active participle (masculine singular), Lemma \(\text{šm}\) (first position)

**Lemma:**  \(\text{šm}\) (to go)

Morphology 1:  participle  
Morphology 2:  imperfective active  
Morphology 3:  masculine singular  

Subject:  

**Witness:**  B3Bo
Transliteration:  
\(\text{sšm} \text{ššm}[=f] \text{Aw.t Hr xAw.[w]t [rʿ] rʿ nb}\)
Translation:  
who goes while he conducts the offering on the altars of Re, every day,

Notes:  
The bottom of the N40 is a bit damaged.

**Group 4:**  Circumstantial \(sdm-f\) (Temporal clause), Lemma \(sšm\) (second position)

**Lemma:**  \(sšm\) (to conduct)

Morphology 1:  \(sdm-f\)  
Morphology 2:  circumstantial  
Morphology 3:  Temporal clause  

Subject:  

**Witness:**  B3Bo
Transliteration:  
\(\text{sšm sšm}[=f] \text{iw.t ħr ħsw.[w]t [rʿ] rʿ nb}\)
Translation:  
who goes while he conducts the offering on the altars of Re, every day,

Notes phrase:  
In this phrase, the following pattern variations occur: \(G1 (S2C, S1C), G2 (B5C, M22C, B2Bo, B4Bo, Sq10C, M2C, B3C, B17C, B2L,a, B1C, B1Be), G3+G4 (B3Bo)\).
Spell: 165  Phrase: 3 11  b

**Group 1:** Nominal sdm.n-f (Emphatic use), Lemma pri

*Lemma:* pri (to go forth)

*Morphology 1:* sdm.n-f

*Morphology 2:* nom

*Syntax:* Emphatic use

*Subject:* Pronominal subject

**Witness:** S2C

Translation:
I have gone forth even from the horizon,

**Notes:**
Only traces left of the D54:N35 group, the rest is visible.

**Witness:** B5C

Translation:
I have gone forth even from the horizon,

**Witness:** M22C

Translation:
I have gone forth even from the horizon,

**Notes:**
Only traces left of the O1 and N35, the D21 is visible.

**Witness:** B3Bo

Translation:
this ḏḥwyty-nḥt went forth even from the horizon,

**Witness:** B17C

Translation:
I have gone forth even from the horizon,
Witness: B1C
Transliteration: pr.n-i m šḥ.t
Translation: I have gone forth even from the horizon,

Notes group: Note that B3Bo and Sq10C use a nominal subject instead of a pronominal subject.

Group 2: Perfective active participle (masculine singular), Lemma pri
Lemma: pri (to go forth)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Syntax: Subject:

Witness: B2Bo
Transliteration: pr m šḥ.t
Translation: who went forth from the horizon,

Witness: B3C
Transliteration: pr m šḥ.t
Translation: who went forth from the horizon,

Group 3: Imperfective active participle (masculine singular), Lemma pri
Lemma: pri (to go forth)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular
Syntax: Subject:

Translation: who went forth from the horizon,
Witness: M2C
Transliteration: prr m šh.wt
Translation: who goes forth from the horizons,
Only traces left of the first D21, the rest should be visible.

Notes phrase: In this phrase, the following pattern variations occur: G1 (S2C, S1C, B5C, M22C, B3Bo, Sq10C, B17C, B2L,a, B1C, B1Be), G2 (B2Bo, B3Bo, B3C), G3 (M2C).

Spell: 165 Phrase: 3 12 a

Group 1: Nominal sddl=f (Emphatic use), Lemma pri
Lemma: pri (to go forth)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sddl=f nominal Emphatic use Pronominal subject

Witness: S2C
Transliteration: prr jw.t=i m-ḥz.t=i sp sn.w
Translation: I go forth, my offering is in front of me, twice.

Notes group: Note that S2C uses a pronominal subject, where S1C uses a nominal subject.

Group 2: Circumstantial sddl=f (Temporal clause), Lemma pri
Lemma: pri (to go forth)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sddl=f circumstantial Temporal clause Nominal subject

Witness: S1C
Transliteration: prr jw.t=i m-ḥz.t=i sp sn.w
Translation: My offering goes forth in front of my, twice.
Witness: B5C  
Transliteration: \( pr \) sw.wt-i m \( h^3.t \) sp sn.w  
Translation: while my offerings go forth at the brow, twice.

Witness: M22C  
Transliteration: \( [pr] \) sw.t-i m \( h^3.t \) sp sn.w  
Translation: while my offering go forth at the brow, twice.

Witness: B2Bo  
Transliteration: \( pr \) sw.t n.t \( d\hwty-nht \) m-\( h^3.t-f \) sp sn.w  
Translation: while the offering of \( d\hwty-nht \) go forth in front of him, twice.

Witness: M2C  
Transliteration: \( pr \) Aw.wt n(t) sA.t-HD-Htp tn m HA.t sp sn.w  
Translation: while the offerings of this \( s\sw.t-hq-Htp \) go forth at the brow, twice.

Witness: B3Bo  
Transliteration: \( pr \) sw.wt m \( h^3.t \) sp sn.w  
Translation: while the offerings go forth at the brow, twice.

Witness: B2L,a  
Transliteration: \( pr \) sw.wt m \( h^3.t \) sp sn.w  
Translation: while the offerings go forth at the brow, twice.

Witness: B1Bo  
Transliteration: \( pr \) sw.wt m \( h^3.t \) sp sn.w  
Translation: while the offerings go forth at the brow, twice.

Notes phrase: In this phrase, the following pattern variations occur: G1 (S2C, S1C), G2 (B5C, M22C, B2Bo, B4Bo, M2C, B3C, B17C, B2L,a, B1C, B1Be). Note that B3Bo does have a phrase here, but it is non-verbal.
Spell: 165  Phrase: 3 13  a

**Group 1:** Perfective active participle (masculine singular), Lemma pri

**Lemma:** pri (to go forth)

**Morphology 1:** participle  
**Morphology 2:** perfective active  
**Morphology 3:** masculine singular  

**Syntax:**  
**Subject:**

**Witness:** S2C  
**Transliteration:** ink [nw] pr m swh.t ntr ̣s  
**Translation:** I am this one who went forth from the egg of the great god.

**Witness:** M22C  
**Transliteration:** ink nw [pr m swh.t ntr ̣s]  
**Translation:** I am this one who went forth from the egg of the great god.

**Witness:** B4Bo  
**Transliteration:** dhwy-nht nw pr m swh.t ntr ̣s  
**Translation:** dhwy-nht is this one who went forth from the egg of the great god.

**Witness:** B3C  
**Transliteration:** ss.t-hd-htp in nw pr m hrs.t ntr ̣s  
**Translation:** This ss.t-hd-htp is this one who went forth from the carnelian of the great god.

**Witness:** B17C  
**Transliteration:** nfri nw pr m hrs.t ntr ̣s  
**Translation:** nfri is this one who went forth from the carnelian of the great god.

Notes: The D21 is not visible, and the O1 and D54 was not seen by de Buck himself.
Witness: B2L,a
Transliteration: 
in kw pr m ḫrs.t nṯr ɾ²
Translation: 
I am this one who went forth from the carnelian of the great god.

Witness: B1C
Transliteration: 
spi nw pr m ḫrs.t nṯr ɾ²
Translation: 
spi is this one who went forth from the carnelian of the great god.

Witness: B1Be
Transliteration: 
sn nw pr m ḫrs.t nṯr ɾ²
Translation: 
ṣn is this one who went forth from the carnelian of the great god.

Group 2: 
Perfective active participle (feminine singular), Lemma pri
Lemma: pri (to go forth)
Morphology 1: participle, perfective active, feminine singular
Synt: Subject:
Witness: B3Bo
Transliteration: 
ḏhwty-nḥt [n] pr.t m swḥ.t nṯr ɾ²
Translation: 
It is this ḏḥwť-nḥt who went forth from the egg of the great god.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S2C, S1C, M22C, B2Bo, B4Bo, M2C, B3C, B17C, B2L,a, B1C, B1Be), G2 (B3Bo).
Note that B5C does have a phrase here, but it is non-verbal.
Appendix 5.41. Spell 166

Spell: 166  Phrase: 3 13 b

**Group 1:** Imperfective active participle (feminine singular), Lemma *smt* (first position)

*Lemma:* *smt* (to hear)

*Morphology 1:* participle
*Morphology 2:* imperfective active
*Morphology 3:* feminine singular

**Subject:**

**Witness:** S2C

**Transliteration:** *smt.t sšn.t*

**Translation:** She who hears, she who unstops,

**Notes:**
Only traces left of the B1, the rest is visible.

**Witness:** B2Bo

**Transliteration:** *smt.t sšn.t*

**Translation:** She who hears, she who unstops,

**Notes:**
Only traces left of both F21 signs and the first X1, the rest is visible.

**Witness:** B3Bo

**Transliteration:** *smt(.t) sš[n.t]*

**Translation:** She who hears, she who unstops,
*Witness:* M2C

**Transliteration:**

\[smt.t\, ib\, snš\]

**Translation:**

She who hears the unstopped heart,

**Group 2:** Imperfective active participle (feminine singular), Lemma **sdm** (first position)

**Lemma:** **sdm**

(to hear, to listen)

**Morphology 1:** participle
**Morphology 2:** imperfective active
**Morphology 3:** feminine singular

**Syntax:**

**Subject:**

**Witness:** B5C

**Transliteration:**

\[sdm.t\, mw.t\, sšn.t\]

**Translation:**

She who hears the mother, she who unstops,

**Group 3:** Imperfective active participle (feminine singular), Lemma **snš** (second position)

**Lemma:** **snš**

(to unstop)

**Morphology 1:** participle
**Morphology 2:** imperfective active
**Morphology 3:** feminine singular

**Syntax:**

**Subject:**

**Witness:** S2C

**Transliteration:**

\[smt.t\, sšn.t\]

**Translation:**

She who hears, she who unstops,

**Witness:** S1C

**Transliteration:**

\[smt.t\, sšn.t\]

**Translation:**

She who hears, she who unstops,
She who hears, she who unstops,

She who hears, she who unstops,

She who hears, she who unstops,

She who hears, she who unstops,

Notes:
Only traces left of the N37, and the N35:X1 group is not visible.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (S2C, S1C, M22C, B2Bo, B4Bo, B3Bo), G1 (M2C), G2+G3 (B5C).

Spell: 166 Phrase: 3 14 a

Group 1: Imperfective active participle (feminine singular), Lemma smt (first position)

Lemma: smt (to hear)
Morphology 1: participle imperfective active feminine singular
Morphology 2: Morphology 3: Syntax: Subject:

Witness: S2C
Translation: in smt.t wi [ts phr] sšn.t wi [ts phr]
Translation: it is she who hears me and vice-versa, she who unstops me and vice-versa.

Witness: S1C
Translation: in smt.t wi smn [wi] ts phr
Translation: it is she who hears me and makes me firm, and vice-versa.

Witness: M22C
Translation: in smt.t {t} wi in sšn.t {t} wi ts phr
Translation: it is she who hears me, it is she who unstops me, and vice-versa.

Witness: B4Bo
Translation: [t] smt.t
Translation: it is the one who hears.
Witness: M2C
Transliteration: in smt.t \{t\} wi in s[nS] \{t\} wi
Translation: it is she who hears me, it is the one who unstops me.

Witness: B3C
Transliteration: smt.t ss.t-hd-htp ssn.t ss.t-hd-htp in ts phr
Translation: She who hears ss.t-hd-htp, she who unstops this ss.t-hd-htp, and vice-versa.

**Group 2:** Imperfective active participle (masculine singular), Lemma smt (first position)

**Lemma:** smt (to hear)

**Morphology 1:** participle
**Morphology 2:** imperfective active
**Morphology 3:** masculine singular

**Syntax:** Subject:

Witness: B5C
Transliteration: in smt wi sdm.w ts phr
Translation: it is the one who hears me who is heard, and vice-versa.

Witness: B2Bo
Transliteration: in smt m smt dhwy-nht ssn.tw msdr dhwy-nht ts phr
Translation: It is the one who hears as the one who hears dhwy-nht, while the ear of dhwy-nht is opened, and vice-versa.

Witness: B3Bo
Transliteration: in smt.w in ssmt.[t] \[s(y)\] in ssmt.w dhwy-nht in
Translation: it is the one who hears, it is the one who feeds she who hears her, it is the one who is caused to hear this dhwy-nht.

**Group 3:** Imperative, Lemma sšm (first position)

**Lemma:** sšm (to guide, to lead)

**Morphology 1:** imperative
**Morphology 2:** 2nd person singular

**Syntax:** Subject:

Witness: B17C
Transliteration: sšm msdm.t im-i snš.w \{t\} wi
Translation: Lead with that which is heard with me, who unstops me.
**Group 4:**  Stative (3rd person masculine singular), Lemma phr (first position)

*Lemma:* phr  
(to turn, to go around)

*Morphology 1:*  
*Morphology 2:*  
*Morphology 3:*  
*Syntax:*  
*Subject:*  
Stative  
3rd person masculine singular

*Witness:* B2L  
*Transliteration:*  
*sšmn.t iš i sšn.št i ṯs phr*  
*Translation:*  
The guide with me is my unstopper, and vice-versa.

*Witness:* B1C  
*Transliteration:*  
*sšmn im i sšn.t i ṯs phr*  
*Translation:*  
The guide with me is my unstopper, and vice-versa.

**Group 5:**  Stative (3rd person masculine singular), Lemma phr (second position)

*Lemma:* phr  
(to turn, to go around)

*Morphology 1:*  
*Morphology 2:*  
*Morphology 3:*  
*Syntax:*  
*Subject:*  
Stative  
3rd person masculine singular

*Witness:* S2C  
*Transliteration:*  
in smt.i ṯs phr sšn.t ṯs phr  
*Translation:*  
it is she who hears me and vice-versa, she who unstops me and vice-versa.

**Group 6:**  Imperfective active participle (feminine singular), Lemma smn (second position)

*Lemma:* smn  
(to cause to endure)

*Morphology 1:*  
*Morphology 2:*  
*Morphology 3:*  
*Syntax:*  
*Subject:*  
participle  
imperfective active  
feminine singular
Witness: S1C
Transliteration: in smt.t wi snn [wi] ts phr
Translation: it is she who hears me and makes me firm, and vice-versa.

Group 7: Imperfective active participle (masculine singular), Lemma sgm (second position)
Lemma: sgm (second position)
Morphology 1: participle
Morphology 2: imperfective passive
Morphology 3: masculine singular
Syntax: Subject:

Witness: B5C
Transliteration: in smt wi sDm.w ts phr
Translation: it is the one who hears me who is heard, and vice-versa.

Group 8: Imperfective active participle (feminine singular), Lemma snš (second position)
Lemma: snš (to unstop)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: feminine singular
Syntax: Subject:

Witness: M22C
Transliteration: in smt.t {t} wi in s[sn.t {t} wi ts phr]
Translation: it is she who hears me, it is she who unstops me, and vice-versa.

Notes: Only the S29 is visible.

Group 9: Circumstantial sDm.tw=f (Temporal clause), Lemma snš (second position)
Lemma: snš (to unstop)
Morphology 1: sDm.tw=f
Morphology 2: circumstantial
Morphology 3: Syntax: Subject:
Temporal clause Nominal subject
Translation: She who hears ss1-ṭḥ-hṭp, she who unstops this ss1-ṭḥ-hṭp, and vice-versa.
Witness: B2Bo
Transliteration: 
in smst m smt dhwty-nḥṭ ssñ.tw msdr dhwty-nḥṭ ts phr
Translation: It is the one who hears as the one who hears dhwty-nḥṭ, while the ear of dhwty-nḥṭ is opened, and vice-versa.

Group 10: Imperfective active participle (masculine singular), Lemma smn (second position)
Lemma: smn (to feed)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
participle imperfective active masculine singular

Witness: B3Bo
Transliteration: 
in smt.w in smn smt.[t] [s(y)] in ssmt.w dhwty-nḥṭ tn
Translation: it is the one who hears, it is the one who feeds she who hears her, it is the one who is caused to hear this dhwty-nḥṭ.

Group 11: Imperfective active participle (masculine singular), Lemma snš (second position)
Lemma: snš (to unstop)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
participle imperfective active masculine singular

Witness: M2C
Transliteration: 
in smt.t {t} wi in snš {t} wi
Translation: it is she who hears me, it is the one who unstops me.
Notes: Not seen by de Buck himself.

Group 12: Imperfective passive participle (feminine singular), Lemma sḏm (second position)
Lemma: sḏm (to hear, to listen)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
participle imperfective passive feminine singular
Lead with that which is heard with me, who unstops me.

**Group 13:** Imperfective active participle (feminine singular), Lemma snš (third position)

| Witness: | B17C |
| Transliteration: | sšm m sḏm.t im-i snš.w {t} wi |

**Translation:**

it is she who hears me and makes me firm, and vice-versa.

**Group 14:** Stative (3rd person masculine singular), Lemma pḥr (third position)

| Witness: | S2C |
| Transliteration: | in smt.t wi ṭs pḥr sšn.t wi ṭs pḥr |

**Translation:**

it is the one who hears me who is heard, and vice-versa.

**Witness:** M22C

| Transliteration: | in smst m sḏhwty-nḥṭ sšn.tw msdr dḥhwty-nḥṭ ṭs pḥr |

**Translation:**

it is the one who hears as the one who hears ḏḥhwty-nḥṭ, while the ear of ḏḥhwty-nḥṭ is opened, and vice-versa.
Witness: B3C
Translation: smt.t ss.t-hds-hpt ssn.t ss.t-hds-hpt tn ṭs phr
Translation: She who hears ss.t-hds-hpt, she who unstops this ss.t-hds-hpt, and vice-versa.

Group 15: Imperfective active participle (feminine singular), Lemma smt (third position)
Lemma: smt (to hear)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: feminine singular
Syntax: Subject:
Witness: B3Bo
Translation: in smt.w in ssn smt.ṭ ṭs(y) ṭn ssmt.w ḏḥwty-nḥt tn
Translation: it is the one who hears, it is the one who feeds she who hears her, it is the one who is caused to hear this ḏḥwty-nḥt.
Notes: Only traces left of the D52:X1 group, and the second X1 is no longer visible.

Group 16: Imperfective active participle (masculine singular), Lemma snš (third position)
Lemma: snš (to unstop)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular
Syntax: Subject:
Witness: B17C
Translation: sšm m sgm.t ṭn-i snš.w ṭy wi
Translation: Lead with that which is heard with me, who unstops me.

Group 17: Stative (3rd person masculine singular), Lemma phr (fourth position)
Lemma: phr (to turn, to go around)
Morphology 1: stative
Morphology 2:
Morphology 3: 3rd person masculine singular
Syntax: Subject:

it is she who hears me and vice-versa, she who unstops me and vice-versa.

**Group 18:** Imperfective active participle (masculine singular), Lemma ssmt (fourth position)

**Lemma:** ssmt (to cause to hear)

**Morphology 1:** participle
**Morphology 2:** imperfective active
**Morphology 3:** masculine singular

**Translation:**
it is the one who hears, it is the one who feeds she who hears her, it is the one who is caused to hear this dhwytnh.t.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G5+G13+G17 (S2C), G1+G6+G14 (S1C), G2+G7+G14 (B5C), G1+G8+G14 (M22C, B3C), B2+G9+G14 (B2Bo), G1 (B4Bo), B2+G10+G15+G18 (B3B0), G1+G11 (M2C), G3+B12+G16 (B17C), G4 (B2L, B1C, B1Be).

**Spell:** 166 **Phrase:** 3 16 a

**Group 1:** Imperative (2nd person singular), Lemma rdi (first position)

**Lemma:** rdi (to give, to place)

**Morphology 1:** imperative
**Morphology 2:** 2nd person singular

**Translation:**
Give me these offerings,
Witness: B5C
Transliteration: 
im n-i mw sw.wt-i
Translation: Give water and my offerings to me,

Witness: M22C
Transliteration: 
[imi n-i nn sw].t
Translation: Give me this offering,

Witness: B2Bo
Transliteration: 
im n-i nn sw.wt
Translation: Give me these offerings,

Witness: B4Bo
Transliteration: 
im n dhwty-nht nn sw.wt
Translation: Give to +DHwty-nxt-I bread with Min, give these offerings to dhwty-nht,

Witness: B3Bo
Transliteration: 
im n dhwty-nht nn sw.wt-i
Translation: Give these offerings of mine to this dhwty-nht,

Witness: B3C
Transliteration: 
im sw.wt n ss.t-hd-htp t
Translation: Give the offerings to this ss.t-hd-htp,

Witness: B2L
Transliteration: 
im n-i sw.wt
Translation: Give the offerings to me,

Witness: B1C
Transliteration: 
im n-i sw.wt
Translation: Give the offerings to me,

Witness: B1Be
Transliteration: 
im n-i sw.wt
Translation: Give the offerings to me,

Group 2: Passive circumstantial sdm-f (iwl-[if] hr sdm-f), Lemma rdi (first position)
Lemma: rdi (to give, to place)
Morphology 1: sdm-f
Morphology 2: circumstantial
Morphology 3: passive
Syntax: iwl-[if] sdm-f
Subject: Nominal subject
Witness: B17C
Transliteration: iw rdi.w n=i sw.wt
Translation: Offerings are given to me,

**Group 3:** Imperative (2nd person singular), Lemma rdi (second position)

**Lemma:** rdi (to give, to place)

**Morphology 1:** imperative 2nd person singular

Witness: B4Bo
Transliteration: imi n ḏḥwty-nḥt t[.]w ḫr nnw imi n ḏḥwty-nḥt nn sw.wt
Translation: Give to +DHwty-nxt+l bread with Min, give these offerings to ḏḥwty-nḥt,

Notes phrase: In this phrase, the following pattern variations occur: G1 (S2C, S1C, B5C, M22C, B2Bo, B3Bo, B3C, B2L, B1C, B1Be), G2 (B17C), G1+G3 (B4Bo).
### Appendix 5.42. Spell 167

<table>
<thead>
<tr>
<th>Spell: 167</th>
<th>Phrase: 3 16 c</th>
</tr>
</thead>
</table>

**Group 1:** Imperative (2nd person singular), Lemma ḫmsi (first position)

- **Lemma:** ḫmsi (to sit)
- **Morphology 1:** imperative
- **Morphology 2:** 2nd person singular
- **Syntax:**
- **Subject:**

**Witness:** S2C

**Transliteration:** ḫms sp sn.w n wnm.t

**Translation:** Sit down, sit down for food,

**Witness:** B5C

**Transliteration:** ḫms sp sn.w r wnm.t

**Translation:** Sit down, sit down at the food,

**Witness:** B2Bo

**Transliteration:** ḫms sp sn.w n wnm.t

**Translation:** Sit down, sit down for food,

**Witness:** B3C

**Transliteration:** ḫms sp sn.w n wnm.t

**Translation:** Sit down, sit down for food,

**Witness:** B17C

**Transliteration:** ḫms sp sn.w n wnm.t

**Translation:** Sit down, sit down, for the eating of bread,
Witness: B2L
Transliteration: ḫms sp sn.w r wnm.t
Translation: Sit down, sit down at the food,

Witness: B1C
Transliteration: ḫms sp sn.w n wnm t
Translation: Sit down, sit down, for the eating of bread,

Witness: B1Be
Transliteration: ḫms sp sn.w n wnm t
Translation: Sit down, sit down, for the eating of bread,

Group 2: Infinitive (status constructus), Lemma wnm (second position)
Lemma: wnm (to eat)
Morphology 1: infinitive status constructus

Witness: B17C
Transliteration: ḫms sp sn.w n wnm t
Translation: Sit down, sit down, for the eating of bread,

Witness: B1C
Transliteration: ḫms sp sn.w n wnm t
Translation: Sit down, sit down, for the eating of bread,

Witness: B1Be
Transliteration: ḫms sp sn.w n wnm t
Translation: Sit down, sit down, for the eating of bread,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S2C, S1C, B5C, M22C, B2Bo, B4Bo, B3C, B2L), G1+G2 (B17C, B1C, B1Be).

Spell: 167 Phrase: 3 17 a
**Group 1:** Circumstantial sḏm-f (Temporal clause), Lemma hmsi (first position)

<table>
<thead>
<tr>
<th>Lemma</th>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>hmsi</td>
<td>sḏm-f</td>
<td>circumstantial</td>
<td></td>
<td>Temporal clause</td>
<td>Nominal subject</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Witness:</strong></th>
<th>S2C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>hms[r n wnm.t]</td>
</tr>
<tr>
<td>Translation:</td>
<td>while Re sits down for food,</td>
</tr>
</tbody>
</table>

| **Notes:** | The S29 is not visible. |

<table>
<thead>
<tr>
<th><strong>Witness:</strong></th>
<th>S1C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>hms[r n wnm.t]</td>
</tr>
<tr>
<td>Translation:</td>
<td>while Re sits down for food,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Witness:</strong></th>
<th>B5C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>hms[r n wnm.t]</td>
</tr>
<tr>
<td>Translation:</td>
<td>while Re sits down at the food,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Witness:</strong></th>
<th>M22C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>hms[r n wnm.t]</td>
</tr>
<tr>
<td>Translation:</td>
<td>while Re sits down for food,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Witness:</strong></th>
<th>B2Bo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>hms[r n wnm.t]</td>
</tr>
<tr>
<td>Translation:</td>
<td>while Re sits down for food,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Witness:</strong></th>
<th>B4Bo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>hms[r n wnm.t]</td>
</tr>
<tr>
<td>Translation:</td>
<td>while Re sits down for food,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Witness:</strong></th>
<th>B3C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>hms[r n wnm.t]</td>
</tr>
<tr>
<td>Translation:</td>
<td>while Re sits down for food,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Witness:</strong></th>
<th>B17C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>hms[r n wnm.t]</td>
</tr>
<tr>
<td>Translation:</td>
<td>while Re sits down for the eating of bread,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Witness:</strong></th>
<th>B2L</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>hms[r n wnm.t]</td>
</tr>
<tr>
<td>Translation:</td>
<td>while Re sits down at the food,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Witness:</strong></th>
<th>B1C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>hms[r n wnm.t]</td>
</tr>
<tr>
<td>Translation:</td>
<td>while Re sits down for the eating of bread,</td>
</tr>
</tbody>
</table>
while Re sits down eating bread,

**Group 2:** Infinitive (status constructus), Lemma \( \text{wnm} \) (second position)

- **Witness:** B1Be
- **Transliteration:** \( hms \ r^* \ \text{wnm} \ t \)
- **Translation:** while Re sits down eating bread,

**Group 1:** Passive circumstantial \( sdm.n-f \) (Temporal clause), Lemma \( rdi \)

- **Witness:** B1Be
- **Transliteration:** \( hms \ r^* \ \text{wnm} \ t \)
- **Translation:** while Re sits down eating bread,

**Notes phrase:**

*In this phrase, the following pattern variations occur: G1 (S2C, S1C, B5C, M22C, B2Bo, B4Bo, B3C, B2L), G1+G2 (B17C, B1C, B1Be).*

**Spell:** 167  **Phrase:** 3 17 b
Witness: S2C
Transliteration: rdi.n mw psd.ty
Translation: after the water of the double Ennead was given.

Witness: M22C
Transliteration: rdi.n mw psD.ty
Translation: after the water of the double Ennead was given.
Notes: Only traces left of the X8, and the N35 is not visible.

Witness: B4Bo
Transliteration: rdi.n mw psd.ty
Translation: after the water of the double Ennead was given.

Witness: B2L
Transliteration: rdi.n mw psd.ty
Translation: after the water of the double Ennead was given.
Notes: Could be a relative sdm.n-f as well.

Witness: S1C
Transliteration: rdi.n mw psd.ty
Translation: after the water of the double Ennead was given.

Witness: B2Bo
Transliteration: rdi.n mw psd.ty
Translation: after the water of the double Ennead was given.

Witness: B3C
Transliteration: r[di].n mw psd.ty
Translation: after the water of the double Ennead was given.
Notes: Only traces left of the N35, and the D37 is not visible.

Witness: B1C
Transliteration: rdi.n mw psd.t
Translation: after the water of the Ennead was given.
Notes: Could be a relative sdm.n-f as well.
Witness: B1Be
Transliteration: rdi.n mw psD.ty
Translation: after the water of the double Ennead was given.
Notes: Could be a relative sdm.n-f as well.

<table>
<thead>
<tr>
<th>Group 2</th>
<th>Relative sdm.n-f, Lemma rdi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lemma:</td>
<td>rdi (to give, to place)</td>
</tr>
<tr>
<td>Morphology 1:</td>
<td>sdm.n-f relative</td>
</tr>
<tr>
<td>Syntax:</td>
<td>Nominal subject</td>
</tr>
</tbody>
</table>

Witness: B5C
Transliteration: rdi.t.n mw psD.ty
Translation: which the water of the double Ennead gave.
Notes: Only traces left of the D37, the rest is visible.

<table>
<thead>
<tr>
<th>Group 3</th>
<th>Perfective active participle (masculine singular), Lemma rdi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lemma:</td>
<td>rdi (to give, to place)</td>
</tr>
<tr>
<td>Morphology 1:</td>
<td>participle perfective active masculine singular</td>
</tr>
<tr>
<td>Syntax:</td>
<td></td>
</tr>
</tbody>
</table>

Witness: B17C
Transliteration: rdi.w mw n psD.ty
Translation: which placed the water of the double Ennead.
Notes: Could be passive as well.

Notes phrase: In this phrase, the following pattern variations occur: G1 (S2C, S1C, M22C, B2Bo, B4Bo, B3C, B2L, B1C, B1Be), G2 (B5C), G3 (B17C).
<table>
<thead>
<tr>
<th>Spell: 167</th>
<th>Phrase: 3 18 a</th>
</tr>
</thead>
</table>

**Group 1:** Nominal *ṣdm.n-f* (Balanced sentence), Lemma *iyi* (first position)

<table>
<thead>
<tr>
<th>Lemma: <em>iyi</em> (to come)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1: <em>ṣdm.n-f</em></td>
</tr>
<tr>
<td>Morphology 2: nominal</td>
</tr>
<tr>
<td>Syntax: Balanced sentence</td>
</tr>
<tr>
<td>Subject: Pronominal subject</td>
</tr>
</tbody>
</table>

**Witness:** S2C

**Transliteration:**

iy.ν i ḥr-k wdp.w n rср iy.ν i ḥr-k

**Translation:**

I have come to you, butler of Re, I have come to you.

**Notes:**

Only traces left of the M18, the N35 is visible.

**Witness:** M22C

**Transliteration:**

iy.ν i ḥr-k wdp.w [n rср iy.ν i ḥr]-k

**Translation:**

I have come to you, butler of Re, I have come to you.

**Witness:** B2Bo

**Transliteration:**

iy.ν i ḥr-k wdp.w n rср iy.ν i ḥr-k

**Translation:**

I have come to you, butler of Re, I have come to you.

**Witness:** B3C

**Transliteration:**

iy.ν ss.t-hḏ-hṭp tn ḥr-k wdp.w n rср iy.ν ss.t-hḏ-hṭp tn ḥr-k

**Translation:**

This ss.t-hḏ-hṭp has come to you, butler of Re, this ss.t-hḏ-hṭp has come to you.

**Witness:** B2L

**Transliteration:**

iy.ν i ḥr-k wdp.w n rср iy.ν i ḥr-k

**Translation:**

I have come to you, butler of Re, I have come to you.

**Witness:** B17C

**Transliteration:**

iy.ν i ḥr-k wdp.w n rср iy.ν i ḥr-k

**Translation:**

I have come to you, butler of Re, I have come to you.
Witness: B1C
Transliteration: iy.n-i ḫr-k wdp.w n r* iy.n-i ḫr-k
Translation: I have come to you, butler of Re, I have come to you.

Notes group:
Note that B4Bo and B3C use a nominal subject instead of a pronominal subject.

Group 2: Nominal sḏm.n-f (Emphatic use), Lemma iy (first position)
Lemma: iy (to come)
Morphology 1: sḏm.n-f nominal
Morphology 2: Emphatic use
Morphology 3: Pronominal subject
Syntax: Subject:
Witness: B1Be
Transliteration: iy.n-i ḫr-k wdp.w n r* iy.n-i ḫr-k
Translation: I have come to you, butler of Re, I have come to you.

Group 3: Nominal sḏm.n-f (Balanced sentence), Lemma iy (second position)
Lemma: iy (to come)
Morphology 1: sḏm.n-f nominal
Morphology 2: Balanced sentence
Morphology 3: Pronominal subject
Syntax: Subject:
Witness: B5C
Transliteration: iy.n-i ḫr-k wdp.w n r* ḫr-k
Translation: I have come to you, butler of Re, to you.

Witness: S2C
Transliteration: iy.n-i ḫr-k wdp.w n r* iy.n-i ḫr-k
Translation: I have come to you, butler of Re, I have come to you.

Witness: S1C
Transliteration: iy.n-i ḫr-k wdp.w n r* iy.n-i ḫr-k
Translation: I have come to you, butler of Re, I have come to you.

Witness: M22C
Transliteration: iy.n-i ḫr-k wdp.w [n r* iy.n-i ḫr]-k
Translation: I have come to you, butler of Re, I have come to you.

Witness: B2Bo
Transliteration: iy.n-i ḫr-k wdp.w n r* iy.n-i ḫr-k
Translation: I have come to you, butler of Re, I have come to you.
Witness: B4Bo
Transliteration: iy.n dḥwyty-nḥt m ḥr-k wdp.w n rꜣ iy.n dḥwyty-nḥt [m] ḥr-k
Translation: This dḥwyty-nḥt has come to you, butler of Re, this dḥwyty-nḥt has come to you.

Witness: B3C
Transliteration: iy.n ss.s ḥḏ-ḥtp m ḥr-k wdp.w n rꜣ iy.n ss.s ḥḏ-ḥtp m ḥr-k
Translation: This ss.s ḥḏ-ḥtp has come to you, butler of Re, this ss.s ḥḏ-ḥtp has come to you.

Witness: B1C
Transliteration: iy.n=i ḥr-k wdp.w n rꜣ iy.n=i ḥr-k
Translation: I have come to you, butler of Re, I have come to you.

Witness: B2L
Transliteration: iy.n=i ḥr-k wdp.w n rꜣ iy.n=i ḥr-k
Translation: I have come to you, butler of Re, I have come to you.

Witness: B17C
Transliteration: iy.n=i ḥr-k wdp.w n rꜣ iy.n=i ḥr-k
Translation: I have come to you, butler of Re, I have come to you.

Witness: B1Be
Transliteration: iy.n=i ḥr-k wdp.w n rꜣ iy.n=i ḥr-k
Translation: I have come to you, butler of Re, I have come to you.

Group 4: Nominal śḏm.n-f (Balanced sentence), Lemma iwi (second position)

Lemma: iwi (to come)

Morphology 1: Nominal
Morphology 2: śḏm.n-f
Morphology 3: nominal
Syntax: Balanced sentence
Subject: Pronominal subject

Notes group:
Note that group 3 and group 4 should be considered to be the same (iyi and iwi).

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (S2C, S1C, M22C, B2Bo, B4Bo, B3C, B17C, B2L, B1C), G2 (B5C), G1+G4 (B1Be (=G1+G3)).
The face of Re is content because of you,
Group 2: Nominal $sgm$-f (Emphatic use), Lemma $htp$

Lemma: $htp$ to be satisfied

Morphology 1: $sgm$-f nominal

Syntax: Emphatic use

Subject: Nominal subject

Witness: S1C

Transliteration:

$htp$ $n=k$

Translation:
The face of the double Ennead is even content because of you,

Notes:
Phrase continues in 3,18,c.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S2C, B5C, M22C, B2Bo, B4Bo, B3C, B17C, B2L, B1C, B1Be), G2 (S1C).

Spell: 167 Phrase: 3 19 a

Group 1: Circumstantial $sgm$.n-f (Temporal clause), Lemma $rdi$

Lemma: $rdi$ (to give, to place)

Morphology 1: $sgm$.n-f circumstantial

Syntax: Temporal clause

Subject: Pronominal subject

Witness: S2C

Transliteration:

$rdi.n=k$ $n=i \{t\}$ $hnk.t$

Translation:
after you gave bread and beer to me,

Witness: B5C

Transliteration:

$rdi.n=k$ $n=i t$ $hnk.t$

Translation:
after you gave bread and beer to me,

Witness: M22C

Transliteration:

$rdi.n=k$ $n=i t$ $hnk.t$

Translation:
after you gave bread and beer to me,
Group 2: Circumstantial \textit{sdlm-f} (Temporal clause), Lemma \textit{rdi}

**Lemma:** \textit{rdi} (to give, to place)

**Morphology 1:** \textit{sdlm-f}

**Morphology 2:** circumstantial

**Morphology 3:**

**Syntax:** Temporal clause

**Subject:** Pronominal subject

**Witness:** B2Bo

\textbf{Transliteration:} \textit{di}+\textit{k} n\textit{i} t

\textbf{Translation:} while you give bread to me,

**Witness:** B3C

\textbf{Transliteration:} \textit{di}+\textit{k} t n \textit{s3.t-hd}\textit{-htp tn}

\textbf{Translation:} while you give bread to this \textit{s3.t-hd}\textit{-htp},

**Witness:** B2L

\textbf{Transliteration:} \textit{di}+\textit{k} n\textit{i} t

\textbf{Translation:} while you give bread to me,

**Witness:** B1Be

\textbf{Transliteration:} \textit{di}+\textit{k} n\textit{i} t

\textbf{Translation:} while you give bread to me,

\textbf{Witness:} B4Bo

\textbf{Transliteration:} \textit{di}+\textit{k} t [n] \textit{qhwty-nht}

\textbf{Translation:} while you give bread to \textit{qhwty-nht},

**Witness:** B17C

\textbf{Transliteration:} \textit{di}+\textit{k} n\textit{i} t

\textbf{Translation:} while you give bread to me,

**Witness:** B1C

\textbf{Transliteration:} \textit{di}+\textit{k} n\textit{i} t

\textbf{Translation:} while you give bread to me,

\textbf{Notes phrase:}

*In this phrase, the following pattern variations occur: G1 (S2C, S1C, B5C, M22C), G2 (B2Bo, B4Bo, B3C, B17C, B2L, B1C, B1Be).*
<table>
<thead>
<tr>
<th>Spell:</th>
<th>167</th>
<th>Phrase:</th>
<th>3</th>
<th>19</th>
<th>b</th>
</tr>
</thead>
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<td>Group 1:</td>
<td>Stative (first person singular), Lemma ḫkr (first position)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lemma:</td>
<td>ḫkr</td>
<td>(to be hungry)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Morphology 1:</td>
<td>Stative</td>
<td>Morphology 2:</td>
<td>Morphology 3:</td>
<td>Syntax:</td>
<td>Subject:</td>
</tr>
<tr>
<td>1st person singular</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Witness:** S2C  
**Transliteration:** iw=i ḫkr.ki  
**Translation:** while I am hungry,

**Witness:** B5C  
**Transliteration:** iw=i ḫkr.ki  
**Translation:** while I am hungry,  

Note: Only the A2-V31:M17*A1 group is visible.

**Witness:** B2Bo  
**Transliteration:** ḫkr.kwi  
**Translation:** while I am hungry,  

**Witness:** B17C  
**Transliteration:** iw=i ḫkr.kwi  
**Translation:** while I am hungry,  

**Witness:** B2L  
**Transliteration:** iw=i ḫkr.kwi  
**Translation:** while I am hungry,  

**Witness:** B1C  
**Transliteration:** iw=i ḫkr.kwi  
**Translation:** while I am hungry,
**Witness:** B1Be

Transliteration: 
\( iw=i \ hkr.kwi \)

Translation: 
while I am hungry,

**Group 2:** Circumstantial \( sdm-f \) (Temporal clause), Lemma \( hkr \) (first position)

**Lemma:** \( hkr \) (to be hungry)

**Morphology 1:** \( sdm-f \)  
**Morphology 2:** circumstantial  
**Morphology 3:**  
**Syntax:**  
**Subject:**

**Group 3:** Stative (3rd person feminine singular), Lemma \( hkr \) (first position)

**Lemma:** \( hkr \) (to be hungry)

**Stative**  
**Morphology 2:** 3rd person feminine singular  
**Syntax:**  
**Subject:**

**Group 4:** Stative (first person singular), Lemma \( ibi \) (second position)

**Lemma:** \( ibi \) (to be thirsty)

**Stative**  
**Morphology 2:** 1st person singular  
**Syntax:**  
**Subject:**

Notes:  
Only traces of the V28 and N29 left, the D21 is not visible.
Witness: S1C
Transliteration: iw=i ẖkr.ƙi ƙi <ƙi >
Translation: while I am hungry and thirsty.
Notes: note that the ƙi was only written once due to the double column construction, but should be read twice.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S2C, B5C, M22C, B2Bo, B17C, B2L, B1C, B1Be), G2 (B4Bo), G3 (B3C), G1+G4 (S1C).

Spell: 167 Phrase: 3 19 d

Group 1: Stative (first person singular), Lemma ƙi
Lemma: ƙi (to be thirsty)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
Stative 1st person singular

Witness: S2C
Transliteration: iw=i ƙi Translation: and while I am thirsty.

Witness: B5C
Transliteration: iw=i ƙi Translation: while I am thirsty.

Witness: B2Bo
Transliteration: ƙi Translation: while I am thirsty.
Notes: The V31A is not visible.

Witness: B17C
Transliteration: iw=i ƙi Translation: while I am thirsty.

Witness: B1C
Transliteration: iw=i ƙi Translation: while I am thirsty.
Notes:
while I am thirsty. The N35-Y2:V31A-G43 group is no longer visible.

Witness: B1Be
Transliteration: iw=i ib.kwi
Translation: while I am thirsty.

Group 2: Circumstantial $d$m-f (Temporal clause), Lemma ibi
Lemma: ibi (to be thirsty)
Morphology 1: $d$m-f
Morphology 2: circumstantial
Morphology 3: Temporal clause
Syntax: Subject: Pronominal subject

Witness: B4Bo
Transliteration: ib=s
Translation: while she is thirsty.

Group 3: Stative (3rd person feminine singular), Lemma ibi
Lemma: ibi (to be thirsty)
Morphology 1: Stative
Morphology 2: 3rd person feminine singular
Morphology 3: Syntax: Subject:

Witness: B3C
Transliteration: iw=s ib.t(i)
Translation: while she is thirsty.

Notes phrase: In this phrase, the following pattern variations occur: G1 (S2C, B5C, B2Bo, B17C, B2L, B1C, B1Be), G2 (B4Bo), G3 (B3C).
Spell: 167  Phrase: 3 22  a

Group 1: Imperative (2nd person singular), Lemma iri
Lemma: iri (to do, to make)
Morphology 1: imperative
Morphology 2: 2nd person singular
Syntax: Subject:
Witness: S2C
Transliteration: $[\text{HAw}.t \text{ir} \text{n-} \text{i smA=T}]$
Translation: Mourner, make your hair lock for me,

Witness: S1C
Transliteration: $[\text{Sw}. t \text{ir} \text{n-} \text{i smA=T}]$
Translation: Mourner, make your hair lock for me,

Witness: B5C
Transliteration: $[\text{HAw}.t \text{ir} \text{n-} \text{i smA}]$
Translation: Mourner, make the hair lock for me,

Witness: M22C
Transliteration: $[\text{kmst}. \text{wt} \text{ir} \text{n-} \text{i smA=T}]$
Translation: Mourner, make your hair lock for me,

Witness: B4Bo
Transliteration: $[\text{HAw}.t \text{ir} \text{n} \text{dhwty-nht} \text{[tn smA-T]}]$
Translation: Mourner, make your hair lock for this dhwty-nht,
Notes: Only traces left.

Group 2: Passive nominal $sDm.n-f$ (Emphatic use), Lemma iri
Lemma: iri (to do, to make)
Morphology 1: nominal
Morphology 2: passive
Syntax: Subject:
Witness: B3C
Transliteration: $[\text{Sw}. t \text{ir} \text{n} \text{s}.t-hd-ht} \text{p} \text{tn smA-T}]$
Translation: Shade, make your hair lock for this s.t-hd-htp,
Witness: B17C
Transliteration:
\textit{wd.t \textit{ir.n} sm\textit{r}-t}
Translation:
\textit{wd.t}, your hair lock has been made,

Witness: B2L
Transliteration:
\textit{wd.t \textit{ir.n} sm\textit{r}-t}
Translation:
\textit{wd.t}, your hair lock has been made,

Notes phrase:
\textit{In this phrase, the following pattern variations occur: G1 (S2C, S1C, B5C, M22C, B4Bo, B3C), G2 (B17C, B2L, B1C, B1Be).}

Spell: 167 Phrase: 3 24-25 c-a

**Group 1:** Nominal \textit{s\textit{dm}-f} (Balanced sentence), Lemma \textit{pri}

\textbf{Lemma:} \textit{pri} (to go forth)

\textbf{Morphology 1:} \textit{s\textit{dm}-f} \textit{nominal}

\textbf{Syntax:} Balanced sentence \textbf{Subject:} Pronominal subject

**Witness:** S2C
Transliteration:
\textit{prr=sn \textit{r \textit{p.t m bik.w}}}
Translation:
They go forth to the sky as falcons,

**Group 2:** Nominal \textit{s\textit{dm}-f} (Emphatic use), Lemma \textit{pri}

\textbf{Lemma:} \textit{pri} (to go forth)

\textbf{Morphology 1:} \textit{s\textit{dm}-f} \textit{nominal}

\textbf{Syntax:} Emphatic use \textbf{Subject:} Pronominal subject

**Witness:** S1C
Transliteration:
\textit{prr=sn \textit{r \textit{p.t m bik.w}}}
Translation:
They go forth to the sky as falcons,
Witness: M22C
Transliteration: 
[prr sn r p.t m bik]
Translation: They go forth to the sky as the falcon,

Witness: M23C
Transliteration: 
[prr sn r p.t m bik]
Translation: They go forth to the sky as the falcon,

Group 3: Active sdm.t-f (Nominal use), Lemma pri
Lemma: pri (to go forth)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sdm.t-f active Nominal use Pronominal subject

Witness: B17C
Transliteration: r pr.t-sn r p.t m bik.w
Translation: Until they go forth to the sky as falcons,

Notes group:
Could be considered a subjunctive sdm=f, if the r is read as (i)r instead.

Group 4: Subjunctive sdm-f (Conditional), Lemma pri
Lemma: pri (to go forth)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sdm-f subjunctive Conditional Pronominal subject

Witness: B1C
Transliteration: (i)r pr sn r p.t m bik.w
Translation: If they go forth to the sky as falcons,
Notes phrase:
In this phrase, the following pattern variations occur: G1 (S2C, S1C), G2 (M22C, B2Bo, M23C), G3 (B17C, B1Be), G4 (B1C).
Note that B2L does have a phrase here, but it is non-verbal.

<table>
<thead>
<tr>
<th>Spell</th>
<th>Phrase</th>
<th>Group 1: Nominal sdm-f (Balanced sentence), Lemma pri</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Lemma: pri (to go forth)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Morphology 1: sdm-f</td>
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<tr>
<td></td>
<td></td>
<td>Morphology 2: nominal</td>
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<tr>
<td></td>
<td></td>
<td>Morphology 3:</td>
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<tr>
<td></td>
<td></td>
<td>Syntax: Balanced sentence</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Subject: Pronominal subject</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Witness: S2C</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Transliteration: prr-i r ðnh.w=sn</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Translation: I go forth at their wings.</td>
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<tr>
<td></td>
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<tr>
<td></td>
<td></td>
<td>Witness: S1C</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Transliteration: prr-i r ðnh.w=sn</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Translation: I go forth at their wings.</td>
</tr>
</tbody>
</table>

| Group 2: Prospective sdm-f (Main clause), Lemma pri |
|---------|------------------------------------------------------|
| Lemma: | pri (to go forth)                                    |
| Morphology 1: | sdm-f prospective | Syntax: Main clause |
| Morphology 2: | | Subject: Pronominal subject |
| Morphology 3: | | |
| Witness: | M22C | Witness: B2Bo |
| Transliteration: | pr+i [hr ðnh.w=sn] | Transliteration: pr+i hr ðnh.w=sn |
| Translation: | I will go forth upon their wings. | Translation: I will go forth upon their wings |
| Notes: Only traces left of the O1:D21 group, the D54 is visible. |
Witness: B1C
Transliteration: 
\( pr\cdot i \ hr \ qnh.\ w\cdot sn \)
Translation: 
I will go forth upon their wings

Witness: B1Be
Transliteration: 
\( pr.y\cdot i \ hr \ qnh.\ w\cdot sn \)
Translation: 
I will go forth upon their wings,

Witness: M23C
Transliteration: 
\([pr\cdot i \ hr \ qnh[.\ w]\cdot sn\]
Translation: 
I will go forth upon their wings.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S2C, S1C), G2 (M22C, B2Bo, B17C, B2L, B1C, B1Be, M23C).

Spell: 167 Phrase: 3 26 c

Group 1: Circumstantial sḏm. n-f (iw\(-f\) sḏm. n-f), Lemma rdi
Lemma: rdi (to give, to place)
Morphology 1: Circumstantial
Morphology 2: 
Morphology 3: 
Syntax: Subject:
iw\(-f\) sḏm. n-f Pronominal subject

Witness: S2C
Transliteration: 
iw rdi. n-i hw \ hr \ wdḥw.\ w n(.w) r\(-f\)-tm.w
Translation: 
I have placed food upon the offering tables of Re-Atoum,

Witness: S1C
Transliteration: 
iw rdi. n-i hw \ hr \ wdḥw.\ w n(.w) r\(-f\)-tm.w
Translation: 
I have placed food upon the offering tables of Re-Atoum,

Witness: B5C
Transliteration: 
iw rdi. n-i hw \ hr \ wdḥw.\ w \ im.\ w
Translation: 
I have placed food upon the offering tables of Re-Atoum,

Witness: M22C
Transliteration: 
[iw rdi. n-i hw] \ hr \ wdḥw[.\ w] n(.w) im.\ w
Translation: 
I have placed food upon the offering tables of Atoum,
Witness: B2Bo
Transliteration: iw rdi.n-i hr wdlhw.w n.(w) itm.w
Translation: I have placed food upon the offering tables of Atoum,

Witness: B4Bo
Transliteration: iw di.n hwyty-nht hr wdlhw.w n.(w) itm.w
Translation: hwyty-nht has placed food upon the offering tables of Atoum,

Witness: B2L
Transliteration: iw rdi.n-i hr wdlhw.w n.(w) itm.w
Translation: I have placed food upon the offering tables of Atoum,

Witness: B1C
Transliteration: iw rdi.n-i hr wdlhw.w n.(w) itm.w
Translation: I have placed food upon the offering tables of Atoum,
Notes: Only traces left of the D40, the rest is visible.

Witness: B1Be
Transliteration: iw rdi.w n-i hr wdlhw.w n.(w) [itm.w]
Translation: I have placed food upon the offering tables of Atoum,
Notes: Only traces left.

Group 2: Passive nominal sdm-f (Emphatic use), Lemma rdi
Lemma: rdi (to give, to place)
Morphology 1: sdm-f nominal passive
Syntax: Emphatic use Subject: Nominal subject

Witness: B17C
Transliteration: iw rdi.w n-i hr wdlhw.w n.(w) itm.w
Translation: Food is placed for me upon the offering tables of Atoum,
Appendix 5.43. Spell 215

Spell: 215 Phrase: 3 178 c

Group 1: Nominal $d$-$m$-$f$ (Emphatic use), Lemma ‘$n$’ (first position)

Lemma: ‘$n$’ (to live)

Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:

nominal

Witness: S1C
Transliteration: ‘$n$’-$i$ m ‘$n$’-$h$-$t$-$f$-$i$m
Translation: I live with that which he lives on.

Witness: B4Bo
Transliteration: ‘$n$’ $dhwy$-$n$-$h$t in m ‘$n$’-$h$-$t$-$f$-$i$m
Translation: this $dhwy$-$n$-$h$t lives with that which he lives on.

Witness: B1Y
Transliteration: ‘$n$’-$s$-$i$ m ‘$n$’-$h$-$t$-$f$-$i$m
Translation: I live with that which he lives on.

Witness: M22C
Transliteration: ‘$n$’-$s$-$i$ m ‘$n$’-$h$-$t$-$f$-$i$m
Translation: I live with that which he lives on.

Witness: S2C
Transliteration: ‘$n$’-$i$ m ‘$n$’-$h$-$t$-$f$-$i$m
Translation: I live with that which he lives on.

Witness: B2Bo
Transliteration: ‘$n$’ $dhwy$-$n$-$h$-$t$ ‘$n$’-$r$-$i$m
Translation: $dhwy$-$n$-$h$t lives while Re lives there.

Witness: B3C
Transliteration: ‘$n$’ $ss$.-$t$-$hd$-$ht$p in m ‘$n$’-$h$-$t$-$f$-$i$m
Translation: this $ss$.-$t$-$hd$-$ht$p lives with that which he lives on.

Witness: B2L
Transliteration: ‘$n$’-$i$ m ‘$n$’-$h$-$t$-$f$-$i$m
Translation: I live with that which he lives on.
I live with that which he lives on.

Notes group:
Note that B4Bo, B2Bo and B3C use a nominal subject instead of a pronominal subject.

Group 2: Imperfective relative sdm-f, Lemma 'nh (second position)

Witness: S1C
Transliteration: 'nh-i m 'nh.t-f im
Translation: I live with that which he lives on.

Witness: B4Bo
Transliteration: 'nh ghwty-nht in m 'nh.t-f im
Translation: this ghwty-nht lives with that which he lives on.

Witness: B3C
Transliteration: 'nh ss.t-hd-htp in m 'nh.t-f im
Translation: this ss.t-hd-htp lives with that which he lives on.
Witness: B2L
Transliteration: *nḥ=i m *nḥ.1-f im
Translation: I live with that which he lives on.

Witness: P.Gard.2,a
Transliteration: *nḥ=i m *nḥ.1-f im
Translation: I live with that which he lives on.

Witness: P.Gard.2,b
Transliteration: *nḥ=i m *nḥ.1-f im
Translation: I live with that which he lives on.

Group 3: Circumstantial sḏm-f (Temporal clause), Lemma *nḥ (second position)
Lemma: *nḥ (to live)
Morphology 1: sḏm-f circumstantial
Morphology 2: Temporal clause
Morphology 3: Nominal subject

Witness: B2Bo
Transliteration: *nḥ dḥwty-nḥt *nḥ r* im
Translation: dḥwty-nḥt lives while Re lives there.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G2 (S1C, S2C, B4Bo, B1Y, B3C, M22C, B2L, P.Gard.2,a, P.Gard.2,b), G1+G3 (B2Bo).
Note that B1Bo does have a phrase here, but it is non-verbal.

Spell: 215 Phrase: 3 179 a
Witness:  S1C
Transliteration:  \( i\dot{r} \text{ sw} ptH \)
Translation:  Ptah will wash him,

Witness:  S2C
Transliteration:  \( i\dot{r} \text{ sw} ptH \)
Translation:  Ptah will wash him,

Witness:  B4Bo
Transliteration:  \( i\dot{r} \text{ sw} ptH \)
Translation:  Ptah will wash him,

Witness:  B2Bo
Transliteration:  \( i\dot{r} \text{ sw} ptH \)
Translation:  Ptah will wash him,

Witness:  B1Y
Transliteration:  \([i\dot{r} \text{ sw}] ptH\)
Translation:  Ptah will wash him,

Witness:  B3C
Transliteration:  \( i\dot{r} \text{ sw} ptH \)
Translation:  Ptah will wash him,

Witness:  M22C
Transliteration:  \( i\dot{r} \text{ sw} [ptH]\)
Translation:  Ptah will wash him,

Witness:  B2L
Transliteration:  \( i\dot{r} \text{ sw} ptH \)
Translation:  Ptah will wash him,

Witness:  B1Bo
Transliteration:  \( i\dot{r} \text{ sw} ptH \)
Translation:  Ptah will wash him,

Group 2:  Nominal sḏm.\text{n-f} (Balanced sentence), Lemma \text{i'ī} (first position)

Lemma:  \text{i'ī}  (to wash)

Morphology 1:  sḏm.\text{n-f}  nominal
Morphology 2:  Morphology 3:  Syntax:  Subject:
Balanced sentence  Nominal subject

2421
<table>
<thead>
<tr>
<th>Witness</th>
<th>P.Gard.2,a</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>( i^r.n \text{ sw } pth )</td>
</tr>
<tr>
<td>Translation:</td>
<td>Ptah has washed him,</td>
</tr>
</tbody>
</table>

**Group 3:** Nominal \( s\bar{d}m.n-f \) (Emphatic use), Lemma \( i^r.i \) (first position)

- **Lemma:** \( i^r.i \) (to wash)
- **Morphology 1:** \( s\bar{d}m.n-f \)
- **Morphology 2:** nominal
- **Morphology 3:** Emphatic use
- **Syntax:** Nominal subject

<table>
<thead>
<tr>
<th>Witness</th>
<th>P.Gard.2,b</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>( i^r.n \text{ sw } hn-\dot{dr}.t-f )</td>
</tr>
<tr>
<td>Translation:</td>
<td>The one who rejoiced his hand has washed him,</td>
</tr>
</tbody>
</table>

**Group 4:** Perfective active participle (masculine singular), Lemma \( hni \) (second position)

- **Lemma:** \( hni \) (to rejoice)
- **Morphology 1:** participle
- **Morphology 2:** perfective active
- **Morphology 3:** masculine singular
- **Subject:**

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S1C, S2C, B4Bo, B2Bo, B1Y, B3C, M22C, B2L, B1Bo), G2 (P.Gard.2,a), G3+G4 (P.Gard.2,b).
Spell: 215  Phrase: 3 179

**Group 1:** Prospective sdm-f (Main clause), Lemma rdi

**Lemma:** rdi (to give, to place)

**Morphology 1:** sdm-f
**Morphology 2:** prospective

**Syntax:** Main clause  **Subject:** Pronominal subject

**Witness:** S1C
**Transliteration:** di-f t [im.y]w hd(w)
**Translation:** and he will give the bread of those who are with Hedou.

**Witness:** B4Bo
**Transliteration:** rdi-f t im.yw hdw
**Translation:** and he will give the bread of those who are with Hedou.

**Witness:** B1Y
**Transliteration:** r[di-f t n] im.yw hdw
**Translation:** and he will give bread to those who are with Hedou.

**Notes:** Only the D21 is visible.

**Witness:** M22C
**Transliteration:** [rdi-f t n] [im.yw] hdw
**Translation:** and he will give bread to those who are with Hedou.

**Witness:** B2L
**Transliteration:** rdi-f t n im.yw hdw
**Translation:** and he will give bread to those who are with Hedou.

**Notes:** The hand of the D37 is not visible.
Witness: B1Bo
Translation:
and he will give bread to those who are with the ones that are rejoiced.

Group 2: Nominal sḏm.n-f (Balanced sentence), Lemma rdi
Lemma: rdi (to give, to place)
Morphology 1: sḏm.n-f nominal
Morphology 2: Balanced sentence
Morphology 3: Pronominal subject

Witness: P.Gard.2,a
Translation:
and he has given bread to those who are with Hedou for me.

Group 3: Circumstantial sḏm.f (Temporal clause), Lemma rdi
Lemma: rdi (to give, to place)
Morphology 1: sḏm.f circumstantial
Morphology 2: Temporal clause
Morphology 3: Pronominal subject

Witness: P.Gard.2,b
Translation:
while he gives bread to those who are with the double Hened.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S1C, S2C, B4Bo, B2Bo, B1Y, B3C, M22C, B2L, B1Bo), G2 (P.Gard.2,a), G3 (P.Gard.2,b).
Group 1: Passive circumstantial sḏm-f (iw(=f) sḏm-f), Lemma rdi
Lemma: rdi (to give, to place)
Morphology 1: sḏm-f
Morphology 2: circumstantial
Morphology 3: passive
Syntax: iw(=f) sḏm-f
Subject: Nominal subject

Witness: S1C
Transliteration: iw rdi n-i t m-bṣḥ
Translation: Bread is given to me in front,

Witness: B4Bo
Transliteration: iw rdi n ḏḥwty-nḥt tn t m-bṣḥ pḥ
Translation: Bread is given to this ḏḥwty-nḥt in front of Ptah,

Witness: B3C
Transliteration: iw rdi t n s.t-ḥḏ-hṭp tn m-bṣḥ pḥ
Translation: Bread is given to this s.t-ḥḏ-hṭp in front of Ptah,

Witness: B2L
Transliteration: iw rdi n-i t m-bṣḥ pḥ
Translation: Bread is given to me in front of Ptah,

Witness: B1Bo
Transliteration: iw rdi t n ḏḥwty-nḥt pn m-bṣḥ pḥ
Translation: Bread is given to this ḏḥwty-nḥt in front of Ptah,
Group 2: Passive $sdm$-f (Main clause), Lemma $rdi$

- **Lemma:** $rdi$ (to give, to place)
- **Morphology 1:** $sdm$-f
- **Morphology 2:** passive
- **Morphology 3:**
- **Syntax:** Main clause
- **Subject:** Nominal subject

**Witness:** B1Y

**Transliteration:**
$rdi$ $n\cdot i$ i $m\cdot b\cdot h$ $p[th]$

**Translation:**
My bread is given to me in front of Ptah,

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (S1C, S2C, B4Bo, B2Bo, B3C, M22C, B2L, P.Gard.2,a, B1Bo), G2 (B1Y).

**Spell:** 215  **Phrase:** 3 180 b

Group 1: Passive circumstantial $sdm$-f (Temporal clause), Lemma $wp$

- **Lemma:** $wp$ (to open)
- **Morphology 1:** $sdm$-f
- **Morphology 2:** circumstantial
- **Morphology 3:** passive
- **Syntax:** Temporal clause
- **Subject:** Nominal subject

**Witness:** S1C

**Transliteration:**
$wp$ $r\cdot i$

**Translation:**
while my mouth is opened.

**Witness:** B4Bo

**Transliteration:**
$wp$ $r\cdot d\cdot w\cdot t\cdot y\cdot n\cdot h\cdot t$ $i\cdot n$

**Translation:**
while the mouth of this $d\cdot w\cdot t\cdot y\cdot n\cdot h\cdot t$ is opened.

**Witness:** S2C

**Transliteration:**
$wp$ $r\cdot i$

**Translation:**
while my mouth is opened.

**Witness:** B2Bo

**Transliteration:**
$wp$ $r\cdot i$

**Translation:**
while my mouth is opened.
Witness: B1Y
Transliteration: [wp r=i]
Translation: while my mouth is opened.

Witness: M22C
Transliteration: [wp r]n
Translation: while my mouth is opened.

Notes:
The F13 is not visible.

Witness: B1Bo
Transliteration: wp r n dhwty-nht pn
Translation: while the mouth of this dhwty-nht is opened.

Group 2: Circumstantial sd-m-f (Temporal clause), Lemma wp
Lemma: wp (to open)
Morphology 1: sd-m-f circumstantial
Morphology 2: sd-m-f circumstantial
Morphology 3: Temporal clause
Syntax: Pronominal subject

Witness: P.Gard.2,a
Transliteration: wp=f r=i
Translation: while he opens my mouth.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S1C, S2C, B4Bo, B2Bo, B1Y, B3C, M22C, B2L, B1Bo), G2 (P.Gard.2,a).

Witness: B3C
Transliteration: wp r n ss.t-hq-htn
Translation: while the mouth of this ss.t-hq-htn is opened.

Witness: B2L
Transliteration: wp r
Translation: while the mouth is opened.
Spell: 215  Phrase: 3 180  

**Group 1:** *Circumstantial* sdm-f (iw(-f) sdm-f), Lemma wpi  
**Lemma:** wpi (to open)  
**Morphology 1:**  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:**  
**Subject:** iv(-f) sdm-f Pronominal subject  

**Witness:** S1C  
**Transliteration:** iw ptH.w wp=sn r=i  
**Translation:** The Ptah gods, they open my mouth  

**Witness:** B4Bo  
**Transliteration:** iw ptH fd.w wp+sn r dhwyty-nht tn  
**Translation:** The four Ptah gods, they open the mouth of this dhwyty-nht  

**Witness:** B1Y  
**Transliteration:** [iw ptH fd.w] wp+sn r=i  
**Translation:** The four Ptah gods, they open my mouth  
**Notes:** Only traces left.  

**Witness:** B1Bo  
**Transliteration:** iw ptH fd.w wp+sn r=f  
**Translation:** The four Ptah gods, they open his mouth

**Witness:** S2C  
**Transliteration:** iw ptH fd.w wp[+sn r=i]  
**Translation:** The four Ptah gods, they open my mouth  

**Witness:** B2Bo  
**Transliteration:** iw ptH fd.w wp+sn r n dhwyty-nht  
**Translation:** The four Ptah gods, they open the mouth of dhwyty-nht  

**Witness:** B3C  
**Transliteration:** iw ptH fd.w wp+sn r n ss.t-hdq-htp tn  
**Translation:** The four Ptah gods, they open the mouth of this ss.t-hdq-htp

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**Group 2:** Prospective $sDm=f$ (Main clause), Lemma wpi

**Lemma:** wpi (to open)

**Morphology 1:** $sDm=f$

**Morphology 2:** Prospective

**Morphology 3:**

**Syntax:** Main clause

**Subject:** Pronominal subject

**Witness:** M22C

**Transliteration:** $i\ ptH\ fd.w\ wp=sn\ r=i$

**Translation:** Oh, the four Ptah gods, they will open my mouth

**Witness:** P.Gard.2,a

**Transliteration:** $ptH\ fd.w\ wp=sn\ r=i$

**Translation:** The four Ptah gods, they will open my mouth

**Witness:** P.Gard.2,b

**Transliteration:** $ptH\ Xr(.y)\ b\Aq=f\ im.y-\hnt\ wr\ \hnt(.y)\-\tun.t\ wp+sn\ r=i$

**Translation:** Ptah, the one who is under his moringa tree, the one who is front of the great one, the foremost of the shrine of Memphis, they will open my mouth

**Group 3:** Passive circumstantial $sDm.n=f$ (iw(+f) $sDm.n=f$), Lemma wpi

**Lemma:** wpi (to open)

**Morphology 1:** $sDm.n=f$

**Morphology 2:** Circumstantial

**Morphology 3:** Passive

**Syntax:** iw(+f) $sDm.n=f$

**Subject:** Nominal subject

**Witness:** B2L

**Transliteration:** $iw\ ptH\ fd.w\ wp.n\ r=i$

**Translation:** The four Ptah gods, my mouth was opened

**Notes phrase:** In this phrase, the following pattern variations occur: G1 (S1C, S2C, B4Bo, B2Bo, B1Y, B3C, B1Bo), G2 (M22C, P.Gard.2,a, P.Gard.2,b), G3 (B2L).
Group 1: Circumstantial sdm.n-f (Temporal clause), Lemma wpi
Lemma: wpi (to open)
Morphology 1: sdm.n-f
Morphology 2: circumstantial
Morphology 3: 
Syntax: Temporal clause
Subject: Nominal subject

Witness: S1C
Transliteration: m ḏḏḏ.t wp.n ḫ r n wsir im=s
Translation: in the tribunal, after Horus opened the mouth of Osiris in it.

Group 2: Relative sdm.n-f, Lemma wpi
Lemma: wpi (to open)
Morphology 1: sdm.n-f
Morphology 2: relative
Morphology 3: 
Syntax: 
Subject: Nominal subject

Witness: S2C
Transliteration: m ḏḏḏ.t [w]p[.t.n ḫ r n] wsir im[s]
Translation: in the tribunal, in which Horus has opened the mouth of Osiris.
Notes: Only the Q3 is visible.

Witness: B4Bo
Transliteration: m ḏḏḏ.t wp.t.n ḫ r n wsir im=s
Translation: in the tribunal, in which Horus has opened the mouth of Osiris.

Witness: B2Bo
Transliteration: m ḏḏḏ.t wp.t.n ḫ r n wsir im=s
Translation: in the tribunal, in which Horus has opened the mouth of Osiris.

Witness: B1Y
Transliteration: m ḏḏḏ.t wp.t.n ḫ r n [wsir ḏḥwty-nḥt] im=s
Translation: in the tribunal, in which Horus has opened the mouth of the Osiris ḏḥwty-nḥt.
**Witness:** B3C
**Transliteration:**
m $\ddot{d}s\dot{d}.t \ wp.t.n \ hr \ r \ n \ wsir{t} \ im=t$s
**Translation:**
in the tribunal, in which Horus has opened the mouth of Osiris.

**Witness:** M22C
**Transliteration:**
m $\ddot{d}s\dot{d}.t \ wp.t.n \ hr \ r \ n \ it=f \ [wsir \ im]=s$
**Translation:**
in the tribunal, in which Horus has opened the mouth of his father, Osiris.
**Notes:**
Only the G43 is visible.

**Witness:** B2L
**Transliteration:**
m $\ddot{d}s\dot{d}.t \ [wp.t].n \ hr \ r \ n \ wsir \ im=s$
**Translation:**
in the tribunal, in which Horus has opened the mouth of Osiris.
**Notes:**
Only the Y2:N35 group is visible.

**Witness:** P.Gard.2,a
**Transliteration:**
m $\ddot{d}s\dot{d}.t \ wp.t.n \ hr \ r \ n \ wsir \ im=s$
**Translation:**
in the tribunal, in which Horus has opened the mouth of Osiris.

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (S1C), G2 (S2C, B4Bo, B2Bo, B1Y, B3C, M22C, B2L, P.Gard.2,a, P.Gard.2,b, B1Bo).

**Spell:** 215  **Phrase:** 3 181 b

**Group 1:** Nominal $\ddot{s}dm-f$ (Emphatic use), Lemma $\ddot{d}d$ (first position)
**Lemma:** $\ddot{d}d$ (to speak, to say)
**Morphology 1:** $\ddot{s}dm-f$  **Morphology 2:**  **Morphology 3:**
nominal  
Emphatic use  
Pronominal subject
Witness: S1C
Transliteration: 
\(dd-f\ sp\ sn.w\)
Translation: 
He says, he says:

Witness: S2C
Transliteration: 
\(\dot{d}d\)-f
Translation: 
He says:
Notes: 
Only traces left of the \(I\)10, the D46 is not visible.

Witness: B2Bo
Transliteration: 
\(dd\)-f
Translation: 
He says:

Witness: B1Y
Transliteration: 
\(dd\)-f
Translation: 
He says:

Witness: P.Gard.2,a
Transliteration: 
\(dd\)-f | \(whm\)
Translation: 
He says, he says:

Witness: P.Gard.2,b
Transliteration: 
\(dd\)-f
Translation: 
He says:

Group 2: Nominal \(s\d m\)-f (Balanced sentence), Lemma \(\dot{d}d\) (first position)
Lemma: \(\dot{d}d\) (to speak, to say)
Morphology 1: \(s\d m\)-f
Morphology 2: nominal
Morphology 3: 
Syntax: Balanced sentence 
Subject: Pronominal subject

Witness: B4Bo
Transliteration: 
\(dd\)-f \(\dd\)-f
Translation: 
He says, he says:

Witness: B3C
Transliteration: 
\(dd\)-f \(\dd\)-f
Translation: 
He says, he says:
Witness: M22C  
Transliteration: \( dd-f \)  
Translation: He says, he says:

Group 3: Nominal \( s_d\text{m-f} \) (Balanced sentence), Lemma \( \dot{d}d \) (second position)

Lemma: \( \dot{d}d \) (to speak, to say)

Morphology 1: \( s_d\text{m-f} \)  
Morphology 2: nominal  
Morphology 3: Balanced sentence  
Syntax: Pronominal subject

Witness: B2L  
Transliteration: \( \dot{d}d-f \)  
Translation: He says, he says:

Notes phrase:  
In this phrase, the following pattern variations occur: G1 (S1C, S2C, B2Bo, B1Y, P.Gard.2,a, P.Gard.2,b, B1Bo), G2+G3 (B4Bo, B3C, M22C, B2L).

Spell: 215 Phrase: 3 183 b

Group 1: Prospective \( s_d\text{m-f} \) (Main clause), Lemma \( rdi \) (first position)

Lemma: \( rdi \) (to give, to place)

Morphology 1: \( s_d\text{m-f} \)  
Morphology 2: prospective  
Morphology 3: Main clause  
Syntax: Pronominal subject

Witness: B4Bo  
Transliteration: \( \dot{d}d-f \)  
Translation: He says, he says:

Witness: B3C  
Transliteration: \( \dot{d}d-f \)  
Translation: He says, he says:

Witness: M22C  
Transliteration: \( \dot{d}d-f \)  
Translation: He says, he says:

Witness: B2L  
Transliteration: \( \dot{d}d-f \)  
Translation: He says, he says:
Witness:  S1C
Translation:  
\textit{di}=\textit{sn} n=i  \textit{nḥ} mi \textit{rdi.t ss.t} mw n ḫr
Translation:  
they will give life to me, like Isis gave water to Horus,

Witness:  S2C
Translation:  
\textit{di}=\textit{sn} n=i  \textit{nḥ} mi \textit{rdi.t ss.t} mw n ḫr
Translation:  
they will give life to me, like Isis gave water to Horus,

Witness:  B4Bo
Translation:  
\textit{di}=\textit{sn} n \textit{ḏḥwty-ḥḥt} tn  \textit{nḥ} mi \textit{rdi.t} wsir mw n ḫr
Translation:  
they will give life to this \textit{ḏḥwty-ḥḥt}
like Osiris gave water to Horus,

Witness:  B2Bo
Translation:  
\textit{di}=\textit{sn} n=i  \textit{nḥ} mi \texttt{r} mi \textit{rdi.t} wsir [mw n] ḫr
Translation:  
they will give life like Re to me like Osiris gave water to Horus,

Witness:  B1Y
Translation:  
\textit{di}=\textit{sn} \textit{nḥ} n \texttt{DHwty}-\texttt{ḥḥt} tn \textit{mi} \textit{rdi.t ss.t} mw ḫr
Translation:  
they will give life to this \textit{DHwty-ḥḥt}
like Osiris gave the water of Horus,

Witness:  B3C
Translation:  
\textit{rdi}=\textit{sn} \textit{nḥ} n \textit{ṣṣ.t-hḥt-ḥḥt} tn \textit{mi} \textit{rdi.t ss.t} mw n ḫr
Translation:  
they will give life to this \textit{ṣṣ.t-hḥt-ḥḥt}, like Isis gave water to Horus,

Witness:  M22C
Translation:  
\textit{di}=\textit{sn} \textit{nḥ} \texttt{mi} \textit{di.t ss.t} [mw n ḫr]
Translation:  
they will give life, like Isis gave water to Horus,

Witness:  B2L
Translation:  
\textit{di}=\textit{sn} n=i  \textit{nḥ} mi \textit{rdi.t ss.t} mw n ḫr
Translation:  
they will give life to me, like Isis gave water to Horus,

Witness:  B1Bo
Translation:  
\textit{di}=\textit{sn} \textit{nḥ} n \textit{ḏḥwty-ḥḥt} pn \textit{mi} \textit{rdi.t ss.t n ḫr}
Translation:  
they will give life to this \textit{ḏḥwty-ḥḥt}, like Isis gave to Horus,
Group 2: Prospective $s\text{dm}-f$ (Main clause), Lemma $\tilde{s}\text{sp}$ (first position)

Lemma: $\tilde{s}\text{sp}$ (to receive)

Morphology 1: $s\text{dm}-f$
Morphology 2: prospective
Morphology 3: 

Syntax: Main clause
Subject: Pronominal subject

Witness: P.Gard.2,b
Transliteration: $\tilde{s}\text{sp}-\text{t} \text{n}=\text{i} \text{n} \text{hn}\text{t} \text{sn} \text{m} \text{r} \text{m} \text{w} \text{n} \text{hr}$
Translation: you will receive the bread of my life there for me, like Osiris gave water to Horus.

Group 3: Active $s\text{dm}.t-f$ (Nominal use), Lemma $\text{rdi}$ (second position)

Lemma: $\text{rdi}$ (to give, to place)

Morphology 1: $s\text{dm}.t-f$
Morphology 2: active
Morphology 3: 

Syntax: Nominal use
Subject: Nominal subject

Witness: S1C
Transliteration: $\text{di}=\text{sn} \text{n}=\text{i} \text{hn} \text{mi} \text{rdi}.\text{t} \text{sn} \text{m} \text{n} \text{hr}$
Translation: they will give life to me, like Isis gave water to Horus,

Witness: S2C
Transliteration: $\text{di}=\text{sn} \text{n}=\text{i} \text{hn} \text{mi} \text{rdi}.\text{t} \text{sn} \text{m} \text{n} \text{hr}$
Translation: they will give life to me, like Isis gave water to Horus,

Witness: B4Bo
Transliteration: $\text{di}=\text{sn} \text{n} \text{dhwty-hnt} \text{tn} \text{hn} \text{mi} \text{rdi}.\text{t} \text{sn} \text{m} \text{n} \text{hr}$
Translation: they will give life to this $\text{dhwty-hnt}$
like Osiris gave water to Horus,

Witness: B2Bo
Transliteration: $\text{di}=\text{sn} \text{n}=\text{i} \text{hn} \text{mi} \text{rdi}.\text{t} \text{sn} \text{m} \text{n} \text{hr}$
Translation: they will give life like Re to me like Osiris gave water to Horus,

Witness: B1Y
Transliteration: $\text{dl}=\text{sn} \text{n}=\text{i} \text{hn} \text{mi} \text{rdi}.\text{t} \text{sn} \text{m} \text{n} \text{hr}$
Translation: they will give life to me, like your life,
like Isis gave the water of Horus,

Witness: B3C
Transliteration: $\text{rdi}=\text{sn} \text{n}=\text{i} \text{hn} \text{mi} \text{rdi}.\text{t} \text{sn} \text{m} \text{n} \text{hr}$
Translation: they will give life to this $\text{sd}=\text{h}d-\text{htp}$, like Isis gave water to Horus,
Witness: M22C
Transliteration: [di-sn ʿnh] mi di.t ss.t [mw n ḫr]
Translation: they will give life, like Isis gave water to Horus,

Witness: B2L
Transliteration: di-sn n-i ʿnh-i im mi rdi.t ss.t mw n ḫr
Translation: they will give life to me, like Isis gave water to Horus,

Witness: P.Gard.2,a
Transliteration: di=sn n=i t anx=i im mi rdi.t As.t mw n Hr
Translation: they will give the bread of my life there for me, like Isis gave water to Horus,

Witness: P.Gard.2,b
Transliteration: Šsp-T n=i t anx=i im mi rdi.t wsir mw n ḫr
Translation: you will receive the bread of my life there for me, like Osiris gave water to Horus.

Witness: B1Bo
Transliteration: di=sn ʿnh n ḏḥwyty-nḥt pn mi rdi.t ss.t n ḫr
Translation: they will give life to this ḏḥwyty-nḥt, like Isis gave to Horus,

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (S1C, S2C, B4Bo, B2Bo, B1Y, B3C, M22C, B2L, P.Gard.2,a, B1Bo), G2+G3 (P.Gard.2,b).

Spell: 215 Phrase: 3 184 b

Group 1: Nominal sḏm-f (Emphatic use), Lemma ḫtp (first position)
Lemma: ḫtp (to be content)
Morphology 1: sḏm-f nominal
Morphology 2: Morphology 3: Syntax: Subject:
Emphatic use Pronominal subject

Witness: S2C
Transliteration: ḫtp ʿnh n ḏḥwyty-nḥt pn m ḫw.t-nṯr
Translation: This ḏḥwyty-nḥt is indeed content, the warden of the four meals in the temple.

Witness: B4Bo
Transliteration: ḫtp Šsp-T n=i t anx=i im mi rdi.t wsir mw n ḫr
Translation: You will receive the bread of my life there for me, like Osiris gave water to Horus.
Witness: B2Bo
Transliteration: $htp\text{-}i\ \text{wnnt}\ \text{ir}[^r],\ y\ iš\ .tt\ \text{fd.}w\ m\ ūms\ r^\ast\ n\ \text{wnm}\ t\ \text{hw.}t\text{-}n\text{tr}$
Translation: I am indeed content, the warden of the four meals when Re sits down for the eating of bread of the temple.

Witness: B1Y
Transliteration: $htp\text{-}i\ \text{ink}\ \text{wnnt}\ \text{ir},\ y\ iš\ .tt\ \text{fd.}w\ m\ \text{hw.}t\text{-}n\text{tr}$
Translation: I am content, I am indeed the warden of the four meals in the temple.

Witness: B2L
Transliteration: $htp\text{-}i\ \text{wnnt}\ \text{ir},\ y\ iš\ .tt\ \text{fd.}w\ m\ \text{pr}\ \text{ntr}(,)$
Translation: I am indeed content, the warden of the four meals in the divine domain.

Notes group:
Note that B4Bo and B3C have a nominal subject, instead of a pronominal subject.

Group 2: Indicative $sdm\text{-}f$ (Nominal use), Lemma ūmsi (second position)
Lemma: ūmsi (to sit)
Morphology 1: $sdm\text{-}f$ indicative
Morphology 2: Nominal use
Morphology 3: Nominal subject

Group 3: Infinitive (status constructus), Lemma wnm (third position)
Lemma: wnm (to eat)
Morphology 1: infinitive
Morphology 2: status constructus
Witness: B2Bo
Translation: 
$hip=i\ wnm\ i[r].y\ iš.tt\ fd.w\ m\ ḥms\ r^{+}\ n\ wnm\ t\ ḫw.t-ntr$
Translation: I am indeed content, the warden of the four meals when Re sits down for the eating of bread of the temple.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S2C, B4Bo, B1Y, B3C, B2L), G1+G2+G3 (B2Bo).
Note that S1C, M22C, P.Gard.2,a and B1Bo do have a phrase here, but they are non-verbal.

Spell: 215 Phrase: 3 185 c

Group 1: Prospective $s\dot{d}m\cdot f$ (Conditional), Lemma ḥmsi (first position)
Lemma: ḥmsi (to sit)
Morphology 1: $s\dot{d}m\cdot f$ prospective
Morphology 2: Morphology 3: Syntax: Subject:
Conditional Pronominal subject

Witness: S1C
Translation: ḫmsi=ī sp sn.w [r wnm]=ī [r]
Translation: If I sit down as I eat bread,

Group 2: Imperative (2nd person singular), Lemma ḥmsi (first position)
Lemma: ḥmsi (to sit)
Morphology 1: imperative
Morphology 2: 2nd person singular
Morphology 3: Syntax: Subject:

Witness: S2C
Translation: ḫms sp sn.w r wnm t
Translation: Sit down in order to eat bread,

Notes:
Only traces left of the A193, the rest is not visible.
Sit down, sit down in order to eat bread,

Sit down, sit down in order to eat bread,

Sit down, sit down in order to eat bread,

Sit down, sit down in order to eat bread,
Witness: S2C
Transliteration: [Hms] r wnm t
Translation: Sit down in order to eat bread,
Notes: Only traces left.

Witness: B4Bo
Transliteration: Hms sp sn.w r wnm t
Translation: Sit down, sit down in order to eat bread,

Witness: B2Bo
Transliteration: Hms sp sn.w r wnm t
Translation: Sit down, sit down in order to eat bread,

Witness: B3C
Transliteration: Hms sp sn.w r wnm t
Translation: Sit down, sit down in order to eat bread,

Witness: B2L
Transliteration: {nb} Hms sp sn.w r wnm t
Translation: Sit down, sit down in order to eat bread,

Witness: B1Bo
Transliteration: Hms sp sn.w r {r} wnm t
Translation: Sit down, sit down in order to eat bread,

Witness: M22C
Transliteration: Hms sp sn.w r wnm t
Translation: Sit down, sit down in order to eat bread,

Witness: P.Gard.2,a
Transliteration: Hms wHm r wnn t Hnq.t
Translation: Sit down, sit down in order to eat of bread and beer,
Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (S1C, B1Y), G2+G4 (S2C, B4Bo, B2Bo, B3C, M22C, B2L, B1Bo), G2+G5 (P.Gard.2,a).

| Spell | Phrase: | 215 | 3 | 185 | d |

**Group 1:** Prospective $s_d m-f$ (Conditional), Lemma $\hat{h}m$s (first position)

<table>
<thead>
<tr>
<th>Lemma</th>
<th>$\hat{h}m$s (to sit)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1</td>
<td>$s_d m-f$ prosaic</td>
</tr>
<tr>
<td>Morphology 2</td>
<td>$s_d m-f$ prospective</td>
</tr>
<tr>
<td>Morphology 3</td>
<td>$s_d m-f$</td>
</tr>
<tr>
<td>Syntax</td>
<td>Conditional</td>
</tr>
<tr>
<td>Subject</td>
<td>Nominal subject</td>
</tr>
</tbody>
</table>

Witness: S1C

Transliteration: $\hat{h}m$.w $r^* r$ wnm t

Translation: then Re will sit down in order to eat bread,

Witness: B1Y

Transliteration: $[\hat{h}m]$ $r^* r$ wnm.w t

Translation: then Re will sit down at the food and bread,

**Group 2:** Circumstantial $s_d m-f$ (Temporal clause), Lemma $\hat{h}m$s (first position)

<table>
<thead>
<tr>
<th>Lemma</th>
<th>$\hat{h}m$s (to sit)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1</td>
<td>$s_d m-f$ circumstantial</td>
</tr>
<tr>
<td>Morphology 2</td>
<td>$s_d m-f$ circumstantial</td>
</tr>
<tr>
<td>Morphology 3</td>
<td>$s_d m-f$</td>
</tr>
<tr>
<td>Syntax</td>
<td>Temporal clause</td>
</tr>
<tr>
<td>Subject</td>
<td>Nominal subject</td>
</tr>
</tbody>
</table>

Witness: B4Bo

Transliteration: $\hat{h}m$s $r^* r$ wnm t

Translation: while Re sits down in order to eat bread,

Witness: B3C

Transliteration: $\hat{h}m$s $r^* r$ wnm t

Translation: while Re sits down in order to eat bread,

Witness: M22C

Transliteration: $\hat{h}m$s $r^* r$ wnm [t]

Translation: while Re sits down in order to eat bread,

Witness: B2L

Transliteration: $\hat{h}m$s $r^* r$ wnm t $r^* r$ wnm t

Translation: while Re sits down in order to eat bread more than Re eats bread,
Group 3: Infinitive (status constructus), Lemma wnm (second position)

**Lemma:** wnm (to eat)

**Morphology 1:** infinitive
**Morphology 2:** status constructus

**Translation:** while Re sits down in order to eat of bread and beer,

**Group 4: Infinitive (status absolutus), Lemma wnm (second position)

**Lemma:** wnm (to eat)

**Morphology 1:** infinitive
**Morphology 2:** status absolutus

**Translation:** while the Ennead sits down in order to eat bread,
while Re sits down in order to eat bread and beer,

**Group 5:** Stative (3rd person masculine singular), Lemma wnm (third position)

**Lemma:** wnm (to eat)

**Morphology 1:** Stative 3rd person masculine singular

**Translation:**
while Re sits down in order to eat bread more than Re eats bread,

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (B1Y), G1+G3 (S1C), G2+G3 (B4Bo, B3C, M22C, B1Bo), G2+G4 (P.Gard.2,a), G2+G3+G5 (B2L).

**Spell:** 215 **Phrase:** 3 186 a

**Group 1:** Passive circumstantial sd\(m.n\)-f (Temporal clause), Lemma rdi

**Lemma:** rdi (to give, to place)

**Synt:** Temporal clause

**Notes:**
Only the D21:D37 group is visible.
**Group 2: Passive circumstantial 闪过-f (Temporal clause), Lemma rdi**

<table>
<thead>
<tr>
<th>Lemma</th>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>rdi</td>
<td>闪过-f</td>
<td>闪过-f</td>
<td>passive</td>
<td>Temporal clause</td>
<td>Nominal subject</td>
</tr>
</tbody>
</table>

**Witness:** B4Bo  
Transliteration:  
**Translation:** while water is given to the double Ennead.

Witness: B2Bo  
Transliteration:  
**Translation:** while water is given to the double Ennead.

Witness: B1Y  
Transliteration:  
**Translation:** while water is given to the double Ennead.

Witness: B3C  
Transliteration:  
**Translation:** while water is given to the double Ennead.

Witness: M22C  
Transliteration:  
**Translation:** while water is given to the double Ennead.

Witness: B2L  
Transliteration:  
**Translation:** while water is given to the double Ennead.  
**Notes:** The hand of the D40 is damaged (so it could be a D37 as well).

Witness: P.Gard.2,a  
Transliteration:  
**Translation:** while water is given to the double Ennead.

**Notes phrase:**  
In this phrase, the following pattern variations occur: G1 (S1C, S2C), G2 (B4Bo, B2Bo, B1Y, B3C, M22C, B2L, P.Gard.2,a, B1Bo).
Spell: 215  Phrase: 3 186 b

Group 1: Imperative (2nd person singular), Lemma 'ḥr' (first position)
Lemma: 'ḥr' (to stand)
Morphology 1: imperative
Morphology 2: 2nd person singular

Syntax: Subject:

Witness: S1C
Transliteration: ḥr r-f sgb wdp.w n r-ḥr nd[i] ḥr n r-ḥr wdḥw.w=i
Translation: Stand, abundance, butler of Re, because I protect the face of Re, upon my offering tables.

Notes: Only the P6 is visible.

Witness: B4Bo
Transliteration: ḥr r-f sgb wdp.w n r-ḥr wdḥw.w ḏḥwt-y-nḥt tn
Translation: Stand, abundance, butler of Re, upon the offering tables of this ḏḥwt-y-nḥt.

Witness: B1Y
Transliteration: ḥr r-f sgb wdp.w n r-[hr w][d[h][w][.w]=i
Translation: Stand, abundance, butler of Re, upon my offering tables.

Witness: M22C
Transliteration: ḥr r-f sgb wdp.w n r-ḥr [wdḥw.w=i]
Translation: Stand, abundance, butler of Re, upon my offering tables.
Notes: Only the initial D36 is visible.

Witness: S2C
Transliteration: ḥr r-[f] sgb wdp.w n r-ḥr w[d][h].w=i
Translation: Stand, abundance, butler of Re, upon my offering tables.

Witness: B2Bo
Transliteration: ḥr r-f sgb wdp.w n r-ḥr wdḥw.w=i
Translation: Stand, abundance, butler of Re, upon my offering tables.

Witness: B3C
Transliteration: ḥr [r-f s]gb wdp.w n r-ḥr wdḥw.w n(.w) s2.t-ḥd-ḥtp tn
Translation: Stand, abundance, butler of Re, upon the offering tables of this s2.t-ḥd-ḥtp.

Witness: B2L
Transliteration: ḥr r-f sgb wdp.w n r-ḥr w[ḥw.w]=i
Translation: Stand, abundance, butler of Re, upon my offering tables.
Group 2: Nominal sḏm-f (Nominal use), Lemma nḏ (second position)

Lemma: nḏ (to protect)

Morphology 1: sḏm-f nominal

Morphology 2:

Morphology 3:

Syntax: Nominal use

Subject: Pronominal subject

Witness: S1C

Translation:

Stand, abundance, butler of Re, because I protect the face of Re, upon my offering tables.

Notes phrase:

In this phrase, the following pattern variations occur: G1 (S2C, B4Bo, B2Bo, B1Y, B3C, M22C, B2L, P.Gard.2,a, B1Bo), G1+G2 (S1C).

Spell: 215 Phrase: 3 187 b

Group 1: Prospective sḏm-f (Final clause implying purpose), Lemma rdi (first position)

Lemma: rdi (to give, to place)

Morphology 1: sḏm-f prospective

Morphology 2:

Morphology 3:

Syntax: Final clause implying purpose

Subject: Pronominal subject

Witness: S1C

Translation:

so that you give bread to me while I am hungry.
**Witness:** B4Bo  
**Transliteration:**  
\( \text{di} \ \text{dhwty-nht} \ \text{tn} \ \text{nh}-\text{nt} \ \text{tn} \ \text{t} \ \text{iw} \ \text{dhwty-nht} \ \text{tn} \ \text{hk(r).t(i)} \ \text{dhwty-nht} \ \text{tn} \)  
**Translation:**  
so that this \text{dhwty-nht} give bread to this \text{dhwty-nht} while this \text{dhwty-nht} is hungry, this \text{dhwty-nht}.

**Translation:**  
so that this \text{dhwty-nht} give bread to this \text{dhwty-nht} while this \text{dhwty-nht} is hungry, this \text{dhwty-nht}.

**Witness:** B2Bo  
**Transliteration:**  
\( \text{di}^* \text{k} \ \text{n}^* \ \text{i} \ \text{t} \ \text{iw}^* \ \text{i} \ \text{hk}.\text{ki} \)  
**Translation:**  
so that you give bread to me while I am hungry.

**Witness:** B3C  
**Transliteration:**  
\( \text{di}^* \text{k} \ \text{n} \ \text{i} \ \text{s}^* \ \text{t}-\text{hd}-\text{htp} \ \text{tn} \ \text{iw}^* \ \text{s} \ \text{hk}.\text{t(i)} \)  
**Translation:**  
so that you give bread to this \text{s}^* \text{t}-\text{hd}-\text{htp}, while she is hungry.

**Witness:** B2L  
**Transliteration:**  
\( \text{di}^* \text{k} \ \text{n}^* \ \text{i} \ \text{t} \ \text{n}^* \ \text{i} \ \text{t} \ \text{iw}^* \ \text{i} \ \text{hk} \text{r}.\text{ki} \)  
**Translation:**  
so that you give bread to me, bread to me, while I am hungry.

**Witness:** B1Bo  
**Transliteration:**  
\( \text{di}^* \text{k} \ \text{n} \ \text{i} \ \text{t} \ \text{hk}.\text{t} \ \text{t} \ \text{iw}^* \ \text{i} \ \text{hk} \text{r}.\text{ki} \)  
**Translation:**  
so that you give bread and beer to me, while I am hungry.

**Witness:** P.Gard.2,a  
**Transliteration:**  
\( \text{di}^* \text{k} \ \text{n} \ \text{i} \ \text{t} \ \text{hk}.\text{t} \ \text{t} \ \text{iw}^* \ \text{i} \ \text{hk} \text{r}.\text{ki} \)  
**Translation:**  
so that you give bread and beer to me, while I am hungry.

**Notes group:**  
Note that B4Bo uses a nominal subject here, instead of a pronominal subject.

**Group 2:**  
Stative (1st person singular), Lemma \text{hk}r (second position)  
**Lemma:** \text{hk}r (to be hungry)  
**Morphology 1:**  
Stative  
1st person singular
**Witness:** S1C  
**Transliteration:** di=k n=i t iw=i ū[kr].ki  
**Translation:** so that you give bread to me while I am hungry.

**Witness:** S2C  
**Transliteration:** di=k n=i t iw=i ū[kr].ki  
**Translation:** so that you give bread to me while I am hungry.

**Witness:** B2Bo  
**Transliteration:** di=k n=i t iw=i ū[kr].ki  
**Translation:** so that you give bread to me while I am hungry.

**Witness:** B1Y  
**Transliteration:** di=k n=i t iw=i ū[kr].kw[i]  
**Translation:** so that you give bread to me while I am hungry.

**Witness:** B2L  
**Transliteration:** di=k t n i t lk.i t iw=i ū[kr].ki  
**Translation:** so that you give bread to me, bread to me, while I am hungry.

**Witness:** M22C  
**Transliteration:** di=k t n=i t ū[kr].ki  
**Translation:** so that you give bread while I am hungry.

**Witness:** B4Bo  
**Transliteration:** di qdhwy-nht n n qdhwy-nht t n t iw qdhwy-nht t ū[kr].t(i) qdhwy-nht n  
**Translation:** so that this qdhwy-nht give bread to this qdhwy-nht while this qdhwy-nht is hungry, this qdhwy-nht.

**Witness:** B3C  
**Transliteration:** di=k t n s3.t-ḥdp t n iw=s ū[kr].t(i)  
**Translation:** so that you give bread to this s3.t-ḥdp, while she is hungry.
Notes group:
Note that group 3 and group 4 should be considered the same, as the difference occurs due to the gender of the owner.

Group 4:  Stative (3rd person masculine singular), Lemma perfil (second position)
Lemma:  perfil (to be hungry)
Morphology 1:  Morphology 2:  Morphology 3:  Syntax:  Subject:
Stative 3rd person masculine singular
Witness:  B1Bo
Transliteration:  
Translation:  so that you give bread to this dhwtynächt, while he is hungry.

Notes group:
Note that group 3 and group 4 should be considered the same, as the difference occurs due to the gender of the owner.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G2 (S1C, S2C, B2Bo, B1Y, M22C, B2L, P.Gard.2), G1+G3 (B4Bo, B3C), G1+G4 (B1Bo (=G1+G3)).

Spell:  215  Phrase:  3  187-188  d-a

Group 1:  Subjunctive sdm-f (Wish clause), Lemma rdi (first position)
Lemma:  rdi (to give, to place)
Morphology 1:  Morphology 2:  Morphology 3:  Syntax:  Subject:
sdm-f subjunctive Wish clause Pronominal subject
Witness:  S1C
Transliteration:  
Translation:  Your mouth, may it give my two lips to me,
so that I will assign the two of them.
<table>
<thead>
<tr>
<th>Witness:</th>
<th>B4Bo</th>
<th>Witness:</th>
<th>B2Bo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>$r~\text{dh}wty\text{-nht}<del>\text{in}</del>\text{di-s}<del>[s.t</del>\text{mw}]<del>\text{dh}wty\text{-nht}</del>\text{in}<del>\text{mtn}</del>\text{sn.y}$</td>
<td>Transliteration:</td>
<td>$r\text{k}<del>\text{di-f}<del>s.t</del>[\text{mw}]\text{-i}</del>\text{mtn.n}\text{sn.y}$</td>
</tr>
<tr>
<td>Translation:</td>
<td>The mouth of this $\text{dh}wty\text{-nht}$, may she place the place of water of this $\text{dh}wty\text{-nht}$, assigning the two of them.</td>
<td>Translation:</td>
<td>Your mouth, may it place the place of my water, after the two of them were assigned.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness:</th>
<th>B1Y</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>$[\text{in}][\text{k}~\text{dl}[-\text{f}]]<del>s.t\text{<del>mw}+\text{k}</del>\text{mtn}</del>\text{sn.y}$</td>
</tr>
<tr>
<td>Translation:</td>
<td>Me, may he place the place of your water, assigning the two of them.</td>
</tr>
<tr>
<td>Notes:</td>
<td>The hand of the D40 is not visible.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness:</th>
<th>M22C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>$[r]\text{k}<del>\text{di-f}</del>\text{sp.ty}+\text{k}<del>\text{mtn}</del>\text{sn}$</td>
</tr>
<tr>
<td>Translation:</td>
<td>Your mouth, may it place your two lips, assigning them.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness:</th>
<th>P.Gard.2,a</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>$r\text{k}<del>\text{di-f}</del>\text{sp.ty}+\text{k}<del>\text{mtn}</del>\text{sn}$</td>
</tr>
<tr>
<td>Translation:</td>
<td>Your mouth, may it place your two lips, assigning them.</td>
</tr>
</tbody>
</table>

**Notes group:**
Note that B4Bo uses a nominal subject here, instead of a pronominal subject.

**Group 2:** Subjunctive $\text{sdm-f}$ (Final clause implying purpose), Lemma $\text{mtn}$ (second position).

<table>
<thead>
<tr>
<th>Lemma:</th>
<th>$\text{mtn}$ (to assign)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1:</td>
<td>$\text{sdm-f}$ subjunctive</td>
</tr>
<tr>
<td>Morphology 2:</td>
<td>Subjunctive</td>
</tr>
<tr>
<td>Morphology 3:</td>
<td>Subjunctive</td>
</tr>
<tr>
<td>Syntax:</td>
<td>Final clause implying purpose</td>
</tr>
<tr>
<td>Subject:</td>
<td>Pronominal subject</td>
</tr>
</tbody>
</table>
Your mouth, may it give my two lips to me, so that I will assign the two of them.

**Group 3:** Infinitive (status absolutus), Lemma mṭn (second position)

<table>
<thead>
<tr>
<th>Witness</th>
<th>S1C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>r<em>k dl</em>sp.ty=s mṭn sn.y</td>
</tr>
<tr>
<td>Translation:</td>
<td>Your mouth, may it give my two lips to me, so that I will assign the two of them.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>B4Bo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>r dhwty-nḥṭ tn dl*s [s.t mw] dhwty-nḥṭ tn mṭn sn.y</td>
</tr>
<tr>
<td>Translation:</td>
<td>The mouth of this dhwty-nḥṭ, may she place the place of water of this dhwty-nḥṭ, assigning the two of them.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>B1Y</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>[in]k dl*[f] s.t mw=m mṭn sn.y</td>
</tr>
<tr>
<td>Translation:</td>
<td>Me, may he place the place of your water, assigning the two of them.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>B3C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>r<em>k dl</em>sp.ty=k mṭn sn</td>
</tr>
<tr>
<td>Translation:</td>
<td>Your mouth, may it place your two lips, assigning them.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>M22C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>[r]<em>k dl</em>sp.ty=k mṭn sn</td>
</tr>
<tr>
<td>Translation:</td>
<td>Your mouth, may it place your two lips, assigning them.</td>
</tr>
</tbody>
</table>

Notes:
Only the V13:N35 group is visible.
<table>
<thead>
<tr>
<th>Witness: P.Gard.2,a</th>
<th>Witness: B1Bo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>Transliteration:</td>
</tr>
<tr>
<td>r=k di=f sp.ty=k mṯn sn</td>
<td>r=k di=f sp.ty=k mṯn sn.y</td>
</tr>
<tr>
<td>Translation:</td>
<td>Translation:</td>
</tr>
<tr>
<td>Your mouth, may it place your two lips, assigning them.</td>
<td>Your mouth, may it place your two lips, assigning the two of them.</td>
</tr>
</tbody>
</table>

**Group 4:** Passive circumstantial ṣḏm. n-f (Temporal clause), Lemma mṯn (second position)

<table>
<thead>
<tr>
<th>Lemma:</th>
<th>mṯn (to assign)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1:</td>
<td>ṣḏm. n-f circumstantial</td>
</tr>
<tr>
<td>Morphology 2:</td>
<td>passive</td>
</tr>
<tr>
<td>Syntax:</td>
<td>Temporal clause</td>
</tr>
<tr>
<td>Subject:</td>
<td>Pronominal subject</td>
</tr>
</tbody>
</table>

| Witness: | B2Bo |
|------------------|
| Transliteration: | r=k di=f s.t [mw]-i mṯn.n-sn.y |
| Translation: | Your mouth, may it place the place of my water, after the two of them were assigned. |

**Notes phrase:**
In this phrase, the following pattern variations occur: G1+G2 (S1C), G1+G3 (S2C, B4Bo, B1Y, B3C, M22C, B2L, P.Gard.2,a, B1Bo), G1+G4 (B2Bo).

| Spell: | 215 | Phrase: | 3 | 188 | b |

**Group 1:** Nominal ṣḏm-f (Emphatic use), Lemma nḏ

<table>
<thead>
<tr>
<th>Lemma:</th>
<th>nḏ (to protect)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1:</td>
<td>ṣḏm-f nominal</td>
</tr>
<tr>
<td>Morphology 2:</td>
<td></td>
</tr>
<tr>
<td>Syntax:</td>
<td>Emphatic use</td>
</tr>
<tr>
<td>Subject:</td>
<td>Pronominal subject</td>
</tr>
</tbody>
</table>

| Witness: | S1C |
|------------------|
| Transliteration: | nḏ-i ḫr n r’ |
| Translation: | I protect the face of Re, |
Group 2: Nominal $sdm.n\cdot f$ (Emphatic use), Lemma $\mathit{n\dot{d}}$

Lemma: $\mathit{n\dot{d}}$ (to protect)

Morphology 1: $sdm.n\cdot f$

Syntax: Emphatic use

Subject: Pronominal subject

Witness: S2C

Transliteration: $nD.n = kHr n r^*$

Translation: You have protected the face of Re,

Notes: Not a balanced sentence, due to the $\mathit{shtp}$ (circumstantial $sdm\cdot f$) in 3,188,c.

Group 3: Nominal $sdm.n\cdot f$ (Balanced sentence), Lemma $\mathit{n\dot{d}}$

Lemma: $\mathit{n\dot{d}}$ (to protect)

Morphology 1: $sdm.n\cdot f$

Syntax: Balanced sentence

Subject: Pronominal subject

Witness: B4Bo

Transliteration: $nD.n = kHr n r^*$

Translation: You have protected the face of Re,

Witness: B2Bo

Transliteration: $nD.n = kHr n r^*$

Translation: You have protected the face of Re,

Witness: B3C

Transliteration: $nD.n = kHr n r^*$

Translation: You have protected the face of Re,

Witness: M22C

Transliteration: $nD.n = kHr n r^*$

Translation: You have protected the face of Re,

Witness: P.Gard.2,a

Transliteration: $i.nD.n = kHr n r^*$

Translation: You have protected the face of Re,

Witness: B1Bo

Transliteration: $nD.n = kHr n r^*$

Translation: You have protected the face of Re,
**Group 4:** Nominal $\text{s}\text{d}m$-$f$ (Balanced sentence), Lemma $n\dot{d}$

**Lemma:** $n\dot{d}$ (to protect)

**Morphology 1:** $s\text{d}m$-$f$
**Morphology 2:** nominal
**Morphology 3:** Balanced sentence
**Syntax:**
**Subject:** Pronominal subject

**Witness:** B1Y

**Transliteration:** $n\dot{d}$-$k$ h\textit{r} n r'

**Translation:**
You protect the face of Re,

**Notes:**
Based on the other versions, and the $s\text{d}m$.n-$f$ in 3,188,c, one would expect a sDm.n=f here as well, hence the sic in de Buck.
Could be a nominal $s\text{d}m$-$f$ (emphatic use) as well.

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (S1C), G2 (S2C), G3 (B4Bo, B2Bo, B3C, M22C, P.Gard.2,a, B1Bo), G4 (B1Y), G5 (B2L).

**Spell:** 215  Phrase: 3 188 c

**Group 5:** Subjunctive $s\text{d}m$-$f$ (Wish clause), Lemma $n\dot{d}$

**Lemma:** $n\dot{d}$ (to protect)

**Morphology 1:** $s\text{d}m$-$f$
**Morphology 2:** subjunctive
**Morphology 3:** Wish clause
**Syntax:**
**Subject:** Pronominal subject

**Witness:** B2L

**Transliteration:** $n\dot{d}$-$k$ h\textit{r} n r'

**Translation:**
May you protect the face of Re,

**Notes:**
Based on the other versions, and the $s\text{d}m$.n-$f$ in 3,188,c, one would expect a sDm.n=f here as well, hence the sic in de Buck.
Could be a nominal $s\text{d}m$-$f$ (emphatic use) as well.

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (S1C), G2 (S2C), G3 (B4Bo, B2Bo, B3C, M22C, P.Gard.2,a, B1Bo), G4 (B1Y), G5 (B2L).
Witness: S1C
Transliteration: $shlp\,k\,n\,i\,psd\,ty$
Translation: while you satisfy the double Ennead for me.

Witness: S2C
Transliteration: $shlp\,k\,h\,r\,[n]\,psd\,ty$
Translation: while you satisfy the face of the double Ennead.

Group 2: Nominal $sgm\,n\,f$ (Balanced sentence), Lemma $shlp$

Lemma: $shlp$
(to satisfy)

Morphology 1: $sgm\,n\,f$
nominal

Syntax: Balanced sentence
Subject: Pronominal subject

Group 3: Nominal $sgm\,f$ (Balanced sentence), Lemma $shlp$

Lemma: $shlp$
(to satisfy)

Morphology 1: $sgm\,f$
nominal

Syntax: Balanced sentence
Subject: Pronominal subject
you satisfy the face of the double Ennead.

Group 4: Circumstantial $sdm.n$-f (Temporal clause), Lemma $sh$tp

Lemma: $sh$tp (to satisfy)

Morphology 1: $sdm.n$-f
Morphology 2: circumstantial
Morphology 3: Temporal clause
Syntax: Pronominal subject
Subject: Pronominal subject

Notes phrase: In this phrase, the following pattern variations occur: G1 (S1C, S2C), G2 (B4Bo, B2Bo, B3C, M22C, P.Gard.2,a, B1Bo), G3 (B1Y), G4 (B2L).

Spell: 215 Phrase: 3 189 a

Group 1: Subjunctive $sdm$-f (Wish clause), Lemma $rdi$ (first position)

Lemma: $rdi$ (to give, to place)

Morphology 1: $sdm$-f
Morphology 2: subjunctive
Morphology 3: Wish clause
Syntax: Pronominal subject
Subject: Pronominal subject

Witness: S1C

Translation: May you cause for me that you give the gods with bread and beer,
Witness: B1Y
Transliteration: 
[di-tn n-i ntr.w] m [t] m ḫnk.t
Translation: May you give the gods with bread and with beer to me,

Witness: B3C
Transliteration: 
[di-tn ntr.w n ss.t-hd-ḥtp tn
Translation: May you give the gods to this ss.t-hd-ḥtp,

Witness: M22C
Transliteration: 
[di-tn n-i nTr.w m t m ḫnk.t
Translation: May you give the gods with bread and with beer to me,

Witness: B2L
Transliteration: 
[di-tn n-i ntr m t m ḫnk.t
Translation: May you give the god with bread and with beer to me,

Group 2: Subjunctive sḏm.tw-f (Wish clause), Lemma rdi (first position)
Lemma: rdi (to give, to place)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sgdm.tw=f subjunctive Wish clause Pronominal subject

Witness: B4Bo
Transliteration: 
[di.t(w)-tn n ḫhwty-nḥt tn ntr.w m t m ḫnk.t
Translation: May you be given to this ḫhwty-nḥt, gods, with bread and with beer,

Witness: B2Bo
Transliteration: 
[di.t(w)-tn n-i ntr.w m t m ḫnk.t
Translation: May you be given to me, gods, with bread and beer,

Witness: P.Gard.2,a
Transliteration: 
[di.t(w)-t n-i ntr.w m t ḫnk.t
Translation: May you be given to me, gods, with bread and beer,

Notes group: Could be an infinitive as well.

Witness: B1Bo
Transliteration: 
[di.t(w)-tn n ḫhwty-nḥt pn ntr.w m t ḫnk.t
Translation: May you be given to this ḫhwty-nḥt, gods, with bread and beer,
**Group 3:** Subjunctive $s^m$-f (Object clause), Lemma rdi (second position)

**Lemma:** rdi (to give, to place)

**Morphology 1:** subjunctive

**Morphology 3:** Object clause

**Syntax:** Pronominal subject

**Witness:** S1C

**Transliteration:**
$di\mathord{\text{-}in}
\ n\mathord{\text{-}i}
di\mathord{\text{-}in}
\ nj\mathord{\text{-}r}.w\ m\ t\ \tnk.t$

**Translation:**
May you cause for me that you give the gods with bread and beer,

**Notes phrase:**
In this phrase, the following pattern variations occur: G1+G3 (S1C), G1 (S2C, B1Y, B3C, M22C, B2L), G2 (B4Bo, B2Bo, P.Gard.2,a, B1Bo).
Appendix 5.44. Spell 225

**Spell:** 225  **Phrase:** 3 212; 213  a, b-d, e; a, b-c, d-e  *(titles)*

**Group 1:**

**Lemma:** 
*Infinitive (status constructus), Lemma ḏḏ-mdw (first position)*

**Morphology 1:** Infinitive

**Morphology 2:** Status constructus

**Morphology 3:**

**Subject:**

**Witness:** S2C,b

**Transliteration:** ḏḏ-mdw  sms^2-hrw s r hft(.y)-f

**Translation:** Recitation: Causing a man to be justified against his enemy.

**Notes:** Only traces left.

**Group 2:**

**Lemma:** 
*Infinitive (status constructus), Lemma ms^2-hrw (first position)*

**Morphology 1:** Infinitive

**Morphology 2:** Status constructus

**Morphology 3:**

**Subject:**

**Witness:** B2Bo

**Transliteration:** r n ms^2-hrw s r hft(.y)-f m ḥr.t-nṯr

**Translation:** A spell of justifying a man against his enemy in the necropolis.

**Notes:**
Group 3:  **Infinitive (status constructus), Lemma sm$\mathbf{s}$-$\mathbf{r}$w (first position)**

**Lemma:**

sm$\mathbf{s}$-$\mathbf{r}$w  
(to cause to be justified)

**Morphology 1:**

infinitive

**Morphology 2:**

status constructus

**Morphology 3:**

**Syntax:**

**Subject:**

**Witness:**  
S2C,a

**Transliteration:**

$r n [s m s-\mathbf{r} w s r hft.y-f]$

**Translation:**

A spell of causing a man to be justified against his enemy.

A spell of causing a man to be justified against his enemy in the necropolis.

Group 4:  **Infinitive (status absolutus), Lemma $\mathbf{s}$hm (first position)**

**Lemma:**

$\mathbf{s}$hm  
(to have power)

**Morphology 1:**

infinitive

**Morphology 2:**

status absolutus

**Morphology 3:**

**Syntax:**

**Subject:**

**Witness:**  
T1L

**Transliteration:**

$s h m m m w p r t m h r w m g r h h r b w m h r r w s h i b - f i m$

**Translation:**

Having power in water, going forth in the day and in the night by the spirit to every place where his heart loves.

Group 5:  **Infinitive (status constructus), Lemma wn (first position)**

**Lemma:**

wn  
(to open)

**Morphology 1:**

infinitive

**Morphology 2:**

status constructus

**Morphology 3:**

**Syntax:**

**Subject:**

**Witness:**  
B4C

**Transliteration:**

$r n w n w r t n [s m h r . t - n t r]$

**Translation:**

A spell of opening a road for a man in the necropolis.
**Group 6:** *Infinitive (status absolutus), Lemma rdi (first position)*

**Lemma:** rdi (to give, to place)

**Morphology 1:** infinitive  
**Morphology 2:**  
**Morphology 3:** status absolutus  
**Subject:**  

**Witness:** B1L

**Transliteration:**  
rdi.t šsp s pr.t-ḥrw n-f m ḏws.w m mšr.w

**Translation:** Causing that a man takes an invocation offering for himself in the morning and in the evening.

---

**Group 7:** *Infinitive (status constructus), Lemma ḫtm (first position)*

**Lemma:** ḫtm (to destroy)

**Morphology 1:** infinitive  
**Morphology 2:**  
**Morphology 3:** status constructus  
**Subject:**  

**Witness:** B2L

**Transliteration:**  
r n šhm s m ḫt(.y)w-f m ts m hr.t-nṯr ḫtm ḫkš.w nb ḏw.y

**Translation:** A spell of the power of a man with his male and female enemies in the land, in the necropolis, and destroying all evil magic.

---

**Group 8:** *Infinitive (status constructus), Lemma sms²-ḥrw (second position)*

**Lemma:** sms²-ḥrw (to cause to be justified)

**Morphology 1:** infinitive  
**Morphology 2:**  
**Morphology 3:** status constructus  
**Subject:**  

**Witness:** S2C,b

**Transliteration:**  
dx-mdw sms²-ḥrw s r ḫt(.y)-f

**Translation:** Recitation: Causing a man to be justified against his enemy.
Group 9: **Infinitive (status constructus), Lemma mšr-hrw (second position)**  
**Lemma:** mšr-hrw (to be justified)  
**Morphology 1:** infinitive  
**Morphology 2:**  
**Morphology 3:** status constructus  
**Syntax:**  
**Subject:**  
**Witness:** M2NY  
**Transliteration:** ḍḏ-mdw Ṧ n mšr-hrw ṣ ḫḥ(,y)-f Ṣ ḥr.t-nṯr  
**Translation:** Recitation: A spell of justifying a man against his enemy in the necropolis.

Group 10: **Infinitive (status absolutus), Lemma pri (second position)**  
**Lemma:** pri (to go forth)  
**Morphology 1:** infinitive  
**Morphology 2:** status absolutus  
**Morphology 3:**  
**Syntax:**  
**Subject:**  
**Witness:** T1L  
**Transliteration:** sḫm Ṣ mw ṭ ṣ ḥr w ṣ ḫā Ṣ nb mr.r.w ib-f ṣm  
**Translation:** Having power in water, going forth in the day and in the night by the spirit to every place where his heart loves.

Group 11: **Subjunctive sḏm-f (Object clause), Lemma šṣp (second position)**  
**Lemma:** šṣp (to take, to receive)  
**Morphology 1:** sḏm-f  
**Morphology 2:** subjunctive  
**Morphology 3:** Object clause  
**Syntax:** Nominal subject  
**Subject:**  
**Witness:** B1L  
**Transliteration:** rḏl.t šṣp s ḥ ṭ-hrw Ṣ f Ṣ ḥr.w Ṣ dw.ḥ Ṣ m mšr.w  
**Translation:** Causing that a man takes an invocation offering for himself in the morning and in the evening.
Group 12: Imperfective relative sḏm-f, Lemma mṛi (third position)

Lemma: mṛi (to love)

Morphology 1: Imperfective relative

Syntax: Nominal subject

Witness: T1L

Transliteration: sḏm m mw pr.t m hrw m grḥ in st ṛ bw nb mṛr.w ib-f im

Translation: Having power in water, going forth in the day and in the night by the spirit to every place where his heart loves.

Notes: Only traces left of the U7, the rest is visible.

Notes phrase: In this phrase, the following pattern variations occur: G1+G8 (S2C,b), G1+G9 (M2NY), G2 (B2Bo, B1Y, Y1C), G3 (S2C,a, Pap.Berl), G4+G10+G12 (T1L), G5 (B4C), G6+G11 (B1L), G7 (B2L).

Spell: 225 Phrase: 3 214-215 b

Group 1: Subjunctive sḏm-f (Wish clause), Lemma wn (first position)

Lemma: wn (to open)

Morphology 1: subjunctive

Syntax: Wish clause

Witness: S2C,b

Transliteration: wn=k p.t ts

Translation: May you open the sky and the land,

Group 2: Passive nominal sḏm-f (Balanced sentence), Lemma wn (first position)

Lemma: wn (to open)

Morphology 1: nominal

Morphology 3: passive

Syntax: Balanced sentence

Subject: Nominal subject
The sky is opened for you, the land is opened for you,

The sky is opened for you, the land is opened for you,

The sky is opened for you,

The sky is opened for you, the land is opened for you,

The sky is opened for you, the land is opened for you,

The sky and the land are opened for this dhwt-nht,

The two doors of the sky and the land are opened for me,

The sky and the land are opened for you,

The sky and the land are opened for you,

The sky and the land are opened for you,

The sky and the land are opened for you,
Witness: B2L
Transliteration: wn n-k p.t ts
Translation: The sky and the land are opened for you,

Witness: B1C
Transliteration: wn n-k p.t wn n-k ts
Translation: The sky is opened for you, the land is opened for you,

Witness: Sq4C
Transliteration: [wn] n-k ts p.t
Translation: The land and the sky are opened for you,

Witness: S1C,b
Transliteration: wn n-k p.t ts
Translation: The sky and the land are opened for you,

Witness: T1Be
Transliteration: [wn n-k ʔs.wy] p.t wn n-k ts
Translation: The two doors of the sky are opened for you, the land is opened for you.
Notes: The N35 was seen at some point, but not by de Buck himself.

Witness: T2Be
Transliteration: [wn n-k p.t]
Translation: The sky is opened for you,

Witness: T2L
Transliteration: [wn n-k p.t ts]
Translation: The sky and the land are opened for you,

Group 3: Passive nominal sqm-f (Emphatic use), Lemma wn (first position)
Lemma: wn (to open)
Morphology 1: sqm-f
Morphology 2: nominal
Morphology 3: passive
Syntax: Emphatic use
Subject: Nominal subject
The sky and the land are opened for you,

**Notes:**
- Not a balanced sentence due to line 3,215,d.
- Emphatic use due to the wn=k in 3,215,c.

**Group 4:** Nominal sdm-f (Balanced sentence), Lemma wn (first position)

**Lemma:** wn (to open)

**Morphology 1:** sdm-f  
**Morphology 2:** nominal  
**Morphology 3:** Balanced sentence  
**Syntax:** Pronominal subject

**Witness:** B1Y

**Transliteration:** wn n=k p.t tA

**Translation:** I open the sky and the land,

**Note:** Emphatic use due to the wn=k in 3,215,c.

**Group 5:** Passive nominal sdm-f (Balanced sentence), Lemma wn (second position)

**Lemma:** wn (to open)

**Morphology 1:** sdm-f  
**Morphology 2:** nominal  
**Morphology 3:** passive  
**Syntax:** Balanced sentence  
**Subject:** Pronominal subject

**Witness:** T1L

**Transliteration:** wn n=k p.t wn n=k tA

**Translation:** The sky is opened for you, the land is opened for you,

**Note:** Emphatic use due to the wn=k in 3,215,c.
Witness: T1Be

Transliteration:
\([\text{wn } n-k \text{ } \text{s.wy}) \ p.t \ \text{wn } n-k \text{ } \text{ts}\]

Translation:
The two doors of the sky are opened for you, the land is opened for you.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S2C,b), G2 (B2Bo, B4Bo, S2C,a, Pap.Berl, Y1C, M2NY, B1L, B2L, Sq4C, S1C,b, T2Be, T2L), G2+G5 (T1L, MC105, M25C, B1C, T1Be), G3 (B4C, T3Be), G4 (B1Y).

Spell: 225 Phrase: 3 214-215 c

Group 1: Passive circumstantial s\text{dlm-f} (Temporal clause), Lemma wn (first position)

Lemma: wn (to open)

Morphology 1: s\text{dlm-f}
Morphology 2: circumstantial
Morphology 3: passive
Syntax: Temporal clause
Subject: Nominal subject

Witness: S2C,b

Transliteration:
\([\text{wn } n-k \text{ } \text{kz.z.wt } \text{gbb } \text{tp.}\text{y})-\text{hw.t ptr[.wy]}\]

Translation:
while the door bolts of Geb and the shutters of the two celestial windows are opened for you.

Notes:
Due to the use of the subjunctive in 3,214,b.

Group 2: Passive nominal s\text{dlm-f} (Balanced sentence), Lemma wn (first position)

Lemma: wn (to open)

Morphology 1: s\text{dlm-f}
Morphology 2: nominal
Morphology 3: passive
Syntax: Balanced sentence
Subject: Nominal subject

Witness: T1L

Transliteration:
\([\text{wn } n-k \text{ } \text{kz.z.wt } \text{gbb } \text{wn } n-k \text{ } \text{tp.}\text{y})-\text{hw.t ptr.wy} \)

Translation:
the door bolts of Geb are opened for you,
the shutters of the two celestial windows are opened for you.
Witness: B4Bo
Transliteration: wn n ḏḥwty-nḥt tn ẖšš.wt gbb tp(.y)-ḥw.t ptr.wy
Translation: the door bolts of Geb and the shutters of the two celestial windows are opened for this ḏḥwty-nḥt

Witness: Pap.Berl
Transliteration: wn ẖšš.wt gbb tp(.y)-ḥw.t ptr[.wy]
Translation: the door bolts of Geb and the shutters of the two celestial windows are opened.

Witness: M2NY
Transliteration: [wn n=k ẖšš.wt] gbb [tp(.y)-ḥw.t ptr].wy
Translation: the door bolts of Geb and the shutters of the two celestial windows are opened for you.

Witness: B1L
Transliteration: wn n=k ẖšš.wt gbb sn n=k tp(.y)-ḥw.t ptr.wy
Translation: the door bolts of Geb are opened for you, the shutters of the two celestial windows are opened for you.

Witness: B1C
Transliteration: wn n=k ẖšš.wt gbb tp(.y)-ḥw.t ptr.ty
Translation: the door bolts of Geb and the shutters of the two celestial windows are opened for you.

Witness: S2C,a
Transliteration: wn n-i ẖšš.wt gbb tp(.y)-ḥw.t ptr[.wy]
Translation: the door bolts of Geb and the shutters of the two celestial windows are opened for me.
Notes: Only traces left.

Witness: Y1C
Transliteration: wn ẖšr.wt gbb tp.y-ḥw.t ptr.ty
Translation: the door bolts of Geb and the shutters of the two celestial windows are opened.

Witness: M25C
Transliteration: [wn n-i ẖšš.wt] gbb[tn n-k tp(.y)] ptr.wy
Translation: the door bolts of Geb and the shutters of the two celestial windows are opened for you.

Witness: B2L
Transliteration: wn n-k ẖšš.wt gbb tp(.y)-ḥw.t ptr.wy
Translation: the door bolts of Geb and the shutters of the two celestial windows are opened for you.

Witness: Sq4C
Transliteration: wn n-k ẖšš.wt gb[bb] wn n-k [tp(.y)]-ḥw.t [ptr.wy]
Translation: the door bolts of Geb are opened for you, the shutters of the two celestial windows are opened for you.
Witness: S1C,b  
Transliteration: wn n-k kšš.wt gbb tp(.y)-hw.t ptr[.wy]  
Translation: the door bolts of Geb and the shutters of the two celestial windows are opened for you.

Witness: T1Be  
Transliteration: wn n-k kšš.wt gbb tp(.y)-hw.t ptr.ty  
Translation: the door bolts of Geb and the shutters of the two celestial windows are opened for you.

Witness: T2Be  
Transliteration: [wn] n-k kšš.wt gbb tp(.y)-hw.t ptr.ty  
Translation: the door bolts of Geb and the shutters of the two celestial windows are opened for you.

Notes: There might be some traces of the N35 left.

Group 3: Passive nominal sḏm=f (Balanced sentence), Lemma sn (first position)  
Lemma: sn (to open)  
Morphology 1: sḏm=f  
Morphology 2: nominal  
Morphology 3: passive  
Syntax: Balanced sentence  
Subject: Nominal subject

Witness: MC105  
Transliteration: sn n-t kšš.wt gbb sn n-t] tp(.y)-hw.t ptr.wy  
Translation: the door bolts of Geb are opened for you, the shutters of the two celestial windows are opened for you.

Group 4: Nominal sḏm=f (Balanced sentence), Lemma wn (first position)  
Lemma: wn (to open)  
Morphology 1: sḏm=f  
Morphology 2: nominal  
Morphology 3: Balanced sentence  
Syntax: Pronominal subject

Witness: T2L  
Transliteration: [wn n-k kšš.wt gbb tp(.y)] hw.t ptr.wy  
Translation: the door bolts of Geb and the shutters of the two celestial windows are opened for you.

Witness: B4C  
Transliteration: sn n-t kšš.wt gbb  
Translation: the door bolts of Geb are opened for you,
I open the door bolts of Geb and the shutters of the two celestial windows.

Notes:
The N35 is not visible. Note that it is possible that wn n-i should be read instead (following the other versions).

**Group 5:** Circumstantial sdm=f (Temporal clause), Lemma wn (first position)
- **Lemma:** wn (to open)
- **Morphology 1:** sdm=f (circumstantial)
- **Morphology 2:**
- **Syntax:** Temporal clause
- **Subject:** Pronominal subject

**Group 6:** Passive nominal sdm=f (Balanced sentence), Lemma wn (second position)
- **Lemma:** wn (to open)
- **Morphology 1:** sdm=f (nominal)
- **Morphology 2:** passive
- **Syntax:** Balanced sentence
- **Subject:** Nominal subject

**Group 7:** Passive nominal sdm=f (Balanced sentence), Lemma sn (second position)
- **Lemma:** sn (to open)
- **Morphology 1:** sdm=f (nominal)
- **Morphology 2:** passive
- **Syntax:** Balanced sentence
- **Subject:** Nominal subject
Witness: MC105

Transliteration:
\(sn \,[n=t \,k\ddot{z}. \,wt \,gbb\, \,sn \,n-t]\, tp(.)-hw.t \,ptr.wy\)

Translation:
the door bolts of Geb are opened for you,
the shutters of the two celestial windows are opened for you.

Notes:
Possibly not written, as the lacuna could be too small to include the \(sn \,n=t\) section.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S2C,b), G2 (B2Bo, B4Bo, S2C,a, Pap.Berl, Y1C, M2NY, M25C, B2L, B1C, S1C,b, T1Be, T2Be, T2L), G2+G6 (T1L, Sq4C), G2+G7 (B1L), G3 (B4C), G3+G7 (MC105), G4 (B1Y), G5 (T3Be).

Spell: 225 Phrase: 3 216-217 a

Group 1: Nominal \(sDm=f\) (Balanced sentence), Lemma \(sSw\) (first position)

Lemma: \(sSw\) (to guard)

Morphology 1: \(sDm\-f\) nominal

Syntax: Balanced sentence

Subject: Zero subject

Witness: S2C,b

Transliteration:
\(in\, s\dot{S} \,tw\, s\dot{F}h\, tw\)

Translation:
Does one guard you and release you?

Witness: B1L

Transliteration:
\(wn\, n-k\, k\ddot{z}. \,wt\, gbb\, \,sn\, n-k\, tp(.)-hw.t\, ptr.wy\)

Translation:
the door bolts of Geb are opened for you,
the shutters of the two celestial windows are opened for you.

Notes:
Note that I am not certain how to explain the G43 here.
**Witness:** B2Bo  
**Transliteration:** in s33 tw sfh tw  
**Translation:** Does one guard you and release you?  
**Notes:** Only traces left of the O34, the rest is visible.

**Witness:** S2C,a  
**Transliteration:** i[n s33 wi sfh wi]  
**Translation:** Does one guard me and release me?  

**Witness:** M2NY  
**Transliteration:** in s33 Tw [sfh Tw]  
**Translation:** Does one guard you and release you?  
**Notes:** The A47 is not visible.

**Witness:** B1C  
**Transliteration:** in s33 tw sfh tw  
**Translation:** Does one guard you and release you?

2472
Witness: T1Be
Transliteration: in šš[x tw šf]f tw
Translation: Does one guard you and release you?
Notes: Only traces left of the O34:G38 group, the rest is lost.

Witness: T3Be
Transliteration: in šš[T w šf]f tw
Translation: Does one guard you and release you?

Witness: T2Be
Transliteration: in šš[s tw šf]f tw
Translation: Does one guard you and release you?
Notes: Only traces of the O34:O38 left, the rest is gone.

Notes:
Only traces left of the O34:G38 group, the rest is lost.

Witness: T2L
Transliteration: in šš[s tw šf]f tw
Translation: Does one guard you and release you?
Notes: Only traces left of the first G1, the second is not visible.

Group 2: Passive nominal šdm-f (Balanced sentence), Lemma ššw (first position)

Lemma: ššw (to guard)

Morphology 1: šdm-f
Morphology 2: nominal
Morphology 3: passive
Syntax: Balanced sentence
Subject: Pronominal subject

Witness: B1Y
Transliteration: in ššš.w=i šš[f]h.w=i
Translation: Am I guarded and released?

Group 3: Passive nominal šdm-f (Emphatic use), Lemma ššw (first position)

Lemma: ššw (to guard)

Morphology 1: šdm-f
Morphology 2: nominal
Morphology 3: passive
Syntax: Emphatic use
Subject: Zero subject
Witness: Y1C
Transliteration: s22.w sfh.w=1
Translation: One is guarded while I am released.

Group 4: Nominal sDm-f (Balanced sentence), Lemma sfh (second position)

Lemma: sfh (to release)
Morphology 1: sDm-f
Morphology 2: nominal
Syntax: Balanced sentence
Subject: Zero subject

Witness: S2C,b
Transliteration: in s22 tw sfh tw
Translation: Does one guard you and release you?

Witness: MC105
Transliteration: in [s22 tw sfh tw]
Translation: Does one guard you and release you?

Witness: B2Bo
Transliteration: in s22 tw sfh tw
Translation: Does one guard you and release you?

Notes:
Only traces left of the Aa1, the rest is visible.

Witness: S2C,a
Transliteration: i[nt s22 wi sfh wi]
Translation: Does one guard me and release me?
Witness: M25C
Transliteration: in ss[ṣ ṭn sff ṭn]
Translation: Does one guard you and release you?

Witness: B1L
Transliteration: in ssṣ tw sff tw
Translation: Does one guard you and release you?

Witness: B2L
Transliteration: in ssṣ tw sff tw
Translation: Does one guard you and release you?

Witness: Sq4C
Transliteration: [in ssṣ] tw sff [tw]
Translation: Does one guard you and release you?
Notes: Expected to be a corrupt spelling for sff.

Witness: T1Be
Transliteration: in ssṣ ṭw shf tw
Translation: Does one guard you and release you?
Notes: Only traces of the Aa1 are visible, the rest is lost.

Witness: S1C,b
Transliteration: in ssṣ tw sff tw
Translation: Does one guard you and release you?

Witness: T3Be
Transliteration: in ssṣ tw sff tw
Translation: Does one guard you and release you?

Witness: T2Be
Transliteration: in ssṣ tw sffh tw
Translation: Does one guard you and release you?

Witness: T2L
Transliteration: in ssṣ tw sff ṭw
Translation: Does one guard you and release you?
Group 5: Passive nominal $s\delta m$-f (Balanced sentence), Lemma $sfh$ (second position)

Lemma: $sfh$ (to release)

Morphology 1: $s\delta m$-f
Morphology 2: nominal
Morphology 3: passive
Syntax: Balanced sentence
Subject: Pronominal subject

Witness: B1Y

Translation:
Am I guarded and released?

Notes:
The I9 is not visible.

Group 6: Passive circumstantial $s\delta m$-f (Temporal clause), Lemma $sfh$ (second position)

Lemma: $sfh$ (to release)

Morphology 1: $s\delta m$-f
Morphology 2: circumstantial
Morphology 3: passive
Syntax: Temporal clause
Subject: Pronominal subject

Witness: Y1C

Translation:
One is guarded while I am released.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G4 (S2C,b, T1L, MC105, B4C, B2Bo, B4Bo, S2C,a, M2NY, M25C, B1L, B2L, B1C, Sq4C, S1C,b, T18e, T38e, T2Be, T2L), G2+G4 (B1Y, Pap.Berl), G3+G6 (Y1C).

Spell: 225 Phrase: 3 216-217 b
Witness: S2C,b
Transliteration: in mr ₋ im=i stt ₋ im[=k r t3]
Translation: Does one bind his arm with me and thrust his hand in you at the land?

Transliteration: in mr ₋ im=I stt ₋ im=I r t3
Translation: Does one bind his arm with you and thrust his arm in you at the land?

Notes: The U7 is not visible.

Witness: MC105
Transliteration: [in m]r ₋ im=t sTt ₋ im=t r t3
Translation: Does one bind his arm with you and beget his arm with you at the land?
Notes: Only traces left of the S28, the rest is visible.

Witness: B2Bo
Transliteration: in mr ₋ im stt ₋ im=k r t3
Translation: Does one bind his arm there and thrust his arm in you at the land?
Notes: Only traces left of the N37.

Witness: B1Y
Transliteration: in mr ₋ im stt ₋ im[=i r t3 m3-h]rw
Translation: Does one bind his arm there and thrust the arm in me at the land, justified?

Witness: T1L
Transliteration: in mr ₋ im=k stt ₋ im=k r t3
Translation: Does one bind his arm with you and thrust his arm in you at the land?

Witness: B4C
Transliteration: [in mr ₋ im stt ₋ im] r t3
Translation: Does one bind his arm there and thrust his arm in you at the land?

Notes: Only traces left of the N37.

Witness: S2C,a
Transliteration: in [mr ₋ im=i stt ₋ im=k r t3]
Translation: Does one bind his arm with me and thrust his arm in you at the land?
Witness: Pap.Berl
Transliteration: in mr ʕaf im ʕt σf im-i ʔt
Translation: Does one bind his arm there and thrust his arm in me at the land?

Witness: Y1C
Transliteration: in mr ʕaf im-i ʔt σf im r ʔt
Translation: Does one bind his arm with me and thrust his arm there at the land?

Witness: M2NY
Transliteration: [in mr ʕaf im=k ʔt] σf im=k r ʔt
Translation: Does one bind his arm with you and thrust his arm in you at the land?

Witness: M25C
Transliteration: [in mr ʕaf im=t ʔt] σf im=t r ʔt
Translation: Does one bind his arm with you and thrust his arm in you at the land?

Witness: B1L
Transliteration: in mr ʕaf im=k in ʕt σf im=k r ʔt
Translation: Does one bind his arm with you and thrust his arm in you at the land?

Witness: B2L
Transliteration: i[n mr] ʕaf im-k ʔt σf im-k
Translation: Does one bind his arm with you and thrust his arm in you?

Witness: B1C
Transliteration: in mr ʕaf im=k in ʕt σf im-k
Translation: Does one bind his arm with you? Does one beget his arm with you?

Witness: Sq4C
Transliteration: [in m]r [ʕaf] im-k ʔt [ʕaf i]m-k [r ʔt]
Translation: Does one bind his arm with you and thrust his arm in you at the land?

Notes:
The U7 is not visible.

Group 2: Nominal sdm-f (Emphatic use), Lemma mr (first position)
Lemma: mr (to bind)
Morphology 1: sdm-f
Morphology 2: nominal
Morphology 3: Emphatic use
Syntax: Subject: Zero subject

2478
Witness: S1C,b
Transliteration: in mr(stt(¢f im(¢f im(¢f im=k r t)transliteration: in mr(¢f im=k r t)
Translation: Does one bind his arm with me, while his arm thrusts in you at the land?

Witness: T1Be
Transliteration: in mi(¢f r=k st(¢f im=k r t)transliteration: in mi(¢f im=k r t)
Translation: Does one bind his arm to you, while he thrusts his arm in you at the land?

Group 3: Circumstantial sdm-f (Temporal clause), Lemma sti (first position)
Lemma: sti (to thrust)
Morphology 1: sdm-f circumstantial
Morphology 2: Morphology 3: Syntax: Subject: Temporal clause Pronominal subject

Witness: T2Be
Transliteration: in [mi](¢f r=k st(¢f im=k r t)transliteration: in [mi](¢f im=k r t)
Translation: Does one bind his arm to you, while he thrusts his arm in you at the land.

Group 4: Nominal sdm-f (Balanced sentence), Lemma sti (second position)
Lemma: sti (to thrust)
Morphology 1: sdm-f nominal
Morphology 2: Morphology 3: Syntax: Subject: Balanced sentence Zero subject

Witness: S2C,b
Transliteration: in mr(¢f im=i stt(¢f im=k r t)transliteration: in mr(¢f im=k r t)
Translation: Does one bind his arm with me and thrust his hand in you at the land?

Witness: T1L
Transliteration: in mr(¢f im=k stt(¢f im=k r t)transliteration: in mr(¢f im=k r t)
Translation: Does one bind his arm with you and thrust his arm in you at the land?
Witness: B4C
Transliteration: [in mr `f im stt `f] im-t r t
Translation: Does one bind his arm there and thrust his arm in you at the land?

Witness: B2Bo
Transliteration: in mr `f im stt `f im-k r t
Translation: Does one bind his arm there and thrust his arm in you at the land?

Witness: B4Bo
Transliteration: in mr `f im stt `f im dhwty-nht tn r t
Translation: Does one bind his arm there and thrust his arm in this dhwty-nht at the land?

Witness: S2C,a
Transliteration: in [mr `f im=i stt `f im-k] r t
Translation: Does one bind his arm with me and thrust his arm in you at the land?

Witness: B1Y
Transliteration: in mr `f im stt `f im-[i r t] ms`-h]rw
Translation: Does one bind his arm there and thrust the arm in me at the land, justified?

Witness: Pap.Berl
Transliteration: in mr `f im stt `f im-i r t
Translation: Does one bind his arm there and thrust his arm in me at the land?

Witness: Y1C
Transliteration: in mr `f im-i stt `f im r t
Translation: Does one bind his arm with me and thrust his arm there at the land?

Witness: M2NY
Transliteration: [in mr `f im-k stt] `f im-k r t
Translation: Does one bind his arm with you and thrust his arm in you at the land?

Witness: M25C
Transliteration: [in mr `f im-[i stt] `f im-i r t]
Translation: Does one bind his arm with you and thrust his arm in you at the land?
Witness: B2L
Transliteration: 
\[i[n \, m]r \, ^{-}\!f\, \imath = \, k\, \stt \, ^{-}\!f\, \imath = \, k\]
Translation: 
Does one bind his arm with you and thrust his arm in you?

Witness: Sq4C
Transliteration: 
\[\, [i[n \, m]r \, ^{-}\!f\, \imath = \, k\, \stt[t\, ^{-}\!f\, \imath = \, k\, \, r\, \, t\, s]\]
Translation: 
Does one bind his arm with you and thrust his arm in you at the land?
Notes: 
Only traces left of the first X1 and the F29\,; the second X1 is not visible.

Group 5: Nominal \textit{sdm-f} (Balanced sentence), Lemma \textit{sti} (second position)
Lemma: \textit{sti} (to beget)
Morphology 1: \textit{sdm-f} (nominal) 
Morphology 2: Morphology 3: Syntax: Subject: Balanced sentence Zero subject

Witness: MC105
Transliteration: 
\[\, [i[n \, m]r \, ^{-}\!f\, \imath = \, k\, \stt \, ^{-}\!f\, \imath = \, k\, \, r\, \, t\, s]\]
Translation: 
Does one bind his arm with you and beget his arm with you at the land?

Group 6: Circumstential \textit{sdm-f} (Temporal clause), Lemma \textit{sti} (second position)
Lemma: \textit{sti} (to thrust)
Morphology 1: \textit{sdm-f} (circumstential) 
Morphology 2: Morphology 3: Syntax: Subject: Temporal clause Nominal subject

Witness: S1C,b
Transliteration: 
\[\, i[n \, m]r \, ^{-}\!f\, \imath = \, l\, \stt \, ^{-}\!f\, \imath = \, k\, \, r\, \, t\, s\]
Translation: 
Does one bind his arm with me, while his arm thrusts in you at the land?

Witness: T1Be
Transliteration: 
\[\, i[n \, m]r \, ^{-}\!f\, \imath = \, l\, \stt[t\, ^{-}\!f\, \imath = \, k\, \, r\, \, t\, s]\]
Translation: 
Does one bind his arm to you, while he thrusts his arm in you at the land?
Witness: T2Be
Translation: in [mi] ["t-r-k st-f im=k r t]
Translation: Does one bind his arm to you, while his arm thrusts in you at the land?

Notes group:
Note that T1Be and T2Be use a pronominal subject, instead of a nominal subject.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G4 (S2C,b, T1L, B4C, B2Bo, B4Bo, B1Y, S2C,a, Pap.Berl, Y1C, M2NY, M25C, B1L, B2L, Sq4C), G1+G5 (MC105, B1C), G2+G6 (S1C,b, T1Be, T2Be, T2L), G3 (T3Be).

Spell: 225 Phrase: 3 218-219 b

Group 1: Passive nominal sdm-f (Balanced sentence), Lemma wn
Lemma: wn (to open)
Morphology 1: sdm-f
Morphology 2: nominal
Morphology 3: passive
Syntax: Balanced sentence
Subject: Nominal subject

Witness: S2C,b
Transliteration: wn n-k r n hn.t
Translation: The mouth of the pelican is opened for you,

Witness: B2Bo
Transliteration: wn n-k r n hn.t
Translation: The mouth of the pelican is opened for you,
**Witness:** M2NY
**Transliteration:** wn \( n-k \) \( r \) \([n]\) \( hnt\)
**Translation:** The mouth of the pelican is opened for you,

**Witness:** B1L
**Transliteration:** wn \( r-k \) in \( hnt\)
**Translation:** Your mouth is opened by the pelican,

**Witness:** B1C
**Transliteration:** wn \( r-k \) in \( hnt\)
**Translation:** Your mouth is opened by the pelican,

**Witness:** S1C,b
**Transliteration:** wn \( n-k \) \( r \) \( n \) \( hnt\)
**Translation:** The mouth of the pelican is opened for you,

**Notes:**
Note that \( wn{n} \) could be read as well here.

**Witness:** T2Be
**Transliteration:** wn \([n]-k \) [\( r \) \( hnt\)]
**Translation:** The mouth of the lake is opened for you,

**Notes:**
Only the E34 is visible.
Group 2: Nominal $s\!d\!m\!-\!f$ (Balanced sentence), Lemma $\text{wn}$

**Lemma:** $\text{wn}$ (to open)

**Morphology 1:** $s\!d\!m\!-\!f$
**Morphology 2:**
**Morphology 3:**

**Syntax:** Balanced sentence  
**Subject:** Nominal subject

**Witness:** MC105

**Transliteration:**
$\text{wn} \; n=\text{f} \; \text{hn.t} \; r=s$

**Translation:** The pelican opens its mouth for you,

**Notes:** The E34 is not visible.

Group 3: Passive nominal $s\!d\!m\!-\!f$ (Emphatic use), Lemma $\text{wn}$

**Lemma:** $\text{wn}$ (to open)

**Morphology 1:** $s\!d\!m\!-\!f$
**Morphology 2:**
**Morphology 3:** passive

**Syntax:** Emphatic use  
**Subject:** Nominal subject

**Witness:** S2C,a

**Transliteration:**
$[\text{wn} \; n=\text{i} \; r \; n] \; \text{hn.t}$

**Translation:** The mouth of the pelican is even opened for me.

**Witness:** Y1C

**Transliteration:**
$\text{wn} \; n=\text{i} \; r \; n \; \text{hn.t}$

**Translation:** The mouth of the pelican is even opened for me,
The pelican opens your mouth,

You open the mouth of the lake,

In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, B2Bo, B4Bo, M2NY, M25C, B1L, B2L, B1C, Sq4C, S1C,b, T1Be, T2Be, T2L), G2 (MC105, T9C), G3 (S2C,a, Pap.Berl, Y1C), G4 (B10C, T3Be). Note that B4C does have a phrase here, but it is non-verbal.

Group 1: Passive nominal sdm-f (Balanced sentence), Lemma sn

Morphology 1: nominal
Morphology 2: passive

Witness: S2C,b

[sn] n-k r n hn.t

the mouth of the pelican is opened for you,

The O34:N35 group is not visible.

Witness: B2Bo

sn n-k r n hn.t

the mouth of the pelican is opened for you,

Witness: B4Bo

sn n dhwty-nht tn r n hn.t

the mouth of the pelican is opened for this dhwty-nht,
Witness: M2NY
Transliteration: [sn n-k] r [n h]n.t
Translation: the mouth of the pelican is opened for you,

Witness: B1L
Transliteration: sn {i} r-k in hn.t
Translation: your mouth is opened by the pelican,

Witness: B1C
Transliteration: sn r-k in hn.t
Translation: your mouth is opened by the pelican,

Witness: S1C,b
Transliteration: sn n-k r n hn.t
Translation: the mouth of the pelican is opened for you,

Witness: T2Be
Transliteration: [sn] n-k r hn.t
Translation: the mouth of the lake is opened for you,

Notes: Only traces left of the O31, the rest is not visible.

Witness: M25C
Transliteration: sn n[-l r n hn.t]
Translation: the mouth of the pelican is opened for you,

Witness: B2L
Transliteration: sn r-k in hn.t
Translation: your mouth is opened by the pelican,

Witness: Sq4C
Transliteration: [sn] n-k r n [hn].t
Translation: the mouth of the pelican is opened for you,
Notes: Only the mouth of the pelican is opened for you.

Witness: T1Be
Transliteration: [sn] n-k r hn.t
Translation: the mouth of the lake is opened for you,
Notes: Only the D36 is visible.

Witness: T2L
Transliteration: [sn] w n-k r hn.t
Translation: the mouth of the lake is opened for you,
Notes: Only the G43:D40 group is visible.
Group 2: Nominal $s_{dm}=f$ (Balanced sentence), Lemma $sn$

Lemma: $sn$ (to open)

Morphology 1: $s_{dm}=f$
Morphology 2: nominal
Morphology 3: Syntax: Balanced sentence Subject: Nominal subject

Witness: MC105

Translation:
the pelican opens its mouth for you,

Group 3: Stative (3rd person masculine singular), Lemma $sn$

Lemma: $sn$ (to open)

Morphology 1: Stative
Morphology 2: 3rd person masculine singular
Morphology 3: Syntax: Subject: Stative

Witness: B4C

Translation:
opens the mouth of the pelican,

Group 4: Circumstantial $s_{dm}.n=f$ (Temporal clause), Lemma $wpi$

Lemma: $wpi$ (to divide)

Morphology 1: $s_{dm}.n=f$
Morphology 2: circumstantial
Morphology 3: Syntax: Temporal clause Subject: Nominal subject

Witness: B10C

Translation:
after the pelican divided your mouth,

Notes:
Note that this reading is a guess based on an unclear sign in de Buck. (which seem to resemble two horns to me)
Group 5: Circumstantial $\text{sgm}.n$-$f$ (Temporal clause), Lemma šnī

Lemma: šnī (to encircle)

Morphology 1:  
Morphology 2: circumstantial
Morphology 3: Syntax: Subject:

Subject: Pronominal subject

Witness: T3Be

Transliteration: \{n-k\} šn.n=k ūn.t

Translation: after you encircle the lake

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, B2Bo, B4Bo, M2NY, M25C, B1L, B2L, B1C, Sq4C, S1C,b, T1Be, T2Be, T2L), G2 (MC105, T9C), G3 (B4C), G4 (B10C), G5 (T3Be).

Spell: 225  Phrase: 3 218-219 d

Group 1: Circumstantial $\text{sgm}.n$-$f$ (Temporal clause), Lemma rdi (first position)

Lemma: rdi (to give, to place)

Morphology 1:  
Morphology 2: circumstantial
Morphology 3: Syntax: Subject:

Subject: Nominal subject

Witness: S2C,b

Transliteration: rdi.n ūn.t pr[-k] m ħrw

Translation: after the pelican caused that you go forth in the day,

Notes: Only traces left of the N35, the rest is visible.

Witness: MC105

Transliteration: [rdi.n ūn.t pr-\{r\} n\{w\}y]

Translation: after the pelican caused that you go forth at the time,
Witness: B4C
Transliteration: rdi.n hn.t pr wxr ss.t-hd-htp [m m hrw]
Translation: after the pelican caused that the Osiris, this ss.t-hd-htp goes forth in the day,

Witness: M2NY
Transliteration: [rdi.n hn.t pr=k m hrw]
Translation: after the pelican caused that you go forth in the day,
Notes: Only traces left of the D37:N35 group, the D21 is not visible.

Witness: B10C
Transliteration: [rdi.n hn.t pr=k m [grH] hrw
Translation: after the pelican caused that you go forth in the night and day.
Notes: Seen by Lacau, not seen by de Buck himself.

Witness: S1C,b
Transliteration: rdi.n hn.t pr=k m hrw
Translation: after the pelican caused that you go forth in the day,

Witness: S2C,a
Transliteration: rdi.n hn.t pr<=i> m hrw
Translation: after the pelican caused that I go forth in the day,

Witness: M25C
Transliteration: [rdi.n hn.t pr=t m hrw]
Translation: after the pelican caused that you go forth in the day,

Witness: Sq4C
Transliteration: rdi[n] h[n].t pr=k m [hr]w
Translation: after the pelican caused that you go forth in the day,
Notes: The N35 is not visible.

Witness: T1Be
Transliteration: rdi.n k r hn.t pr=k m r
Translation: after you placed the mouth of the lake, so that you go forth with Re,
Notes: Only traces left of the D21, the rest is visible.
Witness: T2Be
Transliteration: [rdi. n-k r] hn(.t) pr[k m] hrw
Translation: after you placed the mouth of the lake, so that you go forth in the day,
Notes: Note that this could be read as rdi n-k as well.

Group 2: Prospective sḏm-f (Main clause), Lemma rdi (first position)
Lemma: rdi (to give, to place)
Morphology 1: sḏm-f
Morphology 2: prospective
Morphology 3: Syntax: Subject:
Witness: B2Bo
Transliteration: rdi Hn.t pr=k m hrw
Translation: the pelican will cause that you go forth in the day,

Group 3: Subjunctive sḏm-f (Final clause implying purpose), Lemma pri (first position)
Lemma: pri (to go forth)
Morphology 1: sḏm-f
Morphology 2: subjunctive
Morphology 3: Syntax: Subject:
Witness: Pap.Berl
Transliteration: pr[i m hrw]
Translation: so that I go forth in the day,
Notes: Only the O1 is more or less visible.
Witness: B2L
Transliteration: pr-k m hrw
Translation: so that you go forth in the day,

Witness: B1C
Transliteration: pr-k m hrw
Translation: so that you go forth in the day,

Witness: T2L
Transliteration: pr-[k m hrw]
Translation: so that you go forth in the day,
Notes: Only traces left of the D21 and D54.

Group 4: Circumstantial sḏm-f (Temporal clause), Lemma rdi (first position)
Lemma: rdi (to give, to place)
Morphology 1: sḏm-f circumstantial
Morphology 2: Temporal clause
Morphology 3: Nominal subject

Witness: B1L
Transliteration: di ḫn.t pr-k m hrw
Translation: while the pelican causes that you go forth in the day,

Group 5: Subjunctive sḏm-f (Object clause), Lemma pri (second position)
Lemma: pri (to go forth)
Morphology 1: sḏm-f subjunctive
Morphology 2: Object clause
Morphology 3: Pronominal subject

Witness: S2C,b
Transliteration: rdi.n ḫn.t pr-[k m hrw
Translation: after the pelican caused that you go forth in the day,

Witness: T1L
Transliteration: rdi.[n] ḫn.t pr-k m hrw m grḥ
Translation: after the pelican caused that you go forth in the day and in the night,
**Witness:** MC105  
**Transliteration:**  
\[rdi.n \textit{hn.t pr-} \{r \textit{nw}\}.y\]  
**Translation:**  
after the pelican caused that you go forth at the time,

**Witness:** T9C  
**Transliteration:**  
\[rdi.n \textit{hn.t pr-}'k r \textit{nw.y nb}\]  
**Translation:**  
after the pelican caused that you go forth at every time,

**Witness:** B4C  
**Transliteration:**  
\[rdi.n \textit{hn.t pr wsir ss.t-hd-htp [m m hrw]}\]  
**Translation:**  
after the pelican caused that the Osiris,  
this \textit{ss.t-hd-htp} goes forth in the day,

**Witness:** B2Bo  
**Transliteration:**  
\[rdi.n \textit{hn.t pr-}'k m hrw\]  
**Translation:**  
the pelican will cause that you go forth in the day,  
Notes:  
Only traces left of the D21, the rest is visible.

**Witness:** M2NY  
**Transliteration:**  
\[r\textit{di.n hn.t pr-}'k m hrw\]  
**Translation:**  
after the pelican caused that you go forth in the day,  
Notes:  
Only traces left of the D21, the rest is visible.

**Witness:** M25C  
**Transliteration:**  
\[rdi.n \textit{hn.t pr-}'t m hrw\]  
**Translation:**  
after the pelican caused that you go forth in the day,

**Witness:** S2C,a  
**Transliteration:**  
\[rdi.n \textit{hn.t pr-}'i > m hrw\]  
**Translation:**  
after the pelican caused that I go forth in the day,

**Witness:** B1L  
**Transliteration:**  
\[dt \textit{hn.t pr-}'k m hrw\]  
**Translation:**  
while the pelican causes that you go forth in the day,

**Witness:** B10C  
**Transliteration:**  
\[rdi.n \textit{hn.t pr-}'r m [grh] hrw\]  
**Translation:**  
after the pelican caused that you go forth in the night and day.  
Notes:  
Only the D21:D54 group was seen by de Buck.
*Witness:* Sq4C

Transliteration:

\( rdi.[n] \ h[n].t \ [pr]-k \ m \ [hr]w \)

Translation:

after the pelican caused that you go forth in the day,

Notes:

Only traces left of the D54, the rest is lost.

---

**Group 6:** Subjunctive \( sjm-f \) (Final clause implying purpose), Lemma \( pri \) (second position)

Lemma:

\( pri \) (to go forth)

Morphology 1:

\( sjm-f \) subjunctive

Morphology 2:

Morphology 3:

Syntax:

Final clause implying purpose

Subject:

Pronominal subject

*Witness:* T1Be

Transliteration:

\( rdi.n=k \ r \ h[n].t \ [pr]-k \ m \ r^e \)

Translation:

after you placed the mouth of the lake, so that you go forth with Re,

Notes:

The O1 was not seen by de Buck himself.

---

Notes phrase:

In this phrase, the following pattern variations occur: \( G1+G5 \) (S2C,b, T1L, MC105, T9C, B4C, S2C,a, M2NY, M25C, B10C, Sq4C, S1C,b), \( G1+G6 \) (T1Be, T2Be), \( G2+G5 \) (B2Bo, B4Bo), \( G3 \) (Pap.Berl, Y1C, B2L, B1C, T2L), \( G4+G5 \) (B1L).

Note that T3Be does have a phrase here, but it is non-verbal.

---

**Spell:** 225 **Phrase:** 3 220-221 a
Witness: S2C,b
Transliteration: r bw mrr.w ib=k im
Translation: to the place where your heart loves.

Witness: T1L
Transliteration: r bw nb mrr.w ib=k im
Translation: to every place where your heart loves.

Witness: MC105
Transliteration: r bw nb [mrr.w ib=t im]
Translation: to every place where your heart loves.

Witness: T9C
Transliteration: mrr=k ib=k im
Translation: where you love your heart.

Witness: B4C
Transliteration: mrr.w ib=s pr.t im
Translation: where her heart loves going forth.

Witness: B2Bo
Transliteration: r bw mrr.wk im
Translation: to the place where you love.

Witness: S2C,a
Transliteration: r [b]w [mrr].y ib[-i] im
Translation: to the place where my heart loves.
Notes: Only traces left of the M17*M17 group, the rest is lost.

Witness: M2NY
Transliteration: r bw mrr=k im
Translation: to the place where you love.
Witness: M25C
Transliteration: [r bw mrr·t im]
Translation: to the place where you love.

Witness: B1L
Transliteration: r bw mrr·w ib·k pr·t im m grḥ hrw
Translation: to the place where your heart loves going forth, in the night and day.

Witness: B2L
Transliteration: r bw mrr·w ib·k im pr·t im m grḥ m hrw
Translation: to the place where your heart loves going forth there, in the night and in the day.

Witness: Sq4C
Transliteration: r bw nb mrr·w ib·k im
Translation: to every place where your heart loves.
Notes: The G43 is not visible.


Group 2: Prospective relative sḏm·f, Lemma mri (first position)
Lemma: mri (to love)
Morphology 1: sḏm·f
Morphology 2: Prospective relative
Morphology 3: Syntax: Subject: Pronominal subject

Witness: Y1C
Transliteration: r bw mr·y=i im
Translation: to the place where I will love.
Group 3: Relative sdm.n-f, Lemma mri (first position)

Lemma: mri (to love)
Morphology 1: sdm.n-f
Morphology 2: relative
Morphology 3: 
Syntax: 
Subject: Pronominal subject

Witness: T1Be
Transliteration: r bw mr.n-k im
Translation: to the place where you loved.

Witness: T3Be
Transliteration: r bw mr.n-k im
Translation: to the place where you loved.

Witness: T2Be
Transliteration: [r bw mr.n-k im]
Translation: to the place where you loved.

Group 4: Infinitive (status absolutus), Lemma pri (second position)

Lemma: pri (to go forth)
Morphology 1: infinitive
Morphology 2: status absolutus
Morphology 3: 
Syntax: 
Subject: 

Witness: B4C
Transliteration: mrr.w ib-s pr.t im
Translation: where her heart loves going forth.

Witness: B1L
Transliteration: r bw mrr.w ib-k pr.t im m grḥ hrw
Translation: to the place where your heart loves going forth, in the night and day.

Witness: B2L
Transliteration: r bw mrr.w ib-k im pr.t im m grḥ m hrw
Translation: to the place where your heart loves going forth there, in the night and in the day.

Witness: B1C
Transliteration: r bw mrr.w ib-k im pr.t im m grḥ hrw
Translation: to the place where your heart loves going forth there, in the night and day.

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Notes phrase:
In this phrase, the following pattern variations occur: G1 (S2C, b, T1L, MC105, T9C, B2Bo, B4Bo, S2C, a, Pap.Berl, M2NY, M25C, Sq4C, S1C, b), G1+G4 (B4C, B1L, B2L, B1C), G2 (Y1C), G3 (T18E, T38E, T28E, T2L).

Spell: 225 Phrase: 3 220-221 c

Group 1: Subjunctive $sdm$-f (Wish clause), Lemma $shm$

Lemma: $shm$
(to have power)

Morphology 1: $sdm$-f
Morphology 2: subjunctive
Morphology 3: 

Syntax: Wish clause
Subject: Pronominal subject

Witness: S2C, b
Transliteration: $shm$-k m ib
Translation: may you have power in the $ib$-heart,

Witness: MC105
Transliteration: $shm$-t m $ib$-t
Translation: may you have power in your $ib$-heart,

Witness: B2Bo
Transliteration: $shm$-k m $hs$.ty $<k>$ $ib$-k
Translation: may you have power in your $hs$.ty-heart and your $ib$-heart,

Witness: S2C, a
Transliteration: $shm$-i m $ib$-i
Translation: may I have power in my $ib$-heart,

Notes:
Could be nearly any other form of $sdm$-f.
may you have power in your \textit{ib}-heart,
**Witness:** T2L
**Transliteration:** sḥm·k [m ib·k]
**Translation:** may you have power in your *ib*-heart,
**Notes:** Only traces left of the A24, the rest is visible.

**Group 2:** Imperfective active participle (masculine singular), Lemma sḥm
**Lemma:** sḥm (to have power)
**Morphology 1:** participle
**Morphology 2:** imperfective active
**Morphology 3:** masculine singular
**Syntax:** Subject:

**Witness:** Y1C
**Transliteration:** sḥm m ib·i
**Translation:** who has power in my *ib*-heart,

**Notes phrase:** In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, MC105, T9C, B2Bo, B4Bo, S2C,a, Pap.Berl, M2NY, M25C, B1L, B2L, B1C, Sq4C, S1C,b, T1Be, T3Be, T2Be, T2L), G2 (Y1C).

**Spell:** 225  **Phrase:** 3  222-223  c

**Group 1:** Subjunctive sḏm-f (Wish clause), Lemma sḥm
**Lemma:** sḥm (to have power)
**Morphology 1:** sḏm-f
**Morphology 2:** subjunctive
**Morphology 3:** Syntax: Wish clause
**Subject:** Pronominal subject

**Witness:** S2C,b
**Transliteration:** sḥm·k m ṣ·k
**Translation:** may you have power in your arm,

**Witness:** T1L
**Transliteration:** sḥm·k m ṣ.ṣ·wy·k
**Translation:** may you have power in your two arms,
**Witness:** MC105
Transliteration: \[slm-t\] m \(\times\)t
Translation: may you have power in your arm,

**Witness:** B2Bo
Transliteration: \(slm\cdot k\) m \(\cdot\)wy
Translation: may you have power in the two arms,

**Witness:** S2C,a
Transliteration: \(slm\cdot i\) m \(\cdot\)wy\(\cdot\)i
Translation: may I have power in my two arms,

**Witness:** Pap.Berl
Transliteration: \(slm\ sdx\) m \(\cdot\)wy\<\(\times\)i\> rd.wy\(\times\)i
Translation: may sdx have power in my two arms and my two feet,

**Witness:** M2NY
Transliteration: \(slm\cdot k\) m \(\cdot\)wy\<\(\times\)k\> rd.wy\(\times\)k
Translation: may you have power in your two arms and your two feet,

**Witness:** B2L
Transliteration: \(slm\cdot k\) m \(\cdot\)wy\<\(\times\)k\>
Translation: may you have power in your two arms,

**Witness:** S1C,b
Transliteration: \(slm\cdot k\) m \(\cdot\)wy\(\times\)k rd.wy
Translation: may you have power in your two arms and the two legs,

**Notes:** Only traces left of the S29*S42 group, the G17 is visible.
Witness: T1Be
Transliteration: \( slm \cdot k \ ['wy\cdot k \]
Translation: may you have power in your two arms,

Witness: T3Be
Transliteration: \( slm \cdot k \ 'wy\cdot ky \]
Translation: may you have power in your two arms,

Witness: T2Be
Transliteration: \( slm \cdot k \ 'wy\cdot k \]
Translation: may you have power in your two arms,
Notes: Only traces left of the G17, and the top of the S29*(Aa1:S42) group was not seen by de Buck himself.

Notes group:
Note that Pap.Berl uses a nominal subject instead of a pronominal subject.

Group 2: Imperfective active participle (masculine singular), Lemma \( slm \)
Lemma: \( slm \) (to have power)
Morphology 1: participle imperfective active masculine singular

Witness: Y1C
Transliteration: \( slm \ 'wy\cdot i \]
Translation: who has power in my two arms,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, MC105, B2Bo, B4Bo, S2C,a, Pap.Berl, M2NY, B1L, B2L, Sq4C, S1C,b, T1Be, T3Be, T2Be), G2 (Y1C).
Note that T9C, B1C and T2L do have a phrase here, but it is non-verbal.
<table>
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**Group 1:** Subjunctive $s\text{d}m$-f (Wish clause), Lemma $s\text{hm}$

- **Lemma:** $s\text{hm}$ (to have power)

- **Morphology 1:** $s\text{d}m$-f

- **Morphology 2:** Subjunctive

- **Morphology 3:**

- **Syntax:** Wish clause

- **Subject:** Pronominal subject

- **Witness:** S2C,b

- **Transliteration:** $s\text{hm}$-k $m$ $mw$

- **Translation:** may you have power over water,

- **Witness:** T9C

- **Transliteration:** $s\text{hm}$-k $m$ $mw$

- **Translation:** may you have power over water,

- **Witness:** B4Bo

- **Transliteration:** $s\text{hm}$-t $m$ $mw$ $t\text{sw}$

- **Translation:** may you have power over water and wind,

- **Witness:** M2NY

- **Transliteration:** $s\text{hm}$-k $m$ $mw$ $t\text{sw}$.$w$

- **Translation:** may you have power over water and the winds,

- **Witness:** Pap.Berl

- **Transliteration:** $s\text{hm}$-i $m$ $mw$ $t\text{sw}$.$w$

- **Translation:** may I have power over water and the winds,

- **Witness:** B1L

- **Transliteration:** $s\text{hm}$-k $m$ $mw$ $t\text{sw}$

- **Translation:** may you have power over water and wind,
**Group 2:** Imperfective active participle (masculine singular), Lemma \(slm\)

**Lemma:** \(slm\)  
(to have power)

**Morphology 1:** participle  
**Morphology 2:** imperfective active  
**Morphology 3:** masculine singular  
**Syntax:**

**Subject:**

---

**Witness:** B2L

**Transliteration:**  
\(slm \cdot k m \ ts\cdot w\ mw\)

**Translation:**  
may you have power over the winds and water,

**Notes:**

Only traces left of the G17, the rest is not visible.

**Witness:** Sq4C

**Transliteration:**  
\([\text{sh}]m \cdot k m mw\)

**Translation:**  
may you have power over water,

---

**Witness:** S1C,b

**Transliteration:**  
\(slm \cdot k m mw \ ts\cdot w\)

**Translation:**  
may you have power over water and the winds,

---

**Witness:** T1Be

**Transliteration:**  
\(slm \cdot k m [mw]\)

**Translation:**  
may you have power over water,

**Notes:**

---

**Witness:** T3Be

**Transliteration:**  
\(slm \cdot k\)

**Translation:**  
may you have power.

---

**Witness:** S2C,a

**Transliteration:**  
\(slm [m mw]\)

**Translation:**  
who has power over water,

**Notes:**

Only traces left of the S29*S42 group, the Aa1:G17 group is visible.

**Witness:** Y1C

**Transliteration:**  
\(slm m mw\)

**Translation:**  
who has power over water,
Notes phrase:
In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, T9C, B2Bo, B4Bo, Pap.Berl, M2NY, B1L, B2L, Sq4C, S1C,b, T1Be, T3Be), G2 (S2C,a, Y1C).
Note that T2L does have a phrase here, but it is non-verbal.

Spell: 225 Phrase: 3 226-227 b

Group 1: Subjunctive sdhm-f (Wish clause), Lemma sdhm
Lemma: sdhm (to have power)
Morphology 1: sdhm-f
Morphology 2: subjunctive
Morphology 3: Syntax: Wish clause Subject: Pronominal subject

Witness: S2C,b
Transliteration: sdhm [tsw.w]
Translation: may the winds have power,

Witness: MC105
Transliteration: [sdhm=f m] [tsw.w]
Translation: may you have power over the winds,

Witness: T1L
Transliteration: sdhm-k m [tsw]
Translation: may you have power over wind,

Notes: Only traces left of the S29, the rest is visible.

Witness: T1Be
Transliteration: [sfdm-k m] [tsw.w]
Translation: may you have power over the winds,
Notes: The S29*S42 group was not seen by de Buck himself.

Notes group:
Note that S2C,b has a nominal subject instead of a pronominal subject.
Group 2: Imperfective active participle (masculine singular), Lemma sxm

Lemma: sxm (to have power)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular
Syntax: Subject:
Witness: S2C,a

Translation: who has power over the winds

Notes phrase: In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, MC105, Sq4C, T1Be), G2 (S2C,a, Y1C). Note that T2Be and T2L do have a phrase here, but it is non-verbal.

Group 1: Subjunctive sxm-f (Wish clause), Lemma sxm (first position)

Lemma: sxm (to have power)
Morphology 1: sxm-f
Morphology 2: subjunctive
Morphology 3: Wish clause
Syntax: Subject: Pronominal subject
Witness: S2C,b

Translation: may you have power over the n.t-waters

Notes: Only traces left of the G17, the rest is lost.

Witness: MC105

Transliteration: [sxm]-k m n.wt
Translation: may you have power over the form of the n.t-waters,
Witness: B2Bo
Transliteration: \(slm\cdot k\ m\ n.t\ wdb.w\)
Translation: may you have power over \(n.t\)-water and the riverbanks,

Notes group:
Note that B4Bo uses a nominal subject instead of a pronominal subject.
Group 2: Imperfective active participle (masculine singular), Lemma šlm (first position)

Lemma: šlm (to have power)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular

Witness: S2C,a
Translation: who has power over n.t-water,

Group 3: Subjunctive šlm-f (Wish clause), Lemma šlm (second position)

Lemma: šlm (to have power)
Morphology 1: šlm-f
Morphology 2: subjunctive
Morphology 3: Wish clause

Witness: MC105
Translation: may you have power over water, may you have power over the nw.yt-waters,

Notes phrase: In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, T9C, B2Bo, B4Bo, Pap.Berl, M2NY, B1L, B2L, B1C, S1C,b, T1Be, T2Be), G1+G3 (MC105), G2 (S2C,a, Y1C).
Note that T2L does have a phrase here, but it is non-verbal.

Spell: 225 Phrase: 3 228-229 a

Group 1: Subjunctive šlm-f (Wish clause), Lemma šlm

Lemma: šlm (to have power)
Morphology 1: šlm-f
Morphology 2: subjunctive
Morphology 3: Wish clause

Translation: who has power over n.t-water,
Witness: S2C,b
Transliteration: sxm=k m wdb.w
Translation: may you have power over the riverbanks,

Witness: T1L
Transliteration: sxm=k m wdb.w
Translation: may you have power over the riverbanks,

Witness: MC105
Transliteration: [sx]m=[km] wdb.[w]
Translation: may you have power over the riverbanks,
Notes: Only the Aa1:G17 group is visible.

Witness: T1Be
Transliteration: sxm=k m wdb.w
Translation: may you have power over the riverbanks,

Witness: Sq4C
Transliteration: sxm=k m wdb.w
Translation: may you have power over the riverbanks,

Witness: T2Be
Transliteration: sh[m-k] m wdb.w
Translation: may you have power over the riverbanks,
Notes: Only the top of the S29*Aa1 group was seen by de Buck himself.

**Group 2:** Imperfective active participle (masculine singular), Lemma sxm
**Lemma:** sxm (to have power)
**Morphology 1:** participle
**Morphology 2:** imperfective active
**Morphology 3:** masculine singular

Witness: S2C,a
Transliteration: [sx]m [m] wdb.w
Translation: who has power over the riverbanks,
Notes: only the Aa1:G17 group is visible.
Notes phrase:
In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, MC105, Sq4C, T1Be, T2Be), G2 (S2C,a, Y1C). Note that B2L, B1C and T2L do have a phrase here, but it is non-verbal.

Spell: 225 Phrase: 3 228-229 b

Group 1: Subjunctive sḏm-f (Wish clause), Lemma sḏm
Lemma: sḏm (to have power)
Morphology 1: sḏm-f

Witness: T1L
Transliteration: sḏm-k m itr.w
Translation: may you have power over the river,

Witness: T9C
Transliteration: sḏm-k m itr.w
Translation: may you have power over the river,

Witness: B4Bo
Transliteration: sḏm ḫwdty-nḥt tn m itr.w
Translation: may this ḫwdty-nḥt have power over the river,

Witness: M2NY
Transliteration: sḏm-k m itr.w
Translation: may you have power over the river,

Notes: Note that the G17 was not seen by de Buck himself.
Group 2: Imperfective active participle (masculine singular), Lemma sxm

Lemma: sxm (to have power)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular

Subject:

Witness: S2C,a
Transliteration: sxm m itr.w
Translation: who has power over the river,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (T1L, MC105, T9C, B2Bo, B4Bo, Pap.Berl, M2NY, T2Be), G2 (S2C,a, Y1C).

Spell: 225 Phrase: 3 230-231 c

Group 1: Subjunctive sdm-f (Wish clause), Lemma sxm (first position)

Lemma: sxm (to have power)
Morphology 1: sdm-f
Morphology 2: subjunctive
Morphology 3: Wish clause

Subject:

Pronominal subject

Witness: S2C,b
Transliteration: sxm=k m irr.w [r]-k m ṭr.t-nṯr
Translation: may you have power over those who act against you in the necropolis,

Witness: MC105
Transliteration: sxm=t m [irr.w r-t]
Translation: may you have power over those who act against you

Witness: T1L
Transliteration: sxm=k m irr.w ṭr.t-nṯr
Translation: may you have power over those who act against you in the necropolis,

Witness: T9C
Transliteration: sxm=k m irr.w ṭr.t-nṯr
Translation: may you have power over those who make the necropolis,
May you have power over the male who acted against you, and over the female who acted against you in the necropolis,

Notes:
Only traces left of the S42, the G17 is visible.

May you have power over those who act against you in the necropolis,

Notes:
The G17 is not visible.

May you have power over those who act against you, who acted against you in the necropolis,

Group 2: Imperfective active participle (masculine plural), Lemma iri (second position)

Lemma: iri (to do, to make)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine plural
Syntax: Subject:
Witness: S2C,b
Transliteration: sxm=k m irr.w [r]-k m ḫr.t-nṯr
Translation: may you have power over those who act against you in the necropolis,

Witness: T1L
Transliteration: sxm=k m irr.w r-k m ḫr.t-nṯr
Translation: may you have power over those who act against you in the necropolis,

Witness: MC105
Transliteration: sxm=t m [irr.w r]-t
Translation: may you have power over those who act against you

Witness: M25C
Transliteration: sxm=t [m irr.w r]-t m ḫr.t-nṯr
Translation: may you have power over those who act against you in the necropolis.
Notes: Could just as well be irr.wt here, or ir.wt.

Witness: B2L
Transliteration: sxm=k m irr.w r-k m ḫr.t-nṯr
Translation: may you have power over those who act against you in the necropolis,

Witness: B1L
Transliteration: sxm=k m irr.w r-k m ḫr.t-nṯr
Translation: may you have power over those who act against you in the necropolis,

Witness: Sq4C
Transliteration: sxm=k m ḫr.w r-k m irr.w
Translation: may you have power over those who act against you,
Notes: Only traces of the D4 left, the rest is lost.

Witness: S1C,b
Transliteration: sxm=k m irr.w r-k m ḫr.t-nṯr
Translation: may you have power over those who act against you in the necropolis,
Group 3: Perfective active participle (masculine singular), Lemma iri (second position)

Lemma: iri (to do, to make)

Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular

Subject:

Witness: M2NY

Transliteration: sxm=k m ir r-k m ir.t r-k m hr.t-ntr

Translation: may you have power over the male who acted against you, and over the female who acted against you in the necropolis,

Group 4: Perfective active participle (masculine plural), Lemma iri (second position)

Lemma: iri (to do, to make)

Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine plural

Subject:

Witness: B1C

Transliteration: sxm=k m ir.w r-k m hr.t-ntr

Translation: may you have power over those who acted against you in the necropolis,

Group 5: Perfective active participle (feminine singular), Lemma iri (third position)

Lemma: iri (to do, to make)

Morphology 1: participle
Morphology 2: perfective active
Morphology 3: feminine singular

Witness: M2NY

Transliteration: sxm=k m ir r-k m ir.t r-k m hr.t-ntr

Translation: may you have power over the male who acted against you, and over the female who acted against you in the necropolis,

Notes phrase:
In this phrase, the following pattern variations occur: G1+G2 (S2C,b, T1L, MC105, T9C, M25, B1L, B2L, Sq4C, S1C,b), G1+G4 (B1C), G1+G3+G5 (M2NY).
| Spell: | 225 | Phrase: | 3 | 232-233 | a |

**Group 1:** Subjunctive .sd=f (Wish clause), Lemma  slm (first position)

**Lemma:**  slm (to have power)

**Morphology 1:**  sd=f

**Morphology 2:**  subjunctive

**Morphology 3:**  Wish clause  Pronominal subject

**Subject:**

**Witness:**  S2C,b

**Transliteration:**  slm=k m wd ir.t r=k m ḫr.t-nṯr

**Translation:**  may you have power over the one who commanded that which was done against you in the necropolis.

**Witness:**  MC105

**Transliteration:**  [slm=t m wd ḫr.t r=s] ṭs pḥr

**Translation:**  may you have power over those who commanded that which was done against you, and vice-versa.

**Witness:**  S2C,a

**Transliteration:**  [slm]=i m ḫr.t wd ḫr.t r=i m ḫr.t-nṯr

**Translation:**  may I have power over that which was done and the one who commands that which is done against me in the necropolis.

**Witness:**  B2L

**Transliteration:**  slm=k m wd ir.t r-k m ṭs m ṭš

**Translation:**  may you have power over the one who commands that which you will do against her in the land.

**Witness:**  B1L

**Transliteration:**  slm=k m wd ir.t r-k tš

**Translation:**  may you have power over the one who commanded that which was done to you upon the land.

**Witness:**  B1C

**Transliteration:**  slm=k wd ir.t r-k m tš

**Translation:**  may you have the power of commanding that which was done to you in the land.
Witness: S1C,b
Transliteration: $slm\cdot k$ m $wD$ $ir\cdot t$ $r\cdot k$ m $hr\cdot t\cdot nTr$
Translation: may you have power over the one who commanded that which was done to you in the necropolis.

Witness: T1Be
Transliteration: [slm-k] m $ir\cdot w$ $wd\cdot w$ m $hr\cdot t\cdot nTr$
Translation: may you have power over those who act and those who command in the necropolis.
Notes: Not seen by de Buck himself.

Witness: T2Be
Transliteration: $slm\cdot k$ m $ir\cdot w$ $wb\cdot w$ m $hr\cdot t\cdot nTr$
Translation: may you have power over those who made the riverbanks in the necropolis.

Group 2: Imperfective active participle (masculine singular), Lemma $slm$ (first position)
Lemma: $slm$ (to have power)
Morphology 1: participle  Morphology 2: perfective active  Morphology 3: masculine singular

Witness: B2Bo
Transliteration: $slm$ m $ir\cdot t$ $wd\cdot ir\cdot t$ $r\cdot k$ m $hr\cdot t\cdot nTr$
Translation: which has power over that which was done and the one who commanded that which was done against you in the necropolis.

Witness: B4Bo
Transliteration: $slm$ m $ir\cdot t$ $wd\cdot ir\cdot t$ $r$ $dhwyt\cdot nht$ $tn$ m $hr\cdot t\cdot nTr$
Translation: which has power over that which was done and the one who commanded that which was done against this $dhwyt\cdot nht$ in the necropolis.

Witness: Pap.Berl
Transliteration: $slm$ m $ir\cdot t$ $wd\cdot irr\cdot t$ $r\cdot i$ m $hr\cdot t\cdot nTr$
Translation: which has power over that which was done and the one who commands that which is done against me in the necropolis.

Witness: Y1C
Transliteration: $slm$ m $ir\cdot t$ $nb\cdot t$ m $hr\cdot t\cdot nTr$
Translation: who has power over everything which was done in the necropolis.
Group 3: Perfective active participle (masculine singular), Lemma \( \textit{wd} \) (first position)

Lemma: \( \textit{wd} \) (to command)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular

Witness: Sq4C
Transliteration: \( m \ \textit{wd} \ \textit{ir.t} \ r=k \ m \ [\textit{hr}.t-\textit{ntr}] \)
Translation: and over the one who commanded that which was done to you in the necropolis.

Notes:
Only traces left of the V24 and I10, the G43 is not visible.

Group 4: Imperfective active participle (masculine plural), Lemma \( \textit{iri} \) (first position)

Lemma: \( \textit{iri} \) (to do, to make)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine plural

Witness: T2L
Transliteration: \( m \ \textit{irr.w} \ \textit{wd} \ \textit{hr}.t-\textit{ntr} \)
Translation: and over those who make the command of the necropolis.

Group 5: Perfective active participle (masculine singular), Lemma \( \textit{wd} \) (second position)

Lemma: \( \textit{wd} \) (to command)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular

Witness: S2C,b
Transliteration: \( s\textit{lm=k} \ m \ \textit{wd} \ \textit{ir.t} \ r=k \ m \ [\textit{hr}.t-\textit{ntr}] \)
Translation: may you have power over the one who commanded that which was done against you in the necropolis.

Witness: B1L
Transliteration: \( s\textit{lm=k} \ m \ \textit{wd} \ \textit{ir.t} \ r=k \ \textit{tp} \ \textit{ts} \)
Translation: may you have power over the one who commanded that which was done to you upon the land.
Witness: T1L
Transliteration: $\text{s\textsubscript{hm}\textsuperscript{-}k} \text{ m w}\text{d. w} \text{ r}\text{-k} \text{ m t}\text{p} \text{ t}\text{ş}$
Translation: may you have power over those who commanded that which was done against you upon the land.
Witness: B2Bo
Transliteration: 
\(shm\) \(ir.t\) \(w\) \(ir.t\) \(r=k\) \(m\) \(hr.t-n\)\(n\)
Translation: which has power over that which was done and the one who commanded that which was done against you in the necropolis.

Witness: B4Bo
Transliteration: 
\(shm\) \(ir.t\) \(w\) \(ir.t\) \(r\) \(dhwty-n\)\(t\) \(tn\) \(m\) \(hr.t-n\)\(n\)
Translation: which has power over that which was done and the one who commanded that which was done against this \(dhwty-n\)\(t\) in the necropolis.

 Witness: S2C,a
Transliteration: 
\([shm]\) \(i\) \(m\) \(ir.t\) \(w\) \(irr.t\) \(r-i\) \(m\) \(hr.t-n\)\(n\)
Translation: may I have power over that which was done and the one who commands that which is done against me in the necropolis.

Witness: Pap.Berl
Transliteration: 
\(shm\) \(ir.t\) \(w\) \(irr.t\) \(r-i\) \(m\) \(hr.t-n\)\(n\)
Translation: which has power over that which was done and the one who commanded that which is done against me in the necropolis.

Witness: Sq4C
Transliteration: 
\(sm\) \(m\) \(ir.t\) \(nb.t\) \(m\) \(hr.t-n\)\(n\)
Translation: who has power over everything which was done in the necropolis.

Witness: Y1C
Transliteration: 
\(sm\) \(m\) \(ir.t\) \(nb.t\) \(m\) \(hr.t-n\)\(n\)
Translation: who has power over everything which was done in the necropolis.

Witness: B2L
Transliteration: 
\(shm-k\) \(m\) \(w\) \(d\) \(ir.t-k\) \(r-s\) \(m\) \(t\)
Translation: may you have power over the one who commands that which you will do against her in the land.
Notes: Could be perfective as well.
Group 10:  
Infinitive (status constructus),Lemma \(w\bar{d}\) (second position)  
Lemma: \(w\bar{d}\) (to command)  
Morphology 1: infinitive  
Morphology 2: status constructus  
Morphology 3:  
Syntax:  
Subject:  
Witness: B1C  
Transliteration: \(\text{sxm}=\text{k}\ \text{w}\bar{d}\ \text{ir}.\text{t}\ \text{r}=\text{k}\ \text{m}\ \text{ts}\)  
Translation:  
may you have the power of commanding that which was done to you in the land.

Group 11:  
Imperfective active participle (masculine plural), Lemma \(\text{iri}\) (second position)  
Lemma: \(\text{iri}\) (to do, to make)  
Morphology 1: participle  
Morphology 2: imperfective active  
Morphology 3: masculine plural  
Syntax:  
Subject:  
Witness: T1Be  
Transliteration: \([\text{sxm}=\text{k}]\ \text{m}\ \text{ir}_{.}\text{w}\ \text{w}\ \text{dr}.\text{w}\ \text{m}\ \text{hr}.\text{t}-\text{nt}r\)  
Translation:  
may you have power over those who act and those who command in the necropolis.

Group 12:  
Perfective active participle (masculine plural), Lemma \(\text{iri}\) (second position)  
Lemma: \(\text{iri}\) (to do, to make)  
Morphology 1: participle  
Morphology 2: perfective active  
Morphology 3: masculine plural  
Syntax:  
Subject:  
Witness: T2Be  
Transliteration: \(\text{sxm}=\text{k}\ \text{m}\ \text{ir}_{.}\text{w}\ \text{wdb}.\text{w}\ \text{m}\ \text{hr}.\text{t}-\text{nt}r\)  
Translation:  
may you have power over those who made the riverbanks in the necropolis.

Notes:  
Only the M17*D4 group was seen by de Buck himself. note that this could be read as \(\text{irw}\) as well.
Group 13: Perfective passive participle (feminine singular), Lemma iri (third position)

Lemma: iri (to do, to make)
Morphology 1: participle
Morphology 2: perfective passive
Morphology 3: feminine singular
Syntax: Subject:

Witness: S2C,b
Transliteration: 
Translation:
may you have power over the one who commanded
that which was done against you in the necropolis.

Witness: MC105
Transliteration: [sxm=T m wD.w ir.t r=T] Ts pXr
Translation:
may you have power over those who commanded
that which was done against you, and vice-versa.

Witness: B1C
Transliteration: shm-k wd ir.t r-k m ts
Translation:
may you have the power of commanding
that which was done to you in the land.

Group 14: Imperfective passive participle (masculine plural), Lemma wd (third position)

Lemma: wd (to command)
Morphology 1: participle
Morphology 2: imperfective passive
Morphology 3: masculine plural
Syntax: Subject:

Witness: T9C
Transliteration: shm-k m wd.w r-k m hr.t-nfr
Translation:
may you have power over those who commanded
that which was done to you in the necropolis.

Witness: B1L
Transliteration: shm-k m wd.w ir.t r-k tp ts
Translation:
may you have power over the one who commanded
that which was done to you upon the land.

Witness: S1C,b
Transliteration: shm-k m wd.w ir.t r-k m hr.t-nfr
Translation:
may you have power over the one who commanded
that which was done to you in the necropolis.

may you have power over those who commanded against you, over those who are commanded against you, and over those who command
**Group 15:** Perfective active participle (masculine singular), Lemma \( wD \) (third position)

- **Lemma:** \( wD \) (to command)
- **Morphology 1:** participle
- **Morphology 2:** perfective active
- **Morphology 3:** masculine singular
- **Subject:**
- **Witness:** B2Bo
- **Transliteration:** \( \text{sxm m \textit{ir.t wD ir.t r=k m \textit{hr.t-nfr}} \}
- **Translation:** which has power over that which was done and the one who commanded that which was done against you in the necropolis.

**Group 16:** Imperfective active participle (masculine singular), Lemma \( wD \) (third position)

- **Lemma:** \( wD \) (to command)
- **Morphology 1:** participle
- **Morphology 2:** imperfective active
- **Morphology 3:** masculine singular
- **Subject:**
- **Witness:** S2C,a
- **Transliteration:** \( \text{[sxm]=i m \textit{ir.t wD irr.t r=i m \textit{hr.t-nfr}}} \)
- **Translation:** may I have power over that which was done and the one who commands that which is done against me in the necropolis.

**Group 17:** Prospective relative \( sDm=f \), Lemma \( iri \) (third position)

- **Lemma:** \( iri \) (to do, to make)
- **Morphology 1:** \( sDm=f \)
- **Morphology 2:** prospective relative
- **Morphology 3:**
- **Subject:** Pronominal subject
- **Witness:** B2L
- **Transliteration:** \( \text{sxm=k m \textit{ir.t-k r=s m \textit{ts}}} \)
- **Translation:** may you have power over the one who commands that which you will do against her in the land.
Group 18: Imperfective active participle (masculine plural), Lemma wā (third position)
Lemma: wā (to command)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine plural
Syntax: Subject:
Witness: T1Be
Transliteration: [sxm=k] m irr.w wā.w m ḥr.t-nṯr
Translation: may you have power over those who act and those who command in the necropolis.

Group 19: Imperfective active participle (masculine plural), Lemma wā (fourth position)
Lemma: wā (to command)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine plural
Syntax: Subject:
Witness: T9C
Transliteration: sxm=k m wā.w r=k m wā.w r=k m wā.w
Translation: may you have power over those who commanded against you, over those who are commanded against you, and over those who command

Group 20: Perfective passive participle (feminine singular), Lemma irī (fourth position)
Lemma: irī (to do, to make)
Morphology 1: participle
Morphology 2: perfective passive
Morphology 3: feminine singular
Syntax: Subject:
Witness: B2Bo
Transliteration: sxm m irī.t wā.irī.t r=k m ḥr.t-nṯr
Translation: which has power over that which was done and the one who commanded that which was done against you in the necropolis.

Witness: B4Bo
Transliteration: sxm m irī.t wā.irī.t r ḏhwt-y-nḥt tn m ḥr.t-nṯr
Translation: which has power over that which was done and the one who commanded that which was done against this ḏhwt-y-nḥt in the necropolis.
**Group 21:** Imperfective passive participle (feminine singular), Lemma *iri* (fourth position)

**Lemma:**

*iri*  
(to do, to make)

**Morphology 1:** participle  
**Morphology 2:** imperfective passive  
**Morphology 3:** feminine singular

**Witness:** S2C,a  
**Witness:** Pap.Berl

**Transliteration:** 
<sxm>im t wD irr.t r+i m ḫr.t-nṯr</sxm>

**Translation:**

may I have power over that which was done and the one  
who commands that which is done against me in the necropolis.

**Notes phrase:**

In this phrase, the following pattern variations occur: G1+G5+G13 (S2C,b, B1L, S1C,b), G1+G6+G13 (T1L), G1+G6+G13+G22 (MC105), G1+G7+G14+G19 (T9C), G2+G8+G15+G20 (B2Bo, B4Bo), G1+G8+G16+G21 (S2C,a), G2+G8+G16+G21 (Pap.Berl), G2+G8 (Y1C), G1+G9+G17 (B2L), G1+G10+G13 (B1C), G3+G8 (Sq4C), G1+G11+G18 (T1Be), G1+G12 (T2Be).

**Spell:** 225  
**Phrase:** 3  
232-233 b

**Group 22:** Stative (3rd person masculine singular), Lemma *pḫr*

**Lemma:**

*pḫr*  
(to turn, to go around)

**Morphology 1:** Stative  
**Morphology 2:** 3rd person masculine singular

**Witness:** MC105

**Transliteration:** 
<sxm>T m wD.w irr.t r=T</sxm> *pḫr*

**Translation:**

may you have power over those who commanded that which was done against you, and vice-versa.

**Notes phrase:**

In this phrase, the following pattern variations occur: G1+G5+G13 (S2C,b, B1L, S1C,b), G1+G6+G13 (T1L), G1+G6+G13+G22 (MC105), G1+G7+G14+G19 (T9C), G2+G8+G15+G20 (B2Bo, B4Bo), G1+G8+G16+G21 (S2C,a), G2+G8+G16+G21 (Pap.Berl), G2+G8 (Y1C), G1+G9+G17 (B2L), G1+G10+G13 (B1C), G3+G8 (Sq4C), G1+G11+G18 (T1Be), G1+G12 (T2Be).
Indeed, it is like you say, *msHt*.

Indeed, it is like you say, the Osiris, this *šdi*.

Indeed, it is like this *dhwyt-nḥt* says.

Indeed, it is like I say.

Indeed, it is like you say, this *ḥnw*.

Only traces left of the D46, the I10 is visible.
Witness: T1Be
Transliteration: iw ms r-f mi ḍd=k mnṯw-ḥtp pn
Translation: Indeed, it is like you say, this mnṯw-ḥtp.

Witness: T2Be
Transliteration: iw ms [r]-f mi ḍd=k [wsir] mnṯw-ḥtp
Translation: Indeed, it is like you say, the Osiris mnṯw-ḥtp.

Witness: T2L
Transliteration: iw ms ir [+f] mi ḍd wsir mnṯw-ḥtp pn
Translation: Indeed, it is like the Osiris, this mnṯw-ḥtp says.

Notes group:
Note that B4Bo, B1L and T2L use a nominal subject instead of a pronominal subject.

Group 2: Circumstantial sqm.n-f (iw [+f] sqm.n-f), Lemma ḏd
Lemma: ḏd (to say, to speak)
Morphology 1: sqm.n-f
Morphology 2: circumstantial
Morphology 3: Syntax: iw [+f] sqm.n-f
Subject: Pronominal subject

Witness: B4C
Transliteration: iw ms ḏd.n-k ṣḥ pf nṯt
Translation: Indeed, you have said (to) this spirit, because:

Notes: Could be read as Dd n=k gwA pn as well.

Group 3: Imperfective passive participle (masculine singular), Lemma ḏd
Lemma: ḏd (to say, to speak)
Morphology 1: participle
Morphology 2: imperfective passive
Morphology 3: masculine singular
Syntax: iw ms ḏd.n-k gwA pn
Subject:
**Witness:** Y1C
**Transliteration:**
\(\text{iw ms ir=f mi ir=f mi } \text{\textit{dd}}\)
**Translation:**
Indeed, it is like, even like what is said.

**Group 4:** Active \(\text{sDm.t=f} \) (Nominal use), Lemma \(\text{\textit{dd}}\)
**Lemma:** \(\text{\textit{dd}}\) (to say, to speak)
**Morphology 1:** \(\text{sDm.t=f} \) active

**Witness:** M2NY
**Transliteration:**
\(\text{iw ms r=f mi } \text{\textit{dd.t=k } hpy-\text{"nh. ty=fy} [pn]}\)
**Translation:**
Indeed, it is like you say, this \(\text{hpy-\text{"nh. ty=fy}}\).

**Group 4:** Circumstantial \(\text{sDm=f} \) (iw(=f) sDm=f), Lemma \(\text{\textit{dd}}\)
**Lemma:** \(\text{\textit{dd}}\) (to say, to speak)
**Morphology 1:** \(\text{sDm=f} \) circumstantial

**Witness:** B1C
**Transliteration:**
\(\text{iw ms ir=f } \text{\textit{dd=k } spi pn}\)
**Translation:**
Indeed, you say, this \(\text{spi}\).

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, MC105, B2Bo, B4Bo, S2C,a, Pap.Berl, B1L, Sq4C, S1C,b, T1Be, T2Be, T2L), G2 (B4C, B2L), G3 (Y1C), G4 (M2NY), G5 (B1C).

Note that T9C does have a phrase here, but it is non-verbal.
Spell: 225  Phrase: 3 234-235 a

Group 1: Subjunctive $s\text{dm}$f (Wish clause), Lemma ‘nh
Lemma: ‘nh (to live)
Morphology 1: $s\text{dm}$f Morphology 2: Morphology 3:
Syntax: Subject: Wish clause Pronominal subject

Witness: S2C,b
Transliteration: ‘nh-$k$ $m$ $t$ $n$ $gbb$
Translation: May you live even from the bread of Geb.

Witness: MC105
Transliteration: [‘nh-$t$ $m$] $t$ $n$ $gbb$
Translation: May you live from the bread of Geb.

Witness: B2Bo
Transliteration: ‘nh-$k$ $\text{dlhvty}$-$nht$ $m$ $t$ $n$ $gbb$
Translation: May you, $\text{dlhvty}$-$nht$, live even from the bread of Geb.
Notes: The N35 is not visible.

Witness: S2C,a
Transliteration: ‘nh-$i$ $m$ $t$ $n$ $gbb$
Translation: May I live even from the bread of Geb.

Witness: T1L
Transliteration: ‘nh is $\text{ims}$w $pn$ $m$ $t$ $n$ $gbb$
Translation: May this $\text{ims}$w live even from the bread of Geb.

Witness: T9C
Transliteration: ‘nh-$k$ $m$ $t$ $n$ $gbb$
Translation: May you live from the bread of Geb.

Witness: B4Bo
Transliteration: ‘nh-$t$ $\text{dlhvty}$-$nht$ $m$ $t$ $n$ $gbb$
Translation: May you, this $\text{dlhvty}$-$nht$, live even from the bread of Geb.

Witness: Pap.Berl
Transliteration: ‘nh-$i$ $m$ $t$ $n$ $gbb$
Translation: May I live even from the bread of Geb.
Witness: Y1C
Transliteration: ṣnh ỉ m t n gbb
Translation: May I live from the bread of Geb.

Witness: M2NY
Transliteration: ṣnh ỉ k m [t n] gbb
Translation: May you live from the bread of Geb.

Witness: B1L
Transliteration: ṣnh ỉ k is gwš pn m t n gbb
Translation: May you, this gwš, live even from the bread of Geb.

Witness: B2L
Transliteration: ṣnh ỉ k is gwš m t n gbb
Translation: May you, gwš, live even from the bread of Geb.

Witness: Sq4C
Transliteration: [ṣnh ỉ k is] ḫnw pn m t n gbb
Translation: May you, this ḫnw, live even from the bread of Geb.

Witness: T1Be
Transliteration: ṣnh ỉ i m t [n] gbb
Translation: May I live from the bread of Geb.

Witness: S1C,b
Transliteration: ṣnh ỉ k is m t n gbb
Translation: May you live even from the bread of Geb.

Notes group:
Note that T1L uses a nominal subject instead of a pronominal subject.

Group 2: Indicative ṣḏm-f (Negation), Lemma ḫnm
Lemma: ḫnm (to eat)
Morphology 1: ṣḏm-f Morphology 2: indicative Morphology 3: Syntax: Negation Subject: Pronominal subject

Notes: Only traces left of the Aa1, and the N35 was not seen by de Buck himself.
Witness: B4C
Transliteration: n wnms-k t n gbb
Translation: you did not eat the bread of Geb.

Notes phrase: In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, MC105, T9C, B2Bo, B4Bo, S2C,a, Pap.Berl, Y1C, M2NY, B1L, B2L, B1C, Sq4C, S1C, T1Be), G2 (B4C).

Spell: 225 Phrase: 3 234-235 c

Group 1: Circumstantial sglm.n-f (Negation), Lemma wnms
  Morphology 1: sglm.n-f
  Morphology 2: circumstantial
  Morphology 3: Syntax: Negation
  Subject: Pronominal subject

Witness: S2C,b
Transliteration: n wnms.n-f st
Translation: you do not eat it.

Witness: MC105
Transliteration: [n wnms.n-s st]
Translation: she does not eat it.

Group 2: Prospective sglm-f (Main clause), Lemma wnms
  Morphology 1: sglm-f
  Morphology 2: prospective
  Morphology 3: Syntax: Main clause
  Subject: Pronominal subject
Witness: T9C
Transliteration: wnm-f sw
Translation: he will eat it.

Group 3: Prospective sâlm-f (Negation), Lemma wnm
Lemma: wnm (to eat)
Morphology 1: sâlm-f
Morphology 2: prospective
Morphology 3: Syntax: Negation
Subject: Pronominal subject

Witness: B4C
Transliteration: [n wnm-f st]
Translation: you will not eat it.

Witness: M2NY
Transliteration: n wnm-k st
Translation: you will not eat it.

Witness: B2L
Transliteration: n wnm-k st
Translation: you will not eat it.

Witness: S2C,a
Transliteration: n wnm-i [st]
Translation: I will not eat it.
Notes: Only traces left of the A2, the M42 is visible.

Witness: B1L
Transliteration: n wnm-k st
Translation: you will not eat it.

Witness: B1C
Transliteration: n wnm-k st
Translation: you will not eat it.
Witness: Sq4C
Transliteration: $n \text{wnm} \cdot k \, st$
Translation: you will not eat it.

Notes group:
Group could be indicative as well.

Group 4: Nominal $s\text{d}m$-$f$ (Emphatic use), Lemma wnm
Lemma: wnm (to eat)
Morphology 1: nominal
Morphology 2: $s\text{d}m.\, n$-$f$
Morphology 3: Syntax: Emphatic use
Subject: Pronominal subject

Witness: B2Bo
Transliteration: $\text{wnm.} \cdot n \, k \, st$
Translation: you have eaten it.

Notes group:
Note that B4Bo uses a nominal subject instead of a pronominal subject.

Group 5: Infinitive (status constructus), Lemma wnm
Lemma: wnm (to eat)
Morphology 1: infinitive
Morphology 2: status constructus
Morphology 3: Syntax:
Subject:

Witness: Pap.Berl
Transliteration: $n \, \text{wnm} \, st$
Translation: there is no eating of it.

Witness: Y1C
Transliteration: $n \, \text{wnm} \, st$
Translation: there is no eating of it.
Witness: T1Be
Transliteration: n wnm r-k st
Translation: there is no eating of it against you.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, MC105), G2 (T9C), G3 (B4C, S2C,a, M2NY, B1L, B2L, B1C, Sq4C, S1C,b), G4 (B2Bo, B4Bo), G5 (Pap.Berl, Y1C, T1Be).

Spell: 225 Phrase: 3 236-237 a

Group 1: Subjunctive ṣḏm-f (Wish clause), Lemma ʾnḥ
Lemma: ʾnḥ (to live)
Morphology 1: ṣḏm-f
Morphology 2: subjunctive
Morphology 3: Syntax: Wish clause Subject: Pronominal subject

Witness: S2C,b
Transliteration: ʾnḥ-k m t n bd.t ḏšr.t
Translation: May you live from bread of red emmer wheat,

Witness: T9C
Transliteration: [ʾnḥ wsīr] šḏī t n t [n bd.t ḏšr.t]
Translation: May the Osiris, this šḏī, live from the bread of red emmer wheat,

Witness: B4C
Transliteration: [ʾnḥ-k m t n bd.t] ḏšr.t
Translation: May you live from bread of red emmer wheat,

Witness: B2Bo
Transliteration: ʾnḥ-k m bd.t-k ḏšr.t
Translation: May you live from your red emmer wheat,

Witness: B4Bo
Transliteration: ʾnḥt m bd.t ḏḥwty-nḥt tn ḏšr.t
Translation: May you live from the red emmer wheat of this ḏḥwty-nḥt,
May I live from bread of red emmer wheat,

May you live from bread of red emmer wheat,

May you live even from bread of red emmer wheat,

May you live from bread of red emmer wheat,

May you live from bread of red emmer wheat,

May you live from bread of red emmer wheat,

Notes: The Aa1 is not visible.
Witness: T2Be
Transliteration: 🟣nũk [m t] n bd.t dšr.t
Translation: May you live from bread of red emmer wheat,
Notes: Only traces left of the N35:Aa1 group, the S34 is visible.

Notes group:

Note that MC105 and T9C use a nominal subject instead of a pronominal subject.

Group 2: Subjunctive sqm=f (Wish clause), Lemma wnm
Lemma: wnm (to eat)
Morphology 1: sqm=f subjunctive
Morphology 2: Wish clause
Morphology 3: Nominal subject

Witness: T1L
Transliteration: wnm imsw pn m t n bd.t drš.t
Translation: May this imsw eat from the bread of red emmer wheat,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S2C,b, MC105, T9C, B4C, B2Bo, B4Bo, S2C,a, Pap.Berl, Y1C, M2NY, B1L, B2L, B1C, Sq4C, S1C,b, T1Be, T2Be, T2L), G2 (T1L).

Spell: 225 Phrase: 3 236-237 b

Group 1: Subjunctive sqm=f (Wish clause), Lemma s’m
Lemma: s’m (to swallow)
Morphology 1: sqm=f subjunctive
Morphology 2: Wish clause
Morphology 3: Pronominal subject
**Witness:** S2C,b  
Transliteration: 
$s'm-k m ḫnk.t [n.t bd.t ḫḏ.t] r bw wŠb$  
Translation: 
may you swallow with beer of white emmer wheat at the pure place.

**Witness:** MC105  
Transliteration: 
$[s'm wsir šdl tn m ḫnk.t n.t] bd.t dšr.t [bw wŠb]$  
Translation: 
may the Osiris, this šdl swallow with beer of red emmer wheat of the pure place.

**Witness:** B2Bo  
Transliteration: 
$s'm-k m t n bd.t ḫḏ.t r bw wŠb$  
Translation: 
may you swallow with bread of white emmer wheat at the pure place.

**Witness:** S2C,a  
Transliteration: 
$[s'm-i] m [t n] bd.t ḫḏ.t r bw [wŠb]$  
Translation: 
may I swallow with bread of white emmer wheat at the pure place.

**Witness:** M2NY  
Transliteration: 
$s'm-k m ḫnk.t bd.t ḫḏ.t r bw wŠb$  
Translation: 
may you swallow with beer of white emmer wheat at the pure place.

**Witness:** T1L  
Transliteration: 
$s'm imsw pn m ḫnk.t n.t bd.t dšr.t bw wŠb$  
Translation: 
may this imsw swallow with beer of red emmer wheat of the pure place.

**Witness:** T9C  
Transliteration: 
$s'm.w wsir bwsw pn m ḫnk.t n.t bd.t dšr.t bw wŠb$  
Translation: 
may the Osiris, this bwsw swallow with beer of red emmer wheat of the pure place.

**Witness:** B4Bo  
Transliteration: 
$s'm dqhwty-nḥt t[n] m t n bd.t [ḥḏ.t r] bw wŠb$  
Translation: 
may this dqhwty-nḥt swallow with bread of white emmer wheat at the pure place.

**Witness:** Pap.Berl  
Transliteration: 
$s'm-i m t n bd.t ḫḏ.t r bw wŠb$  
Translation: 
may I swallow with bread of white emmer wheat at the pure place.

**Witness:** B1L  
Transliteration: 
$s'm is gws pn m ḫnk.t n.t bd.t ḫḏ.t r bw wŠb$  
Translation: 
may this gws swallow even with beer of white emmer wheat at the pure place.
Witness: B2L
Transliteration: $s^\text{m}-k \text{ m } \text{ hnk}.t \text{ n.(t) bd}.t \text{ hd}.t \text{ r bw w}^\text{b}$
Translation: may you swallow with beer of white emmer wheat at the pure place.

Witness: B1C
Transliteration: $s^\text{m}-k \text{ m } \text{ hnk}.t \text{ n.t bd}.t \text{ hd}.t \text{ r bw w}^\text{b}$
Translation: may you swallow with beer of white emmer wheat at the pure place.

Witness: S1C,b
Transliteration: $s^\text{m}.y-k \text{ m } \text{ hnk}.t \text{ n.t bd}.t \text{ hd}.t \text{ r bw w}^\text{b}$
Translation: may you swallow with beer of white emmer wheat at the pure place.

Witness: T1Be
Transliteration: $s^\text{m}-k \text{ m } \text{ hnk}.t \text{ n.t bd}.t \text{ hd}.t$
Translation: may you swallow with beer of white emmer wheat,

Notes:
The A2 was not seen by de Buck himself.

Notes group:
Note that T1L, MC105, T9C, B4Bo and B1L use a nominal subject, instead of a pronominal subject.

Group 2: Subjunctive $sdm$-f (Wish clause), Lemma $swr$

Lemma: $swr$ (to drink)

Morphology 1: $sdm$-f
Morphology 2: subjunctive
Morphology 3: Wish clause

Syntax: Pronominal subject

Witness: B4C
Transliteration: $swr-k \text{ m } \text{ hnk}.t \text{ n.t bd}.t \text{ dsr}.t \text{ m bw nb}$
Translation: may you drink from beer of red emmer wheat in every place.
Group 3:  Prospective passive participle (masculine singular), Lemma s\textsuperscript{m}
Lemma: s\textsuperscript{m}  (to swallow)
Morphology 1: participle  Morphology 2: prospective passive  Morphology 3: masculine singular
Syntax: Subject:
Witness: Y1C
Transliteration: $s\textsuperscript{m}y m t n m \text{\textlknkt} t n.t \text{bd.t } kd.t r b w w^b$.
Translation: which will be swallowed with bread of and with beer of white emmer wheat at the pure place.

Notes phrase: In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, MC105, T9C, B2Bo, B4Bo, S2C,a, Pap.Berl, M2NY, B1L, B2L, B1C, S1C,b, T1Be, T2Be, T2L), G2 (B4C), G3 (Y1C).

Spell: 225  Phrase: 3 240-241 b

Group 1: Circumstantial $s\text{dm=f}$ (Temporal clause), Lemma $s\text{ds}$
Lemma: $s\text{ds}$  (to travel)
Morphology 1: $s\text{dm=f}$  Morphology 2:  Morphology 3: Syntax: Subject:
circumstantial  Pronominal subject
Witness: S2C,b
Transliteration: is $s\text{ds}=sr\text{iwnw }\text/hr\text{s}\text{s} n \text{mdw } n\text{tr } m\text{d} s\text{.t} n.t \text{dhw}\text{ty}$
Translation: even while she travels to Heliopolis, under the writing of the word of the god, the book of Thot.
Witness: MC105
Transliteration: [is $s\text{ds}=sr\text{iwnw }\text/hr\text{s}\text{s}.w n (.w) \text{mdw } n\text{tr } m\text{d} s\text{.t} n.t \text{dhw}\text{ty}$]
Translation: even while she travels to Heliopolis, under the writings of the word of the god, the book of Thot.
Witness: T1L
Transliteration: is $s\text{ds}=sr\text{iwnw }\text/hr\text{s}\text{s} n \text{mdw } n\text{tr } m\text{d} s\text{.t} n.t \text{dhw}\text{ty}$
Translation: even while she travels to Heliopolis, under the writing of the word of the god, the book of Thot.
Witness: T9C
Transliteration: is $s\text{ds}=sr\text{iwnw }\text/hr\text{s}\text{s}.w n (.w) \text{mdw } n\text{tr } m\text{d} s\text{.t} n.t \text{dhw}\text{ty}$
Translation: even while she travels to Heliopolis, under the writings of the word of the god, the book of Thot.
even while she travels to Heliopolis, under the four writings of the words of the god, the books of Thot.

Witness: B4Bo
Transliteration: 
\[is \ sds\textsuperscript{3} s \ r \ iwnw \ hr \ s\textsuperscript{3} n \ mdw \ ntr \ md\textsuperscript{3} t \ n.t \ dhwty\]
Translation: 
even while she travels to Heliopolis, under the writing of the word of the god, the book of Thot.

Notes: 
Only traces left of the Y2, the rest is visible.

Witness: M2NY
Transliteration: 
\[is \ sds\textsuperscript{3} s \ r \ iwnw \ hr \ s\textsuperscript{3} n \ mdw \ ntr \ md\textsuperscript{3} t \ n.t \ dhwty\]
Translation: 
even while she travels to Heliopolis, under the writing of the word of the god, the offering of Thot.
Notes: 
Only traces left.

Witness: S1C,b
Transliteration: 
\[is \ sds\textsuperscript{3} s \ r \ iwnw \ hr \ s\textsuperscript{3} n \ mdw \ ntr \ md\textsuperscript{3} t \ n.t \ dhwty\]
Translation: 
even while she travels to Heliopolis, under the writing of the word of the god, the book of Thot.
**Group 2:** Circumstantial $s\dot{d}m\cdot f$ ($iw(\text{+f}) s\dot{d}m\cdot f$), Lemma $s\dot{d}\dot{z}$

*Lemma:* $s\dot{d}\dot{z}$ (to travel)

*Morphology 1:* $s\dot{d}\dot{m}\cdot f$

*Morphology 2:* circumstantial

*Morphology 3:* $iw(\text{+f}) s\dot{d}m\cdot f$

*Syntax:*

*Subject:* Pronominal subject

*Witness:* Y1C

*Transliteration:* $iw\cdot s\ s\dot{d}\dot{z}\cdot s\ r\ i\cdot w\ n\ h\ s\ s\ n\ m\ d\ w\ n\ t\ r\ m\ d\ z\ t\ n\ t\ d\ h\ w\ t\ y$

*Translation:* she travels to Heliopolis under the writing of the word of the god, the book of Thot.

*Notes:* The top of the S29*U29 group is damaged.

*Witness:* T1Be

*Transliteration:* $iw\ s\dot{d}\dot{z}\cdot s\ s(y)\ r\ i\cdot w\ n\ h\ s\ s\ w\ n\ w\ m\ d\ w\ m\ n\ t\ r$

*Translation:* she travels it to Heliopolis, under the writings of the words of the god.

*Notes:* The top of the S29*U29 group is damaged.

**Group 3:** Infinitive (status absolutus), Lemma $s\dot{w}\dot{d}\dot{z}$

*Lemma:* $s\dot{w}\dot{d}\dot{z}$ (to cause to be whole)

*Morphology 1:* infinitive

*Morphology 2:* status absolutus

*Morphology 3:* $iw\ s\dot{d}\dot{z}\cdot s\ s(y)\ r\ i\cdot w\ n\ h\ s\ s\ w\ n\ w\ m\ d\ w\ m\ n\ t\ r$

*Translation:* even making (it) whole at Heliopolis, under the writing of the word of the god, the book of Thot, the lord of Hermopolis.

*Notes:* Could be an participle or stative as well.

**Group 4:** Infinitive (status absolutus), Lemma $s\dot{d}\dot{z}$

*Lemma:* $s\dot{d}\dot{A}$ (to travel)

*Morphology 1:* infinitive

*Morphology 2:* status absolutus

*Morphology 3:* $iw(\text{+f}) s\dot{d}m\cdot f$

*Syntax:*

*Subject:*
while traveling to Heliopolis, under the writings of the words of the gods in the book of Thot, the lord of Hermopolis.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, MC105, T9C, B4C, B2Bo, B4Bo, S2C,a, Pap.Berl, M2NY, B1L, S1C,b), G2 (Y1C, T1Be, T2Be, T2L), G3 (B2L), G4 (B1C).

Group 1: Subjunctive sḏm-f (Wish clause), Lemma sḏm (first position)

Witnes: T1L

Transliteration: sxm = k m irr.w r-k m ḫr.t-nṯr

Translation: may you have power over those who act against you in the necropolis,

Notes: The S29*S42 group is not visible.

Group 2: Imperfective active participle (masculine plural), Lemma iri (second position)

Witnes: MC105

Transliteration: [ṛ]ḥ-m-t m irr.w r-t m ḫr.t-nṯr

Translation: may you have power over those males who act against you, and over those females of yours that act against you in the necropolis,

Notes: The S29*S42 group is not visible.
may you have power over those who act against you in the necropolis,

Notes:
Could be considered a substantive.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G2 (T1L), G1+G2+G3 (MC105).

Group 1: Subjunctive برا-ت (Wish clause), Lemma برا (first position)
Lemma: برا (to have power)  
Morphology 1: برا-ت (subjunctive) 
Morphology 2:  
Morphology 3:  
Syntax: Wish clause  
Subject: Pronominal subject

Witness: T1L  
Transliteration: برا-km ود.م ir.ت t-k تي ت نت  
Translation: may you have power over those who commanded that which was done against you upon the land in the necropolis.
Group 2: Perfective active participle (masculine plural), Lemma wD (first position)
Lemma: wD (to command)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine plural
Syntax:
Subject:
Witness: MC105
Transliteration: [m wD.w ir.t r=T tp tA Ts pXr
Translation: and over those who commanded that which was done against you upon the land, and vice-versa.

Notes: The V24*G43 group is not visible.

Group 3: Perfective active participle (masculine plural), Lemma wD (second position)
Lemma: wD (to command)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine plural
Syntax:
Subject:
Witness: T1L
Transliteration: sxm=k m wD.w ir.t r=k tp tA m hr.t-nTr
Translation: may you have power over those who commanded that which was done against you upon the land in the necropolis.

Group 4: Perfective passive participle (feminine singular), Lemma iri (second position)
Lemma: iri (to do, to make)
Morphology 1: participle
Morphology 2: perfective passive
Morphology 3: feminine singular
Syntax:
Subject:
Witness: MC105
Transliteration: [m wD.w ir.t r=t tp tA ts phr
Translation: and over those who commanded that which was done against you upon the land, and vice-versa.

2542
Group 5: Perfective passive participle (feminine singular), Lemma iri (third position)
Lemma: iri (to do, to make)
Morphology 1: participle
Morphology 2: perfective passive
Morphology 3: feminine singular
Syntax:
Subject:
Witness: T1L
Transliteration: sîm.k m wd.w ir.t r-k tp ts m hr.t-nṯr
Translation:
may you have power over those who commanded that which was done against you upon the land in the necropolis.

Group 6: Stative (3rd person masculine singular), Lemma pḥr
Lemma: pḥr (to turn, to go around)
Morphology 1: stative
Morphology 2: 3rd person masculine singular
Morphology 3: Syntax:
Subject:
Witness: MC105
Transliteration: [m w]/d.w ir.t r-t t ps m pḥr
Translation:
and over those who commanded that which was done against you upon the land, and vice-versa.

Notes phrase: 
In this phrase, the following pattern variations occur: G1+G3+G5 (T1L), G2+G4+G6 (MC105).

Spell: 225 Phrase: 3 246-247 d

Group 1: Imperative (2nd person singular), Lemma ṭsi (first position)
Lemma: ṭsi (to raise)
Morphology 1: imperative
Morphology 2: 2nd person singular
Morphology 3: Syntax:
Subject:
Raise yourself upon your right side,

Raise yourself upon your left,

Raise yourself upon your right side,

Raise me upon my right side,

Raise me upon my right side,

Raise yourself upon your right side,
Witness: B1L
Transliteration: 
\(ts\ tw\ hr\ wnm-k\)
Translation: raise yourself upon your right,

Witness: T1Be
Transliteration: 
\(ts\ [i]w\ hr\ wnm-k\)
Translation: Raise yourself upon your right,
Notes: Only traces left of the V13/V14:O34 group.

Witness: T2Be
Transliteration: 
\([ts\ tw\ hr\ wnm-k]\)
Translation: Raise yourself upon your right,

Group 2: Subjunctive \(sdm-f\) (Wish clause), Lemma \(tsi\) (first position)
Lemma: \(tsi\) (to raise)
Morphology 1: \(sdm-f\) subjunctive
Morphology 2: 
Morphology 3: Syntax: Wish clause
Subject: Pronominal subject

Witness: B2L
Transliteration: 
\(ts-k\ tw\ hr\ gs-k\ wnm\)
Translation: May you raise yourself upon your right side,

Group 3: Subjunctive \(sdm-f\) (Wish clause), Lemma \(slm\) (first position)
Lemma: \(slm\) (to have power)
Morphology 1: \(sdm-f\) subjunctive
Morphology 2: 
Morphology 3: Syntax: Wish clause
Subject: Pronominal subject

Witness: B1C
Transliteration: 
\(slm-k\ m\ ts-t-k\ tw\ hr\ gs-k\ wnm\)
Translation: May you have power over your raising of yourself upon your right side,
Group 4: Infinitive (status pronominalis), Lemma ți (second position)

Lemma: ți (to raise)
Morphology 1: infinitive
Morphology 2: status pronominalis

Witness: B1C
Transliteration: shlm=k m țs.t=k tw hr gs=k wnm
Translation: May you have power over your raising of yourself upon your right side,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, MC105, B4C, B2Bo, B4Bo, S2C,a, Pap.Berl, Y1C, M2NY, B1L, T1Be, T2Be, T2L), G2 (B2L), G3+G4 (B1C).

Spell: 225 Phrase: 3 248-249 c

Group 1: Imperative (2nd person singular), Lemma rdi

Lemma: rdi (to give, to place)
Morphology 1: imperative
Morphology 2: 2nd person singular

Witness: S2C,b
Transliteration: imi tw
Translation: place yourself,

Witness: MC105
Transliteration: imi tn
Translation: place yourself,

Witness: T1L
Transliteration: imi tw
Translation: place yourself,

Witness: B2Bo
Transliteration: imi tw
Translation: place yourself,
Witness: B4Bo
Transliteration: \textit{imi }[im]\{w\}
Translation: place yourself,
Notes: Only the back of the arm is visible.

Witness: S2C,a
Transliteration: \textit{imi }\texttt{wi}
Translation: place me,

Witness: Pap.Berl
Transliteration: \textit{imi }\texttt{wi}
Translation: place me,

Witness: M2NY
Transliteration: \textit{imi }\texttt{tw}
Translation: place yourself,

Witness: B2L
Transliteration: \textit{imi }\texttt{tw hr gs=k isb}
Translation: place yourself upon your left side,

Witness: T2Be
Transliteration: \textit{imi }\texttt{tw hr isb-k}
Translation: place yourself upon your left,

Group 2: \textit{Circumstantial sdm-f (Temporal clause), Lemma rdi}
Lemma: rdi (to give, to place)
Morphology 1: sdm-f
Morphology 2: circumstantial
Morphology 3: Syntax:
Subject: Pronominal subject
**Witness:** B1C
**Transliteration:**
di-i tw hr gs-k isb
**Translation:**
while I place you upon your left side,

**Notes phrase:**
*In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, MC105, B2Bo, B4Bo, S2C,a, Pap.Berl, Y1C, M2NY, B1L, B2L, T1Be, T2Be), G2 (B1C).*

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</tbody>
</table>

- **Witness:** S2C,b
  - **Transliteration:** हमसी "हर"
  - **Translation:** sitting and standing,

- **Witness:** B2Bo
  - **Transliteration:** हमसी "हर"
  - **Translation:** sitting and standing,

- **Witness:** M2NY
  - **Transliteration:** हमसी "हर"
  - **Translation:** sitting and standing,

- **Notes:**
  - Only traces left of the N42 and S29, the X1 is not visible.

---

2548
Witness: B1C
Transliteration: hms.t 'h"
Translation: sitting and standing,

Notes group:
Could be a second person singular stative as well.

Group 2: Infinitive (status absolutus), Lemma 'h" (first position)
Lemma: 'h" (to stand)
Morphology 1: infinitive Morphology 2: status absolutus

Witness: MC105
Transliteration: hms t.s st T
Translation: standing and sitting in your place,
Notes: Only traces left of the P6.

Witness: T1Be
Transliteration: 'h"
Translation: standing,

Witness: T2L
Transliteration: 'h"
Translation: standing,

Group 3: Stative (1st person singular), Lemma hmsi (first position)
Lemma: hmsi (to sit)
Morphology 1: Stative Morphology 2: 1st person singular

Witness: T2Be
Transliteration: ["h"]
Translation: standing,
Witness: S2C,a  
Transliteration:  
[hms. ki ‘ḥ’.ki]  
Translation:  
while I sit and stand,  

Witness: Pap.Berl  
Transliteration:  
ḥms. ki ‘ḥ’-i  
Translation:  
while I sit, and while I stand,  

Witness: Y1C  
Transliteration:  
ḥms < .ki > ‘ḥ’-ki  
Translation:  
while I sit and stand,  

Notes:  
Addition of the < .ki > based on the idea that the .ki should be read for both words.  

Group 4:  
Infinitive (status constructus), Lemma ḥmsi (first position)  
Lemma: ḥmsi (to sit)  
Morphology 1: infinitive  
Morphology 2: status constructus  
Morphology 3: Syntax: Subject:  
Witness: B1L  
Transliteration:  
ḥms.ṭ  
Translation:  
the sitting of the arm,  

Notes group:  
Could be a second person singular stative as well.  

Group 5:  
Infinitive (status absolutus), Lemma ‘ḥ’ (second position)  
Lemma: ‘ḥ’ (to stand)  
Morphology 1: infinitive  
Morphology 2: status absolutus  
Morphology 3: Syntax: Subject:  

2550
Witness: S2C,b
Transliteration: hms.t 'h`
Translation: sitting and standing,

Witness: T1L
Transliteration: hms.t 'h`
Translation: sitting and standing,

Witness: B2Bo
Transliteration: hms.t 'h`
Translation: sitting and standing,

Witness: B4Bo
Transliteration: hms.t 'h`
Translation: sitting and standing,

Witness: M2NY
Transliteration: hms.t 'h`
Translation: sitting and standing,

Witness: B2L
Transliteration: hms.t 'h`
Translation: sitting and standing,

Witness: B1C
Transliteration: hms.t 'h`
Translation: sitting and standing,

Group 6: Infinitive (status absolutus), Lemma hmsi (second position)

Lemma: hmsi (to sit)
Morphology 1: infinitive
Morphology 2: status absolutus
Morphology 3: Syntax: Subject:

Witness: MC105
Transliteration: 'h` hms.t s.t.m s.t-l
Translation: standing and sitting in your place,
Notes: Only traces left of the N42 at best.
Group 7:  Stative (1st person singular), Lemma “ḥ” (second position)

Lemma: “ḥ” (to stand)
Morphology 1: Stative
Morphology 2: 1st person singular

Witness: S2C,a
Transliteration: [ḥm.s.ki “ḥ”.ki]
Translation: while I sit and stand,

Witness: Y1C
Transliteration: ḫm <.ki > “ḥ”.ki
Translation: while I sit and stand,

Group 8: Circumstantial sḏm-f (Temporal clause), Lemma “ḥ” (second position)

Lemma: “ḥ” (to stand)
Morphology 1: sḏm-f circumstantial
Morphology 2: 
Morphology 3: Temporal clause
Syntax: Pronominal subject

Witness: Pap.Berl
Transliteration: ḫm.s.ki “ḥ”-i
Translation: while I sit, and while I stand,

Notes phrase: In this phrase, the following pattern variations occur: G1+G5 (S2C,b, T1L, B2Bo, B4Bo, M2NY, B2L, B1C), G2 (T1Be, T2Be, T2L), G2+G6 (MC105), G3+G7 (S2C,a, Y1C), G3+G8 (Pap.Berl), G4 (B1L).

Spell: 225 Phrase: 3 248-249 e

Group 1: Subjunctive sḏm-f (Wish clause), Lemma wḥs

Lemma: wḥs (to throw off)
Morphology 1: sḏm-f subjunctive
Morphology 2: 
Morphology 3: Wish clause
Syntax: Pronominal subject

2552
Witness: S2C,b
Transliteration: \( \text{whz} \cdot k \ \text{hmy} \cdot k \)
Translation: may you throw off your dust,

Witness: T1L
Transliteration: \( \text{whz} \cdot k \ \text{hmy} \cdot k \ \text{r} \cdot k \)
Translation: may you throw off your dust from yourself,

Witness: B2Bo
Transliteration: \( \text{whz} \cdot k \ \text{hmy} \cdot k \)
Translation: may you throw off your dust,

Witness: B4Bo
Transliteration: \( \text{whz} \ \text{dhwty} - \text{nht} \ [r] \text{n} \ \text{hm[y]} \ \text{dhwty} - \text{nht} \ [m] \)
Translation: may this \( \text{dhwty} - \text{nht} \) throw off the dust of this \( \text{dhwty} - \text{nht} \),

Witness: Pap.Berl
Transliteration: \( \text{whz} \cdot i \ \text{hmy} \cdot i \)
Translation: may I throw off my dust,

Witness: M2NY
Transliteration: \( \text{whz} \cdot k \ \text{hmy} \cdot k \)
Translation: may you throw off your dust,
Notes: The hand of the D40 is damaged.

Witness: B2L
Transliteration: \( \text{whz} \cdot k \ \text{tsw} \ \text{hmw} \)
Translation: may you throw off wind and dust,

Witness: B1C
Transliteration: \( \text{whz} \cdot k \ \text{hmw} \)
Translation: may you throw off dust

Notes group:
Could be any other \( sdm-f \) form as well.

Group 2: Passive prospective \( sdm-f \) (Main clause), Lemma \( \text{whz} \)
Lemma: \( \text{whz} \) (to throw off)
Morphology 1: \( sdm-f \) prospective
Morphology 2: Morphology 3: Syntax: Subject:
Morphology 3: passive Main clause Nominal subject
Witness: MC105
Transliteration: \( \text{wh}_{\overline{3}} w \ n=1 \ \text{hmw}=t \)
Translation: your dust will be thrown off for you,

Witness: S2C,a
Transliteration: \( \text{wh}_{\overline{3}} \ \text{hmw}=i \)
Translation: my dust will be thrown off,

Witness: Y1C
Transliteration: \( \text{wh}_{\overline{3}} \ \text{hmw}=i \)
Translation: my dust will be thrown off,

Notes: Could be read as \( \text{wh}_{\overline{2}} n=k \) as well (sDm.n-f)

Witness: T1Be
Transliteration: \( \text{wh}_{\overline{3}} \ \text{hmw}=k \)
Translation: your dust will be thrown off,

Notes: Only traces left of the M12*G1 group, the D40 is not visible.

Witness: T2L
Transliteration: \( \text{wh}_{\overline{3}} \ \text{hmw}=k \)
Translation: your dust will be thrown off,

Notes group: Could be any other sDm-f form as well.

Notes phrase: In this phrase, the following pattern variations occur: G1 (S2C,b, T1L, B2Bo, B4Bo, Pap.Berl, M2NY, B2L, B1C), G2 (MC105, S2C,a, Y1C, B1L, T1Be, T2Be, T2L).
Appendix 5.45. Spell 335

Spell: 335 Phrase: 4 184-185 a

Group 1: Infinitive (status absolutus), Lemma pri (first position)

Lemma: pri (to go forth)

Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
infinite status absolutus

Witness: B3C
Transliteration: pr.t m hrw
Translation: Going forth in the day.

Notes:

Witness: Sq1C
Transliteration: r n pr.t m hrw m hr.t-nfr imslh.yt ss.t-bss.tt ms.t hrw nb.t imslh
Translation: A spell of going forth in the day from the necropolis of the honoured dead, ss.t-bss.tt, true of voice, the lady of veneration.

Notes:

Witness: Sq7C
Transliteration: [r n pr.t m hrw] m hr.t-nfr ins.y hr ms.t hrw
Translation: A spell of going forth in the day from the necropolis of the honoured dead, hr, true of voice.

Notes:

Witness: M8C
Transliteration: [r] n pr.t m hrw m hr.t-nfr
Translation: A spell of going forth in the day from the necropolis.

Notes:

Technically written at the end of the spell, not the beginning.
Witness: M7C
Translation:
[r n pr.t m hrw m ḫr.t-nṯr] pr.t m hrw m ḫr.t-nṯr
Translation:
A spell of going forth in the day from the necropolis.
Notes:
Only traces left.

Witness: L1NY
Translation:
r n pr.t m hrw m ḫr.t-nṯr
Translation:
A spell of going forth in the day from the necropolis.
Notes:
Visible for de Buck, now the D21 is damaged.

Witness: T3Be
Translation:
r n pr.t m hrw m ḫr.t-nṯr in ʾmḥ.ḥ sbk-ق3 pn ḫd-f
Translation:
A spell of going forth in the day by the honoured dead, this sbk-ق3. He says:

Group 2: Infinitive (status constructus), Lemma ḫd-mdw (first position)
Lemma: ḫd-mdw (to recite)
Morphology 1: infinitive
Morphology 2: status constructus
Syntax: Subject:

Witness: T1C,b
Translation:
ḏḏ-mdw pr.t m hrw
Translation:
Recitation: going forth in the day.

Witness: M4C
Translation:
ḏḏ-mdw
Translation:
Recitation:
Witness: T3L
Transliteration: 

dd-mdw
Translation: 
Recitation: 
Notes: 
Only minor traces left of the I10.

Group 3: Nominal sdm-f (Emphatic use), Lemma dd (first position)
Lemma: dd
(to speak, to say)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sdm-f nominal Emphatic use Pronominal subject

Witness: T1Be
Transliteration: 
imAx xr ra ra nb mnTw=Htp dd-f r n pr.t m hrw m ḫr.t-nṭr
Translation: 
The honoured dead under Re, every day, mnTw-Htp. He says: A spell of going forth in the day from the necropolis.

Group 4: Imperfective relative sdm-f, Lemma rdi (first position)
Lemma: rdi
(to give, to place)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sdm-f Imperfective relative Nominal subject

Witness: M1NY
Transliteration: 
ḥtp di n(y)-sw.t wsir di-f pr.t-ḥ ḫr n imḥḥ ḡḥt pn dd-f pr.t m hrw
Translation: 
An offering which the king gives of Osiris, may he give an invocation offering to the honoured dead, this ḡḥt. He says: going forth in the day.

Group 5: Infinitive (status absolutus), Lemma pri (second position)
Lemma: pri
(to go forth)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
infinitive status absolutus

2557
Witness: T1C,b
Transliteration: qd-mdw pr.t m hrw
Translation: Recitation: going forth in the day.

Witness: T1Be
Transliteration: imš. hr r' r' n nb mnṯw-hṭp qd-f r n pr.t m hrw m ḫr.t-nṯr
Translation: The honoured dead under Re, every day, mnṯw-hṭp.
He says: A spell of going forth in the day from the necropolis.

Group 6: Perfective active participle (feminine singular), Lemma ms[t] (second position)
Lemma: ms[t] (to be true)
Morphology 1: participle perfective active feminine singular
Syntax: Subject:

Witness: Sq1C
Transliteration: r n pr.t m hrw m ḫr.t-nṯr imš.yt ss.t-bṣs.tt ms[t] t ḫrw nb.t imš.
Translation: A spell of going forth in the day from the necropolis of the honoured dead, ss.t-bṣs.tt, true of voice, the lady of veneration.

Notes:
Note that this group should be considered a group together with group 7, as the morphology variation only occurs due to the gender of the owner.

Group 7: Perfective active participle (masculine singular), Lemma ms[τ] (second position)
Lemma: ms[τ] (to be true)
Morphology 1: participle perfective active masculine singular
Syntax: Subject:

Witness: Sq7C
Transliteration: [r n pr.t m hrw] m ḫr.t-nṯr imš.y ḫr ms[τ] ḫrw
Translation: A spell of going forth in the day from the necropolis of the honoured dead, ḫr, true of voice.
Notes: The U1 was not seen by de Buck himself.

Witness: Ms4C
Transliteration: [r n pr.t] m hrw m ḫr.t-nṯr ḫnm-hṭp ms[τ] ḫrw qd-f
Translation: A spell of going forth in the day from the necropolis of ḫnm-hṭp, true of voice. He says:
Notes: Only traces left of the D36, the Aa11 is visible.

2558
**Group 8:** Nominal sḏm=f (Emphatic use), Lemma ḏḏ (second position)

**Lemma:** ḏḏ  
(to speak, to say)

**Morphology 1:**  
**Morphology 2:**  
**Morphology 3:**  

**Syntax:**  
Emphatic use

**Subject:**  
Pronominal subject

**Witness:** T2Be

**Transliteration:**
ar n mḏs.t n.t pr.t m hrw m ḥr.t-nṯr imšḥ.y mnṯw-htp ḏḏ-f

**Translation:**
A spell of the book of going forth in the day from the necropolis of the honoured dead, mnṯw-hṭp. He says:

**Witness:** M57C

**Transliteration:**
ḥṭp ḏḏ n(y)-sw.t wsir ḏḏ-f pr.t-ḥrw n imšḥ.y ḥḥ-ḥṭp pn ḏḏ-f pr.t m hrw

**Translation:**
An offering which the king gives of Osiris, may he give an invocation offering to the honoured dead, this ḥḥ-ḥṭp. He says: going forth in the day.

**Group 9:** Subjunctive sḏm=f (Wish clause), Lemma rḏi (second position)

**Lemma:** rḏi  
(to give, to place)

**Morphology 1:**  
**Morphology 2:**  
**Morphology 3:**  

**Syntax:**  
Wish clause

**Subject:**  
Pronominal subject

**Witness:** M1NY

**Transliteration:**
hḥt rḏi n(y)-sw.t wsir ḏḏ-f pr.t-ḥrw n imšḥ.y ḥḥ-ḥṭp pn ḏḏ-f pr.t m hrw

**Translation:**
An offering which the king gives of Osiris, may he give an invocation offering to the honoured dead, this ḥḥ-ḥṭp. He says: going forth in the day.

**Group 10:** Nominal sḏm=f (Emphatic use), Lemma ḏḏ (third position)

**Lemma:** ḏḏ  
(to speak, to say)

**Morphology 1:**  
**Morphology 2:**  
**Morphology 3:**  

**Syntax:**  
Emphatic use

**Subject:**  
Pronominal subject
Witness: M54C
Transliteration: [r n pr.t] m hrw m hr.t-nfr hnn-htp mšy hrw dd-f
Translation: A spell of going forth in the day from the necropolis of hnn-htp, true of voice. He says:

Group 11: Infinitive (status absolutus), Lemma pri (fourth position)
Lemma: pri (to go forth)
Morphology 1: infinitive
Morphology 2: status absolutus
Syntax: Subject:

Witness: M1NY
Transliteration: htp di n(y)-sw.t wsir di-f pr.t-ḥrw n mšy ḫy-ḥtp pn ḥd-f pr.t m hrw
Translation: An offering which the king gives of Osiris, may he give an invocation offering to the honoured dead, this ḫy-ḥtp. He says: going forth in the day.

Notes phrase: In this phrase, the following pattern variations occur: G1 (B3C, B5C, Sq7Sq, M8C, M7C, L1NY), G2 (M4C, T3L), G1+G6/G7 (Sq1C, Sq7C), G1+G8 (T2Be, T3Be), G2+G5 (T1C,b), G2+G8 (M57C), G3+G5 (T1Be), G1+G7+G10 (M54C), G4+G9+G10+G11 (M1NY). Note that Sq4Sq and M1Be do have a phrase here, but it is non-verbal.

Spell: 335 Phrase: 4 186-187 a
Witness: T1C,b
Transliteration: 
wnn-i w'.ki
Translation: I exist while I am alone,

Witness: B5C
Transliteration: 
wnn-i w'.kwi
Translation: I exist while I am alone,

Notes: Only the E34 is visible.

Witness: B9C,a
Transliteration: 
wnn-i w'.kwi
Translation: I exist while I am alone,

Witness: Sq1C
Transliteration: 
wnn-i w'.kwi
Translation: I exist while I am alone,

Witness: Sq1Sq
Transliteration: 
wnn-i w'.kwi
Translation: I exist while I am alone,

Witness: M4C
Transliteration: 
wnn-i w'.ki
Translation: I exist while I am alone,
**Witness:** M7C  
**Transliteration:** wnn-i w.n.kwi  
**Translation:** I exist while I am alone,  
**Notes:** The front of the E34:N35:N35 group is damaged.

**Witness:** M54C  
**Transliteration:** wnn-i w.n.kwi  
**Translation:** I exist while I am alone,

**Witness:** M1C  
**Transliteration:** [wnn-i] w.n.kwi  
**Translation:** I exist while I am alone,

**Witness:** T1Be  
**Transliteration:** wnn-i w.n.kwi  
**Translation:** I exist while I am alone,

**Witness:** T2Be  
**Transliteration:** wnn-i w.n.kwi  
**Translation:** I exist while I am alone,

**Witness:** T3L  
**Transliteration:** w{mdw}nn-i w.n.k(i)  
**Translation:** I exist while I am alone,  
**Notes:** The S43 before the N35:N35 group needs to be deleted.

**Witness:** M1NY  
**Transliteration:** wnn-i w.n.kwi  
**Translation:** I exist while I am alone,

**Witness:** BH1Br  
**Transliteration:** wnn-i w.n.k(i)  
**Translation:** I exist while I am alone,

**Witness:** T3L,a  
**Transliteration:** wnn-i w.n.kwi  
**Translation:** I exist while I am alone,

**Witness:** T3L,b  
**Transliteration:** [wnn-i w.n.kwi]  
**Translation:** I exist while I am alone,
Witness: M1Be
Transliteration: 
wnn-i wṣ kwí
Translation: I exist while I am alone,

**Group 2:** *Indicative sdm-f (Main clause), Lemma wnn (first position)*

**Lemma:** wnn (to be, to exist)

**Morphology 1:** sdm-f
**Morphology 2:** indicative
**Morphology 3:**
**Syntax:** Main clause
**Subject:** Pronominal subject

Witness: L1NY
Transliteration: 
wn [+i] wṣ kw
Translation: I existed while I was alone,

Notes:
Only the E34 is visible.

Witness: M57C
Transliteration: 
wnn-i wṣ kwí
Translation: I existed while I was alone,

Notes group:
Could be a subjunctive as well.

**Group 3:** *Imperfective active participle (masculine singular), Lemma wnn (first position)*

**Lemma:** wnn (to be, to exist)

**Morphology 1:** participle
**Morphology 2:** imperfective active
**Morphology 3:** masculine singular
**Syntax:**
**Subject:**

2563
Witness: Sq7Sq
Transliteration: \( \text{wn}[n] \ w^\circ.y \)
Translation: who exists, who was alone,
Notes: Only the E34 is visible.

Group 4: Nominal \( \text{sdm-f} \) (Nominal use), Lemma \( \text{wnn} \) (first position)

Lemma: \( \text{wnn} \) (to be, to exist)
Morphology 1: \( \text{sdm-f} \) nominal
Morphology 2: 
Morphology 3: 
Syntax: 
Subject: 

Witness: T3Be
Transliteration: \( m \ \text{wnn}+i \ w^\circ.kwi \)
Translation: as I exist while I am alone,

Group 5: Stative (1st person singular), Lemma \( w^\circ.i \) (second position)

Lemma: \( w^\circ.i \) (to be alone)
Morphology 1: 
Morphology 2: 
Morphology 3: 
Syntax: 
Subject: 

Witness: T1C,b, B1P
Transliteration: \( wnn+\ i \ w^\circ.ki \)
Translation: I exist while I am alone,

Witness: B5C, B1Y
Transliteration: \( wnn+i \ w^\circ.ki \)
Translation: I exist while I am alone,
Witness: B9C,a
Transliteration:
wnn-i w gerekti
Translation:
I exist while I am alone,

Witness: Sq1C
Transliteration:
wnn-i w游戏技巧
Translation:
I exist while I am alone,

Witness: Sq1Sq
Transliteration:
wnn-i w游戏技巧
Translation:
I exist while I am alone,

Witness: M4C
Transliteration:
wnn-i w游戏技巧
Translation:
I exist while I am alone,

Notes:
Only traces left of the T21:Z1-D36:V31A group.

Witness: M8C
Transliteration:
wnn-i w游戏技巧
Translation:
I exist while I am alone,

Notes:
Only traces left, and the Z1-D36 group is not visible.

Witness: M54C
Transliteration:
wnn-i w游戏技巧
Translation:
I exist while I am alone,

Notes:
Only traces left, and the Z1-D36 group is not visible.

Witness: L1NY
Transliteration:
wnn-i w游戏技巧
Translation:
I existed while I was alone,
I exist while I am alone,

I existed while I was alone,
Witness: M1Be  
Transliteration: wnn-i w^c.kwi  
Translation: I exist while I am alone,

**Group 6:** Perfective active participle (masculine singular), Lemma w^c (second position)  
**Lemma:** wai (to be alone)  
**Morphology 1:** participle  
**Morphology 2:** perfective active  
**Morphology 3:** masculine singular  
**Syntax:**  
**Subject:**

Witness: Sq7Sq  
Transliteration: wnn[n] w^c.y  
Translation: who exists, who was alone,  
Notes: The first M17 is not visible.

Notes phrase:  
*In this phrase, the following pattern variations occur: G1+G5 (T1C,b, B1P, B5C, B1Y, B9C,a, Sq1C, Sq7C, Sq15Q, M4C, M8C, M7C, M54C, M1C, T1Be, T2Be, T3L, M1NY, BH1Br, T3L,a, T3L,b, M1Be), G2+G5 (L1NY, L3Li, M57C), G4+G5 (T3Be), G3+G6 (Sq7Sq).*

Spell: 335  Phrase: 4 190-191 a

**Group 1:** Perfective active participle (masculine singular), Lemma kmd  
**Lemma:** kmd (to create, to make)  
**Morphology 1:** participle  
**Morphology 2:** perfective active  
**Morphology 3:** masculine singular  
**Syntax:**  
**Subject:**

Witness: T1C,a  
Transliteration: kmd rn.w=f nb psd.wt  
Translation: Who created his names, the lord of the Enneads,  
Witness: B9C,b  
Transliteration: kmd rn.w nb psd.wt  
Translation: Who created the names, the lord of the Enneads,
Witness: B3C
Transliteration: \(\text{kmz} \ \text{rn.w-f nb psd.wt}\)
Translation: Who created his names, the lord of the Enneads,

Witness: T1C,b
Transliteration: \(\text{kmz} \ \text{rn.w-f nb psd.wt}\)
Translation: Who created his names, the lord of the Enneads,

Witness: B1P
Transliteration: \(\text{kmz} \ \text{rn.w-f nb psd.wt}\)
Translation: Who created his names, the lord of the Enneads,

Witness: B5C
Transliteration: \(\text{kmz} \ \text{rn.w-f nb psd.wt}\)
Translation: Who created his names, the lord of the Enneads,
Notes: Only traces left of the G1-T14*Y2 group, the rest is visible.

Witness: B1Y
Transliteration: \([\text{kmz} \ \text{rn.w-f nb psd.wt}\]
Translation: Who created his names, the lord of the Enneads,
Notes: The N29:U1 group and Y2 are not visible, only traces left of the T14.

Witness: Sq1C
Transliteration: \(\text{kmz} \ \text{rn.w-f nb p'.t}\)
Translation: who created his name, the lord of the people,

Witness: Sq1Sq
Transliteration: \(\text{kmz} \ \text{rn.w-f nb psd.wt}\)
Translation: Who created his names, the lord of the Enneads,
Notes: Only traces left.
Witness: Sq7Sq
Transliteration:
\( kmz \, rn\.\, w=f \, nb \, psd\.t \)
Translation:
The one who created his names, the lord of the Ennead,
Notes:
The N29 is not visible and there are only traces left of the U1.

Witness: M4C
Transliteration:
\( kmz \, rn\.\, w=f \, nb \, psd\.t \)
Translation:
Who created his names, the lord of the Enneads,

Witness: M54C
Transliteration:
\( kmz \, rn\.\, w=f \, psd\.t \)
Translation:
Who created his names of the Ennead,
Notes:
Only traces left of the G1, the rest is visible.

Witness: M1C
Transliteration:
\([k]\, mz \, [rn\.\, w=f \, nb \, psd\.t]\)
Translation:
Who created his names, the lord of the Enneads,
Notes:
There are only some traces of the U1 left.

Witness: T2Be
Transliteration:
\( kmz \, rn\.\, w=f \, nb \, psd\.t \)
Translation:
Who created his names, the lord of the Enneads,
Notes:
Only traces left of the Y2, the rest is visible.

Witness: T3L
Transliteration:
\(<k> \, ms \, rn\.\, w=f \, nb \, nw\.wt\)
Translation:
Who created his names, the lord of the Nut-goddesses,
Witness: M57C
Transliteration:
\( k\text{m}z\ n.w.f\ nb\ psd.wt\ n.w.(i)\ ntr.w\)
Translation:
Who created his names, the lord of the Enneads of the gods,
Notes:

Witness: BH1Br
Transliteration:
\( k\text{m}m\ n.f\ n.f\ nb\ psd.t\)
Translation:
Who created his name, his name, his name, the lord of the Ennead,
Notes:
\( k\text{m}m\) is understood to be an incorrect writing for \( k\text{m}z\).
Only traces left of the G1, the rest is visible.

Witness: T3L,b
Transliteration:
\( [k\text{m}z\ n.w.f\ nb\ psd.t]\)
Translation:
who created his names, the lord of the Ennead,

Group 2: Nominal \( s\text{dm}=f\) (Emphatic use), Lemma \( k\text{m}z\)
Lemma: \( k\text{m}z\) (to create, to make)
Morphology 1: Nominal \( s\text{dm}=f\) (Emphatic use), Lemma \( k\text{m}z\)
Morphology 2: nominal
Morphology 3: Syntax: Subject:
Emphatic use Pronominal subject

Witness: Sq4Sq
Transliteration:
\( k[mz]=f\ nb\ psd.wt\)
Translation:
He creates the lord of the Enneads,
Notes:
Only the N29 is visible.

Group 3: Perfective active participle (masculine plural), Lemma \( k\text{m}z\)
Lemma: \( k\text{m}z\) (to create, to make)
Morphology 1: Perfective active participle (masculine plural), Lemma \( k\text{m}z\)
Morphology 2: perfective active
Morphology 3: masculine plural
Syntax: Subject:
Witness: M8C
Transliteration: $km3 \cdot w \ rn.\ w^{*}f\ nb\ [psd].\ wt$
Translation: Those who created his names, the lord of the Enneads,

**Group 4:** Passive nominal $s\cdot dm\ .\ n^{*}f\ (Emphatic\ use),\ Lemma\ km3$

Lemma: $km3$ (to create, to make)

Morphology 1: $s\cdot dm\ .\ n^{*}f$
Morphology 2: nominal
Morphology 3: passive
Syntax: Emphatic use
Subject: Nominal subject

Witness: L1NY
Transliteration: $km3\ .\ n^{*}f\ nb\ psd\ .\ t$
Translation: The lord of the Ennead was made for him,

Witness: T1Be
Transliteration: $km3\ .\ n^{*}f\ nb\ psd\ .\ t$
Translation: The lord of the Ennead was made for him,

Witness: L3Li
Transliteration: $km3\ .\ n^{*}f\ nb\ psd\ .\ t$
Translation: The lord of the Ennead was made for him,

**Group 5:** Nominal $s\cdot dm\ .\ n^{*}f\ (Emphatic\ use),\ Lemma\ km3$

Lemma: $km3$ (to create, to make)

Morphology 1: $s\cdot dm\ .\ n^{*}f$
Morphology 2: nominal
Morphology 3: Emphatic use
Syntax: Pronominal subject
Subject: Pronominal subject

Witness: M1NY
Transliteration: $km3\ .\ n^{*}f\ psd\ .\ wt$
Translation: He has created the Enneads,
Notes phrase: *In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, B3C, T1C,b, B1P, B5C, B1Y, Sq1C, Sq7C, Sq1Sq, Sq7Sq, M4C, M7C, M54C, M1C, T2Be, T3Be, T3L, M57C, BH1Br, T3L,b, M1Be), G2 (Sq4Sq), G3 (M8C), G4 (L1NY, T1Be, L3Li), G5 (M1NY).*

<table>
<thead>
<tr>
<th>Spell:</th>
<th>335</th>
<th>Phrase:</th>
<th>4</th>
<th>190-191</th>
<th>b</th>
</tr>
</thead>
</table>

**Group 1:** Passive nominal *sgm-f* (Nominal use), Lemma *hṣf*  
**Lemma:** *hṣf* (to repel)  
**Morphology 1:** sgm-f  
**Morphology 2:** nominal  
**Morphology 3:** passive  
**Syntax:** Nominal use  
**Subject:** Pronominal subject  

**Witness:** T1C,a  
**Transliteration:** `iw.ty hṣf-f m nṯr.w`  
**Translation:** who is not repelled from the gods.

**Witness:** B3C  
**Transliteration:** `iw.ty hṣf-f m nṯr.w`  
**Translation:** who is not repelled from the gods.

**Witness:** T1C,b  
**Transliteration:** `iw.ty hṣf-f m nṯr.w`  
**Translation:** who is not repelled from the gods.

**Witness:** B5C  
**Transliteration:** `[iw.ty hṣf-f m] nṯr.w`  
**Translation:** who is not repelled from the gods.

**Witness:** T1C,b  
**Transliteration:** `iw.ty hṣf-f m nṯr.w`  
**Translation:** who is not repelled from the gods.

**Witness:** B1P  
**Transliteration:** `iw.ty hṣf-f m nṯr.w`  
**Translation:** who is not repelled from the gods.

**Witness:** Sq1C  
**Transliteration:** `iw.ty hṣf-f m nṯr.w`  
**Translation:** who is not repelled from the gods.
Witness: Sq7C
Transliteration: [iw.ty] hsf[f m ntr.w]
Translation: who is not repelled from the gods.

Witness: M4C
Transliteration: iw. ty hsf-f m ntr.w
Translation: who is not repelled from the gods.

Witness: M7C
Transliteration: [iw.ty] hsf-f m ntr.w
Translation: who is not repelled from the gods.
Notes: Only traces of the D54 are left.

Witness: M1C
Transliteration: [iw.ty] hsf-f m ntr[w]
Translation: who is not repelled from the gods.

Witness: T1Be
Transliteration: iw. ty hsf-f m ntr.w
Translation: who is not repelled from the gods.

Witness: Sq7Sq
Transliteration: [iw.ty] hsf[f m ntr.w]
Translation: who is not repelled from the gods.

Witness: M8C
Transliteration: iw. ty hsf-f m ntr.w
Translation: who is not repelled from the gods.

Witness: M54C
Transliteration: iw. ty hsf-f m ntr.w
Translation: who is not repelled from the gods.

Witness: L1NY
Transliteration: [iw.ty] hsf-f m ntr.w
Translation: who is not repelled from the gods.
Notes: Visible for de Buck, there are only traces left now.

Witness: L3Li
Transliteration: iw. ty [hs]f[f m ntr.w
Translation: who is not repelled from the gods.
Notes: Only the I9 is visible.
Witness: T3Be
Transliteration: iw.ty ḫṣ(f)m nṯr.w
Translation: who is not repelled from the gods.

Witness: M57C
Transliteration: iw.ty ḫṣ(f)m nṯr.w
Translation: who is not repelled from the gods.
Notes: The S29 is not visible.

Witness: BH1Br
Transliteration: iw.ty ḫṣ(f)m nṯr.w
Translation: who is not repelled from the gods.

Group 2: Stative (3rd person masculine singular), Lemma ḫṣ
Lemma: ḫṣ (to repel)
Morphology 1: Stative
Morphology 2: 3rd person masculine singular

Witness: Sq1Sq
Transliteration: iw.ty ḫṣ(w)m nṯr.w
Translation: who is not repelled from the gods,

Witness: M1Be
Transliteration: iwty ḫṣ(w)m nṯr.w
Translation: who is not repelled from the gods,

Witness: T3L
Transliteration: iw. ty ḫṣ(f)m nṯr.w
Translation: who is not repelled from the gods.

Witness: M1NY
Transliteration: iw. ty ḫṣ(f)m nṯr.w
Translation: who is not repelled from the gods.

Witness: T3Lb
Transliteration: [iw. ty ḫṣ(f)m nṯr.w]
Translation: who is not repelled from the gods.

Witness: T2Be
Transliteration: iw. ty ḫṣ(w)m nṯr.w
Translation: who is not repelled from the gods.
Notes phrase:
In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, B3C, Sq4S, T1C,b, B1P, B5C, Sq1C, Sq7C, Sq7S, M4C, M8C, M7C, M54C, M1C, L1NY, T1Be, L3Li, T3Be, T3L, M57C, M1NY, BH1Br, T3L,b), G2 (Sq1S, T2Be, M1Be).

Spell: 335 Phrase: 4 192-193 a

Group 1: Stative (1st person singular), Lemma rḥ
Lemma: rḥ (to know)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
Stative 1st person singular

Witness: T1C,a
Transliteration: nmk sf iw rḥ.k(i) dwā
Translation: Yesterday belongs to me while I know the morning.

Witness: T1C,b
Transliteration: nmk sf iw-i rḥ.ki dwā.w
Translation: Yesterday belongs to me while I know the morning.

Witness: B5C
Transliteration: nmk sf iw-i rḥ.ki [d]wā
Translation: Yesterday belongs to me while I know the morning.

Witness: B9C,a
Transliteration: nmk sf-i iw-i rḥ.kwi dwā
Translation: My yesterday belongs to me while I know the morning.

Witness: B9C,b
Transliteration: nmk sf iw rḥ.kwi dwā
Translation: Yesterday belongs to me while I know the morning.

Witness: B1P
Transliteration: nmk sf iw-i rḥ.kwi dwā
Translation: Yesterday belongs to me while I know the morning.

Witness: B1Y
Transliteration: nmk sf iw rḥ.kwi dwā
Translation: Yesterday belongs to me while I know the morning.

Witness: Sq1C
Transliteration: nmk sf iw rḥ.kwi dwā
Translation: Yesterday belongs to me while I know the morning.
**Witness:** Sq7C  
Transliteration: \( \text{[n]} \text{nk sf iw=i rh.[k]w dwz} \)  
Translation: Yesterday belongs to me while I know the morning.  
**Notes:**  
Only traces left of the D21:Aa1 group.

**Witness:** Sq1Sq  
Transliteration: \( \text{nnk sf iw rh.k(i) dwz} \)  
Translation: Yesterday belongs to me while I know the morning.

**Witness:** Sq7Sq  
Transliteration: \( \text{nnk sf iw=1 rh.[k]i dwz(.w)} \)  
Translation: Yesterday belongs to me while I know the morning.  
**Notes:**  
Only the D21:Aa1 group is visible.

**Witness:** M4C  
Transliteration: \( \text{nnk sf iw=1 rh.kwi dwz} \)  
Translation: Yesterday belongs to me while I know the morning.  
**Notes:**  
Only traces left of the Aa1:Y2 group, the rest is visible.

**Witness:** M7C  
Transliteration: \( \text{nnk sf iw=1 rh.kwi dwz} \)  
Translation: Yesterday belongs to me while I know the morning.  
**Notes:**  
Only traces left of the V31A, the rest is visible.

**Witness:** M1C  
Transliteration: \( \text{nnk sf iw=i rh.k[=i] kw[i] dwz} \)  
Translation: Yesterday belongs to me while I know the morning.  
**Notes:**  
The V31A is visible, and there are traces of the Aa1 and G43 left.
**Witness:** L1NY  
**Transliteration:**  
nnk sf iw rḥ.kw [dw]w  
**Translation:**  
Yesterday belongs to me while I know the morning.

**Witness:** L3Li  
**Transliteration:**  
nnk sf iw rḥ.k[wi] dw  
**Translation:**  
Yesterday belongs to me while I know the morning.  
**Notes:**  
The G43 is not visible.

**Witness:** T1Be  
**Transliteration:**  
nnk sf iw= ṭḥ.kwi dw  
**Translation:**  
Yesterday belongs to me while I know the morning.

**Witness:** T2Be  
**Transliteration:**  
nnk sf iw= ṭḥ.kwi dw  
**Translation:**  
Yesterday belongs to me while I know the morning.  
**Notes:**  
Notes: Only traces left of the Y2, the rest is visible.

**Witness:** T3Be  
**Transliteration:**  
nnk sf iw= ṭḥ.kwi dw  
**Translation:**  
Yesterday belongs to me while I know the morning.

**Witness:** M57C  
**Transliteration:**  
nnk sf iw= ṭḥ.kwi dw  
**Translation:**  
Yesterday belongs to me while I know the morning.

**Witness:** M1NY  
**Transliteration:**  
nnk sf iw= ṭḥ.kwi dw  
**Translation:**  
Yesterday belongs to me while I know the morning.

**Witness:** BH1Br  
**Transliteration:**  
nnk sf iw ṭḥ.kwi dw  
**Translation:**  
Yesterday belongs to me while I know the morning.

**Witness:** T3Lb  
**Transliteration:**  
[nnk sf iw= ṭḥ.ki dw]  
**Translation:**  
Yesterday belongs to me while I know the morning.
Witness: M1Be
Transliteration: nnk sf iw=i rḥ.kwi dwz
Translation: Yesterday belongs to me while I know the morning.

Group 2: Stative (3rd person feminine singular), Lemma rḥ
Lemma: rḥ (to know)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
Stative 3rd person feminine singular

Witness: B3C
Transliteration: nn[k] ss.t-hḏ-htp tn sf iw ss.s.t-hḏ-htp tn rḥ.t(i) dwz
Translation: To me, this ss.s.t-hḏ-htp, belongs yesterday, this ss.s.t-hḏ-htp knows praise.

Group 3: Stative (2nd person masculine singular), Lemma rḥ
Lemma: rḥ (to know)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
Stative 2nd person singular

Witness: Sq4Sq
Transliteration: wsr ipi-hr-ssnb-f p <n> n-k sf iw=k rḥ[t(i)] dwz
Translation: The Osiris, this ipi-hr-ssnb-f, to you belongs yesterday, while you know the morning.

Notes phrase: In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, T1C,b, B1P, B5C, B1Y, B9C,a, Sq1C, Sq7C, Sq1Sq, Sq7Sq, M4C, M8C, M7C, M54C, M1C, L1NY, T1Be, L3Li, T2Be, T3Be, T3L, M57C, M1NY, BH1Br, T3L,b, M1Be), G2 (B3C), G3 (Sq4Sq).
<table>
<thead>
<tr>
<th>Spell: 335</th>
<th>Phrase: 4</th>
<th>194-195</th>
<th>a</th>
</tr>
</thead>
</table>

**Group 1:** Nominal sḏm.n.tw-f (Emphatic use), Lemma iri (first position)

**Lemma:** iri (to do, to make)

**Morphology 1:**

<table>
<thead>
<tr>
<th>Morphology 2:</th>
<th>Morphology 3:</th>
</tr>
</thead>
<tbody>
<tr>
<td>nominal</td>
<td></td>
</tr>
</tbody>
</table>

**Syntax:** Emphatic use  
**Subject:** Nominal subject

**Witness:** T1C,a  
**Transliteration:** ir.n.t(w) ḥs.t nṯr.w hḏt wḏ
**Translation:** The warship of the gods was made in accordance with that which I say.

**Witness:** B9C,b  
**Transliteration:** ir.n.Tw ḥs.t nṯr.w hḏt dd=i  
**Translation:** The warship of the gods was made in accordance with that which I say.

**Witness:** B3C  
**Transliteration:** ir.n.t(w) ḥs.t nṯr.w hḏt dd sḏ-tw-ḥtān  
**Translation:** The warship of the gods was made in accordance with that which this sḏ-tw-ḥtān says.

**Witness:** B1P  
**Transliteration:** ir.n.t(w) ḥs.t nṯr.w hḏt dd=i  
**Translation:** The warship of the gods was made in accordance with that which I say.

**Notes:** Only traces left of the X1.

**Witness:** B9C,a  
**Transliteration:** ir.n.t(w) ḥs.t nṯr.w hḏt dd=i  
**Translation:** The warship of the gods was made in accordance with that which I say.

**Witness:** B1Y  
**Transliteration:** ir.n.tw ḥs.t [nṯr.w hḏt] wḏ=st  
**Translation:** The warship of the gods is made in accordance with that which I command.

**Witness:** Sq1C  
**Transliteration:** ir.n.t(w) ḥs.t nṯr.w hḏt dd=i  
**Translation:** The warship of the gods was made in accordance with that which I say.
Witness: Sq7C
Transliteration: [ir.n.t(w) ḫṣ.t nṯr.w hḥtt dd-i]
Translation: The warship of the gods was made in accordance with that which I say.
Notes: Not seen by de Buck himself.

Witness: Sq7S
Transliteration: [ir.n.t(w) ḫṣ.t nṯr.w ḫḥtt dd]
Translation: The warship of the gods was made in accordance with that which was said.

Witness: M8C
Transliteration: [ir.n.t(w) ḫṣ.t nṯr.w ḫḥtt dd-i]
Translation: The battleground of the gods was made in accordance with that which I say.

Witness: M54C
Transliteration: [ir.n.tw ḫṣ.t nṯr.w ḫḥtt dd-i]
Translation: The fighter of the gods was made in accordance with that which I say.

Witness: Sq1S
Transliteration: [ir.n.t(w) ḫṣ.t nṯr.w ḫḥtt dd-i]
Translation: The battleground of the gods was made in accordance with that which I say.

Witness: M4C
Transliteration: [ir.n.tw ḫṣ.t nṯr.w ḫḥtt dd-i]
Translation: The fighter of the gods was made in accordance with that which I say.

Witness: M7C
Transliteration: [ir.n.t(w) ḫṣ.t nṯr.w ḫḥtt dd-i]
Translation: The battleground of the gods was made in accordance with that which I say.

Witness: M1C
Transliteration: [ir.n.tw ḫṣ.t nṯr.w ḫḥtt dd-i]
Translation: The fighter of the gods was made in accordance with that which I say.
Notes: Only traces of the D4 are left.
Witness: L1NY
Transliteration: 
\textit{ir.n.t(w) hš.t ntr. w hft ḏḏ-i}
Translation: The fighter of the gods was made in accordance with that which I say.

Witness: T1Be
Transliteration: 
\textit{ir.n.t(w) hš.t ntr. w hft ḏḏ=i}
Translation: The fighter of the gods was made in accordance with that which I say.

Witness: L3Li
Transliteration: 
\textit{[ir.n.t(w) hš.t] t ntr. w hft ḏḏ-i}
Translation: The battleground of the gods was made in accordance with that which I say.

Witness: T2Be
Transliteration: 
\textit{ir.n.t(w) hš.t ntr. w hft ḏḏ-i}
Translation: The fighter of the gods was made in accordance with that which I say.

Witness: T3L
Transliteration: 
\textit{ir.n.t(w) hš.t ntr. w hft ḏḏ-i}
Translation: The battleground of the gods was made in accordance with that which I say.

Witness: M57C
Transliteration: 
\textit{ir.n.t(w) hš.t ntr. w hft ḏḏ-i}
Translation: The battleground of the gods was made in accordance with that which I say.

Witness: M1NY
Transliteration: 
\textit{ir.n.tw hš.t ntr. w hft ḏḏ-i}
Translation: The warship of the gods is made in accordance with that which I say.

Witness: BH1Br
Transliteration: 
\textit{ir.n.t(w) ỉh.t ntr. w hft ḏḏ-i}
Translation: The fighter of the gods was made in accordance with that which I say.

Witness: T3L,b
Transliteration: 
\textit{[ir.n.t(w) hš.t] t ntr. w hft ḏḏ-i}
Translation: The fighter of the gods was made in accordance with that which I command.

Witness: M1Be
Transliteration: 
\textit{[ir].n.tw hš.t ntr. w hft ḏḏ-i}
Translation: The warship of the gods was made in accordance with that which I say.

Notes:
The D4 is not visible due to a crack in the wood.
**Group 2: Nominal $s\dot{m}.\text{tw-f (Emphatic use), Lemma iri (first position)}**

<table>
<thead>
<tr>
<th>Lemma</th>
<th>iri (to do, to make)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1:</td>
<td>Morphology 2:</td>
</tr>
<tr>
<td>$s\dot{m}.\text{tw-f}$</td>
<td>nominal</td>
</tr>
</tbody>
</table>

**Witness:** Sq4Sq  
**Transliteration:**  
$ir.t(w) \sim \hat{\eta}s \text{ nfr. w lft } \hat{q}d-k$

**Translation:**  
The fighter of the gods is made in accordance with that which you say.

**Notes:**  
Could be read as $ir=t$ as well.

**Group 3: Infinitive (status absolutus), Lemma iri (first position)**

<table>
<thead>
<tr>
<th>Lemma</th>
<th>iri (to do, to make)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1:</td>
<td>Morphology 2:</td>
</tr>
<tr>
<td>infinitive</td>
<td>status absolutus</td>
</tr>
</tbody>
</table>

**Witness:** B5C  
**Transliteration:**  
$ir.t \sim n(.t) \sim \hat{h}s.t \text{ nfr. w lft [wq+]}$

**Translation:**  
The making of the warship of the gods was in accordance with that which I command.

**Group 4: Nominal $s\dot{m}.\text{n-f (Emphatic use), Lemma iri (first position)}**

<table>
<thead>
<tr>
<th>Lemma</th>
<th>iri (to do, to make)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1:</td>
<td>Morphology 2:</td>
</tr>
<tr>
<td>$s\dot{m}.\text{n-f}$</td>
<td>nominal</td>
</tr>
</tbody>
</table>

**Witness:** T3Be  
**Transliteration:**  
$ir.n*tw r \sim \hat{\eta}s.t \text{ nfr. w lft } \hat{q}d-i$

**Translation:**  "One was made at the battleground of the gods in accordance with that which I say.
**Group 5:** Imperfective relative $sdm$-$f$, Lemma $dd$ (second position)

**Lemma:**

Imperfective relative

**Morphology 1:**

$sdm$-$f$

**Morphology 2:**

**Morphology 3:**

**Syntax:**

**Subject:**

Pronominal subject

**Witness:**

B9C,b

Transliteration:

$ir.n.t(w) ṭḥš.t nṯr.w hft dd$-$i$

Translation:

The warship of the gods was made in accordance with that which I say.

**Witness:**

Sq4Sq

Transliteration:

$ir.t(w) ṭḥš.nṯr.w hft dd$-$k$

Translation:

The fighter of the gods is made in accordance with that which you say.

**Witness:**

B1P

Transliteration:

$ir.n.t(w) ṭḥš.t nṯr.w hft dd$-$i$

Translation:

The warship of the gods was made in accordance with that which I say.

**Witness:**

Sq1C

Transliteration:

$ir.n.t(w) ṭḥš.t nṯr.w hft dd$-$i$

Translation:

The warship of the gods was made in accordance with that which I say.

**Witness:**

B3C

Transliteration:

$ir.n.t(w) ṭḥš.t nṯr.w hft dd$-$i$

Translation:

The warship of the gods was made in accordance with that which this $sš.t$-$ḥḏ$-$ḥtp$ says.

**Witness:**

T1C,b

Transliteration:

$ir.n.t(w) ṭḥš.t nṯr.w hft dd$-$i$

Translation:

The warship of the gods was made in accordance with that which I say.

**Witness:**

B9C,a

Transliteration:

$ir.n.t(w) ṭḥš.t nṯr.w hft dd$-$i$

Translation:

The warship of the gods was made in accordance with that which I say.

**Witness:**

Sq7C

Transliteration:

$[ir.n.t(w) ṭḥš.t] nṯr.w hft dd$-$i$

Translation:

The warship of the gods was made in accordance with that which I say.
Witness: Sq1Sq
Transliteration:  
\textit{ir.n.t(w) ṭḥš.t nṯr.w ḫt <t> dd-i}
Translation:  
The battleground of the gods was made in accordance with that which I say.

Witness: M4C
Transliteration:  
\textit{ir.n.tw ṭḥš.t nṯr.w ḫt dd-i}
Translation:  
The fighter of the gods was made in accordance with that which I say.

Witness: M7C
Transliteration:  
\textit{[ir.n.t(w) ṭḥš.t nṯr.w] ḫt [dd-i]}
Translation:  
The battleground of the gods was made in accordance with that which I say.

Witness: M1C
Transliteration:  
\textit{ir.n.tw ṭḥš.t nṯr.w ḫt dd-i}
Translation:  
The battleground of the gods was made in accordance with that which I say.

Witness: T1Be
Transliteration:  
\textit{ir.n.t(w) ṭḥš.t nṯr.w ḫt d[dl]-i}
Translation:  
The fighter of the gods was made in accordance with that which I say.

Witness: T3Be
Transliteration:  
\textit{ir.n-tw ṭḥš.t nṯr.w ḫt dd-i}
Translation:  
One was made at the battleground of the gods in accordance with that which I say.

Notes:  
Visible for de Buck, now lost.

Witness: L3Li
Transliteration:  
\textit{[ir.n.t(w) ṭḥš.t nṯr.w ḫt dd-i]}
Translation:  
The battleground of the gods was made in accordance with that which I say.
**Witness:** T3L
Transliteration:  
\( \text{ir.n.t(w) } \text{ḥz.t nfr.w hft } dd-i \)
Translation:  
The battleground of the gods was made in accordance with that which I say.

**Witness:** M57C
Transliteration:  
\( \text{ir.n.tw } \text{ḥz.t nfr.w hft } dd-i \)
Translation:  
The battleground of the gods was made in accordance with that which I say.

**Witness:** M1NY
Transliteration:  
\( \text{ir.n.tw } \text{ḥz.t nfr.w hft } dd-i \)
Translation:  
The warship of the gods is made in accordance with that which I say.

**Witness:** BH1Br
Transliteration:  
\( \text{ir.n.t(w) } \text{iḥn.t nfr.w hft } dd-i \)
Translation:  
The warship of the gods is made in accordance with that which I say.

**Witness:** T3L,b
Transliteration:  
\( [\text{ir.n.t(w) } \text{ḥz.t nfr.w hft } dd]-i \)
Translation:  
The fighter of the gods was made in accordance with that which I command.

**Witness:** M1Be
Transliteration:  
\( [\text{ir}.n.tw } \text{ḥr.t nfr.w hft } dd-i \)
Translation:  
The fighter of the gods was made in accordance with that which I command.

**Witness:** B5C
Transliteration:  
\( \text{ir.t n.(t) } \text{ḥz.t nfr.w hft } [wd]-i \)
Translation:  
The making of the warship of the gods was in accordance with that which I command.

**Witness:** B1Y
Transliteration:  
\( \text{ir.n.tw } \text{ḥz.t } [\text{nfr.w hft } wd]-i \)
Translation:  
The warship of the gods is made in accordance with that which I command.
Witness: T2Be

Translation:

The fighter of the gods was made in accordance with that which I command.

Group 7: Perfective passive participle (masculine singular), Lemma ḍd (second position)

Lemma: ḍd (to speak, to say)
Morphology 1: participle
Morphology 2: perfective passive
Morphology 3: masculine singular

Witness: Sq7Sq

Translation:
The warship of the gods was made in accordance with that which was said.

Notes:
Only the Y2 is visible.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (T1C,a), G1+G5 (B9C,b, B3C, T1C,b, B1P, B9C,a, Sq1C, Sq7C, Sq1Sq, M4C, M8C, M7C, M54C, M1C, L1NY, T1Be, L3Li, T3L, M57C, M1NY, BH1Br, T3L,b, M1Be), G2+G5 (Sq4Sq), G1+G6 (B1Y, T2Be), G3+G6 (B5C), G4+G6 (T3Be), G1+G7 (Sq7Sq).

Spell: 335 Phrase: 4 196-197 a

Group 1: Stative (1st person singular), Lemma ṛḥ

Lemma: ṛḥ (to know)
Morphology 1: Stative
Morphology 2: 1st person singular

Witness: T1C,a

Translation:
I know the name of this great god who is in it.

Witness: B9C,b

Translation:
I know the name of this great god who is in it.
Witness: T1C,b
Transliteration: iw*i rh.ki rm n ntr pw ᵂᵗ s n.t(y) im-s
Translation: I know the name of this great god who is in it.

Witness: B1P
Transliteration: iw rh.kwi ṭ[n n] n ntr pw ᵂᵗ s n.t(y) im-s
Translation: I know the name of this great god who is in it.

Notes: Only traces left of the Y2-V31A group, the A50 is not visible.

Witness: B5C
Transliteration: [i]w*i rh.k[i] rm n ntr pw ᵂᵗ s n.ty im=s
Translation: I know the name of this great god who is in it.

Witness: B1Y
Transliteration: [i]w*i rh.kwi ṭ[n n] n ntr pw ᵂᵗ s n.ty im=s
Translation: I know the name of this great god who is in it.

Notes: Only the V31A was visible to de Buck.

Witness: Sq1C
Transliteration: iw*i rh.kwi rm n ntr pw ᵂᵗ s n.ty im-s
Translation: I know the name of this great god who is in it.

Witness: Sq1Sq
Transliteration: iw rh.k(i) rm n ntr pw ᵂᵗ s n.t(y) im-s
Translation: I know the name of this great god who is in it.

Witness: Sq7C
Transliteration: iw[i] rh.k[i] rm n ntr pw ᵂᵗ s n.ty im-s
Translation: I know the name of this great god who is in it.

Notes: Only the V31A was visible to de Buck.

Witness: Sq7Sq
Transliteration: iw [rh.k(i) rm n ntr] pw ᵂᵗ s [n.t(y) im]im-s
Translation: I know the name of this great god who is in it.

Witness: M4C
Transliteration: iw*i rh.kwî rm n ntr pw ᵂᵗ s n.ty im-s
Translation: I know the name of this great god who is in it.

Witness: M8C
Transliteration: iw*i rh.kwî rm n ntr pw ᵂᵗ s n.ty im-s
Translation: I know the name of this great god who is in it.
**Witness:** M7C  
**Transliteration:** `[iw=i ṭḫ.kwî n n nṯr ṣs n.ty im-s]
**Translation:** I know the name of this great god who is in it.

**Notes:**
Only traces left of the G43, the rest is visible.

**Witness:** M54C  
**Transliteration:** `[iw=i ṭḫ.kwî n n nṯr p(w) ṣs n.ty im-s]
**Translation:** I know the name of this great god who is in it.

**Notes:**
Only traces left of the G43, the rest is visible.

**Witness:** L1NY  
**Transliteration:** `[iw [ṛḥ.kw] n n nṯr ṣs n.ty im-s]
**Translation:** I know the name of this great god who is in it.

**Notes:**
Only the V31A:G43 group is visible.

**Witness:** T1Be  
**Transliteration:** `[iw=i ṭḫ.kwî n n nṯr ṣs n.ty im-s]
**Translation:** I know the name of this great god who is in it.

**Witness:** T2Be  
**Transliteration:** `[i]w=i [ṛḥ.kwî n n] nṯr ṣs pwy n.ty im-s
**Translation:** I know the name of this great god who is in it.

**Witness:** T3Be  
**Transliteration:** `iw ṭḥ.kwî n n nṯr ṣs n.ty s(y)
**Translation:** I know the name of this great god who is it.

**Witness:** T3L  
**Transliteration:** `iw ṭḥ.k(i) n n nṯr p ṣs n.ty im
**Translation:** I know the name of this great god who is there.

**Witness:** M57C  
**Transliteration:** `[iw=i ṭḥ.kwî n n nṯr ṣs n.ty im]
**Translation:** I know the name of this great god who is there.

**Notes:**
Only traces left of the Y2, the rest is visible.

**Witness:** M1NY  
**Transliteration:** `[iw=i ṭḥ.kwî n n nṯr ṣs n.ty im-s]
**Translation:** I know the name of this god who is in it.

**Notes:**
Only the V31A:G43 group is visible.
Witness: BH1Br
Transliteration: iw ṛḥ.ḳ(i) m nṯr pw ᵁ n.t(y) im-s
Translation: I know the name of this great god who is in it.

Group 2: Stative (3rd person feminine singular), Lemma ṛḥ
Lemma: ṛḥ (to know)
Morphology 1: Stative
Morphology 2: 3rd person feminine singular
Morphology 3: Syntax: Subject:

Witness: T3L,b
Transliteration: [iw=i ṛḥ.ḳi m n] nṯr pw ᵁ n.t(y) im
Translation: I know the name of this great god who is there.

Witness: B3C
Transliteration: iw sī.t-ḥḏ-ḥtp m ṛḥ.t(i) m nṯr pw ᵁ n.t(y) im-s
Translation: This sī.t-ḥḏ-ḥtp knows this great god who is in it.

Group 3: Stative (2nd person masculine singular), Lemma ṛḥ
Lemma: ṛḥ (to know)
Morphology 1: Stative
Morphology 2: 2nd person singular
Morphology 3: Syntax: Subject:

Witness: Sq4Sq
Transliteration: i{m}<w> [ṛḥ.t(i) m n] nṯr pw ᵁ n.t(y) im-s
Translation: You know the name of this great god who is in it.

Group 4: Imperfective active participle (masculine singular), Lemma ṛḥ
Lemma: ṛḥ (to know)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular
Syntax: Subject:
Witness: B9C,a
Transliteration:
\( iw=\text{i rh m n ntr }\) ( NOTE: n t(y) im=s
Translation:
I am the one who knows the name of the great god who is in it.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, T1C,b, B1P, B5C, B1Y, Sq1C, Sq7C, Sq1Sq, Sq7Sq, M4C, M8C, M7C, M54C, L1NY, T1Be, L3Li, T2Be, T3Be, T3L, M57C, M1NY, BH1Br, T3L,b), G2 (B3C), G3 (Sq4Sq), G4 (B9C,a, M1Be).

Spell: 335 Phrase: 4 196-197 c

Group 1: Imperfective active participle (masculine singular), Lemma \( \text{Hkn} \)
Lemma: \( \text{Hkn} \) (to praise)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular

Notes:
Could be a relative \( sdm-f \) as well (who Re praises).

Witness: L3Li
Transliteration:
\( \text{Hkn} r^c \text{ m -f} \)
Translation:
The one who praises Re is his name.

Notes:
Only L3Li, T2Be and T3Be have a phrase here with a verbal form, in the other witnesses I took \( \text{Hkn} \) as a substantive. I added it here as I consider it an important variation (as normally I would leave these type of phrases out).
Spell: 335  Phrase: 4  200-201  a

Group 1: Stative (3rd person masculine singular), Lemma wnn
Lemma: wnn (to be, to exist)
Morphology 1: Stative 3rd person masculine singular

Witness: T1C,a
Transliteration: ir(.y) sip n n.tt wnn
Translation: The supervisor of that which exists.

Witness: B9C,b
Transliteration: ir(.y) sip n n.tt wnn
Translation: The supervisor of that which exists.

Witness: B3C
Transliteration: ir.y sip n n.tt wnn
Translation: The supervisor of that which exists.

Witness: Sq4Sq
Transliteration: [ir.y] sip n n.tt wnn
Translation: The supervisor of that which exists.

Witness: T1C,b
Transliteration: ir.y sip n n.tt wnn
Translation: The supervisor of that which exists.

Witness: B1P
Transliteration: ir.y sip n n.tt wnn
Translation: The supervisor of that which exists.

Witness: B5C
Transliteration: [ir.y sip n n.tt wnn]
Translation: The supervisor of that which exists.

Witness: B1Y
Transliteration: i[r.y] sip [n n.tt wnn]
Translation: The supervisor of that which exists.

Notes:
There might be some traces of the N35 left.
Witness:  B9C,a
Transliteration:  
\(ir(y)\) sip \(n\) \(n\).tt \(wn\)
Translation:  
The supervisor of that which exists.

Witness:  Sq1C
Transliteration:  
\(ir(y)\) sip \(n\) \([\(n\).tt] \) \(wn\)
Translation:  
The supervisor of that which exists.

Witness:  Sq7C
Transliteration:  
\(ir(y)\) sip \(n\) \(n\).tt \(wn\)
Translation:  
The supervisor of that which exists.

Witness:  Sq7Sq
Transliteration:  
\(ir(y)\) sip \([\(n\).tt \) \(wn\]
Translation:  
The supervisor of that which exists.

Witness:  M8C
Transliteration:  
\(ir(y)\) sip \(n\) \(n\).tt \(wn\)
Translation:  
The supervisor of that which exists.

Witness:  M7C
Transliteration:  
\([ir(y)]\) sip \(n\) \(n\).tt \(wn\)
Translation:  
The supervisor of that which exists.

Witness:  M54C
Transliteration:  
\(ir(y)\) sip \(n\) \(n\).tt \(wn\)
Translation:  
The supervisor of that which exists.

Witness:  L1NY
Transliteration:  
\(ir(y)\) sip \(n\) \(n\).tt \(wn\)
Translation:  
The supervisor of that which exists.

Notes:  
Visible, but badly damaged in my image.
Witness: L3Li
Transliteration: ir.y sip n n.tt wnn
Translation: The supervisor of that which exists.

Witness: T2Be
Transliteration: i[r(.y)] sip n [n.tt w]n.w
Translation: The supervisor of that which exists.
Notes: Only the W24:G43 group is visible.

Witness: T3Be
Transliteration: ir(.y) sip t n n.tt wn
Translation: The supervisor of that which exists.

Witness: M57C
Transliteration: ir.y sip n n.ty wn
Translation: The supervisor of that which exists.

Witness: BH1Br
Transliteration: ir(.y) sip n n.tt wn
Translation: The supervisor of that which exists.

Witness: M1Be
Transliteration: ir.y sip n n.tt wn.w
Translation: The supervisor of that which exists.

Witness: T3L
Transliteration: ir.y sip n n.tt wn
Translation: The supervisor of that which exists.

Witness: M1NY
Transliteration: ir.y sip n n.tt wn
Translation: The supervisor of that which exists.
Notes: Only traces left of the Y1 (the bottom line), the rest is visible.

Witness: T3l,b
Transliteration: ir.y sip [n n.tt wn] w
Translation: The supervisor of that which exists.
Group 2: Stative (3rd person masculine plural), Lemma  wn

Lemma:  wn (to be, to exist)

Morphology 1:  Morphology 2:  Morphology 3:  Syntax:  Subject:
Stative  3rd person masculine plural

Witness:  Sq1Sq

Transliteration: ir(y) sip n.t(yw)t  wn.w

Translation:
The supervisor of that which exists.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, B3C, Sq4Sq, T1C,b, B1P, BSC, B1Y, B9C,a, Sq1C, Sq7C, Sq7Sq, M8C, M7C, M54C, M1C, L1NY, T1Be, L3Li, T2Be, T3Be, T3L, M57C, M1NY, BH1Br, T3L,b, M1Be), G2 (Sq1Sq).

Spell: 335  Phrase: 4  202-203  d

Group 1: Passive circumstantial sdm.n-f (Temporal clause), Lemma rdi

Lemma:  rdi (to give, to place)

Morphology 1:  Morphology 2:  Morphology 3:  Syntax:  Subject:
sdm.n-f  circumstantial  passive  Temporal clause  Nominal subject

Witness:  T1C,a

Transliteration: rdi.n  sw.ty m ip-i

Translation:
after the two feathers were placed on my head.

Group 2: Circumstantial sdm.n-f (Temporal clause), Lemma rdi

Lemma:  rdi (to give, to place)

Morphology 1:  Morphology 2:  Morphology 3:  Syntax:  Subject:
sdm.n-f  circumstantial  Temporal clause  Pronominal subject
**Witness:** B9C,b  
**Transliteration:**  
\(rdi.n=i \text{ sw.ty=i m tp=i}\)  
**Translation:**  
after I placed my two feathers on my head.

**Notes:**  
Only the D21 is visible.

**Witness:** T1C,b  
**Transliteration:**  
\(rdi.n=i \text{ sw.ty=i m tp=i}\)  
**Translation:**  
after I placed my two feathers on my head.

**Witness:** B5C  
**Transliteration:**  
\([rdi.n-i] \text{ sw.ty m [tp=i]}\)  
**Translation:**  
after I placed the two feathers on my head.

**Group 3:** Circumstantial \(sdm.n-f\) \((iw(-f) sdm.n-f)\), Lemma \(rdi\)  
**Lemma:** \(rdi\) \(\text{ (to give, to place)}\)  
**Morphology 1:**  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:**  
**Subject:**  
\(iw(-f) sdm.n-f\)  
**Pronominal subject**

**Witness:** Sq4Sq  
**Transliteration:**  
\(iw \text{ rdi.n-k sw.ty m tp=k}\)  
**Translation:**  
I have placed my two feathers on my head.

**Witness:** B3C  
**Transliteration:**  
\(rdi.n=s \text{ sw.t m tp=s}\)  
**Translation:**  
after she placed the feather on her head.

**Witness:** B1P  
**Transliteration:**  
\(rdi.n=i \text{ sw.ty m tp=i}\)  
**Translation:**  
after I placed the two feathers on my head.

**Witness:** B1Y  
**Transliteration:**  
\([rdi.n-i \text{ sw.ty m tp=i}]\)  
**Translation:**  
after I placed the two feathers on my head.

**Witness:** BH1Br  
**Transliteration:**  
\(rdi.n=i \text{ sw.ty=i m tp=i}\)  
**Translation:**  
after I placed my two feathers on my head.

**Witness:** Sq1C  
**Transliteration:**  
\(iw \text{ rdi.n-i sw.ty=i m tp=i}\)  
**Translation:**  
you have placed the two feathers on your head.
Witness: Sq7C
Transliteration: iw rđi.n=ī šw.ty=[i] m t[p=ī]
Translation: I have placed my two feathers on my head.
Notes: Only traces left of the N35, the rest is visible.

Witness: M8C
Transliteration: iw rđi.n=ī šw.ty=ī m t[p=ī]
Translation: I have placed my two feathers on my head.

Witness: M7C
Transliteration: iw [rdi].n=ī šw.ty=ī m t[p=ī]
Translation: I have placed my two feathers on my head.
Notes: Only the N35 is visible.

Witness: M54C
Transliteration: iw rdi[n=ī] šw.ty=ī m t[p=ī]
Translation: I have placed my two feathers on my head.
Notes: The hand part of the D37 is damaged, and the N35 is not visible.

Witness: M1C
Transliteration: iw rdi.n=ī šw.ty=ī m [t[p=ī]
Translation: I have placed my two feathers on my head.

Witness: T1Be
Transliteration: iw rdi.n=ī šw.ty=ī m t[p=ī]
Translation: I have placed my two feathers on my head.

Witness: L3Li
Transliteration: iw rdi.n=ī šw.ty m t[p=ī]
Translation: I have placed the two feathers on my head.

Witness: T2Be
Transliteration: iw rdi.n=ī šw.ty=ī m t[p=ī]
Translation: I have placed the two feathers on my head.

Witness: T3Be
Transliteration: iw rdi.n=ī šw.ty=ī m t[p=ī]
Translation: I have placed the two feathers on my head.

Witness: T3L
Transliteration: iw rdi.n=ī šw.ty=ī m t[p=ī]
Translation: I have placed my two feathers on my head.
**Witness**: M57C
**Transliteration**: iw rdi.n m šw.ty=i m tp=i
**Translation**: I have placed my two feathers on my head.

**Notes**: Only traces left of the N35, the rest is visible.

**Group 4**: Nominal sdm.tw=f (Nominal use), Lemma rdi

**Lemma**: rdi (to give, to place)

**Morphology 1**: sdm.tw=f nominal

**Syntax**: Nominal use **Subject**: Nominal subject

**Witness**: B9C,a
**Transliteration**: m rdi.t(w) n=i šw.ty=i m tp=i
**Translation**: as my two feathers are placed for me upon my head.

**Notes**: The two feathers are placed on your head.

**Group 5**: Passive circumstantial sdm.n=f (iw(-f) sdm.n=f), Lemma rdi

**Lemma**: rdi (to give, to place)

**Morphology 1**: sdm.n=f circumstantial

**Morphology 2**: passive

**Syntax**: iw(-f) sdm.n=f **Subject**: Nominal subject

**Witness**: Sq1Sq
**Transliteration**: iw rdi.n šw.ty=i m tp=i
**Translation**: my two feathers were placed on my head.

**Notes**: The two feathers are placed on your head.

**Witness**: Sq7Sq
**Transliteration**: iw rdi.n šw.ty=i m tp-i
**Translation**: the two feathers are placed on your head.
Notes phrase:
In this phrase, the following pattern variations occur: G1 (T1C,a, L1NY), G2 (B9C,b, B3C, T1C,b, B1P, B5C, B1Y, BH1Br), G3 (Sq4Sq, Sq1c, Sq7C, M8C, M7C, M54C, M1C, T1Be, L3Li, T2Be, T3Be, T3L, M57C, M1NY, T3L,b, M1Be), G4 (B9C,a), G5 (Sq1Sq, Sq7Sq).

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<tr>
<td><strong>Transliteration</strong>:</td>
<td>hr pw nD it-f</td>
<td></td>
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<td><strong>Translation</strong>:</td>
<td>It is Horus who protects his father.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Witness</strong>:</td>
<td>B5C</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Transliteration</strong>:</td>
<td>[hr p]w nD it-f</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Translation</strong>:</td>
<td>It is Horus who protects his father.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Witness</strong>:</td>
<td>B9C,a</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Transliteration</strong>:</td>
<td>hr pw nD it-f</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Translation</strong>:</td>
<td>It is Horus who protects his father.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Witness</strong>:</td>
<td>Sq1C</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Transliteration</strong>:</td>
<td>hr pw nD it-f</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Translation</strong>:</td>
<td>It is Horus who protects his father.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Witness</strong>:</td>
<td>Sq7C</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Transliteration</strong>:</td>
<td>hr pw nD it-f</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Translation</strong>:</td>
<td>It is Horus who protects his father.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Notes</strong>:</td>
<td>Only traces left of the N35:I10 group.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Witness</strong>:</td>
<td>Sq1Sq</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Transliteration</strong>:</td>
<td>hr nD it</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Translation</strong>:</td>
<td>Horus who protects the father.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Witness</strong>:</td>
<td>M4C</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Transliteration</strong>:</td>
<td>hr pw nD it-f</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Translation</strong>:</td>
<td>It is Horus who protects his father.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**Witness:** M8C  
Transliteration: `hr pw nd it`  
Translation: It is Horus who protects the father.

**Witness:** M7C  
Transliteration: `[hr pw nd it]`  
Translation: It is Horus who protects the father.

**Witness:** M54C  
Transliteration: `hr pw nd it`  
Translation: It is Horus who protects the father.

**Witness:** L1NY  
Transliteration: `hr pw [nd it]`  
Translation: It is Horus who protects the father.

**Witness:** M57C  
Transliteration: `hr pw nd it=f`  
Translation: It is Horus who protects his father.

**Witness:** T1Be  
Transliteration: `hr p[w] nd it`  
Translation: It is Horus who protects the father.

**Witness:** L3Li  
Transliteration: `[hr pw] nd it`  
Translation: It is Horus who protects the father.

**Witness:** T2Be  
Transliteration: `hr pw nd hr it`  
Translation: It is Horus who protects the face of the father.

**Witness:** T38e  
Transliteration: `hr pw nd it`  
Translation: It is Horus who protects the father.

**Witness:** M57C  
Transliteration: `hr pw nd it=f`  
Translation: It is Horus who protects his father.

**Witness:** BH1Br  
Transliteration: `hr pw nd it=f`  
Translation: It is Horus who protects his father.

**Witness:** T3L,b  
Transliteration: `[hr pw nd it]`  
Translation: It is Horus who protects the father.
Group 2: Circumstantial $s\tilde{d}m-f$ (Temporal clause), Lemma $n\tilde{d}$

Lemma: $n\tilde{d}$ (to protect)

$Morphology\ 1$: $s\tilde{d}m-f$
$Morphology\ 2$: circumstantial
$Morphology\ 3$: Temporal clause

Syntax: Pronominal subject

Witness: M1NY

Transliteration: $hr\ n\tilde{d}-f\ ii\-f$

Translation: Horus, while he protects his father.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (T1C,b, B1P, B5C, B9C,a, Sq1C, Sq7C, Sq1Sa, M4C, M8C, M7C, M54C, L1NY, T1Be, L3Li, T2Be, T3Be, T3L, M57C, BH1Br, T3L,b), G2 (M1NY).
Note that M1C does have a phrase here, but it is non-verbal.

Spell: 335 Phrase: 4 206-207 b

Group 1: Subjunctive $s\tilde{d}m-f$ (Wish clause), Lemma wnn (first position)

Lemma: wnn (to be, to exist)

$Morphology\ 1$: $s\tilde{d}m-f$
$Morphology\ 2$: subjunctive
$Morphology\ 3$: Wish clause

Syntax: Pronominal subject

Witness: T1C,a

Transliteration: $wn\ m\ ti\ iy.n\ m\ niw.t$

Translation: May one exist on the land, after one came from the city.

Notes:
It is possible the $\sim i$ suffix should be provided.
**Witness:** B3C
Transliteration:
\[ wn \ s.t-hd-htp \ tn \ m \ ts+is \ iy.n \ s.t-hd-htp \ tn \ m \ niw.t+is \]
Translation:
May this \( s.t-hd-htp \) exist on her land, after this \( s.t-hd-htp \) came from her city.

**Witness:** T1C,b
Transliteration:
\[ \text{wn} \text{-i} \text{ m ts+i} \text{ iy.n+i} \text{ m niw.t+i} \]
Translation:
May I exist on my land, after I came from my city.

**Notes:**
Only traces left.

**Witness:** B5C
Transliteration:
\[ \text{wn} \text{-i} \text{ m ts+i} \text{ iy.n+i} \text{ m niw.t+i} \]
Translation:
May I exist on the land, after I came from my city.

**Witness:** B1P
Transliteration:
\[ \text{wn} \text{-i} \text{ m ts+i} \text{ iy.n+i} \text{ m niw.t+i} \]
Translation:
May I exist on the land, after I came from my city.

**Witness:** B1Y
Transliteration:
\[ [\text{wn} \text{-i} \text{ m ts+i} \text{ iy.n+i} \text{ m niw.t+i}] \]
Translation:
May I exist on the land, after I came from my city.

**Witness:** B9C,a
Transliteration:
\[ \text{wn} \text{-i} \text{ m ts+i} \text{ iy.n+i} \text{ m niw.t+i} \]
Translation:
May I exist on my land, after I came from my city.

**Witness:** Sq1C
Transliteration:
\[ \text{wn} \text{-i} \text{ m ts+i} \text{ iy.n+i} \text{ m niw.t+i} \]
Translation:
May I exist on my land, after I came from my city.

**Witness:** Sq7C
Transliteration:
\[ \text{wn} \text{-i} \text{ m ts+i} \text{ iy.n+i} \text{ m niw.t+i} \]
Translation:
May I exist on my land, after I came from my city.

**Witness:** Sq1Sq
Transliteration:
\[ \text{wn} \text{-i} \text{ m ts+i} \text{ iy.n+i} \text{ m niw.t+i} \]
Translation:
May I exist on my land, after I came from my city.

**Witness:** Sq4Sq
Transliteration:
\[ wn \text{-k} \text{ m ts+i} \text{ iy.n+k} \text{ m niw.t+i} \]
Translation:
May you exist on the land, after you came from your city.
Witness: Sq7Sq
Transliteration: wn[*i] m ts iy.n=m m [niw.t=*i]
Translation: May I exist on the land, after I came from my city.

Witness: M4C
Transliteration: wn=*i m ts=*i iy.n=m niw.t=*i
Translation: May I exist on my land, after I came from my city.

Witness: M54C
Transliteration: wn=*i m ts=*i iy.n=m niw.t=*i
Translation: May I exist on my land, after I came from my city.

Witness: M1C
Transliteration: wn=*i m ts=*i iy.n=m niw.t=[*i]
Translation: May I exist on my land, after I came from my city.
Notes: Only traces left.

Witness: L1NY
Transliteration: wn m [ts=*i] iy.n m niw.t=i
Translation: May one exist on my land, after one came from my city.
Notes: It is possible that a =i should be supplied here.

Witness: L3Li
Transliteration: [wn]=i m ts=i iy.n=i m niw.t=i
Translation: May I exist on my land, after I came from my city.

Witness: T2Be
Transliteration: wn=*i [m] ts=*i iy.n=m niw[.t=*i]
Translation: May I exist on my land, after I came from my city.
Notes: Only traces left of the N35, the E34 is visible.

Witness: M57C
Transliteration: wn=*i m ts iy.n=m niw.t=i
Translation: May I exist on the land, after I came from my city.

Witness: BH1Br
Transliteration: wn=*i m ts pn iy*i=m niw.t=i
Translation: May I exist in this land, while I come from my city.
Witness: M1Be
Transliteration:
wn-i m ts-i iy.i n-i m niw.t-i
Translation:
May I exist on my land, after I came from my city.

Notes group:
Note that T1C,a and L1NY use a zero subject instead of a pronominal subject, however, it could be argued that they should have the -i supplied. Note that B3C uses a nominal subject instead of a pronominal subject.

Group 2: Nominal sdm-f (Emphatic use), Lemma wnn (first position)
Lemma: wnn (to be, to exist)
Morphology 1: sdm-f nominal
Morphology 2: Emphatic use
Morphology 3: Pronominal subject

Witness: M7C
Transliteration:
wnn-i m ts[-i iy. n-i m niw. t-i]
Translation:
I exist even on the land, after I came from my city.
Notes:
The front of the E34:N35:N35 group is damaged.

Witness: T1Be
Transliteration:
wnn-i m ts-i iy.n-i m niw.t-i
Translation:
I exist even in my land, after I came from my city.

Group 3: Nominal sdm.n-f (Balanced sentence), Lemma iyi (first position)
Lemma: iyi (to come)
Morphology 1: sdm.n-f nominal
Morphology 2: Balanced sentence
Morphology 3: Pronominal subject

Witness: T3L
Transliteration:
wnn-i m ts-i iy.n-i m niw.t-i
Translation:
I exist even on my land, after I came from my city.

Witness: T3L,b
Transliteration:
[wnn-i m ts-i iy.n-i m niw.t-i]
Translation:
I exist even on my land, after I came from my city.
**Witness:** T3Be
**Transliteration:** iy.n=i m niw.t=i pr.n=i m ts=i
**Translation:**
I came from my city, I went forth from my land,

**Group 4:** Circumstantial sdm.n-f (Temporal clause), Lemma iyı (second position)

**Lemma:** iyı (to come)

**Morphology 1:** sdm.n-f circumstantial

**Syntax:** Temporal clause **Subject:** Pronominal subject

**Witness:** T1C,a
**Transliteration:** wn m ts iy.n m niw.t
**Translation:**
May one exist on the land, after one came from the city.

**Notes:**
It is possible a -i suffix should be supplied here.

**Witness:** B9C,b
**Transliteration:** wn=i m ts=i iy.n=i m niw.t=i
**Translation:**
May I exist on my land, after I came from my city.

**Witness:** B3C
**Transliteration:** wn ss.t-hg-h tp tn m ts ss iy.n ss.t-hg-h tp tn m niw.t
**Translation:**
May this ss.t-hg-h tp exist on her land,
after this ss.t-hg-h tp came from her city.

**Witness:** T1C,b
**Transliteration:** wn=i m ts=i iy.n=i m niw.t=i
**Translation:**
May I exist on my land, after I came from my city.

**Witness:** Sq4Ssq
**Transliteration:** wn=k [m ts] iy.n=k m niw.t
**Translation:**
May you exist on the land, after you came from your city.

**Witness:** B1P
**Transliteration:** wn=i m ts iy.n=i m niw.t=i
**Translation:**
May I exist on the land, after I came from my city.
**Witness:** B5C
**Transliteration:**
\[wn[^\text{i}] m \text{t} \text{s} \text{i} \text{ ly.} n \text{=i} m \text{ niw.t=i}\]
**Translation:**
May I exist on the land, after I came from my city.
**Notes:**
Only the N35 is visible.

**Witness:** B1Y
**Transliteration:**
\[wn^i m \text{t} \text{s} \text{i} \text{ ly.} n \text{=i} m \text{ niw.t=i}\]
**Translation:**
May I exist on the land, after I came from my city.
**Notes:**
The N35 is not visible.

**Witness:** B9C,a
**Transliteration:**
\[wn^i m \text{t} \text{s} \text{i} \text{ ly.} n^i m \text{ niw.t=i}\]
**Translation:**
May I exist on my land, after I came from my city.

**Witness:** Sq1C
**Transliteration:**
\[wn^i m \text{t} \text{s} \text{i} \text{ ly.} n^i m \text{ niw.t=i}\]
**Translation:**
May I exist on my land, after I came from my city.

**Witness:** Sq7C
**Transliteration:**
\[wn[=i] m \text{t} \text{s} \text{i} \text{ ly.} n^i m \text{ niw.t=i}\]
**Translation:**
May I exist on my land, after I came from my city.

**Witness:** Sq1Sq
**Transliteration:**
\[wn^i m \text{t} \text{s} \text{i} \text{ ly.} n^i m \text{ niw.t=i}\]
**Translation:**
May I exist on my land, after I came from my city.

**Witness:** M4C
**Transliteration:**
\[wn^i m \text{t} \text{s} \text{i} \text{ ly.} n^i m \text{ niw.t=i}\]
**Translation:**
May I exist on my land, after I came from my city.

**Witness:** M54C
**Transliteration:**
\[wn^i m \text{t} \text{s} \text{i} \text{ ly.} n^i m \text{ niw.t=i}\]
**Translation:**
May I exist on my land, after I came from my city.
**Notes:**
The N35 is not visible, and the lower half of the M18 is damaged.
Witness: M1C
Transliteration: wn=i m ts=i iy.n=i m niw.t[-i]
Translation: May I exist on my land, after I came from my city.

Witness: L1NY
Transliteration: wn m [ts=i] iy.n m niw.t=i
Translation: May one exist on my land, after one came from my city.
Notes: It is possible that a -i should be provided here.

Witness: T1Be
Transliteration: wnn=i m ts=i iy.n=i m niw.t=i
Translation: I exist even in my land, after I came from my city.

Witness: L3Li
Transliteration: [wn]=i m ts=i iy.n=i m niw.t=i
Translation: May I exist on my land, after I came from my city.

Witness: T2Be
Transliteration: wn-i [m] ts[i] iy.n=i m niw.t=[i]
Translation: May I exist on my land, after I came from my city.

Witness: T3L
Transliteration: wnn-i m ts=i iy.n=i m niw.t=i
Translation: I exist even on my land, after I came from my city.

Witness: M57C
Transliteration: wn-i m ts iy.n=i m niw.t=i
Translation: May I exist on the land, after I came from my city.

Witness: M1NY
Transliteration: wn-i m ts=i iy.n=i m niw.t=i
Translation: May I exist on my land, after I came from my city.

Witness: T3L,b
Transliteration: [wnn-i m ts=i iy.n=i m niw.t=i]
Translation: I exist even on my land, after I came from my city.

Witness: M1Be
Transliteration: wn-i m ts=i iy.n=i m niw.t=i
Translation: May I exist on my land, after I came from my city.

Notes group:
Note that T1C,a and L1NY use a zero subject instead of a pronominal subject, however, it could be argued that they should have the -i supplied.
Note that B3C uses a nominal subject instead of a pronominal subject.
**Group 5:** Nominal sDm.n-f (Balanced sentence), Lemma pri (second position)

*Lemma:* pri (to go forth)

<table>
<thead>
<tr>
<th>Morphology 1:</th>
<th>Morphology 2:</th>
<th>Morphology 3:</th>
<th>Syntax:</th>
<th>Subject:</th>
</tr>
</thead>
<tbody>
<tr>
<td>sDm.n-f</td>
<td>nominal</td>
<td></td>
<td>Balanced sentence</td>
<td>Pronominal subject</td>
</tr>
</tbody>
</table>

*Witness:* T3Be

*Transliteration:* iy.n=i m niw.t=i pr.n=i m ts=i

*Translation:* I came from my city, I went forth from my land,

**Group 6:** Circumstantial sDm-f (Temporal clause), Lemma iyi (second position)

*Lemma:* iyi (to come)

<table>
<thead>
<tr>
<th>Morphology 1:</th>
<th>Morphology 2:</th>
<th>Morphology 3:</th>
<th>Syntax:</th>
<th>Subject:</th>
</tr>
</thead>
<tbody>
<tr>
<td>sDm-f</td>
<td>circumstantial</td>
<td></td>
<td>Temporal clause</td>
<td>Pronominal subject</td>
</tr>
</tbody>
</table>

*Witness:* BH1Br

*Transliteration:* wn=i m ts pn iyi=i m niw.t=i

*Translation:* May I exist in this land, while I come from my city.

*Notes phrase:* In this phrase, the following pattern variations occur: G1+G4 (T1C,a, B9C,b, B3C, Sq4Sg, T1C,b, B1P, B5C, B1Y, B9C,a, Sq1C, Sq7C, Sq1Sg, Sq7Sg, M4C, M54C, M1C, L1NY, L3Li, T2Be, M57C, M1NY, M1Be), G1+G6 (BH1Br), G2+G4 (M7C, T1Be, T3L, T3L,b), G3+G5 (T3Be).

*Spell:* 335  Phrase: 4  208-209  c

**Group 1:** Passive nominal sDm-f (Balanced sentence), Lemma ni

*Lemma:* ni (to drive away)

<table>
<thead>
<tr>
<th>Morphology 1:</th>
<th>Morphology 2:</th>
<th>Morphology 3:</th>
<th>Syntax:</th>
<th>Subject:</th>
</tr>
</thead>
<tbody>
<tr>
<td>sDm-f</td>
<td>nominal</td>
<td>passive</td>
<td>Balanced sentence</td>
<td>Nominal subject</td>
</tr>
</tbody>
</table>
**Witness:** T1C,a
**Transliteration:**
iw
**Translation:**
Wrongdoing is driven away,

**Group 2:** Passive nominal *sdim-f* (Balanced sentence), Lemma *dr*

<table>
<thead>
<tr>
<th><strong>Lemma</strong></th>
<th><strong>Morphology 1</strong></th>
<th><strong>Morphology 2</strong></th>
<th><strong>Morphology 3</strong></th>
<th><strong>Syntax</strong></th>
<th><strong>Subject</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>dr</em></td>
<td>nominal</td>
<td>passive</td>
<td></td>
<td>Balanced sentence</td>
<td>Nominal subject</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Witness:</strong></th>
<th><strong>Transliteration:</strong></th>
<th><strong>Translation:</strong></th>
<th><strong>Notes:</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>B9C,b</td>
<td><em>dr iw=i</em></td>
<td>My wrongdoing is expelled,</td>
<td></td>
</tr>
<tr>
<td>B1P</td>
<td><em>dr iw=i</em></td>
<td>My wrongdoing is expelled,</td>
<td></td>
</tr>
<tr>
<td>B3C</td>
<td><em>dr iw n ss.t-hqt-hpt tn</em></td>
<td>The wrongdoing of this <em>ss.t-hqt-hpt</em> is expelled,</td>
<td></td>
</tr>
<tr>
<td>B5C</td>
<td><em>[d]r iw=-i</em></td>
<td>My wrongdoing is expelled,</td>
<td></td>
</tr>
<tr>
<td>B1Y</td>
<td><em>dr iw=i</em></td>
<td>My wrongdoing is expelled,</td>
<td></td>
</tr>
</tbody>
</table>

**Notes:**
- Only traces left of the D40, the rest is lost.
- The D46 is not visible.
- The back of the D46:D21 group is damaged.
Witness: B9C,a
Transliteration: 
\textit{dr \ iw=i}
Translation: My wrongdoing is expelled,

Witness: Sq7Sq
Transliteration: 
\textit{dr \ iw}
Translation: Wrongdoing is expelled

Witness: M4C
Transliteration: 
\textit{dr \ iw=i}
Translation: My wrongdoing is expelled,

Witness: M7C
Transliteration: 
\textit{dr [iw=i]}
Translation: My wrongdoing is expelled,

Witness: M54C
Transliteration: 
\textit{dr \ iw=i}
Translation: My wrongdoing is expelled,

Witness: T18e
Transliteration: 
\textit{dr \ iw=i}
Translation: My wrongdoing is expelled,

Witness: L3Li
Transliteration: 
\textit{dr \ iw=i}
Translation: My wrongdoing is expelled,

Witness: T3L
Transliteration: 
\textit{dr \ iw=i}
Translation: My wrongdoing is expelled,

Witness: M57C
Transliteration: 
\textit{dr \ iw.w=i}
Translation: My wrong doings are expelled,

Witness: T3L,b
Transliteration: 
\textit{[dr \ iw=i]}
Translation: My wrongdoing is expelled,
Witness: M1Be
Transliteration: 
*dr* *iw*-*i*
Translation: My wrongdoing is expelled,

**Group 3:** Passive nominal *sdm*-f (*Balanced sentence*), Lemma *ḥsr*
Lemma: *ḥsr*  (to drive away)
Morphology 1: *sdm*-f  Morphology 2: nominal  Morphology 3: passive  Syntax: Balanced sentence  Subject: Nominal subject

Witness: Sq4Sq
Transliteration: *ḥ*[r]*s* *ḏw.*-*ṭ*k
Translation: Your evil is driven away,
Notes: Only the traces of the Aa1 and the S29 are visible, based on their placement, the spelling of *ḥs*r instead of *ḥsr* is most likely.

**Group 4:** Passive nominal *sdm*-f (*Emphatic use*), Lemma *dr*
Lemma: *dr*  (to expel)
Morphology 1: *sdm*-f  Morphology 2: nominal  Morphology 3: passive  Syntax: Emphatic use  Subject: Nominal subject

Witness: Sq1C  Witness: Sq7C
Transliteration: 
*dr* *iw.*-*w*-*i*  *dr* *iw.*-*w*-*i*
Translation: My wrong doings are expelled
Translation: My wrong doings are expelled
Witness: Sq2C
Transliteration: [d]r iw.w+[=i]
Translation:
My wrong doings are expelled
Notes:
Only traces left of the D21, the rest is lost.

Notes group:
Note that the syntax is emphatic use here, as 4,208,d uses a sḏm.n-f.

Group 5: Nominal sḏm-f (Balanced sentence), Lemma dr
Lemma: dr (to expel)
Morphology 1: sḏm-f
Morphology 2: nominal
Morphology 3: Balanced sentence
Syntax: Emphatic use
Subject: Pronominal subject

Witness: Sq1Sq
Transliteration: dr iw=i
Translation:
I expel my wrongdoing,

Group 6: Passive nominal sḏm-f (Balanced sentence), Lemma Dr
Lemma: dr (to remove)
Morphology 1: sḏm-f
Morphology 2: nominal
Morphology 3: passive
Syntax: Emphatic use
Subject: Nominal subject

Witness: T2Be
Transliteration: dr ni.t+i
Translation:
My wrongdoing is removed,
**Group 7:** Nominal $sdm$-f (Balanced sentence), Lemma $dr$

*Lemma:* $dr$ (to remove)

*Morphology 1:* $sdm$-f  
*Morphology 2:* nominal  
*Morphology 3:* Balanced sentence  
*Syntax:*  
*Subject:* Pronominal subject

*Witness:* BH1Br

*Transliteration:* $dr=i$ $iw=i$

*Translation:* I remove my wrongdoing,

*Notes phrase:* In this phrase, the following pattern variations occur: G1 (T1C,a), G2 (B9C,b, B3C, T1C,b, B1P, B5C, B1Y, B9C,a, Sq7Sq, M4C, M8C, M7C, M54C, M1C, T1Be, L3Li, T3L, M57C, T3L,b, M1Be), G3 (Sq4Sq), G4 (Sq1C, Sq7C, Sq2C, M1NY), G5 (Sq1Sq, L1NY), G6 (T2Be), G7 (BH1Br).

*Spell:* 335  
*Phrase:* 4 208-209 d

**Group 1:** Passive nominal $sdm$-f (Balanced sentence), Lemma $hsr$

*Lemma:* $hsr$ (to drive away)

*Morphology 1:* $sdm$-f  
*Morphology 2:* nominal  
*Morphology 3:* passive  
*Syntax:* Balanced sentence  
*Subject:* Nominal subject

*Witness:* T1C,a  

*Transliteration:* $hsr$ ni.t  

*Translation:* wrongdoing is driven away.  

*Notes:* Only traces left.

*Witness:* B9C,b  

*Transliteration:* $hsr$ ny.1-i  

*Translation:* my wrongdoing is driven away.  

*Notes:* Only traces left.

*Witness:* B3C  

*Transliteration:* $hsr$ ni[.]:t=ns  

*Translation:* her wrongdoing is driven away.  

*Notes:* Only traces left.
Witness: B1P  
Transliteration: \hsr \ ni.t=i  
Translation: my wrongdoing is driven away.

Witness: B1Y  
Transliteration: \hsr ni.t=i  
Translation: my wrongdoing is driven away.

Notes: Only the Aa1 and D40 are visible.

Witness: Sq7Sq  
Transliteration: \hsr ni.t  
Translation: wrongdoing is driven away.

Witness: M54C  
Transliteration: \hsr w [ni.t-i]  
Translation: my wrongdoing is driven away.

Witness: M8C  
Transliteration: \hsr ni.t-[i]  
Translation: my wrongdoing is driven away.

Witness: M4C  
Transliteration: \hsr ni.t-i  
Translation: my wrongdoing is driven away.

Witness: M7C  
Transliteration: [\hsr] ni.t-[i]  
Translation: my wrongdoing is driven away.

Witness: M1C  
Transliteration: [\hsr ni.t]-i  
Translation: my wrongdoing is driven away.
Witness: L1NY
Transliteration: hsr ni.t=i
Translation: my wrongdoing is driven away.

Witness: T1Be
Transliteration: hsr.w ni.t=i
Translation: my wrongdoing is driven away.

Witness: L3Li
Transliteration: hsr <r> ni.t=i
Translation: my wrongdoing is driven away.
Notes: Addition of the r seems necessary.

Witness: T3L
Transliteration: hsr ni.t=i
Translation: my wrongdoing is driven away.
Notes: Assumed to be a misspelling for hsr.

Witness: M57C
Transliteration: hsr ni.t=i
Translation: my wrongdoing is driven away.

Witness: M1Be
Transliteration: hsr ni.t=i
Translation: my wrongdoing is driven away.
Notes: hsr is assumed to be a form of hsr.

Group 2: Passive nominal sdm-f (Balanced sentence), Lemma dr
Lemma: dr (to expel)
Morphology 1: sdm-f nominal
Morphology 2: Morphology 3: Syntax: Subject: Balanced sentence Nominal subject
Witness: Sq4Sq
Transliteration: dr  glfw.t ni.t ni.t
Translation: the evil of the wrongdoing is expelled.

Group 3: Passive circumstantial sdm.n-f (Temporal clause), Lemma hsr
Lemma: hsr (to drive away)
Morphology 1: sdm.n-f
Morphology 2: circumstantial
Morphology 3: passive
Syntax: Temporal clause
Subject: Nominal subject

Witness: Sq1C
Transliteration: hsr.n ni.t=i
Translation: after my wrongdoing was driven away.
Notes: The Aa1 was not seen by de Buck, and there are only traces left of the O34.

Witness: Sq2C
Transliteration: [hsr.n ni.t+i]
Translation: after my wrongdoing was driven away.

Witness: M1NY
Transliteration: hsr. ni.t+i
Translation: after my wrongdoing was driven away.
Notes: Only traces left of the A60 due to a crack in the wood, the rest is visible.

Group 4: Nominal sdm-f (Balanced sentence), Lemma hsr
Lemma: hsr (to drive away)
Morphology 1: sdm-f
Morphology 2: nominal
Morphology 3: Balanced sentence
Syntax: Pronominal subject
Subject:
Witness:  Sq1Sq
Transliteration:  
\textit{hsr}-t \ ni.t-i
Translation:  
I drive my wrongdoing away.

Witness:  BH1Br
Transliteration:  
\textit{hsr}-i \ dw.t-i
Translation:  
I drive my evil away.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, B3C, T1C,b, B1P, B5C, B1Y, B9C,a, Sq7Sq, M4C, M8C, M7C, M54C, M1C, L1NY, T1Be, L3Li, T3L, M57C, T3L,b, M1Be), G2 (Sq4Sq), G3 (Sq1C, Sq7C, Sq2C, M1NY), G4 (Sq1Sq, BH1Br).

Spell:  335  Phrase:  4  210-211  a

Group 1:  Passive nominal \textit{sdm}-f (Emphatic use), Lemma \textit{s}hr\textit{i}  
Lemma:  \textit{s}hr\textit{i}  (to remove)  
Morphology 1:  nominal  
Morphology 2:  passive  
Morphology 3:  
Syntax:  
Subject:  Emphatic use  
Nominal subject

\textbf{Witness:}  T1C,a  
Transliteration:  
\textit{shr} \ isf.t \ ir.t  
Translation:  
The disorder thereof is removed,

\textbf{Witness:}  B9C,b  
Transliteration:  
\textit{shr} \ y \ isf.t \ ir.t-i  
Translation:  
The disorder which belongs to me is removed,

\textbf{Witness:}  B3C  
Transliteration:  
\textit{shr} \ y \ isf.t \ ir.t-s  
Translation:  
The disorder which belongs to her is removed,

\textbf{Witness:}  Sq4Sq  
Transliteration:  
\textit{shr} \ y \ isf.t \ ir.t-i  
Translation:  
The disorder thereof is removed,

\textbf{Witness:}  T1C,b  
Transliteration:  
\textit{shr} \ y \ isf.t \ ir.t-i  
Translation:  
The disorder which belongs to me is removed,
Witness: B5C
Transliteration: shr.y isf.t IR.t-i
Translation: The disorder which belongs to me is removed,
Notes: Only traces left of the N31, and the D21 is not visible.

Witness: B9C,a
Transliteration: shr.y isf.t IR.t-i
Translation: The disorder which belongs to me is removed,

Witness: Sq1C
Transliteration: shr isf.t IR.t-i
Translation: The disorder which belongs to me is removed,

Witness: Sq7C
Transliteration: shr isf.t IR.t-i
Translation: The disorder which belongs to me is removed,
Notes: Only traces left of the S29*V28 group, the rest is visible.

Witness: Sq1Sq
Transliteration: shr isf.t IR.t-i
Translation: The disorder which belongs to me is removed,

Witness: Sq2C
Transliteration: [shr isf.t IR.t-i]
Translation: The disorder which belongs to me is removed,

Witness: Sq7Sq
Transliteration: shr.y [isf.t] IR.t-i
Translation: The disorder thereof is removed,
Notes: Only the S29*V28-D2:D21-M17*M17 group is visible.

Witness: M4C
Transliteration: shr isf.t IR.t-i
Translation: The disorder which belongs to me is removed,

Witness: M7C
Transliteration: [shr.w isf.t] IR.t-i
Translation: The disorder which belongs to me is removed,
Witness: M54C
Translation: 

Witness: M1C
Translation: 

Notes: Only traces left of the D2, the rest is visible.

Witness: T1Be
Translation: 

Witness: L3Li
Translation: 

Notes: The V28 is damaged.

Witness: T2Be
Translation: 

Witness: T3L
Translation: 

Notes: Due to the classifiers considered a misspelling of shri.

Witness: M57C
Translation: 

Witness: M1NY
Translation: 

Notes: The V28 is damaged.

Witness: BH1Br
Translation: 

Witness: T3L,b
Translation: 

Notes: Only traces left of the D2, the rest is visible.
Witness: M1Be
Transliteration: shr isf. t ir. t-i
Translation: The disorder which belongs to me is removed,

**Group 2:** Passive nominal sdm-f (Emphatic use), Lemma swf

**Lemma:** swf (to hand over)

**Morphology 1:** Nominal
**Morphology 2:** Passive
**Morphology 3:** Emphatic use
**Subject:** Nominal subject

Witness: B1Y
Transliteration: swf isf. t [ir. t-i]
Translation: The disorder that belongs to me is handed over,

**Group 3:** Passive nominal sdm-f (Emphatic use), Lemma shr

**Lemma:** shr (to cast down)

**Morphology 1:** Nominal
**Morphology 2:** Passive
**Morphology 3:** Emphatic use
**Subject:** Nominal subject

Witness: T3Be
Transliteration: shr. w isf. t ir. t-i
Translation: The disorder which belongs to me is cast down,

Notes: Only traces left of the D36, the rest is visible.

Notes phrase: In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, B3C, Sq4Sq, T1C,b, B1P, B5C, B9C,a, Sq1C, Sq7C, Sq13a, Sq2C, Sq73q, M4C, M8C, M7C, M54C, M1C, T1Be, L3Li, T2Be, T3L, M57C, M1NY, BH1Br, T3L,b, M1Be), G2 (B1Y), G3 (T3Be).
Spell: 335  Phrase: 4 210-211 b

Group 1: Circumstantial $sdm.n-f$ (Temporal clause), Lemma $w^b$
Lemma: $w^b$ (to purify)

Morphology 1: $sdm.n-f$
Morphology 2: circumstantial
Morphology 3: Syntax: Subject:
Temporal clause Pronominal subject

Witness: T1C,a
Translation: after one purified in these two very great pools,

Notes:
It is possible a $i$ subject should be provided here.

Witness: T1C,b
Translation: after I purified in these two very great pools,

Witness: Sq4Sq
Translation: after you purified in the two very great pools,

Witness: B1P
Translation: after I purified in these two very great pools,

Witness: B1Y
Translation: after I purified these toes in these two great pools.

Witness: B5C
Translation: after I purified in these two very great pools,

Notes:
The N35 is not visible.

Witness: B9C,a
Translation: after I purified in these two very great pools,
Witness: Sq1C
Transliteration: \( w^b.n-i \) m s\$wy wr.wy *s.wy
Translation: after I purified in the two very great pools,

Witness: Sq7C
Transliteration: \( w^b.n-i \) m s\$wy wr.wy *s.wy
Translation: after I purified in the two very great pools,

Witness: Sq15q
Transliteration: \( w^b.n-i \) m s\$wy \( \{t\}\)(w)y ipw(y) wr.wy *s.wy
Translation: after I purified in these two very great pools,

Witness: Sq2C
Transliteration: \[w^b.n-i \ m s\$\].w[y] wr[w[y *s.wy]
Translation: after I purified in the two very great pools,

Witness: Sq75q
Transliteration: \( w^b.n-i \) m s\$wy wr.wy
Translation: after I purified in the two great pools,

Witness: M4C
Transliteration: \( w^b.n-i \) m s\$wy \( (i)pw(y) \) wr.wy *s.wy
Translation: after I purified in these two very great pools,

Witness: M8C
Transliteration: \( w^b.n-i \) m s\$wy \( (i)pw(y) \) wr.wy *s.wy
Translation: after I purified in these two very great pools,

Witness: M7C
Transliteration: \( w^b.n-i \) m s\$wy \( (i)pw(y) \) wr.wy *s.wy
Translation: after I purified in these two very great pools,

Witness: M54C
Transliteration: \( w^b.n-i \) m s\$wy \( (i)p\)w[y] wr.wy *s.wy
Translation: after I purified in these two very great pools,
Notes: Only traces left of the N35, the rest is visible.

Witness: T1Be
Transliteration: \( w^b.n-i \) m s\$wy \( (i)p\)w[y] wr.wy *s.wy
Translation: after I purified in these two very great pools,
Notes: Not that the third line of water was not seen by de Buck himself.
Witness: M57C
Transliteration: w\(^b\).n\(i\) m sš.wy wr.wy "s.wy
Translation: after I purified in the two very great pools,

Witness: BH1Br
Transliteration: w\(^b\).n\(i\) m sš.wy wr.wy "s.wy
Translation: after I purified in the two very great pools,

Witness: M1Be
Transliteration: w\(^b\).n\(i\) sš.wy ipw wr.wy "s.wy
Translation: after I purified in these two very great pools,

Notes group:
Note that T1C,a uses a zero-subject, and B3C uses a nominal subject instead of a pronominal subject.

Group 2: Circumstantial sḏm-f (Temporal clause), Lemma w\(^b\)
Lemma: w\(^b\) (to purify)
Morphology 1: sḏm-f  Morphology 2: circumstantial
Syntax:  Subject:
Temporal clause  Pronominal subject

Witness: M1C
Transliteration: w\(^b\).i m sš[.wy (i)pw(y) wr.wy "s].wy
Translation: while I purify in these two very great pools,

Witness: L3Li
Transliteration: w\(^b\)[-i] m sš.wy ipw(y) wr.w(y) "s.wy
Translation: while I purify in these two very great pools,

Witness: T2Be
Transliteration: w\(^b\).i [m sš].w[y wr].wy "s.wy
Translation: while I purify in the two very great pools,

Witness: T3Be
Transliteration: w\(^b\).i m sš.wy (i)pw(y) wr.wy "s.wy
Translation: while I purify in these two very great pools,
Witness: T3L
Transliteration: 
\[w^{b}\]i \[m ss(.wy) ipw(y) wr.wy \&.wy\]
Translation: while I purify in these two very great pools,

Witness: M1NY
Transliteration: 
\[w^{b}\]i \[m ss.wy ipwy wr.wy \&.wy\]
Translation: while I purify in these two very great pools,

Witness: T3L,b
Transliteration: 
\[w^{b}\]-i \[m ss(.wy) ipw(y) wr.wy \&.wy\]
Translation: while I purify in these two very great pools,

Notes: Only the final ripple of water of the N35A is visible.

Group 3: Nominal \(sdm.n-f\) (Emphatic use), Lemma \(w^{b}\)

Lemma: \(w^{b}\) (to purify)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
\(sdm.n-f\) nominal Emphatic use Pronominal subject

Witness: L1NY
Transliteration: 
\(w^{b}.n-i\) \([m ss.wy] wr.wy \&.wy\]
Translation: I have purified in the two very great pools,
Notes: The D60 was visible for de Buck, but I cannot make it out in my image. Nominal due to the fact that this version does not have 4,211,a.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (T1C,a, B3C, Sq4Sq, T1C,b, B1P, B5C, B1Y, B9C,a, Sq1C, Sq7C, Sq1Sa, Sq2C, Sq7Sa, M4C, M8C, M7C, M54C, T1Be, M57C, BH1Br, M1Be), G2 (M1C, L3Li, T2Be, T3Be, T3L, M1NY, T3L,b), G3 (L1NY).
Note that B9C,b does have a phrase here, but it is non-verbal.
### Group 1: Imperfective relative $sdm$-f, Lemma $sw^b$

**Lemma:** $sw^b$ (to purify)

**Morphology 1:** Imperfective relative

| Witness: | T1C,a |
| Transliteration: | $sw^b.w\ s\ t\ r\ h\ .\ y\ t\ im$ |
| Translation: | where the offerings of the people are purified, |

| Witness: | M54C |
| Transliteration: | $sw^b\ s\ t\ r\ h\ .\ y\ t\ im\ -f$ |
| Translation: | in which the offerings of the people are purified, |

**Notes:** Only traces left of the S29*D60 group, the N35A is visible.

### Group 2: Circumstantial $sdm$-f (Temporal clause), Lemma $sw^b$

**Lemma:** $sw^b$ (to purify)

**Morphology 1:** Circumstantial

| Witness: | B9C,b |
| Transliteration: | $sw^b\ i\ s\ t\ r\ h\ .\ y\ t$ |
| Translation: | while I purify the offerings of the people, |

### Group 3: Imperfective active participle (masculine plural), Lemma $sw^b$

**Lemma:** $sw^b$ (to purify)

| Morphology 1: | participle |
| Morphology 2: | imperfective active |
| Morphology 3: | masculine plural |

| Subject: |
| Syntax: | Temporal clause | Pronominal subject |
**Witness:** B3C
Transliteration: swʾb ʾṣb.t ṛh.yt
Translation: which purifies the offering of the people,

**Witness:** T1C,b
Transliteration: swʾb ʾṣb.t ṛh.yt
Translation: which purifies the offering of the people,

**Witness:** B5C
Transliteration: swʾb ʾṣb.t [r][h][y]t
Translation: which purify the offerings of the people,

**Notes:**
Note that there are only traces left of the D60.

**Witness:** Sq1C
Transliteration: swʾb ʾṣb.t ṛh.yt
Translation: which purifies the offering of the people,

**Witness:** Sq7C
Transliteration: swʾb ʾṣb.t ṛh.yt
Translation: which purifies the offering of the people,

**Notes:**
Only traces left of the S29*D60 group, the rest is visible.

**Witness:** Sq2C
Transliteration: [swʾb ʾṣb.t ṛh.yt]
Translation: which purify the offerings of the people,
Witness: Sq7Sq
Transliteration: sw\b' *sb.t rh.yt
Translation: which purify the offerings of the people,
Notes: Only traces left of the N35A, the rest is visible.

Witness: M4C
Transliteration: sw\b' *sb.t rh.yt
Translation: which purifies the offering of the people,

Witness: M8C
Transliteration: sw\b' *sb.t rh.yt
Translation: which purifies the offering of the people,

Witness: L1NY
Transliteration: sw\b' *s[b.t] rh.yt
Translation: which purify the offerings of the people,

Witness: T1Be
Transliteration: sw\b' *sb.t rh.yt
Translation: which purify the offerings of the people,

Witness: L3Li
Transliteration: sw\b' *s[b.t] rh.yt
Translation: which purify the offerings of the people,

Witness: T2Be
Transliteration: sw\b' *sb.t n(.t) rh.yt
Translation: which purify the offerings of the people,

Witness: T3Be
Transliteration: sw\b' *sb.t n(.t) rh.yt
Translation: which purify the offerings of the people,

Witness: T3L
Transliteration: sw\b' *s[b.t] rh.yt
Translation: which purify the offerings of the people,

Notes: Only the final two N35 lines of N35A are visible.
Witness: M1NY
Transliteration: sw\b^sib.t rh.yt
Translation: which purify the offerings of the people,

Witness: BH1Br
Transliteration: sw\b^sib.t rh.yt
Translation: which purify the offerings of the people,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (T1C,a, M54C, M1C), G2 (B9C,b), G3 (B3C, S4Qs, T1C,b, B1P, B5C, B1Y, S1C, S7C, S4Qs, S2C, S7Qs, M4C, M8C, L1NY, T1Be, L3Li, T2Be, T3Be, T3L, M57C, M1NY, BH1Br, T3L,b, M1Be). Note that M7C does have a phrase here, but it is non-verbal.

Spell: 335 Phrase: 4 218-219 a

Group 1: Prospective s\d^f (Main clause), Lemma w\d^f (first position)
Lemma: w\d^f (to proceed)
Morphology 1: Morphology 2: Morphology 3:
s\d^f prospective
Syntax: Subject:
Main clause Pronominal subject

Witness: T1C,a
Transliteration: w\d^f <\i> hr ws.t rh.t.n <\i> tp-m iw n ms^f.tyw
Translation: I will proceed on the road which I knew in the direction of the island of the true ones.

Witness: B9C,b
Transliteration: w\d^f=i hr ws.t rh.t.n=i m tp m iw n ms^f.tyw
Translation: I will proceed upon the road which I knew in the head, in the island of the true ones.
**Witness:** B3C

**Transliteration:**
\[\text{wds}\, \text{s.t-lqd-htp}\, \text{tn h\,ws.t\,r\,h.t.n-i\,tp-m\,iw\,n\,m3\,tyw}\]

**Translation:**
This \text{s.t-lqd-htp} will proceed upon the road which she knew in the direction of the island of the true ones.

**Notes:**
Only traces left of the U29 and G1, the rest is visible.

---

**Witness:** Sq7C

**Transliteration:**
\[\text{wds}\, [\text{i\,h\,ws}.\,r\,h.t.n-i\,tp-m\,iw\,n\,m3\,tyw}\]

**Translation:**
I will proceed upon the roads which I knew in the direction of the island of the true ones.

**Notes:**

---

**Witness:** M1Be

**Transliteration:**
\[\text{wds}\, [\text{i\,h\,ws}.\,w\,r\,y.t.n-i\,tp-m\,iw\,n\,m3\,tyw}\]

**Translation:**
I will proceed upon the roads which I knew in the direction of the island of the true ones.

**Notes group:**
Note that B3C uses a nominal subject instead of a pronominal subject.

---

**Group 2:** Prospective \text{sqm-f} (Main clause), Lemma \text{dzi} (first position)

**Lemma:**
\text{dzi} (to cross)

**Morphology 1:** Prospective
**Morphology 2:** 
**Morphology 3:**

**Syntax:** Main clause
**Subject:** Pronominal subject

---

**Witness:** Sq4Sq

**Transliteration:**
\[\text{dzi}\, \text{ipi\,h\,ssnb\,f\,p\,h\,ws.t\,r\,h.t.n-f\,tp\,iw\,n\,m3\,tyw}\]

**Translation:**
This \text{ipi\,-h\,ssnb\,-f} will cross upon the road which he knew upon the island of the true ones.

---

**Witness:** Sq7Sq

**Transliteration:**
\[\text{wds}\, [\text{i\,h\,w\,r\,y.t.n-i}\,\text{tp-m\,iw\,n\,m3\,tyw}\]

**Translation:**
I will proceed upon the roads which I knew in the direction of the island of the true ones.

---

**Witness:** B1Y

**Transliteration:**
\[\text{dzi}\, \text{i\,h\,ss\,f\,p\,n\,h\,ws.t\,r\,h.t.n-f\,tp\,iw\,n\,m3\,tyw}\]

**Translation:**
I will cross upon the road which I know in the direction of the field of the true ones.
Witness: L1NY

Transliteration: dš=i hr ws.t rl.t.n-i tp-m ts n ms².tyw

Translation: I will cross upon the road which I knew in the direction of the land of the true ones.

Notes group:
Note that Sq4Sq uses a nominal subject instead of a pronominal subject.

Group 3: Prospective sdm-f (Main clause), Lemma šm (first position)

Lemma: šm (to go)

Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sdm-f prospective Main clause Pronominal subject

Witness: T1C,b

Transliteration: šm=i hr ws.wt rl.t. (w)t.n-i tp-m iw n ms².tyw

Translation: I will go upon the roads which I knew in the direction of the island of the true ones.

Witness: B5C

Transliteration: šm=i hr ws.t rl.t.n-i tp-m iw n ms².tyw

Translation: I will go upon the road which I knew in the direction of the island of the true ones.

Witness: B9C,a

Transliteration: šm=i [hr] ws.wt rl.t. (w)t.n-i tp-m iw n ms².tyw

Translation: I will go upon the roads which I knew in the direction of the island of the true ones.

Notes:
Only traces left of the N40, the rest is visible.
Witness: Sq1Sq

Transliteration: Šm=Ʉ Hr ws. wt ṭh. (w)t-i tp-m iw n msˤ.tyw
Translation: I will go upon the road which I know in the direction of the island of the true ones.

Notes: Only traces left of the N40 and D54, the G17 is visible.

Witness: Sq8Sq

Transliteration: Šm=Ʉ Hr ṭh. wt n-i tp-m iw n msˤ.tyw
Translation: I will go upon the roads which I knew in the direction of the island of the true ones.

Witness: M8C

Transliteration: Šm=Ʉ ṭh. wt n-i tp-m iw n msˤ.tyw
Translation: I will go upon the roads which I knew in the direction of the island of the true ones.

Notes: Only traces left of the G17, the N40 is visible.

Witness: M54C

Transliteration: Šm=Ʉ ṭh. wt n-i tp-m iw n msˤ.tyw
Translation: I will go upon the roads which I knew in the direction of the island of the true ones.

Witness: Sq2C

Transliteration: Šm=Ʉ Hr ws. wt ṭh. t.n-i tp-m iw n msˤ.tyw
Translation: I will go upon the roads which I knew in the direction of the island of the true ones.

Notes: Only traces left of the N40 and D54, the G17 is visible.

Witness: M4C

Transliteration: Šm=Ʉ Hr ws. wt ṭh. wt n-i tp-m iw n msˤ.tyw
Translation: I will go upon the roads which I knew in the direction of the island of the true ones.

Witness: M7C

Transliteration: Šm=Ʉ Hr [ws. wt ṭh]. wt n-i tp-m iw n msˤ.tyw
Translation: I will go upon the roads which I knew in the direction of the island of the true ones.

Witness: M1C

Transliteration: Šm=Ʉ ṭh. wt n-i tp-m [iw n] msˤ[.tyw]
Translation: I will go upon the roads which I knew in the direction of the island of the true ones.
Witness: T1Be
Transliteration: šm-[i] hr wṣ.t ṭḥ.t.n-[i] tp-im iw n msˤ. tyw
Translation: I will go upon the road which I knew
in the direction of the island of the true ones.

Witness: T2Be
Transliteration: [š]m-[i] hr wṣ.t ṭḥ.t.n-[i] tp-m iw n msˤ. tyw
Translation: I will go upon the road which I knew
in the direction of the island of the true ones.

Notes: The N40 is not visible.

Witness: T3L
Transliteration: šm-[i] hr wṣ.t ṭḥ.t.n-[i] tp-m iw n msˤ. tyw
Translation: I will go upon the road which I knew
in the direction of the island of the true ones.

Witness: M1NY
Transliteration: šm-[i] hr wṣ. ṭḥ. “[w]t.n-[i] tp-m niw.t n(.t) msˤ. tyw
Translation: I will go upon the roads which I knew
in the direction of the city of the true ones.

Witness: T3L,b
Transliteration: šm-[i] hr wṣ.t ṭḥ.t.n-[i] tp-[m] [iw] n msˤ. tyw
Translation: I will go upon the road which I knew
in the direction of the island of the true ones.

Notes: Only traces left.

Group 4: Infinitive (status absolutus), Lemma šm (first position)
Lemma: Sm (to go)
Morphology 1: infinitive
Morphology 2: status absolutus
Morphology 3: Syntax: Subject:

Translation: I will go upon the road which I knew, upon the island of the true ones.

Transliteration: šm-[i] hr wṣ.t ṭḥ.t.n-[i] tp iw n msˤ. tyw
Translation: I will go upon the road which I knew, upon the island of the true ones.
Witness: BH1Br
Transliteration: Šm ʰr ws.t ḫ= ḫ.t.n= t tp-m iw n ms².tyw
Translation: Going upon the roads which I knew in the direction of the island of the true ones.

Group 5: Relative sdm.n-f (feminine singular), Lemma ḫ (second position)
Lemma: ḫ (to know)
Morphology 1: Relative sdm.n-f
Morphology 2: feminine singular
Morphology 3: Syntax: Subject: Pronominal subject

Witness: T1C,a
Transliteration: Wds <i> ḫ ws.t ḫ.t.n <i> t tp-m iw n ms².tyw
Translation: I will proceed on the road which I knew in the direction of the island of the true ones.

Witness: B3C
Transliteration: Wds s.s.l-hā-l-hā ḫ ws.t ḫ.t.n-s t tp-m iw n ms².tyw
Translation: This s.s.l-hā-l-hā will proceed upon the road which she knew in the direction of the island of the true ones.

Witness: B5C
Transliteration: Šm-i ḫ ws.t ḫ.t.n-i t tp-m iw n ms².tyw
Translation: I will go upon the road which I knew in the direction of the island of the true ones.

Notes:
Only traces left of the X1, the rest is visible.
**Witness:** B1Y

Transliteration:
\[d\text{"i\text{"i} h}r w.*t \text{"r.h.t.n\text{"i}}} t p-m \text{"s\text{"i}.t n(\text{"i}) m\text{"s"}.tyw\]

Translation:
I will cross upon the road which I know
in the direction of the field of the true ones.

**Witness:** Sq1C

Transliteration:
\[w\text{"d\text{"i\text{"i}}} h}r w.*t \text{"r.h.t.n\text{"i}}} t p-m \text{"s\text{"i}.t n m\text{"s"}.tyw\]

Translation:
I will proceed upon the roads which I knew
in the direction of the island of the true ones.

Notes:
The D21 is damaged.

**Notes:**
Only traces left of the Y2 and N35, the D21 is not visible.

**Witness:** L1NY

Transliteration:
\[d\text{"i\text{"i}}} h}r w.*t \text{"r.h.t.n\text{"i}}} t p-m t\text{"s} n m\text{"s"}.tyw\]

Translation:
I will cross upon the road which I knew
in the direction of the land of the true ones.

**Notes:**
Could have been \text{"r.h.t} as well.

**Witness:** Sq2C

Transliteration:
\[s\text{"m\text{"i}}} [h}r w.*t \text{"r.h.t.n\text{"i}}} t p-m \text{"i}w n m\text{"s"}.tyw\]

Translation:
I will go upon the roads which I knew
in the direction of the island of the true ones.

Notes:
Could have been \text{"r.h.t} as well.

**Witness:** T1Be

Transliteration:
\[s\text{"m\text{"i}}} h}r w.*t \text{"r.h.t.n\text{"i}}} t p-\text{"i}m \text{"i}w n m\text{"s"}.tyw\]

Translation:
I will go upon the road which I knew
in the direction of the island of the true ones.

**Witness:** T2Be

Transliteration:
\[s\text{"m\text{"i}}} h}r w.*t \text{"r.h.t.n\text{"i}}} t p-m \text{"i}w n m\text{"s"}.tyw\]

Translation:
I will go upon the road which I knew
in the direction of the island of the true ones.
Witness: T3Be
Transliteration: šm=î ḥr ws.t ṛḥ.t.n-i tp-i m ts n msˤ.tyw
Translation: I will go upon the road which I knew, my head is in the land of the true ones.

Witness: T3L
Transliteration: šm=î ḥr ws.t [ṛḥ.t.n]=i tp-m iw n msˤ.tyw
Translation: I will go upon the road which I knew in the direction of the island of the true ones.

Witness: T3L,b
Transliteration: šm[=î ḥr ws.t ṛḥ.t.n-i] tp-m [iw n msˤ.tyw]
Translation: I will go upon the road which I knew in the direction of the island of the true ones.

Group 6: Relative sdm.n-f (feminine plural), Lemma ṛḥ (second position)

Lemma: ṛḥ (to know)
Morphology 1: sdm.n-f (relative)
Morphology 2: feminine plural
Morphology 3: Relative
Syntax: Pronominal subject

Witness: T1C,b
Transliteration: šm=î ḥr ws.wt ṛḥ.(w)t.n-i tp-m iw n msˤ.tyw
Translation: I will go upon the roads which I knew in the direction of the island of the true ones.

Witness: B9C,a
Transliteration: šm=î [ḥr] ws.wt ṛḥ.(w)t.n-i tp-m iw n msˤ.tyw
Translation: I will go upon the roads which I knew in the direction of the island of the true ones.

Witness: Sq7Sq
Transliteration: wḏ[s=î] ḥr ws.wt ṛḥ.t.n <<s>> tp-m iw msˤ.tyw
Translation: I will proceed upon the roads which I knew in the direction of the island of the true ones.

Witness: Sq8Sq
Transliteration: [šm=î ḥr ws.wt] ṛḥ.wt.n-i [tp]-m iw [n] msˤ.tyw
Translation: I will go upon the roads which I knew in the direction of the island of the true ones.

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I will go upon the roads which I knew
in the direction of the island of the true ones.
Witness: M1Be

Transliteration:
\[ wd\text{s}-i \ hr \ w\text{s}.wt \ rh.yt.n\text{-i} \ tp-m \ [iw] \ n \ ms^{\text{t}}.tyw \]

Translation:
I will proceed upon the roads which I knew in the direction of the island of the true ones.

Group 7: 
Imperfective relative \(sd\text{m}-f\) (feminine plural), Lemma \(rh\) (second position)
Lemma: \(rh\) (to know)

Morphology 1: Imperfective relative  
Morphology 2: feminine plural  
Morphology 3: Pronominal subject

Witness: Sq1Sq

Transliteration:
\[ \text{sm}-i \ hr \ ws.wt \ rh.(w)t\text{-i} \ tp-m \ iw \ n \ ms^{\text{t}}.tyw \]

Translation:
I will go upon the road which I know in the direction of the island of the true ones.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G5 (T1C,a, B9C,b, B3C, Sq1C, Sq7C), G1+G6 (Sq7Sq, M1Be), G2+G5 (Sq4Sq, B1Y, L1NY), G3+G5 (B1P, B5C, Sq2C, T1Be, L3Li, T2Be, T3Be, T3L, T3L,b), G3+G6 (T1C,b, B9C,a, Sq8Sq, M4C, M8C, M7C, M54C, M1C, M57C, M1NY), G3+G7 (Sq1Sq), G4+G6 (BH1Br).

Spell: 335  Phrase: 4 220-221 a

Group 1: 
Relative \(sdm.n\text{-f}\) (feminine plural), Lemma \(sm\) (first position)
Lemma: \(sm\) (to go)

Morphology 1: relative  
Morphology 2: feminine plural  
Morphology 3: Nominal subject
Witness: T1C,b
Transliteration: wz. wt pw šm.t.n it-i itn.w ḫr-s
Translation: It are the roads upon which my father Atoum went,

Witness: M4C
Transliteration: wz. wt pw šm.(w)t.n it r itn.w ḫr-s r šn.t ḫ מצ
Translation: It are the roads upon which the father Re-Atoum went to the field of rushes.
Notes: Only traces left of the X1*D54 group, the rest is visible.

Witness: M57C
Transliteration: wz. wt pw šm.(w)t.n it-i itn.w ḫr-s
Translation: It are the roads upon which the father Atoum went,

Group 2: Relative sdm.n-f (feminine singular), Lemma šm (first position)
Lemma: šm (to go)
Morphology 1: sdm.n-f
Morphology 2: relative
Morphology 3: feminine singular
Syntax: Subject: Nominal subject

Witness: B1P
Transliteration: wz.t pw šm.t.n it-i itn.w ḫr-s
Translation: It is the road upon which my father Atoum went,

Witness: B5C
Transliteration: wz.t šm.t.n [it-i] itn.w ḫr-s
Translation: The road upon which my father Atoum went,

Witness: Sq1Sq
Transliteration: wz.t pw šm.t.n it-i itn.w ḫr-s
Translation: It is the road upon which my father Atoum went,

Witness: Sq8Sq
Transliteration: wz[.t] pw šm.t.n it[i] itn.w ḫr-s
Translation: It is the road upon which my father Atoum went
Notes: Only traces left of the X1*D54 group, the rest is visible.
Witness: M8C
Transliteration: wz.t pw šm.t.n it=i itm.w hrš
Translation: It is the road upon which my father Atoum went,

Witness: M7C
Transliteration: wz.t pw šm.t.n [it-i] itm.w hrš
Translation: It is the road upon which my father Atoum went,
Notes: Only traces left of the N40 and the X1:D54:N35 group, the G17 is visible.

Witness: L1NY
Transliteration: wz.t pw šm.t.n it itm.w hrš
Translation: It is the road upon which the father Atoum went,

Witness: L3Li
Transliteration: wz.t pw šm.t.n it-i itm.w hrš
Translation: It is the road upon which my father Atoum went,

Witness: T1Be
Transliteration: wz.t pw šm.t.n it-i itm.w hrš
Translation: It is the road upon which my father Atoum went,

Witness: T2Be
Transliteration: wz.t šm.t.n [it-i] itm.w [hrš
Translation: The road upon which my father Atoum went,
Notes: The D54:N35 group is not visible.

Witness: T3L
Transliteration: wz.t [pw šm.t.n] it itm.w hrš
Translation: It is the road upon which the father Atoum went,
Notes: Only traces of the N35 are left, the rest is lost.

Witness: T3L,b
Transliteration: [wz.t pw šm.t.n it-i] [itm.w hrš
Translation: It is the road upon which my father Atoum went,
Group 3: Imperfective relative $sdm$ (feminine singular), Lemma šm (first position)

Lemma: šm (to go)

Morphology 1: $sdm$-f
Morphology 2: Imperfective relative
Morphology 3: feminine singular

Syntax: Nominal subject

Subject:

Witness: Sq1C
Transliteration: $w[A.t] pw šm.t it=i itm.w ūr-s$
Translation: It is the road upon which my father Atoum goes,

Witness: Sq7C
Transliteration: $w[A.t] pw šm.t it=i itm.w ūr-s$
Translation: It is the road upon which my father Atoum goes,

Group 4: Relative $sdm$ (feminine singular), Lemma $w$ (first position)

Morphology 1: $sdm$-f
Morphology 2: relative
Morphology 3: feminine singular

Syntax: Nominal subject

Subject:

Witness: M54C
Transliteration: $w[A.t] pw w$-it-i-itm.w ūr-s š.š.t ỉsr.w
Translation: It is the road upon which my father Atoum proceeded to the field of rushes.

Notes: Only traces left of the G43, the rest is visible.

Witness: M1NY
Transliteration: $w[A.t] pw w$-it-i-itm.w ūr-s š.š.t ỉsr.w
Translation: It is the road upon which my father Atoum proceeded to the field of rushes.

Notes: The lower part of the U29*G1 group and the X1 are not visible.

Witness: BH1Br
Transliteration: $w[A.t] pw w$-it-i-itm.w ūr-s
Translation: It is the road upon which my father Atoum proceeded,
Group 5: Relative $sdm.n-f$ (feminine singular), Lemma $rI$ (first position)

**Lemma:** $rI$ (to know)

**Morphology 1:** $sdm.n-f$

**Morphology 2:** $rel’Iite$

**Morphology 3:** feminine singular

**Syntax:** Pronominal subject

**Witness:** M1C

**Transliteration:** $wA[.t].rX.t.n=i \{wD\{.t\}.n\ i[t]+[t] i[r]+[s \ r+ s\ h. t i\ s.r.w]$

**Translation:** The road which I knew, upon which my father Atoum proceeded to the field of rushes.

**Notes:** Only traces left of the D21, the rest is visible.

Group 6: Relative $sdm.n-f$ (feminine singular), Lemma $wds$ (second position)

**Lemma:** $wds$ (to proceed)

**Morphology 1:** $sdm.n-f$

**Morphology 2:** relative

**Morphology 3:** feminine singular

**Syntax:** Nominal subject

**Witness:** M1C

**Transliteration:** $wA[.t].rX.t.n=i \{wD\{.t\}.n\ i[t]+[t] i[r]+[s \ r+ s\ h. t i\ s.r.w]$

**Translation:** The road which I knew, upon which my father Atoum proceeded to the field of rushes.

**Notes:** Only traces of the D54, and the N35 are visible. Reconstruction might be too large for the lacuna.

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (T1C,b, M4C, M57C), G2 (B1P, B5C, Sq1Ssq, Sq8Ssq, M8C, M7C, L1NY, T1Be, L3Li, T2Be, T3Be, T3L, T3L,b), G3 (Sq1C, Sq7C, Sq2C), G4 (M54C, M1NY, BH1Br), G5+G6 (M1C).

**Spell:** 335 **Phrase:** 4 220-221 b

Group 1: Infinitive (status pronominalis), Lemma $wds$

**Lemma:** $wds$ (to proceed)

**Morphology 1:** infinitive

**Morphology 2:** status pronominalis

**Morphology 3:**

**Syntax:**

**Subject:**
Witness: T1C,b
Transliteration: m wḏs-f r šḥ.t ʿsr.w
Translation: in his proceeding to the field of rushes.

Witness: B5C
Transliteration: [m wḏs]-f r šḥ.t t[ṣr].w
Translation: in his proceeding to the field of rushes.
Notes: Only traces left of the D54, the rest is lost.

Witness: Sq1C
Transliteration: m wḏs-f r šḥ.t ʿsr.w
Translation: in his proceeding to the field of rushes.

Witness: Sq7C
Transliteration: [m] wḏs-f r šḥ.t ʿsr.w
Translation: in his proceeding to the field of rushes.
Notes: Only traces left of the U29*G1 group, the D54 is not visible.

Witness: Sq1Sq
Transliteration: m wḏs-f r šḥ.t ʿsr.w
Translation: in his proceeding to the field of rushes.

Witness: Sq2C
Transliteration: [m] wḏs-f r šḥ.t ʿsr.w
Translation: in his proceeding to the field of rushes.

Witness: L1NY
Transliteration: [m] wḏs-f r šḥ.t ʿsr.w
Translation: in his proceeding to the field of rushes.

Witness: T1Be
Transliteration: m wḏs-f r šḥ.t ʿsr.w
Translation: in his proceeding to the field of rushes.

Witness: L3Li
Transliteration: m wḏs-f r šḥ.t ʿsr.w
Translation: in his proceeding to the field of rushes.

Witness: T2Be
Transliteration: m wḏs-f r šḥ.t ʿsr.w
Translation: in his proceeding to the field of rushes.
Witness: T3Be
Transliteration: m wḏš-f r šš.t isr.w
Translation: in his proceeding to the field of rushes.

Witness: T3L
Transliteration: m wḏš-f r šš.t isr.w
Translation: in his proceeding to the field of rushes.

Notes:
Only traces left of the U29*G1 group, the G43 is visible.

Witness: M57C
Transliteration: m wḏš-f r šš.t isr.w
Translation: in his proceeding to the field of rushes.

Notes group:
Note that reading an infinitive here is based on the witnesses with the Lemma ḏši.
However, it is possible that this group should be understood as a indicative sDm=f (nominal use) instead (when he proceeds).

Group 2: Nominal sḏm.n-f (Nominal use), Lemma wḏš
Lemma: wḏš (to proceed)
Morphology 1: sḏm.n-f nominal Syntax: Nominal use Subject: Pronominal subject

Witness: B1P
Transliteration: m ḏšš.n-f r šš.t isr.w
Translation: as he has proceeded to the field of rushes.

Group 3: Infinitive (status pronominalis), Lemma ḏši
Lemma: ḏši (to cross)
Morphology 1: infinitive Syntax: Subject:
Morphology 2: status pronominalis
Witness: B9C,a
Transliteration: 
m ḏš.t-f ṣḥ.t isr.w
Translation: in his crossing to the field of rushes.

Witness: M8C
Transliteration: 
m ḏš.t-f ṣḥ.t isr.w
Translation: in his crossing to the field of rushes.

Witness: M7C
Transliteration: 
m ḏš.t-f ṣḥ.t isr.w
Translation: in his crossing to the field of rushes.

Group 4: Indicative ṣḏm-f (Nominal use), Lemma ṣm
Lemma: ṣm (to go)
Morphology 1: ṣḏm-f indicative Syntax: Nominal use Subject: Pronominal subject

Witness: Sq8Sq
Transliteration: [m] ṣm[=f] ṣḥ.t isr.w
Translation: when he went to the field of rushes.

Group 5: Prospective ṣḏm-f (Nominal use), Lemma ḏṣi
Lemma: ḏṣi (to cross)
Morphology 1: ṣḏm-f prospective Syntax: Nominal use Subject: Pronominal subject

Witness: BH1Br
Transliteration: ṣḥ.t irṯ ḏš.w-f ṣḥ.t isr.w
Translation: after he will cross to the field of rushes.
Notes phrase:
In this phrase, the following pattern variations occur: G1 (T1C,b, B5C, Sq1C, Sq7C, Sq1Sq, Sq2C, L1NY, T1Be, L3Li, T2Be, T3Be, T3L, M57C, T3L,b), G2 (B1P), G3 (B9C,a, M8C, M7C), G4 (Sq8Sq), G5 (BH1Br).

| Spell: 335 | Phrase: 4 | 222-223 | a |

**Group 1:**

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<thead>
<tr>
<th>Lemma: spr</th>
<th>Lemma: spr</th>
<th>Lemma: spr</th>
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<tbody>
<tr>
<td>infinitive (status absolutus), Lemma spr</td>
<td>infinitive (status absolutus), Lemma spr</td>
<td>infinitive (status absolutus), Lemma spr</td>
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**Morphology 1:**

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<tr>
<th>Morphology 1: infinitive</th>
<th>Morphology 2: status absolutus</th>
<th>Morphology 3: status absolutus</th>
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</thead>
</table>

**Subject:**

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<th>Subject: status absolutus</th>
<th>Subject: status absolutus</th>
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</thead>
</table>

<table>
<thead>
<tr>
<th>Witness: T1C,a</th>
<th>Witness: T2Be</th>
<th>Witness: T3L,b</th>
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</thead>
<tbody>
<tr>
<td>Transliteration: spr r tA Ax.tyw p.t</td>
<td>Transliteration: spr r tA n Ax.tyw</td>
<td>Transliteration: spr r tA Ax.tyw</td>
</tr>
<tr>
<td>Translation: Arriving at the land of the horizon-dwellers of the sky,</td>
<td>Translation: Arriving at the land of the horizon-dwellers,</td>
<td>Translation: Arriving at the land of the horizon-dwellers,</td>
</tr>
<tr>
<td>Notes: Only traces left of the P1, the rest is visible.</td>
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</tbody>
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<th>Witness: B9C,a</th>
<th>Witness: B3C</th>
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<td>Transliteration: spr r tA Ax.tyw</td>
<td>Transliteration: spr r tA Ax.tyw</td>
</tr>
<tr>
<td>Translation: I arrive at the land of the horizon-dwellers,</td>
<td>Translation: This ss.t-hd-hip arrives at the land of the horizon-dwellers,</td>
<td>Translation: This ss.t-hd-hip arrives at the land of the horizon-dwellers,</td>
</tr>
</tbody>
</table>
Witness: T1C,b  
Transliteration: 
\( spr \cdot r \ ts \ n \ s h.tyw \ p.t \)  
Translation: 
I arrive at the land of the horizon-dwellers of the sky.

Witness: B1Y  
Transliteration: 
\( spr \cdot r \ ts \ n \ s h.tyw \ p.t \)  
Translation: 
I arrive at the land of the horizon-dwellers,  
Notes:  
The O34 is not visible.

Witness: B9C,a  
Transliteration: 
\( spr \cdot r \ ts \ n \ s h.tyw \ p.t \)  
Translation: 
I arrive at the land of the horizon-dwellers in the sky,  
Notes:  
Only traces left of the D54, the rest is visible.

Witness: Sq1C  
Transliteration: 
\( spr \cdot r \ ts \ n \ s h.tyw \ m \ p.t \)  
Translation: 
I arrive at the land of the horizon-dwellers in the sky,  
Notes:  
The O34 is not visible.

Witness: Sq7C  
Transliteration: 
\( spr \cdot r \ ts \ n \ s h.tyw \ m \ p.t \)  
Translation: 
I arrive at the land of the horizon-dwellers in the sky,  
Notes:  
Only traces left of the D54, the rest is visible.

Witness: Sq7Sq  
Transliteration: 
\( spr \cdot r \ n \ s h.tyw \ m \ p.t \)  
Translation: 
I arrive at the land of the horizon-dwellers,  
Notes:  
The O34 is not visible.

Witness: M4C  
Transliteration: 
\( spr \cdot r \ s h.t \ n.t \ p.t \)  
Translation: 
I arrive at the horizon of the sky.

Witness: M8C  
Transliteration: 
\( spr \cdot r \ ts \ n \ s h.tyw \)  
Translation: 
I arrive at the land of the horizon-dwellers,
Witness: M7C
Transliteration: spr-i r ts pn $h$.tyw
Translation: I arrive at this land of the horizon-dwellers,

Witness: M54C
Transliteration: spr-i r ts [n $h$.tyw
Translation: I arrive at the land of the horizon-dwellers,

Witness: T1Be
Transliteration: spr-i [r ts] pn n $h$.tyw
Translation: I arrive at this land of the horizon-dwellers,
Notes: Only the D21 and F42 are visible.

Witness: L1NY
Transliteration: spr-i r ts n $h$.tyw p.t
Translation: I arrive at the land of the horizon-dwellers of the sky

Witness: T3L
Transliteration: spr-i r ts n $h$.tyw
Translation: I arrive at the land of the horizon-dwellers,
Notes: Only traces left of the D21, the D54 and the S29, the rest is visible.

Witness: BH1Br
Transliteration: spr-i r ts pn n $h$.tyw
Translation: I arrive at this land of the horizon-dwellers,

Witness: L3Li
Transliteration: spr-i r ts n $h$.tyw
Translation: I arrive at the land of the horizon-dwellers,

Witness: M1NY
Transliteration: spr-i r [ts] n $h$.tyw m p.t
Translation: I arrive at the land of the horizon-dwellers in the sky,

Witness: T3L,b
Transliteration: [s]spr-i r ts n $h$.tyw
Translation: I arrive at the land of the horizon-dwellers,
Notes: Only the D21 and F42 are visible.
Witness: M1Be
Transliteration: spr $i r r n sI.tyw p.t
Translation: I arrive at the land of the horizon-dwellers of the sky,

Notes group:
Note that B3C uses a nominal subject instead of a pronominal subject.

Group 3: Nominal $dm.n-f (Emphatic use), Lemma spr
Lemma: spr (to arrive)
Morphology 1: $dm.n-f
Morphology 2: nominal
Syntax: Emphatic use
Subject: Pronominal subject

Witness: Sq4Sq
Transliteration: spr $n=k r sI.tyw p.t
Translation: You have reached the land of the horizon-dwellers of the sky,
Notes: Only traces left of the S29, the D21 is not visible.

Group 4: Nominal $dm-f (Balanced sentence), Lemma spr
Lemma: spr (to arrive)
Morphology 1: $dm-f
Morphology 2: nominal
Syntax: Balanced sentence
Subject: Pronominal subject

Witness: B1P
Transliteration: spr $i r r n sI.tyw $m p.t
Translation: I arrive at the land of the horizon-dwellers in the sky,

Notes group:
Balanced sentence with the prr in 4,222,b.

Witness: B5C
Transliteration: spr $i r r n sI.tyw (i)m
Translation: I arrive at the land of the horizon-dwellers there,
Group 5:  
Nominal *sdm.n-f* (Balanced sentence), Lemma *spr*

**Lemma:**  
*spr*  
(to arrive)

**Morphology 1:**  
*sdm.n-f*

**Morphology 2:**  
nominal

**Morphology 3:**  

**Syntax:**  
Balanced sentence

**Subject:**  
Pronominal subject

**Witness:**  
Sq8Sq

**Transliteration:**

*spr.n-i r [ts] pn n [š.tyw m p.t]*

**Translation:**

I have arrived at this land of the horizon-dwellers in the sky,

**Notes:**

Only traces left of the D54, the rest is visible.

**Notes group:**

*Balanced sentence due to the pr.n in 4,223,b.*

**Notes phrase:**

*In this phrase, the following pattern variations occur: G1 (T1C,a, T2Be, M57C), G2 (B9C,b, B3C, T1C,b, B1Y, B9C,a, Sq1C, Sq7C, Sq1Sq, Sq2C, Sq7Sq, M4C, M8C, M7C, M54C, M1C, L1NY, T1Be, L3Li, T3L, M1NY, BH1Br, T3L,b, M1Be), G3 (Sq4Sq), G4 (B1P, B5C), G5 (Sq8Sq, T3Be).*

**Spell:**

335  Phrase: 4  222-223  b

Group 1:  
Perfective active participle (masculine singular), Lemma *pri*

**Lemma:**  
*pri*  
(to go forth)

**Morphology 1:**  
participle

**Morphology 2:**  
perfective active

**Morphology 3:**  
masculine singular

**Syntax:**  

**Subject:**

**Witness:**  
T1C,a

**Transliteration:**

*pr m sbs dsr*

**Translation:**

which went forth from the holy portal.

**Witness:**  
M57C

**Transliteration:**

*pr hr sbs dsr*

**Translation:**

which went forth upon the holy portal.
Group 2: Circumstantial sḏm-f (Temporal clause), Lemma pri

Lemma: pri
Morphology 1: sḏm-f
Morphology 2: circumstantial
Morphology 3: 

Syntax: Temporal clause
Subject: Pronominal subject

Witness: B9C,b
Transliteration: *pr-i im hr sbi dṣr*
Translation: while I go forth there, upon the holy portal.

Witness: T1C,b
Transliteration: *pr-i m sbi dṣr*
Translation: while I go forth from the holy portal.

Witness: Sq1Sq
Transliteration: *pr-i m sbi dṣr*
Translation: while I went forth from the holy portal.

Witness: M54C
Transliteration: *pr-i m sbi dṣr*
Translation: while I go forth from the holy portal.
Notes: The D54 is not visible.
While I go forth from the holy portal.

Notes:
Only traces left of the D54, the rest is lost.

Notes group:
Note that B3C uses a nominal subject instead of a pronominal subject.
Group 3: Nominal sḏm-f (Balanced sentence), Lemma pri

Lemma: pri (to go forth)

Morphology 1: sḏm-f
Morphology 2: nominal

Syntax: Balanced sentence
Subject: Pronominal subject

Witness: B1P
Transliteration: prr[^i] m sbz ḍsr
Translation: I go forth from the holy portal.

Notes: Only traces left of the O1:D21 group, the rest is lost.

Group 4: Circumstantial sḏm.n-f (Temporal clause), Lemma pri

Lemma: pri (to go forth)

Morphology 1: sḏm.n-f
Morphology 2: circumstantial

Syntax: Temporal clause
Subject: Pronominal subject

Witness: Sq1C
Transliteration: pr.n[^i] ḫr sbz ḍsr
Translation: after I went forth upon the holy portal.

Notes: There might be some traces left of the O1:D21 group left.

Group 5: Nominal sḏm.n-f (Balanced sentence), Lemma pri

Lemma: pri (to go forth)

Morphology 1: sDm.n=f
Morphology 2: nqmin'āl

Syntax: Balanced sentence
Subject: Pronominal subject

Witness: BH1Br
Transliteration: pr.n[^i] m sbz ḍsr
Translation: after I went forth from the holy portal.
Witness: Sq8Sq
Transliteration: [pr.n-i m] sbs ḏsr
Translation: I went forth from the holy portal.

Group 6: Subjunctive sḏm-f (Final clause implying purpose), Lemma pri
Lemma: pri (to go forth)
Morphology 1: sḏm-f subjunctive
Morphology 2: Final clause implying purpose
Morphology 3: Pronominal subject

Witness: M8C
Transliteration: pr.t-i m sbs ḏsr
Translation: so that I go forth from the holy portal.

Notes: In this phrase, the following pattern variations occur: G1 (T1C,a, M57C), G2 (B9C,b, B3C, Sq4Sq, T1C,b, B1Y, B9C,a, Sq1Sa, Sq7Sa, M4C, M54C, M1C, L1NY, T1Be, L3Li, T2Be, T3L, M1NY, T3L,b, M1Be), G3 (B1P, B5C), G4 (Sq1C, Sq7C, Sq2C, BH1Br), G5 (Sq8Sq, T3Be), G6 (M8C, M7C).

Spell: 335 Phrase: 4 226-227 a

Group 1: Relative sḏm.n-f, Lemma ḏṣì (first position)
Lemma: ḏṣì (to cross)
Morphology 1: sḏm.n-f relative
Morphology 2: Nominal subject
Morphology 3: Syntax: Subject:

Witness: T1C,b
Transliteration: krs.y pw ḏṣ.w.n it ḏhr-f r ḏṣ.t ḏṣb.tt n.t p.t
Translation: it are the two coffins on which the father crossed to the eastern horizon of the sky.

Witness: Sq7C
Transliteration: ḏṣ.y pw ḏṣ.n it-i ḏm.w ḏhr-f r [ṣḥ.t ḏṣb.tt] n.t p.t
Translation: it are the two leaves of the two doors, upon which my father Atoum crossed to the eastern horizon of the sky.

Notes: Only traces left of the D54:N35 group, the rest is visible.
Witness: M7C
Transliteration: 's.wy-r.y pw dž.n it=q qtm.w hr=f r sh.t isb.tt n.t p.t
Translation: it are the two leaves of the two doors, upon which my father Atoum crossed to the eastern horizon of the sky.
Notes: Only traces left of the U29-G1 group, the rest is visible.

Witness: T3L
Transliteration: 's.wy-r.y pw [dž.n it] qtm.w hr=f r sh.t isb.tt n.t p.t
Translation: it are the two leaves of the two doors, upon which the father Atoum crossed to the eastern horizon of the sky.
Notes: Only the N35 is visible.

Witness: T3L,b
Transliteration: ['s.wy-r.y pw dž].n it [qtm.w hr=f r sh.t] isb.tt n.t p.t
Translation: it are the two leaves of the two doors, upon which the father Atoum crossed to the eastern horizon of the sky.
Notes: Only the N35 is visible.

Group 2: Relative sqm.n-f, Lemma wḏš (first position)
Lemma: wḏš (to proceed)
Morphology 1: sqm.n-f relative
Morphology 2: Morphology 3: Syntax: Subject: Nominal subject

Witness: B1P
Transliteration: 's.wy-r.y pw wḏš.n it qtm.w hr=f (i)m r sh.t isb.tt n.t p.t
Translation: it are the two leaves of the two doors, upon which the father Atoum proceeded there, to the eastern horizon of the sky.

Witness: BSC
Transliteration: 's.wy[r.y pw wḏš.n it qtm.w hr=f r] sh.t isb.tt n.t p.t
Translation: it are the two leaves of the two doors, upon which the father Atoum proceeded to the eastern horizon of the sky.
Notes: The N35 is not visible.
**Witness:** B15C
**Transliteration:** [تراث- bày- الش.ت _ит_ _ه._ش.ت _نت_ _پ.ت_
**Translation:** it are the two leaves of the two doors, upon which the father Atoum proceeded to the eastern horizon of the sky.

**Witness:** Sq1C
**Transliteration:** [تراث- weer- worksheet _ه.ت _نت_ _پ.ت_
**Translation:** it are the two leaves of the two doors, upon which my father Atoum proceeded to the eastern horizon of the sky.

**Witness:** Sq7Sq
**Transliteration:** [تراث- Worksheet _ه.ت _نت_ _پ.ت_
**Translation:** It is the portal of the two leaves of the two doors, upon which the father Atoum proceeded to the eastern horizon of the sky.

**Witness:** Sq8Sq
**Transliteration:** [تراث- Worksheet _ه.ت _نت_ _پ.ت_
**Translation:** it are the two leaves of the two doors, upon which the father Atoum proceeded to the eastern horizon of the sky.

**Witness:** M54C
**Transliteration:** [تراث- Worksheet _ه.ت _نت_ _پ.ت_
**Translation:** it are the two doors, upon which my father Atoum proceeded to the eastern horizon of the sky.

**Notes:** Only traces left of the G43, the rest is visible.

**Witness:** L1NY
**Transliteration:** [تراث- Worksheet _ه.ت _نت_ _پ.ت_
**Translation:** it are the two doors upon which the father Atoum proceeded the east of the sky.

**Witness:** M1C
**Transliteration:** [تراث- Worksheet _ه.ت _نت_ _پ.ت_
**Translation:** it are the two doors, upon which my father Atoum proceeded to the eastern horizon of the sky.

**Witness:** T1Be
**Transliteration:** [تراث- Worksheet _ه.ت _نت_ _پ.ت_
**Translation:** it are the two leaves of the two doors, upon which my father Atoum proceeded to the eastern horizon of the sky.
Witness: T2Be
Transliteration: ḍs.wy-ry [pw wḏš.n |n it-i it|m.w ḫr-f m wḏš=f r sh.t isb.f|=t] n.t p.t
Translation: it are the two leaves of the two doors, upon which my father Atoum proceeded when he proceeds to the eastern horizon of the sky.
Notes: Only the G1 and traces of the D54 are visible.

Witness: M57C
Transliteration: ḍs.wy-ry pw wḏš.n=i it-i it|m.w ḫr-f r sh.t
Translation: it are the two leaves of the two doors, upon which I proceeded my father Atoum to the horizon.
Notes: Only traces left of the U29 and G1, the rest is visible.

Witness: BH1Br
Transliteration: ḍs.wy-ry pw wḏš.n it it|m.w ḫr-s r sh.t isb.tt n.t p.t
Translation: it are the two leaves of the two doors, upon which the father Atoum proceeded to the eastern horizon of the sky.
Notes: Only traces left of the G43, the rest is visible.

Group 3: Circumstantial sḏm.n=f (Temporal clause), Lemma ḏši (first position)
Lemma: ḏši (to cross)
Morphology 1: sḏm.n=f circumstantial Morphology 2: Morphology 3: Syntax: Subject: Temporal clause Nominal subject

Witness: B9C,a
Transliteration: aA.wy-ry pw DA|=n it it|m.w r Ax.t iAb.tt n.t p.t
Translation: it are the two leaves of the two doors, after the father Atoum crossed to the eastern horizon of the sky.
Notes: The N35 is not visible (the lacuna would be to large to only have the X1 of it, but to small to contain a M17 for it.)

Group 4: Imperfective relative sḏm-f, Lemma ḏši (first position)
Lemma: ḏši (to cross)
Morphology 1: sḏm-f Imperfective relative Morphology 2: Morphology 3: Syntax: Subject: Nominal subject
it is the leaf of the door, upon which the father Atoum crosses to the eastern horizon of the sky.

Group 5: Imperfective relative sdm-n-f, Lemma q3i (first position)
Lemma: sdm
(to go)
Morphology 1: sdm-n-f relative

Notes: Only the N40 is visible.

it are the two leaves of the two doors, upon which my father Atoum crosses to the eastern horizon of the sky.

Group 6: Relative sdm-n-f, Lemma q3i (first position)
Lemma: sdm
(to travel)
Morphology 1: sdm-n-f relative

Notes: Only the N40 is visible.

it are the two leaves of the two doors, upon which my father Atoum traveled to the eastern horizon of the sky.

Group 7: Relative sdm-n-f, Lemma pri (first position)
Lemma: pri
(to go forth)
Morphology 1: sdm-n-f relative

Notes: Only the N40 is visible.
it are the two leaves of the two doors, upon which my father Atoum went forth to the eastern horizon of the sky.

**Group 8:** Imperfective relative $sdm$-$f$, Lemma $wd$-$s$ (first position)

**Lemma:** $wd$-$s$ (to proceed)

**Morphology 1:** Imperfective relative

**Group 9:** Relative $sdm$-$n$-$f$, Lemma $iwi$ (first position)

**Lemma:** $iwi$ (to come)

**Morphology 1:** relative

**Group 10:** Indicative $sdm$-$f$ (Nominal use), Lemma $wd$-$s$ (second position)

**Lemma:** $wd$-$s$ (to proceed)

**Morphology 1:** indicative

Translation:
it are the two leaves of the two doors, upon which my father Atoum proceeded to the eastern horizons of the sky.
it are the two leaves of the two doors, upon which my father Atoum proceeded when he proceeded to the eastern horizon of the sky.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (T1C,b, Sq7C, M7C, T3L, T3L,b), G2 (B1P, B5C, B15C, Sq1C, Sq7Sq, Sq8Sq, M54C, M1C, L1NY, T1Be, M57C, BH1Br), G3 (B9C,a), G4 (Sq1Sq, M8C), G5 (Sq2C), G6 (M4C), G7 (L3Li), G8 (T3Be), G9 (M1NY), G2+G10 (T2Be).

Spell: 335 Phrase: 4 228-229 b

Group 1: Perfective active participle (masculine singular), Lemma hpr
Lemma: hpr (to become)
Morphology 1: participle Morphology 2: perfective active Morphology 3: masculine singular Syntax: Subject:
Witness: T1C,a
Transliteration: ink bA hpr im=Tn
Translation: I am the soul who came to be from you.

Witness: B9C,b
Transliteration: ink pw hpr im=Tn
Translation: it is me who came to be from you.

Witness: T1C,b
Transliteration: im.y-r pr sp[i pn p]w hpr.w im=Tn
Translation: It is the overseer of the domain, this spi, came to be from you.
Notes: Only traces left of the Q3, the rest is visible.
Witness: B1Y
Transliteration: [ink pw hpr] īm-tūn
Translation: it is me who came to be from you.

Witness: B15C
Transliteration: [ink pw hpr im-tūn]
Translation: It is me who came to be from you,

Witness: Sq7C
Transliteration: [ink pw hpr im-tūn]
Translation: it is me who came to be from you.

Witness: Sq2C
Transliteration: [ink pw hpr i im-tūn]
Translation: it is me who came to be from you.

Witness: Sq8Sq
Transliteration: [ink pw hpr] īm-tūn
Translation: it is me who came to be from you.

Notes: Only the D21 is visible.

Witness: B9C,a
Transliteration: ink pw hpr im-tūn
Translation: it is me who came to be from you.

Witness: Sq1C
Transliteration: ink pw hpr im-tūn
Translation: it is me who came to be from you.

Witness: Sq1Sq
Transliteration: ink w‘ hpr im-tūn
Translation: I am the one who came to be from you.

Witness: Sq7Sq
Transliteration: ink w‘ hpr im-tūn
Translation: I am the one who came to be from you.

Witness: M4C
Transliteration: ink w‘ hpr im-tūn
Translation: I am the one who came to be from you.
Witness: M8C
Translation: ink w’ hpr im-tn
Translation: I am the one who came to be from you.

Witness: M7C
Translation: ink w’ hpr im-tn
Translation: I am the one who came to be from you.

Witness: M54C
Translation: ink w’ hpr im-tn
Translation: I am the one who came to be from you.

Witness: M1C
Translation: [ink pw hpr im-tn]
Translation: it is me who came to be from you.

Witness: L3Li
Translation: ink pw [hpr] im-tn
Translation: it is me who came to be from you.

Witness: T2Be
Translation: [ink] pw hpr im-tn
Translation: it is me who came to be from you.

Witness: T3L
Translation: ink pw hpr im-tn
Translation: it is me who came to be from you.

Witness: M57C
Translation: ink pw [hpr]r im-tn
Translation: it is me who came to be from you.

Notes: Only the D21 is visible.
**Witness:** BH1Br  
**Transliteration:**  
*ink pw wˁ hpr im-ˁn*  
**Translation:**  
it is me, the one who came to be from you.

**Witness:** T3L,b  
**Transliteration:**  
*[ink pw hpr im-ˁn]*  
**Translation:**  
it is me who came to be from you.

**Witness:** M1Be  
**Transliteration:**  
*ink pw hpr im-ˁn*  
**Translation:**  
it is me who came to be from you.

**Notes group:**  
Note that group 1 and group 2 should be considered identical, as the variation is only due to the gender of the owner.

**Group 2:** Perfective active participle (feminine singular), Lemma *hpr*  
**Lemma:**  
*hpr*  
(to become)  
**Morphology 1:** participle  
**Morphology 2:** perfective active  
**Morphology 3:** feminine singular  
**Syntax:**  
Subject:  
**Witness:** B3C  
**Transliteration:**  
*sˁ.t-h דעת-htp in pw hpr.t im-ˁn*  
**Translation:**  
it is this *sˁ.t-h דעת-htp* which came to be from you.

**Notes group:**  
Note that group 1 and group 2 should be considered identical, as the variation is only due to the gender of the owner.

**Group 3:** Circumstantial *sdm.n-f* (Temporal clause), Lemma *hpr*  
**Lemma:**  
*hpr*  
(to become)  
**Morphology 1:** *sdm.n-f*  
**Morphology 2:** circumstantial  
**Morphology 3:**  
**Syntax:**  
Temporal clause  
**Subject:** Pronominal subject
Witness: T1Be
Transliteration: inkl pw hpr.n-i im-tn
Translation: it is me, after I came to be from you.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (and G2) (T1C,a, B9C,b, B3C, Sq45a, T1C,b, B1P, B5C, B1Y, B9C,a, B15C, Sq1C, Sq7C, Sq15a, Sq2C, Sq75a, Sq85a, M4C, M8C, M7C, M54C, M1C, L3Li, T2Be, T3Be, T3L, M57C, M1NY, BH1Br, T3L,b, M1Be), G3 (L1NY, T1Be).

Spell: 335 Phrase: 4 230-231 b

Group 1: Imperfective active participle (masculine plural), Lemma wnn
Lemma: wnn (to be, to exist)
Morphology 1: participle imperfective active masculine plural
Syntax: Subject:

Witness: T1C,b
Transliteration: wnn Hn=f it=i htm.w m Hr.t hrw n st nb
Translation: who exist together with my father Atoum in the course of every day.

Witness: B1P
Transliteration: wnn Hn=f it=i htm.w m Hr.t hrw [n.t r st nb]
Translation: who exist together with my father Atoum in the course of every day.

Witness: B5C
Transliteration: wnn Hn=f it-i htm.w m Hr.t hrw n st nb
Translation: who exist together with my father Atoum in the course of every day.

Witness: Sq75a
Transliteration: wnn Hn=f it htm.w m Hr.t hrw n st nb
Translation: who exist together with the father Atoum in the course of every day.
Witness: Sq8Sq
Transliteration: wnn han它可以 im.w m hr.t hrw n.t r' nb
Translation: who exist together with the father Atoum in the course of every day.
Notes: The back half of the N35:N35 group is damaged.

Witness: M4C
Transliteration: wnn han它可以 im.w m hr.t hrw n.t r' nb
Translation: who exist together with my father Atoum in the course of every day.

Witness: M8C
Transliteration: wnn han它可以 im.w m hr.t hrw n.t r' nb
Translation: who exist together with my father Atoum in the course of every day.

Witness: M54C
Transliteration: wnn han它可以 im.w m hr.t hrw n.t r' nb
Translation: who exist together with my father Atoum in the course of every day.
Notes: Only traces left of the E34, the N35:N35 group is not visible.

Witness: T3L
Transliteration: wnn han它可以 im.w m hr.t hrw nb(.t)
Translation: who exist together with the father Atoum in every course.

Witness: BH1Br
Transliteration: wnn hnr它可以 im.w m hr.t-hrw n.t r' nb
Translation: who exist together with my father Atoum in the course of every day.

Witness: M57C
Transliteration: [wnn han它可以 im.w m hr.t hrw n.t r' nb]
Translation: who exist together with the father Atoum in the course of every day.

Witness: T3L,b
Transliteration: [wnn hnr它可以 im.w m hr.t hrw nb(.t)]
Translation: who exist together with the father Atoum in every course.
**Group 2:** Nominal $sdm$-$f$ (Emphatic use), Lemma $wnn$

**Lemma:**

$wnn$ (to be, to exist)

**Morphology 1:**

$sdm$-$f$

**Morphology 2:**

nominal

**Syntax:**

Emphatic use

**Subject:**

Pronominal subject

**Witness:**

$Sq1C$

**Transliteration:**

$wnn$-$i$ $hn^*it$ $itm.w$ $m$ $hr.t$ $hrw$ $n.t$ $r^*nb$

**Translation:**

I exist together with the father Atoum in the course of every day.

**Witness:**

$Sq2C$

**Transliteration:**

$[wnn-i]$ $hn^*it$ $itm.w$ $m$ $hr.t$ $hrw$ $n.t$ $r^*nb$

**Translation:**

I exist together with the father Atoum in the course of every day.

**Witness:**

$T2Be$

**Transliteration:**

$[wnn-i]$ $hn^*it$ $itm.w$ $m$ $hr.t$ $hrw$ $n.t$ $r^*nb$

**Translation:**

I exist together with my father Atoum in the course of every day.

**Witness:**

$M1NY$

**Transliteration:**

$wnn$-$i$ $hn^*it$ $itm.w$ $m$ $hr.t$ $hrw$ $n.(t)$ $r^*nb$

**Translation:**

I exist together with my father Atoum in the course of every day.

**Group 3:** Perfective active participle (masculine plural), Lemma $wnn$

**Lemma:**

$wnn$ (to be, to exist)

**Morphology 1:**

participle

**Morphology 2:**

perfective active

**Morphology 3:**

masculine plural

**Syntax:**

**Subject:**

-
Witness: L1NY
Transliteration: wn h[n]̱ it itm.w m hr[.t] hrw n.t] ṟ nb
Translation: who existed together with the father Atoum in the course of every day.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (T1C,b, B1P, B5C, B9C,a, B15C, Sq7Sa, Sq8Sa, M4C, M8C, M7C, M54C, T1Be, T3L, M57C, BH1Br, T3L,b), G2 (Sq1C, Sq7C, Sq2C, M1C, T2Be, T3Be, M1NY), G3 (L1NY, L3Li).

Spell: 335 Phrase: 4 232-233 a

Group 1: Passive circumstantial sḏm.n-f (i[w(=f) sḏm.n-f]), Lemma mḥ (first position)
Lemma: mḥ (to fill, to make complete)
Morphology 1: sḏm.n-f circumstantial
Morphology 2: passive
Syntax: i[w(=f) sḏm.n-f]
Subject: Nominal subject

Witness: T1C,a
Transliteration: i[w mḥ.n ir.t m-hṭ hḥs=s
Translation: The eye was made complete after it was injured,
Notes: Only the N35 is visible.

Group 2: Circumstantial sḏm.n-f (i[w(=f) sḏm.n-f]), Lemma mḥ (first position)
Lemma: mḥ (to fill, to make complete)
Morphology 1: sḏm.n-f circumstantial
Morphology 2: 
Morphology 3: 
Syntax: i[w(=f) sḏm.n-f]
Subject: Pronominal subject

Witness: M1C
Transliteration: [i[w mḥ].n ir.t m-hṭ h[k]s=s
Translation: The eye was made complete after it was damaged,
Notes: Only the N35 is visible.

Witness: L1NY
Transliteration: i[w mḥ.n ir.t m-hṭ hḥs
Translation: The eye was made complete after being injured,
I made the eye complete after it was injured,

He made the eye complete, after it was injured,

I made the eye complete after it was injured,

I made the eye complete after it was injured,

I made the eye complete after it was injured,

I made the eye complete after it was injured,

I made the eye complete after it was injured,
Witness: Sq7Sq
Transliteration: iw mh.n-i ir.t m-hṭ hksš-s
Translation: I made the eye complete after it was damaged.

Witness: Sq8Sq
Transliteration: [iw mh.n-i ir.t] m-hṭ hksš-s
Translation: I made the eye complete after it was injured.

Witness: M4C
Transliteration: iw mh.n-i ir.t m-hṭ hksš-s
Translation: I made the eye complete after it was injured,

Witness: M8C
Transliteration: iw mh.n-i ir.t m-hṭ hksš-s
Translation: I made the eye complete after it was injured,

Witness: M7C
Transliteration: iw mh.n-i ir.t m-hṭ h[k]šš-s
Translation: I made the eye complete after it was injured,
Notes: Only traces left of the N35, the rest is visible.

Witness: T1Be
Transliteration: iw mh.n-i ir.t m-hṭ hksš-s
Translation: I made the eye complete after it was injured,

Witness: L3Li
Transliteration: iw mh.n-i ir.t m-hṭ hksš-s
Translation: I made the eye complete after it was injured,
Notes: The G17 is not visible.

Witness: M54C
Transliteration: iw mh.n-i ir.t m-hṭ hksš-s
Translation: I made the eye complete after it was damaged,
Notes: The V23A:Y2 group is not visible.

Witness: T2Be
Transliteration: iw mh.n-i ir.t h[k]šš-s
Translation: I made the eye complete after it was injured,

Witness: T3Be
Transliteration: iw mh.n-i ir.t ḫr m-hṭ hksš-s
Translation: I made the eye of Horus complete after it was injured,
Witness: T3L
Transliteration: [iw] mh.n-i ir.t m-hî hks-s
Translation: I made the eye complete after it was injured,
Notes: Only traces left of the V23A, the Y2 is not visible.

Witness: M57C
Transliteration: iw mh.n-i ir.t m-hî hks-s
Translation: I made the eye complete after it was injured,

Witness: BH1Br
Transliteration: iw mh.n-i ir.t m-hî hks-s
Translation: I made the eye complete, after it was damaged,

Witness: M1NY
Transliteration: mw nh-ni ir.t m-hî hks-s
Translation: I made the eye complete after it broke,

Witness: T3L,b
Transliteration: [iw] mh[.n-i] ir.t m-hî [h]ks-s
Translation: I made the eye complete after it was damaged,
Notes: The N35 is not visible.

Notes group:
Note that B3C uses a nominal subject instead of a pronominal subject.

Group 3: Indicative sdm-f (Nominal use), Lemma hks (second position)
Lemma: hks (to be injured)
Morphology 1: sdm-f
Morphology 2: indicative
Morphology 3: Nominal use
Syntax: Pronominal subject
Witness: T1C,a
Transliteration: iwmh.n ir.t m-htk ks<s>s
Translation: The eye was made complete after it was injured,

Notes: Addition of the S29 seems necessary.

Witness: B3C
Transliteration: iwmh.n ss.t-hdq-htp tn ir.t m-htk ks<s>s
Translation: This ss.t-hdq-htp made the eye complete after it was injured,

Notes: The F32:N29 group is not visible.

Witness: T1C,b
Transliteration: iwmh.n-i ir.t m-htk ks<s>s
Translation: I made the eye complete after it was injured,

Notes: Only traces left of the N29, the S29 is not visible.

Witness: B5C
Transliteration: iwmh.n-i ir.t m-htk hs<s>s
Translation: I made the eye complete after it was injured,

Witness: B9C,a
Transliteration: iwmh.n-i ir.t m-htk ks<s>s
Translation: I made the eye complete after it was injured,

Notes: Only traces left of the N29, the S29 is not visible.

Witness: B9C,b
Transliteration: iwmh.n-i ir.t m-htk bk<s>s
Translation: I made the eye complete after it was injured,

Notes: Addition of the S29 seems necessary.

Witness: Sq4Sq
Transliteration: iwmh.n-[ir.t] m-htk bk<s>s
Translation: He made the eye complete, after it was injured,

Notes: The F32:N29 group is not visible.

Witness: B1P
Transliteration: iwmh.n-i-[ir.t] m-htk kks<s>s
Translation: I made the eye complete after it was injured,

Witness: B1Y
Transliteration: [iwmh.n-i ir.t] m-htk kks<s>s
Translation: I made the eye complete after it was injured,

Witness: B15C
Transliteration: [iwmh.n-i ir.t] m-htk kks<s>s
Translation: I made the eye complete after it was injured,
Witness: Sq1C
Transliteration: iw mh. n= i <ir. t> m-ht bks*s
Translation: I made the eye complete after it was injured,
Notes: Only traces left of the S29, the rest is visible.

Witness: Sq2C
Transliteration: [iw mh. n= i ir. t m-ht bks*s]
Translation: I made the eye complete after it was injured,

Witness: M4C
Transliteration: iw mh. n= i ir. t m-ht bks*s
Translation: I made the eye complete after it was injured,

Witness: M7C
Transliteration: iw mh. n= i ir. t m-ht b[k]*s
Translation: I made the eye complete after it was injured,
Notes: The N29 was not seen by de Buck himself.

Witness: L3Li
Transliteration: iw mh. n= i ir. t m-ht bks*s
Translation: I made the eye complete after it was injured,

Witness: Sq7C
Transliteration: iw mh. n= i ir. t m-ht b{k}s*s
Translation: I made the eye complete after it was injured
Notes: Only traces left of the S29, the rest is visible.

Witness: Sq8S
Transliteration: [iw mh. n= i ir. t] m-ht bks*s
Translation: I made the eye complete after it was injured,

Witness: M8C
Transliteration: iw mh. n= i ir. t m-ht bks*s
Translation: I made the eye complete after it was injured,

Witness: T1Be
Transliteration: iw mh. n= i ir. t m-ht bks*s
Translation: I made the eye complete after it was injured,
Notes: Only traces left of something round, hence the use of Aa1.
**Witness:** T3Be
**Transliteration:** iw mh.n=i ir.t hr m-ḥt ḫks=s
**Translation:** I made the eye of Horus complete after it was injured,

**Witness:** M57C
**Transliteration:** iw mh.n=i ir.t m-ḥt ḫks=s
**Translation:** I made the eye complete after it was injured,

**Group 4:**
**Indicative sḏm-f (Nominal use), Lemma ḫḳs (second position)**
**Lemma:** ḫḳs (to be damaged)
**Morphology 1:** sḏm-f
**Morphology 2:** indicative
**Morphology 3:**

**Witness:** Sq7Sq
**Transliteration:** iw mh.n=i ir.t m-ḥt ḫḳs[-s]
**Translation:** I made the eye complete after it was damaged.
**Notes:** Only traces left of the G37, the rest is visible.

**Witness:** M1C
**Transliteration:** [iw mh].n=i ir.t m-ḥt h[k]s=s
**Translation:** The eye was made complete after it was damaged,
**Notes:** Only the O4, G37 and traces of the S29 are visible.

**Witness:** T3L
**Transliteration:** [iw] mh.n=i ir.t m-ḥt ḫḳs=s
**Translation:** I made the eye complete after it was injured,

**Witness:** M1Be
**Transliteration:** iw mh.n=i ir.t m-ḥt ḫḳs-i
**Translation:** I made the eye complete after it was injured,
**Notes:** Only traces left of the G37, the rest is visible.

**Witness:** M54C
**Transliteration:** iw m[h].n=i ir.t [m-ḥt ḫḳs-s]
**Translation:** I made the eye complete after it was damaged,
**Notes:** Based on M1C. It is possible that this should be ḫḳs instead.

**Witness:** BH1Br
**Transliteration:** iw mh.n=i ir.t m-ḥt ḫḳs=s
**Translation:** I made the eye complete, after it was damaged,
Witness: T3L,b
Transliteration: [iw] mh\([n-i]\) ir.\(t\) m-\(h\)t [h]ks\(+s\)
Translation: I made the eye complete after it was damaged,
Notes: Only traces left of the N29 and S29, the G37 is not visible.

Group 5: Infinitive (status absolutus), Lemma hks (second position)
Lemma: hks (to be injured)
Morphology 1: infinitive
Morphology 2: status absolutus
Syntax: Subject:

Witness: L1NY
Transliteration: iw mh\(n\) ir.\(t\) m-\(h\)t hks
Translation: The eye was made complete after being injured,

Group 6: Indicative sdm-f (Nominal use), Lemma h\(k\) (second position)
Lemma: h\(k\) (to break)
Morphology 1: sdm-f
Morphology 2: indicative
Morphology 3: Syntax: Subject:
Nominal use Pronominal subject

Witness: M1NY
Transliteration: iw mh\(n\)+i ir.\(t\) m-\(h\)t h\(k\)+s
Translation: I made the eye complete after it broke,
Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (T1C,a) G1+G4 (M1C), G1+G5 (L1NY), G2+G3 (B9C,b, B3C, Sq4Sq, T1C,b, B1P, B5C, B1Y, B9C,a, B15C, Sq1C, Sq7C, Sq2C, Sq8Sq, M4C, M8C, M7C, T1Be, L3Li, T2Be, T3Be, T3L, M57C, M1Be), G2+G4 (Sq7Sq, M54C, BH1Br, T3L,b), G2+G6 (M1NY).
Spell: 335 Phrase: 4 234-235 b

**Group 1:** Relative $sdm.n$-f, Lemma "$h:\$ (first position)

**Lemma:** "$h:\$ (to fight)

**Morphology 1:** $sdm.n$-f

**Morphology 2:**

**Morphology 3:**

**Syntax:**

**Subject:** Nominal subject

**Witness:** B1P

**Transliteration:**

hrw pw "$h:\$. $hr$ im-f $hn$" wd$\f$

**Translation:**

It is the day in which Horus fought together with the one who is judged,

**Notes:**

Only the US7036D34AVARA is visible

**Witness:** B15C

**Transliteration:**

[hrw pw "$h:\$. $hr$ im-f $hn$" sth]

**Translation:**

It is the day in which Horus fought together with Seth,

**Witness:** Sq2C

**Transliteration:**

[hrw pw "$h:\$. $hr$ im-f $hn$" sth]

**Translation:**

It is the day in which Horus fought together with Seth,

**Witness:** M8C

**Transliteration:**

hrw pw "$h:\$. $hr$ im-f $h[n]$" st$\f$

**Translation:**

It is the day in which Horus fought together with Seth,
Witness: L1NY
Transliteration: hrw [pw] ḫ3.n ḫrstś
Translation: It is the day in which Horus fought together with Seth,

Witness: L3Li
Transliteration: hrw pw ḫ3[n ]hr im-f ḫnstś
Translation: It is the day in which Horus fought together with Seth,
Notes: The N35 is not visible.

Witness: T2Be
Transliteration: [hrw] pw ḫ3.n ḫrstś
Translation: It is the day in which Horus fought together with Seth,

Witness: T3Be
Transliteration: hrw pw ḫ3.n ḫrstś
Translation: It is the day in which Horus fought together with Seth,

Witness: T3L
Transliteration: hrw pw ḫ3.n [hr] i[m]
Translation: It is the day where Horus fought.

Witness: BH1Br
Transliteration: hrw pw ʾlh(n).n ḫrstś
Translation: It is the day in which Horus fought together with Seth,

Witness: M57C
Transliteration: hrw pw ḫ3[n ]hr im-f ḫnstś
Translation: It is the day in which Horus fought together with Seth,
Notes: The N35 is not visible, and there are only traces left of the G1.

Witness: T3Lb
Transliteration: [hrw pw ḫ3.n ḫrstś]
Translation: It is the day in which Horus fought together with Seth,

Group 2: Imperfective relative sḏm-f, Lemma ḫ3 (first position)
Lemma: ḫ3 (to fight)
Morphology 1: Imperfective relative
Morphology 2: Imperfective relative
Morphology 3: Imperfective relative
Syntax: Nominal subject
Subject:
**Witness:** T1Be  
**Transliteration:** hrw pw “ḥs n ḫrw im-f ūn” stš  
**Translation:** It is the day in which Horus fights together with Seth,

**Group 3:** Imperfective passive participle (masculine singular), Lemma wḏr (second position)  
**Lemma:** wḏr (to judge)  
**Morphology 1:** participle  
**Morphology 2:** imperfective passive  
**Morphology 3:** masculine singular  
**Syntax:** Subject: participle  
**Witness:** B1P

**Transliteration:** hrw pw “ḥs.[n ḫrw] im-f ū[n]”  
**Translation:** It is the day in which Horus fought together with the one who is judged, the one who is judged,

**Notes phrase:** In this phrase, the following pattern variations occur: G1 (B15C, Sq1C, Sq2C, Sq8Sq, M8C, M7C, L1NY, L3Li, T2Be, T3Be, T3L, M57C, BH1Br, T3L,b), G2 (T1Be), G1+G3 (B1P, B5C).  
**Note that T1C,b, B9C,a, Sq7C, Sq7Sq, M4C, M54C, and M1C do have a phrase here, but it is non-verbal.**

**Spell:** 335  
**Phrase:** 4 236-237 a

**Group 1:** Infinitive (status absolutus), Lemma wḏi  
**Lemma:** wḏi (to put, to place)  
**Morphology 1:** infinitive  
**Morphology 2:** status absolutus  
**Morphology 3:** Syntax: Subject: infinitive  
**Witness:** B5C
**Witness:** B1P  
Transliteration:  
\(m\text{-}\text{h}t\ \text{wd.}t\ \text{s}\text{t}\text{s}\ m\ \text{h}r\text{f}\)  
Translation:  
after inflicting a wound on his face,

**Witness:** B5C  
Transliteration:  
\(m\text{-}\text{h}t\ \text{wd.}t\ \text{s}\text{t}\text{s}\ m\ \text{h}r\text{f}\text{f}\)  
Translation:  
after inflicting a wound on his face,  
Notes:  
Only the G43*D46 group is visible.

**Witness:** B15C  
Transliteration:  
\([m\text{-}\text{h}t\ \text{wd.}t]\ \text{s}\text{t}\text{s}\ [m\ \text{h}r\text{f}]\)  
Translation:  
after inflicting a wound on his face,

Group 2: Infinitive (status pronominalis), Lemma \(\text{wdi}\)  
**Lemma:** \(\text{wdi}\) (to put, to place)  
**Morphology 1:** infinitive  
**Morphology 2:** status pronominalis  
**Morphology 3:**  
**Syntax:** Subject:

**Witness:** B9C,a  
Transliteration:  
\(m\text{-}\text{h}t\ \text{wd.}t\text{f}\ \text{s}\text{t}\text{s}\ m\ \text{h}r\text{f}\)  
Translation:  
after his inflicting of a wound on his face,

**Witness:** Sq1C  
Transliteration:  
\(m\text{-}\text{h}t\ \text{wd.}t\text{f}\ \text{s}\text{t}\text{s}\ m\ \text{h}r\ n\ \text{h}r\)  
Translation:  
after his inflicting of a wound on the face of Horus,  
Notes:  
The G43 is a bit damaged.

**Witness:** Sq7C  
Transliteration:  
\(m\text{-}\text{h}t\ \text{wd.}t\text{f}\text{f}\ \text{s}\text{t}\text{s}\ m\ \text{h}r\ n\ \text{h}r\)  
Translation:  
after his inflicting of a wound on the face of Horus,

**Witness:** Sq2C  
Transliteration:  
\(m\ \text{w[}\text{d.}t\text{f}\ \text{s}\text{t}\text{s}\ m\ \text{h}r\ n\ \text{h}r]\)  
Translation:  
with his inflicting of a wound on the face of Horus,  
Notes:  
Only the G43 is visible.
Witness: Sq7Sq
Transliteration: m \textit{wd.t-f stz m hr-f}
Translation: in his placing of a wound on his face,

Witness: M8C
Transliteration: m-\textit{ht} \textit{wd.t-f stz m hr n hr}
Translation: after his inflicting of a wound on the face of Horus,
Notes: Only traces left of the D36, the rest is visible.

Witness: M7C
Transliteration: m-\textit{ht} \textit{wd.t-f stz m hr n hr}
Translation: after his inflicting of a wound on the face of Horus,
Notes: Only traces left of the G43 and D36, the rest is visible.

Witness: M54C
Transliteration: m-\textit{ht} \textit{wd.t-f stz \{m\} hr-f}
Translation: after his inflicting of a wound on his face,
Notes: The D46 is not visible.

Witness: M1C
Transliteration: m-\textit{ht} \{wd.t-f stz m hr n\} hr
Translation: after his inflicting of a wound on the face of Horus,

Witness: T1Be
Transliteration: m-\textit{ht} \textit{wd.t-f stz m hr n hr}
Translation: after his inflicting of a wound on the face of Horus,

Witness: T2Be
Transliteration: m \textit{wd.t-f} stz m \textit{tp-f}
Translation: in his inflicting of a wound on his head,

Witness: M57C
Transliteration: m \textit{wd.t-f} \{stz\} m hr n hr
Translation: in his inflicting of a wound on the face of Horus,

Witness: T3Be
Transliteration: m \textit{wd.t-f} stz m hr n hr
Translation: in his inflicting of a wound on the face of Horus,

Witness: T3L,b
Transliteration: \{m-\textit{ht}\} \textit{wd.t-f stz m hr [n hr]}
Translation: after his inflicting of a wound on the face of Horus,
Notes: Only the G43-D46 group is visible.
Group 4: Infinitive (status pronominalis), Lemma rdi

Lemma: rdi (to give, to place)

Morphology 1: infinitive
Morphology 2: status pronominalis

Syntax: Subject:

Witness: L3Li

Transliteration:
m [di].t = f sT m [Hr] = f

Translation: in his placing of a wound on his face,

Notes: Only the X1 is visible.

Notes phrase: In this phrase, the following pattern variations occur: G1 (B1P, B5C, B15C), G2 (B9C,a, Sq1C, Sq7C, Sq2C, Sq7S, M8C, M7C, M54C, M1C, T1Be, T2Be, T3Be, M57C, T3L,b), G3 (Sq88s, M4C, L1NY, BH1Br), G4 (L3Li).

Spell: 335 Phrase: 4 236-237 b

Group 1: Indicative sdm-f (Nominal use), Lemma iti (first position)

Lemma: iti (to take)

Morphology 1: sdm-f
Morphology 2: indicative
Morphology 3: status pronominalis

Syntax: Subject:
Nominal use Nominal subject

Witness: B1P

Transliteration:
m it hr [hr.wy wd]'

Translation: when Horus took the testicles of the one who is judged.

Notes: Only traces left.
Witness: M4C
Transliteration: m ëT ër ër.y wy stš
Translation: when Horus took the testicles of Seth.

Witness: M1C
Transliteration: m-hT ëT ër ër.y wy stš
Translation: after Horus took the testicles of Seth.

Witness: Sq1C
Transliteration: m-hT ëT.n ër ër.y n(y) wy stš
Translation: after Horus has taken the testicles of Seth.

Group 2: Nominal sdm.n-f (Nominal use), Lemma ëTì (first position)
Lemma: ëTì (to take)
Morphology 1: sdm.n-f nominal
Morphology 2: Nominal use
Morphology 3: Nominal subject

Group 3: Infinitive (status constructus), Lemma ëTì (first position)
Lemma: ëTì (to take)
Morphology 1: infinitive
Morphology 2: status constructus
Morphology 3: Status constructus

Translation: when Horus took the testicles of Seth.
Translation: after Horus took the testicles of Seth.
Witness: Sq7C
Transliteration: 
m[-ht] it[t] hr. wy n(.wy) stŋ
Translation: after Horus' taking of the testicles of Seth.
Notes: Only traces left of the first X1, the second is not visible.

Witness: Sq8Sq
Transliteration: [m-ht it.t hr. wy n(.wy) stŋ]
Translation: after Horus' taking of the testicles of Seth.

Witness: M8C
Transliteration: 
m-ht it.t hr. wy stS
Translation: after Horus' taking of the testicles of Seth.

Witness: M7C
Transliteration: m-ht it.t hr. wy stš
Translation: after Horus' taking of the testicles of Seth.
Notes: Only the traces of the V15 were seen by de Buck himself.

Witness: L1NY
Transliteration: 
m-ht it.t hr. wy n(.wy) stš
Translation: after Horus' taking of the testicles of Seth.

Witness: L3Li
Transliteration: m it[t] hr. wy stš
Translation: in Horus' taking of the testicles of Seth.
Notes: Only the V13 part of the V15 is visible.

Witness: T1Be
Transliteration: 
m-ht it.t hr. wy stš
Translation: after Horus' taking of the testicles of Seth.

Witness: T2Be
Transliteration: m it.t hr. wy stš
Translation: in Horus' taking of the testicles of Seth.
<table>
<thead>
<tr>
<th>Witness:</th>
<th>T3Be</th>
<th>Witness:</th>
<th>M57C</th>
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</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>( m \text{ } \text{it.t} \text{ } \text{hr} \text{ } \text{hr.wy} \text{ } n.w(y) \text{ } st|h )</td>
<td>Transliteration:</td>
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</tr>
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</tbody>
</table>

<table>
<thead>
<tr>
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<th>BH1Br</th>
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<tr>
<td>Transliteration:</td>
<td>( m \text{ } \text{it.t} \text{ } \text{hr} \text{ } \text{hr.wy(y)} \text{ } st|h )</td>
</tr>
<tr>
<td>Translation:</td>
<td>in Horus' taking of the testicles of Seth.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness:</th>
<th>T3L.b</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>([m-\text{ht} \text{it.t} \text{hr} \text{wy} \text{n.w(y)} \text{st}|h])</td>
</tr>
<tr>
<td>Translation:</td>
<td>after Horus' taking of the testicles of Seth.</td>
</tr>
</tbody>
</table>

**Group 4:** **Infinitive (status pronominalis), Lemma AwH (first position)**

<table>
<thead>
<tr>
<th>Lemma:</th>
<th>AwH</th>
<th>Morphology 1:</th>
<th>Morphology 2:</th>
<th>Morphology 3:</th>
<th>Syntax:</th>
<th>Subject:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>infinitive</td>
<td>status pronominali</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Witness: | Sq7Sq
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>( m \text{ } [z] \text{wh-}\text{-f} \text{ } \text{hr} \text{ } \text{wy-}\text{f} )</td>
</tr>
<tr>
<td>Translation:</td>
<td>in his driving away against his testicles.</td>
</tr>
</tbody>
</table>

| Notes: | Could be an indicative \( s^dn-\text{f} \) as well. The G1 is not visible, and there are only traces left of the A24. |

**Group 5:** **Imperfective passive participle (masculine singular), Lemma wd\( \text{f} \) (second position)**

<table>
<thead>
<tr>
<th>Lemma:</th>
<th>wd( \text{f} )</th>
<th>Morphology 1:</th>
<th>Morphology 2:</th>
<th>Morphology 3:</th>
<th>Syntax:</th>
<th>Subject:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>participle</td>
<td>imperfective passive</td>
<td>masculine singular</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Witness: B1P
Transliteration: \( m\ i t\ hr\ [\ hr.\ wy\ wdf]\)
Translation: when Horus took the testicles of the one who is judged.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B9C,a, B15C, M4C, M54C, M1C) G1+G5 (B1P, B5C), G2 (Sq1C), G3 (Sq7C, Sq8Sg, M8C, M7C, L1NY, T1Be, L3Li, T2Be, T3Be, M57C, BH1Br, T3L,b), G4 (Sq7Sg).

Spell: 335 Phrase: 4 238-239 b

Group 1: Passive circumstantial \( sdm.n-f\) (iw(+f) sdm.n-f), Lemma \( t\si\)

<table>
<thead>
<tr>
<th>Witness</th>
<th>T1C,a</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>( iw\ [ts.n\ sn\ m\ wdJ.t])</td>
</tr>
<tr>
<td>Translation:</td>
<td>The hair was raised from the Udjat eye,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>L1NY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>( iw\ [ts.n\ sn\ m\ \daJ.t])</td>
</tr>
<tr>
<td>Translation:</td>
<td>The hair was raised from the Udjat eye,</td>
</tr>
</tbody>
</table>

Notes:
Only the V13 and traces of the S29, and maybe traces of the D40 are visible.

Group 2: Circumstantial \( sdm.n-f\) (iw(+f) sdm.n-f), Lemma \( t\si\)

<table>
<thead>
<tr>
<th>Witness</th>
<th>M57C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>( iw\ [ts[.n]\ sny.w\ m\ wdJ.t])</td>
</tr>
<tr>
<td>Translation:</td>
<td>The hairs were raised from the Udjat eye,</td>
</tr>
</tbody>
</table>

Notes:
Only the V13 and traces of the S29, and maybe traces of the D40 are visible.
Witness: B9C,b
Transliteration: iw $s.n\cdot i$ $\check{sn}$ $m$ $\dot{d}.t$
Translation: I raised the hair from the Udjat eye,

Witness: B3C
Transliteration: iw $s.n\cdot i$ $\check{sn}$ $m$ $\dot{d}.t$
Translation: She raised the hair from the Udjat eye,

Witness: Sq4Sq
Transliteration: [iw] $s.n\cdot f$ $\check{sn}$ $w\dot{d}.t$
Translation: He raised the hair of the Udjat eye,

Witness: B1C
Transliteration: iw $s.n\cdot i$ $\check{sn}$ $m$ $\dot{d}.t$
Translation: I raised the hair from the Udjat eye,

Witness: T1C,b
Transliteration: iw $s.n\cdot i$ $\check{sn}$ $m$ $w\dot{d}.t$
Translation: I raised the hair from the Udjat eye,

Witness: B5C
Transliteration: iw $s.[n\cdot i]$ $\check{sn}.w$ $m$ $w\dot{d}.t$
Translation: I raised the hair from the Udjat eye,
Notes: The N35 is not visible.

Witness: B9C,a
Transliteration: iw $s.n\cdot i$ $\check{sn}$ $m$ $\dot{d}.t$
Translation: I raised the hair from the Udjat eye,

Witness: Sq1C
Transliteration: iw $s.n\cdot i$ $\check{sn}$ $m$ $w\dot{d}.t$
Translation: I raised the hair from the Udjat eye,
Witness: Sq7C
Transliteration: iw [Ts.n-i Šn m ḏs.t]
Translation: I raised the hair from the Udjat eye,
Notes: The V14 is not visible, and there are only traces left of the O34.

Witness: Sq2C
Transliteration: iw [Ts.n-i Šn m ḏs.t]
Translation: I raised the hair from the Udjat eye,

Witness: Sq7SQ
Transliteration: iw [Ts.n ir.t Šn m ḏs.t]
Translation: The eye raised the hair from the Udjat eye,

Witness: Sq8SQ
Transliteration: [iw ṭs.n-i Šn m ḏs.t]
Translation: I raised the hair from the Udjat eye,
Notes: The V13:O34 group is not visible.

Witness: M4C
Transliteration: iw ṭs.n-i Šn m ḏs.t
Translation: I raised the hair from the Udjat eye,

Witness: M8C
Transliteration: iw ṭs.n-i Šn.w m ḏs.t
Translation: I raised the hairs from the Udjat eye,

Witness: M7C
Transliteration: iw ṭs.n-i Šn.w m ḏs.t
Translation: I raised the hairs from the Udjat eye,
Notes: Only traces left of the V14:O34 group, the rest is visible.

Witness: M54C
Transliteration: iw ṭs.n-i Šn m ḏs.t
Translation: I raised the hair from the Udjat eye,
Witness: M1C
Transliteration: [iw ës.n-i šn m wḏt.t]
Translation: I raised the hair from the Udjat eye,
Notes: Only the N35 is visible.

Witness: T1Be
Transliteration: iw ës.n-i šn m ḏšt.t
Translation: I raised the hair from the Udjat eye,

Witness: L3Li
Transliteration: iw ës.n-i šn m ḏšt.t
Translation: I raised the hair from the Udjat eye,
Notes: The U39 is not visible.

Witness: T2Be
Transliteration: iw ës.n-i šn m ḏšt.t
Translation: I raised the hair from the Udjat eye,
Notes: The U39 is damaged.

Witness: M1NY
Transliteration: iw ës.n-i šn pn m wḏt.t
Translation: I raised this hair from the Udjat eye,

Witness: BH1Br
Transliteration: iw ës.n-i šn m w<ḏšt.t
Translation: I raised the hair from the Udjat eye,

Witness: M1Be
Transliteration: iw ës.n-i šnThe m wḏt.t
Translation: I raised the hairs from the Udjat eye,

Notes group:
Note that Sq7Sq uses a nominal subject instead of a pronominal subject.
Notes phrase: In this phrase, the following pattern variations occur: G1 (T1C,a, L1NY, M57C), G2 (B9C,b, B3C, Sq4Sq, T1C,b, B1P, B5C, B1Y, B9C,a, B15C, Sq1C, Sq7C, Sq2C, Sq7Sq, Sq8Sq, M4C, M8C, M7C, M54C, M1C, T1Be, L3Li, T2Be, T3Be, M1NY, BH1Br, T3L,b, M1Be).

Spell: 335 Phrase: 4 238-239 c

**Group 1:** Indicative $s\delta m\cdot f$ (Nominal use), Lemma $r\delta s$ (first position)

*Lemma:* $r\delta s$

*Morphology 1:* $s\delta m\cdot f$

*Morphology 2:* indicative

*Morphology 3:* Nominal use

*Subject:* Nominal subject

*Witness:* T1Be

*Transliteration:* $m\ r\delta s\ i\ z\ n\i\ s\ n$

*Translation:* when the land woke raging.

**Group 2:** Nominal $s\delta m\cdot n\cdot f$ (Nominal use), Lemma $r\delta s$ (first position)

*Lemma:* $r\delta s$

*Morphology 1:* $s\delta m\cdot n\cdot f$

*Morphology 2:* nominal

*Morphology 3:* Nominal use

*Subject:* Nominal subject

*Witness:* L3Li

*Transliteration:* $m\ r\delta s\cdot n\ n\i\ s\ n$

*Translation:* as rage woke.

**Group 3:** Stative (3rd person masculine singular), Lemma $n\i\ s\i\ n\i$ (second position)

*Lemma:* $n\i\ s\i\ n\i$

*Morphology 1:* Stative

*Morphology 2:* 3rd person masculine singular

*Morphology 3:* Syntax:

*Subject:*
Witness: T1Be
Transliteration: m rs t nšn
Translation: when the land woke raging.

Notes phrase: In this phrase, the following pattern variations occur: G1+G3 (T1Be), G2 (L3Li). The other witnesses have a phrase here, but it is non-verbal.

Spell: 335 Phrase: 4 240-241 a

Group 1: Nominal sḏm.n-f (Nominal use), Lemma rs

Lemma: rs to wake
Morphology 1: sḏm.n-f nominal
Syntax: Nominal use
Subject: Nominal subject

Witness: T1Be
Transliteration: m rs n nšn
Translation: as rage woke?

Notes phrase: G1 only occurs in T1Be and L3Li, as the other witnesses are non-verbal.

Spell: 335 Phrase: 4 242-243 a

Group 1: Infinitive (status pronominalis), Lemma nšni

Lemma: nšni (to rage)
Morphology 1: infinitive
Syntax: status pronominalis
Subject:
Witness: T1C,b
Transliteration: m nšn.t-s
Translation: in its raging,

Witness: Sq1C
Transliteration: m nšn.t-s ir-f
Translation: in its raging against him,
Notes: Only traces left of the N35:X1 group, the rest is visible.

Witness: Sq7C
Transliteration: m [n]šn.t-s ir-f
Translation: in its raging against him,
Notes: The first N35 is not visible.

Witness: Sq2C
Transliteration: [m] nš[n.t]-s [ir-f]
Translation: in its raging against him,
Notes: Only the N37 and traces of the first N35 are visible.

Witness: M8C
Transliteration: m-ḥt nšn.t-s r-f
Translation: after its raging against him.
Notes: Only traces left of the N37:N35 group and the D40, the N35 is not visible.

Witness: M7C
Transliteration: m-ḥt nšn.t-s r-f
Translation: after its raging against him.
Notes: The D36-N4 group is not visible.

Witness: L1NY
Transliteration: m-ḥt nšn.t-s r-f
Translation: after its raging against him,
Witness: M57C
Transliteration: [m] nšn.t*s r=f
Translation: in its raging against him,
Notes: Only traces left of the N35:N37 group, the rest is visible.

Group 2: Indicative sḏm-f (Nominal use), Lemma nšn
Lemma: nšn (to rage)
Morphology 1: sḏm-f Morphology 2: indicative Morphology 3: Syntax: Subject:
Witness: B1P
Transliteration: [m]-ḥt nšn+s n=f
Translation: after it raged because of him,
Notes: Only traces left of the first N35, the rest is visible.

Witness: B9C,a
Transliteration: m nšn+s r=f
Translation: when it raged against him,

Witness: M54C
Transliteration: [m]-ḥt nšn[s r=f]
Translation: after it raged against him,
Notes: Only traces left of the N4, the rest is visible.

Witness: B5C
Transliteration: m-ḥt [nšn+s n=f]
Translation: after it raged because of him,

Witness: B15C
Transliteration: [m] nšn+s r=f
Translation: when it rages against him,

Witness: M1C
Transliteration: [m]-ḥt [nšn[s r=f]
Translation: after it raged against him,
Notes: Only the N37:N35 group was visible to de Buck.
Witness: T1Be
Transliteration: m n[Sn]s r-f
Translation: when it raged against him,
Notes: Only the first N35 was seen by de Buck himself.

Witness: L3Li
Transliteration: m nSn s r-f
Translation: when it raged against him,
Notes: Following the reading suggestion of de Buck (see 4,243,5*).

Witness: T2Be
Transliteration: m nSn s r-f
Translation: when it raged against him,
Notes: Only the N35:N37 group is visible.

Witness: T3Be
Transliteration: m-nSh nSn s r-f
Translation: after it raged against him,

Notes phrase: In this phrase, the following pattern variations occur: G1 (T1C,b, Sq1C, Sq7C, Sq2C, Sq8Sq, M8C, M7C, L1NY, M57C) G2 (B1P, B5C, B9Ca, B15C, M54C, M1C, T1Be, L3Li, T2Be, T3Be, BH1Br, T3Lb).
Note that Sq7SQ does have a phrase here, but it is non-verbal.

Spell: 335 Phrase: 4 242-243 b

Group 1: Indicative sdm-f (Nominal use), Lemma hsb
Lemma: hsb (to send)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sdm-f indicative Nominal use Pronominal subject
Witness: T1C,b
Translation:
\[m - hzbf\ s(y)\]
Translation:
after he sent it.

Witness: B1P
Translation:
\[m - hzbf\ s(y)\]
Translation:
after he sent it.

Witness: B5C
Translation:
\[[m - hzbf\ s(y)]\]
Translation:
after he sent it.

Witness: B9C,a
Translation:
\[m - hzbf\ s(y)\ m wpw[.i]\]
Translation:
after he sent her on a task.

Witness: B15C
Translation:
\[[m - hzbf\ s(y)]\]
Translation:
after he sent it.

Witness: Sq1C
Translation:
\[m - hzbf\ s(y)\]
Translation:
after he sent it.

Witness: Sq7C
Translation:
\[m - hzbf\ s(y)\]
Translation:
after he sent.

Witness: Sq2C
Translation:
\[[m - hzbf\ s(y)]\]
Translation:
after he sent it.

Witness: Sq7Sq
Translation:
\[m hzbf\ s(y)\]
Translation:
when he sends it.

Witness: Sq8Sq
Translation:
\[m - hzbf\ s(y)\]
Translation:
after he sent it.
**Witness:** M54C
Transliteration: [m-ht h3b-f s(y)]
Translation: after he sent it.

Notes:
Only traces left of the D58, the rest is lost.

**Witness:** M1C
Transliteration: [m-ht h3b-f s(y)]
Translation: after he sent it.

**Witness:** L1NY
Transliteration: m-ht h3b-f s(y)
Translation: after he sent it.

**Witness:** T1Be
Transliteration: m-ht h3b-f s(y)
Translation: after he sent it.
Notes:
Only traces left of the D58, the D54 is not visible.

**Witness:** L3Li
Transliteration: m-ht h3b[f s(y)]
Translation: after he sent it.

**Witness:** T2Be
Transliteration: [m-ht h3b-f s(y)]
Translation: after he sent it.

**Witness:** T3Be
Transliteration: m h3b-f s(y) m wpw.t
Translation: when he sent her on a task.

**Witness:** M57C
Transliteration: m h3b-f s[y]
Translation: after he sent it.
Notes:
Only traces left.

**Witness:** T3L,b
Transliteration: [m-ht h3b-f s(y)]
Translation: after he sent it.
Group 2: Indicative $s^\text{dm}$-$f$ (Nominal use), Lemma $h^\text{si}$

Lemma: $h^\text{si}$ (to descend)

Morphology 1: $s^\text{dm}$-$f$
Morphology 2: indicative
Morphology 3: Syntax: Nominal use
Subject: Pronominal subject

Witness: BH1Br

Transliteration:
$m\cdot h^\text{ts}$-$f$ $r\cdot s$

Translation:
after he descended towards it.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (T1C,b, B1P, B5C, B9C,a, B15C, Sq1C, Sq7C, Sq2C, Sq7Sq, Sq8Sq, M54C, M1C, L1NY, T1Be, L3Li, T2Be, T3Be, M57C, T3l,b), G2 (BH1Br).

Spell: 335 Phrase: 4 244-245 a

Group 1: Circumstantial $s^\text{dm}$-$n$-$f$ (iw($f$) $s^\text{dm}$-$n$-$f$), Lemma $m^\text{szz}$ (first position)

Lemma: $m^\text{szz}$ (to see)

Morphology 1: $s^\text{dm}$-$n$-$f$
Morphology 2: circumstantial
Morphology 3: Syntax: iw($f$) $s^\text{dm}$-$n$-$f$
Subject: Pronominal subject

Witness: T1C,a

Transliteration:
iw $m^\text{szz}$-$n$-$f$ $r\cdot s$ $w$ $m$ $p$-$w$. $w$ $m$ $h$.$t$-$w$. $t$

Translation:
This Re saw who was born on yesterday, from the buttocks of the celestial cow.

Witness: B9C,b

Transliteration:
iw $m^\text{szz}$-$n$-$f$ $r\cdot s$ $w$ $m$ $p$-$w$. $w$ $m$ $h$.$t$-$w$. $t$

Translation:
I saw it is Re who was born on yesterday, from the buttocks of the celestial cow.
Witness: B3C
Transliteration:
iw mς.τ hq-htp tn rʿ pw ms.y m sf r hpd.w mh.(t)-wr.t
Translation:
This ss.t-hq-htp saw it is Re who was born on yesterday, from the buttocks of the celestial cow.

Witness: T1C,b
Transliteration:
iw mς.n-i rʿ pw ms.y m sf r hpd.w mh.(t)-wr.t
Translation:
I saw it is Re who was born on yesterday, from the buttocks of the celestial cow.

Witness: B5C
Transliteration:
iw mς.n-i rʿ pw ms[y] m sf[r hpd.wy mh.t-wr.t]
Translation:
I saw it is Re who was born on yesterday, from the two buttocks of the celestial cow.
Notes:
The N35 was not seen by de Buck himself.

Witness: B9C,a
Transliteration:
iw mς.n-i rʿ pw ms.y m sf r hpd.w mh.t-wr.t
Translation:
I saw it is Re who was born on yesterday, from the buttocks of the celestial cow.

Witness: Sq4Sq
Transliteration:
iw [m]ς.[n*] rʿ pw ms r hpd mh.t-wr[t]
Translation:
He saw it is Re who was born from the buttock of the celestial cow.
Notes:
Only the G1-G1 group is visible.

Witness: B1P
Transliteration:
[i]w mς.n-i rʿ pw ms.y sf r hp{r} <d> wy mh.t[-wr.t]
Translation:
I saw it is Re who was born yesterday, from the two buttocks of the celestial cow.

Witness: B1Y
Transliteration:
iw mς.n-i rʿ pw ms[y] m sf r hpd.wy mh(t)-wr.t
Translation:
I saw it is Re who was born on yesterday, from the two buttocks of the celestial cow.

Witness: B15C
Transliteration:
[iw mς.n-i rʿ pw ms.y sf] r [hpd.wy mh.t-wr.t]
Translation:
I saw it is Re who was born yesterday, from the two buttocks of the celestial cow.
Witness: Sq1C
Transliteration: iw m₂₃<i> r[m] ms.y m [sf] r hpd.w mḥ(t)-wr.t
Translation: I saw Re who was born on yesterday, from the buttocks of the celestial cow.
Notes: The head of the G1 is damaged.

Witness: Sq7C
Transliteration: [i]w m₂₃<r> ms.y m sf r hpd.w mḥ(t)-wr.t
Translation: I saw Re who was born on yesterday, from the buttocks of the celestial cow.

Witness: Sq2C
Transliteration: [iw m₃₃]-i r[m] pw [ms.y m sf r hpd].w [mḥ(t)]-wr.t
Translation: I saw is is Re who was born on yesterday, from the buttocks of the celestial cow.
Notes: Only traces left of the G1, the rest is lost.

Witness: Sq7Sq
Transliteration: iw m₂₃-<r> pw ms.y m sf r hpd.w mḥ(t)-wr[t]
Translation: I saw it is Re who was born on yesterday, from the buttocks of the celestial cow.

Witness: Sq8Sq
Transliteration: [iw m₃₃]-<r> pw-[ms.y m sf r hpd].w mḥ(t)-wr.t
Translation: I saw is Re who was born on yesterday, from the buttocks of the celestial cow.

Notes: The U1 is damaged, the rest is visible.

Witness: M4C
Transliteration: iw m₂₃<r> pf ms.y m sf r hpd.w m mḥ(t)-wr[t]
Translation: I saw him, this Re, who was born on yesterday, from the buttocks of the celestial cow.

Witness: M7C
Transliteration: iw m₂₃<r> pw-[ms.y m sf-[r] hpd.wy mḥ(t)-wr.t
Translation: I saw it is Re who was born on yesterday, from the two buttocks of the celestial cow.
Notes: Only traces left of the U1, the rest is visible.
Witness: M54C
Transliteration:
iw m3.n-i [r?] pw [ms.y m sf] r h[p]d.w mh(t)-wr.t
Translation:
I saw it is Re who was born on yesterday,
from the buttocks of the celestial cow.

Witness: M1C
Transliteration:
iw m3[n-i] r’ pw ms m sf [r] hpd.w mh(t)-wr.t
Translation:
I saw it is Re who was born on yesterday,
from the buttocks of the celestial cow.
Notes:
The N35 is not visible.

Witness: L1NY
Transliteration:
iw m3.n r’ pw ms.y m sf r hpd.w [mh(t)]-wr.t
Translation:
This Re saw who was born on yesterday,
from the buttocks of the celestial cow.
Notes:
Only traces left of the G1, the N35 is not visible.

Witness: T1Be
Transliteration:
iw m3.n=1 r’ pw ms.y m sf r hpd.w mh.t-wr.t
Translation:
I saw it is Re who was born on yesterday,
from the buttocks of the celestial cow.

Witness: T3Be
Transliteration:
iw m3.n-i r’ ms.y m sf r <h>pd.w mh(t)-wr.t
Translation:
I saw Re who was born on yesterday,
from the buttocks of the celestial cow.

Witness: M1NY
Transliteration:
iw m3.n[=i r’] pw ms.y m sf r hpd.w mh(t)-wr.t
Translation:
I saw it is Re who was born on yesterday,
from the buttocks of the celestial cow.

Witness: M57C
Transliteration:
iw m3.n-i r’ pw [ms.y] m sf r hpd.w mh(t)-wr.t
Translation:
I saw it is Re who was born on yesterday,
from the buttocks of the celestial cow.

Witness: BH1Br
Transliteration:
iw m3.n-i r’ pw ms.y m sf r <h>pd.wy mh(t)-wr.t
Translation:
I saw it is Re who was born on yesterday
from the two buttocks of the celestial cow.
Witness: T3L,b  
Transliteration:  
i[w mñana ‘mr sfr ḫpd.w mh(.t)-wr.t]  
Translation:  
I saw Re who was born on yesterday,  
from the buttocks of the celestial cow.

Notes group:  
Note that T1C,a, B3C and L1NY use a nominal subject instead of a pronominal subject.

Group 2:  
Stative (1st person singular), Lemma rx (first position)  
Lemma:  
rx  
(to know)  
Morphology 1:  
Stative  
1st person singular  
Morphology 2:  
Morphology 3:  
Syntax:  
Subject:  
Witness: L3Li  
Transliteration:  
iw rx.kwi ḫrw ms.y m sfr ḫpd.w mh.t-wr.t  
Translation:  
I know this day, which was born on yesterday, from the buttocks of the celestial cow.

Group 3:  
Perfective active participle (masculine singular), Lemma p3i (first position)  
Lemma:  
p3i  
(to fly)  
Morphology 1:  
participle  
perfective active  
masculine singular  
Morphology 2:  
Morphology 3:  
Syntax:  
Subject:  
Witness: T2Be  
Transliteration:  
iw-p3i p3 pw ms.y [m sfr ḫpd.w mh.t]-wr.t  
Translation:  
I am this one who flew, who was born on yesterday, from the buttocks of the celestial cow.  
Notes:  
Complete guess.
**Group 4:** Perfective passive participle (masculine singular), Lemma msi (second position)

**Lemma:** msi (to birth, to bring forth)

**Morphology 1:** participle
**Morphology 2:** perfective passive
**Morphology 3:** masculine singular

**Syntax:**

**Subject:**

**Witness:** T1C,a
**Transliteration:** iw ms.z n rz pw ms.y m sf r hpd.w mH.t-wr.t
**Translation:** This Re saw who was born on yesterday, from the buttocks of the celestial cow.

**Witness:** B3C
**Transliteration:** iw ms.n ss.t-hd-htp in rz pw ms.y m sf r hpd.w mH(.t)-wr.t
**Translation:** This ss.t-hd-htp saw it is Re who was born on yesterday, from the buttocks of the celestial cow.

**Witness:** T1C,b
**Transliteration:** iw ms.n-i rz pw ms.y m sf r hpd.w mH(.t)-wr.t
**Translation:** I saw it is Re who was born on yesterday, from the buttocks of the celestial cow.

**Witness:** B5C
**Transliteration:** iw ms.n-i rz pw ms.y m sf r hpd.wy mH(.t)-wr.t
**Translation:** I saw it is Re who was born on yesterday, from the two buttocks of the celestial cow.

**Notes:**
The M17*M17 group is not visible.

**Witness:** B9C,b
**Transliteration:** iw ms.n-i rz pw ms.y m sf r hpw.w mH.t-wr.t
**Translation:** I saw it is Re who was born on yesterday, from the buttocks of the celestial cow.

**Witness:** Sq4Sq
**Transliteration:** iw [m]s[i .n-f] rz pw ms r hpd mH.t-wr[t].t
**Translation:** He saw it is Re who was born
from the buttock of the celestial cow.

**Witness:** B1P
**Transliteration:** [i]w ms.n-i rz pw ms.y sf r h[p]{r} <d> wy mH.t[-wr.t]
**Translation:** I saw it is Re who was born yesterday,
from the two buttocks of the celestial cow.

**Witness:** B1Y
**Transliteration:** [i]w ms.n-i rz pw ms.y [m sf r] hpd.wy mH(.t)-wr.t
**Translation:** I saw it is Re who was born on yesterday,
from the two buttocks of the celestial cow.

**Notes:**
Only the M17*M17 group is visible.
Witness: B9C,a
Transliteration: 
[iw m.s.n-i r’ pw ms.y m sf r hp.d.w mH.t-wr.t]
Translation: 
I saw it is Re who was born on yesterday, from the buttocks of the celestial cow.

Witness: Sq1C
Transliteration: 
[iw m.s.n-i r’ ms.y m [sf] r hp.d.w mH(.t)-wr.t]
Translation: 
I saw Re who was born on yesterday, from the buttocks of the celestial cow.

Witness: Sq2C
Transliteration: 
[iw m.s.n-i r’ [p]w [ms.y m sf r hp.d].w [mH(.t)-wr.t]
Translation: 
I saw is is Re who was born on yesterday, from the buttocks of the celestial cow.

Witness: Sq8C
Transliteration: 
[iw ms.n-i r’] pw ms.y m sf r hp[d.w] mh(.t)-wr.t
Translation: 
I saw is is Re who was born on yesterday, from the buttocks of the celestial cow.

Witness: B15C
Transliteration: 
[iw ms.n-i r’ pw ms.y sf] r [hp.d.wy mH.t-wr.t]
Translation: 
I saw it is Re who was born yesterday, from the two buttocks of the celestial cow.

Witness: Sq7C
Transliteration: 
[iw ms.n-i r’ ms.y m sf r hp.d.w mH(.t)-wr.t]
Translation: 
I saw Re who was born on yesterday, from the buttocks of the celestial cow.

Witness: Sq7C
Transliteration: 
[iw ms.n-i r’ pw ms.y m sf r hp.d.w mH(.)-wr.t]
Translation: 
I saw it is Re who was born on yesterday, from the buttocks of the celestial cow.

Witness: M4C
Transliteration: 
[iw ms.n-i sw r’ pf ms.y m sf r hp.d.w m mH(.t)-wr.t]
Translation: 
I saw him, this Re, who was born on yesterday, from the buttocks of the celestial cow.
Notes: Only traces left of the B3A.
**Witness:** M8C  
**Transliteration:**  
\( iw\ ms.n-i\ r^p\ pw\ ms.y\ m\ sf\ r\ hpd.wy\ mh(.t)-wr.t \)  
**Translation:**  
I saw it is Re who was born on yesterday, from the two buttocks of the celestial cow.

**Witness:** M7C  
**Transliteration:**  
\( iw\ ms.n-i\ r^p\ pw\ ms.y\ m\ sf\ r\ hpd.wy\ mh(.t)-wr.t \)  
**Translation:**  
I saw it is Re who was born on yesterday, from the two buttocks of the celestial cow.

**Notes:**  
Only traces left of the F31, the rest is visible.

**Witness:** M54C  
**Transliteration:**  
\( iw\ ms.n-i\ [r^p]\ pw\ [ms.y\ m\ sf]\ r\ h[p]d.w\ mh(.t)-wr.t \)  
**Translation:**  
I saw it is Re who was born on yesterday, from the buttocks of the celestial cow.

**Witness:** M1C  
**Transliteration:**  
\( iw\ ms[\cdot\ n-i]\ r^p\ pw\ ms\ m\ sf\ r\ hpd.w\ mh(.t)-wr.t \)  
**Translation:**  
I saw it is Re who was born on yesterday, from the buttocks of the celestial cow.

**Witness:** L1NY  
**Transliteration:**  
\( iw\ ms.n\ r^p\ pw\ ms.y\ m\ sf\ r\ hpd.w\ mh(.t)-wr.t \)  
**Translation:**  
This Re saw who was born on yesterday, from the buttocks of the celestial cow.

**Witness:** T1Be  
**Transliteration:**  
\( iw\ ms[\cdot\ r^p]\ pw\ ms\ m\ sf\ r\ hpd.w\ mh(.t)-wr.t \)  
**Translation:**  
I saw it is Re who was born on yesterday, from the buttocks of the celestial cow.

**Witness:** T2Be  
**Transliteration:**  
\( iw=i\ p^3\ pw\ ms.y\ m\ sf\ r\ hpd.w\ mh(.t)-wr.t \)  
**Translation:**  
I am this one who flew, who was born on yesterday, from the buttocks of the celestial cow.

**Witness:** M57C  
**Transliteration:**  
\( iw\ ms.n-i\ r^p\ pw\ [ms.y]\ m\ sf\ r\ hpd.w\ mh(.t)-wr.t \)  
**Translation:**  
I saw it is Re who was born on yesterday, from the buttocks of the celestial cow.
I saw it is Re who was born on yesterday, from the buttocks of the celestial cow.

I saw it is the great Re who was born on yesterday, from the buttocks of the celestial cow.

Notes: The second M17 is no longer visible.

In this phrase, the following pattern variations occur: G1+G4 (T1C,a, B9C,b, B3C, Sq45q, T1C,b, B1P, B5C, B1Y, B9C,a, B15C, Sq1C, Sq7C, Sq2C, Sq7q, Sq85q, M4C, M8C, M7C, M54C, M1C, L1NY, T1Be, T3Be, M57C, M1NY, BH1Br, T3L,b, M1Be), G2+G4 (L3Li), G3+G4 (T2Be).
Witness: B3C
Translation: 
\[\text{wd3}\text{-}\text{f } \text{wd3 ss.t-}\text{h3-}\text{h3p tn ts phr}\]
Translation: 
He is hale while this \( \text{ss.t-}\text{h3-}\text{h3p} \) is hale, and vice-versa.

Witness: T1C,b
Translation: 
\[\text{wd3}\text{-}\text{f } \text{wd3}\text{-}\text{i ts phr}\]
Translation: 
He is hale while I am hale, and vice-versa.

Witness: B5C
Translation: 
\[\text{wd3}\text{-}\text{f } \text{wd3}\text{-}\text{i ts phr}\]
Translation: 
He is hale while I am hale, and vice-versa.

Witness: Sq1C
Translation: 
\[\text{wd3}\text{-}\text{i } \text{wd3}\text{-}\text{f ts phr}\]
Translation: 
I am hale while he is hale, and vice-versa.

Witness: Sq2C
Translation: 
\[\text{wd3}\text{-}\text{i } \text{wd3}\text{-}\text{f ts phr}\]
Translation: 
I am hale while he is hale, and vice-versa.

Witness: Sq4Sq
Translation: 
\[\text{wd3} \text{ipi-}\text{hr-ssnb-f pn } \text{wd3 ts phr}\]
Translation: 
This \( \text{ipi-}\text{hr-ssnb-f} \) is hale, being hale, and vice-versa.

Witness: B1P
Translation: 
\[\text{wd3}\text{-}\text{i-} \text{wd3}\text{-}\text{i ts phr}\]
Translation: 
He is hale while I am hale, and vice-versa.

Notes: 
Only the G43 and traces of the U29*G1 group are visible.

Witness: B1S
Translation: 
\[\text{wd3}\text{-}\text{i ts phr}\]
Translation: 
He is hale while I am hale, and vice-versa.

Witness: Sq7C
Translation: 
\[\text{wd3}\text{-}\text{i ts phr}\]
Translation: 
I am hale while he is hale, and vice-versa.

Witness: Sq8S
Translation: 
\[\text{wd3}\text{-}\text{i ts phr}\]
Translation: 
I am hale while he is hale, and vice-versa.
Witness: M4C
Transliteration: \( w\dot{d}s^{-i} w\dot{d}s \, m\dot{h}(.t)-w\cdot r \, t \, s \, p\dot{h}r \)
Translation: I am hale, while the celestial cow is hale, and vice-versa.

Witness: M8C
Transliteration: \( w\dot{d}s^{-i} w\dot{d}s+f \, t \, s \, p\dot{h}r \)
Translation: I am hale while he is hale, and vice-versa.
Notes: Only traces left of the G43, the rest is visible.

Witness: M7C
Transliteration: \( w\dot{d}s^{-i} w\dot{d}s+f \, t \, s \, p\dot{h}r \)
Translation: I am hale while he is hale, and vice-versa.
Notes: Only traces left of the U29, the rest is visible.

Witness: M1C
Transliteration: \( w\dot{d}s^{-i} w\dot{d}s+f \)\( t \, s \, p\dot{h}r \)
Translation: I am hale while he is hale.

Witness: T1Be
Transliteration: \( w\dot{d}s-i \, w\dot{d}s > f \, t \, s \, p\dot{h}r \)
Translation: I am hale while he is hale, and vice-versa.

Witness: L3Li
Transliteration: \( w\dot{d}s^{-i} w\dot{d}s+f \, t \, s \, p\dot{h}r \)
Translation: I am hale while he is hale, and vice-versa.

Witness: T2Be
Transliteration: \( w\dot{d}s-f \, w\dot{d}s+i \)
Translation: He is hale while I am hale.

Witness: T3Be
Transliteration: \( w\dot{d}s+i \, w\dot{d}s+i \, t \, s \, p\dot{h}r \)
Translation: I am hale while I am hale, and vice-versa.

Witness: M57C
Transliteration: \( w\dot{d}s^{-i} w\dot{d}s+f \, t \, s \, p\dot{h}r \)
Translation: I am hale while he is hale, and vice-versa.
Notes: Only traces left of the Y2, the rest is visible.

Witness: M1NY
Transliteration: \( w\dot{d}s+f \, w\dot{d}s+wh-\dot{h}ip \, p\dot{n} \, t \, s \, p\dot{h}r \)
Translation: He is hale while this \( wh-\dot{h}ip \) is hale, and vice-versa.
He is hale while I am hale, and vice versa.

Notes group:
Note that Sq4Sq uses a nominal subject instead of a pronominal subject.

**Group 2:** Prospective s$\text{dm}$-$f$ (Main clause), Lemma $\text{dj}$-$i$ (first position)

<table>
<thead>
<tr>
<th>Witness:</th>
<th>T3L,b</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>[w$\text{dj}$=$f$] w$\text{dj}$+$i$ [ts $\text{phr}$]</td>
</tr>
<tr>
<td>Translation:</td>
<td>He is hale while I am hale, and vice-versa.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness:</th>
<th>M1Be</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>w$\text{dj}$+$i$ [ts $\text{phr}$]</td>
</tr>
<tr>
<td>Translation:</td>
<td>He is hale while I am hale, and vice-versa.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Notes:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Note that the head of the G1 is no longer visible.</td>
</tr>
</tbody>
</table>

| Group 2: | Prospective s$\text{dm}$-$f$ (Main clause), Lemma $\text{dj}$-$i$ (first position) |
|----------------------|
| **Lemma:** $\text{dj}$-$i$ |
| (to cross) |
| **Morphology 1:** s$\text{dm}$-$f$ |
| **Morphology 2:** prospective |
| **Morphology 3:** |
| **Syntax:** Main clause |
| **Subject:** Pronominal subject |

<table>
<thead>
<tr>
<th>Witness:</th>
<th>B1Y</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>$\text{dj}$-$i$ w$\text{dj}$+$i$ [ts $\text{phr}$]</td>
</tr>
<tr>
<td>Translation:</td>
<td>He will cross while I am hale, and vice versa.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness:</th>
<th>Sq7Sq</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>$\text{dj}$+$f$ $\text{dj}$+$i$ [ts $\text{phr}$]</td>
</tr>
<tr>
<td>Translation:</td>
<td>He will cross while I cross, and vice versa.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness:</th>
<th>M54C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>$\text{dj}$+$i$ $\text{dj}$+$f$ [ts $\text{phr}$]</td>
</tr>
<tr>
<td>Translation:</td>
<td>I will cross while he crosses, and vice versa.</td>
</tr>
</tbody>
</table>

**Group 3:** Circumstantial s$\text{dm}$-$f$ (iw($f$) s$\text{dm}$-$f$), Lemma w$\text{dj}$+$i$ (first position)

<table>
<thead>
<tr>
<th>Witness:</th>
<th>M54C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>w$\text{dj}$+$i$ [ts $\text{phr}$]</td>
</tr>
<tr>
<td>Translation:</td>
<td>I will cross while he crosses, and vice versa.</td>
</tr>
</tbody>
</table>

| Group 3: | Circumstantial s$\text{dm}$-$f$ (iw($f$) s$\text{dm}$-$f$), Lemma w$\text{dj}$+$i$ (first position) |
|----------------------|
| **Lemma:** w$\text{dj}$+$i$ |
| (to be hale) |
| **Morphology 1:** s$\text{dm}$-$f$ |
| **Morphology 2:** circumstantial |
| **Morphology 3:** iw($f$) s$\text{dm}$-$f$ |
| **Syntax:** |
| **Subject:** Pronominal subject |
Witness: L1NY
Transliteration:
iw wdʒ-st iw wdʒ-f tś phr
Translation:
I am hale while he is hale, and vice-versa.

Group 4: Infinitive (status absolutus), Lemma wdʒ (first position)

Lemma: wdʒ (to be hale)
Morphology 1: infinitive  
Morphology 2: status absolutus

Witness: BH1Br
Transliteration:
wDʒ wDʒ-f wDʒ-st i wDʒ-f ġḍ sp fd.w
Translation:
Being hale, while he is hale. I am hale, while he is hale, which is said four times.

Group 5: Infinitive (status absolutus), Lemma wdʒ (second position)

Lemma: wdʒ (to be hale)
Morphology 1: infinitive  
Morphology 2: status absolutus

Witness: T1C,a
Transliteration:
wDʒ wDʒ-f wDʒ-st p hr
Translation:
He is hale, being hale, and vice-versa.

Note group:
Could be a third person stative as well.

Group 6: Circumstantial sdm-f (Temporal clause), Lemma wdʒ (second position)

Lemma: wdʒ (to be hale)
Morphology 1: sdm-f  
Morphology 2: circumstantial
Morphology 3: Temporal clause
Syntax: Pronominal subject

Witness: Sq4Sq
Transliteration:
wDʒ ipt-hr ssnb-f p fn wDʒ tś p hr
Translation:
This ipt-hr ssnb-f is hale, being hale, and vice-versa.
He is hale while he is hale, and vice-versa.

He is hale while I am hale, and vice-versa.

He is hale while I am hale, and vice-versa.

He is hale while I am hale, and vice-versa.

He will cross, while I am hale, and vice-versa.

I am hale while he is hale, and vice-versa.

I am hale while he is hale, and vice-versa.

Notes:
The U29 was not seen by de Buck himself.

Notes:
Only the U29*G1 group is visible.
Witness: Sq8Sq
Transliteration: [wgré=i wgré=f tš phr]
Translation: I am hale while he is hale, and vice-versa.

Witness: M4C
Transliteration: wgré=i wgré=mh(.t)-wr.t tš phr
Translation: I am hale, while the celestial cow is hale, and vice-versa.

Witness: M8C
Transliteration: wgré=i mass tš phr
Translation: I am hale while he is hale, and vice-versa.

Witness: M7C
Transliteration: wgré=i wgré-f tš phr
Translation: I am hale while he is hale, and vice-versa.

Witness: L1NY
Transliteration: iw wgré=i wgré-f tš phr
Translation: I am hale while he is hale, and vice-versa.

Witness: L3Li
Transliteration: wgré=i wgré-f tš phr
Translation: I am hale while he is hale, and vice-versa.

Witness: T1Be
Transliteration: wgré=< wgré=> tš phr
Translation: I am hale while he is hale, and vice-versa.

Witness: T2Be
Transliteration: wgré=f wgré=i
Translation: He is hale while I am hale.

Witness: T3Be
Transliteration: wgré=i wgré-i tš phr
Translation: I am hale while I am hale, and vice-versa.

Witness: M57C
Transliteration: wgré=i wgré-f tš phr
Translation: I am hale while he is hale, and vice-versa.

Witness: M1NY
Transliteration: wgré=f wgré=ṭiḥṭ ṭn tš phr
Translation: He is hale while this ṭiḥṭ is hale, and vice-versa.
Witness: BH1Br
Transliteration: \(wd \text{df} wd i \text{df} \text{dd sp fd w}\)
Translation: Being hale, while he is hale. I am hale, while he is hale, which is said four times.

Notes group:
Note that B3C, M4C and M1NY use a nominal subject instead of a pronominal subject.

Group 7: Circumstantial \(\text{sdm-f}\) (Temporal clause), Lemma \(\text{d si}\) (second position)
Lemma: \(\text{d si}\) (to cross)
Morphology 1: \(\text{sdm-f}\) circumstantial
Morphology 2:           Morphology 3:           Syntax:               Subject:
Temporal clause     Pronominal subject

Witness: Sq7Sq
Transliteration: \(\text{d si} \text{f si phr}\)
Translation: He will cross while I cross, and vice versa.

Group 8: Stative (3rd person masculine singular), Lemma \(\text{phr}\) (third position)
Lemma: \(\text{phr}\) (to turn round)
Morphology 1:               Morphology 2:               Morphology 3:               Syntax:               Subject:
Stative          3rd person masculine singular

Witness: T1C,a
Transliteration: \(wd \text{df} wd i \text{phr}\)
Translation: He is hale, being hale, and vice-versa.

Witness: T3L,b
Transliteration: \([wd \text{df}] \text{i phr}\)
Translation: He is hale while I am hale, and vice-versa.

Notes:
The G1 is damaged, and the Y2 is not visible.

Witness: B9C,b
Transliteration: \(wd i \text{d f phr}\)
Translation: I am hale while he is hale, and vice-versa.
Witness: B3C
Transliteration: \[wd\text{=}sf \text{wd}^2 \text{ss} \text{.t-} \text{hd-} \text{ht} \text{p tn} \text{=} \text{phr}\]
Translation: He is hale while this ss\text{.t-}hd-htp is hale, and vice-versa.

Witness: Sq4Sq
Transliteration: \[\text{wd}^3 \text{i} \text{pi-} \text{hr-ss}nb^\text{=} \text{f pn} \text{wd}^3 \text{=} \text{phr}\]
Translation: This ipi-\text{hr-ss}nb^\text{=}f is hale, being hale, and vice-versa.

Witness: T1C,b
Transliteration: \[wd\text{=}sf \text{wd}^2 \text{=}i \text{=} \text{phr}\]
Translation: He is hale while I am hale, and vice-versa.

Witness: B1P
Transliteration: \[\text{wd}^3 \text{=}i \text{=} \text{wd}^3 \text{=}f \text{=} \text{phr}\]
Translation: He is hale while I am hale, and vice-versa.

Witness: B1Y
Transliteration: \[\text{wd}^3 \text{=}i \text{=} \text{wd}^3 \text{=}f \text{=} \text{phr}\]
Translation: He will cross, while I am hale, and vice-versa.

Witness: B15C
Transliteration: \[\text{wd}^2 \text{=}f \text{wd}^2 \text{=}i \text{=} \text{phr}\]
Translation: He is hale while I am hale, and vice-versa.

Witness: Sq1C
Transliteration: \[\text{wd}^3 \text{=}i \text{=} \text{wd}^3 \text{=}f \text{=} \text{phr}\]
Translation: I am hale while he is hale, and vice-versa.

Witness: Sq2C
Transliteration: \[\text{wd}^3 \text{=}i \text{=} \text{wd}^3 \text{=}f \text{=} \text{phr}\]
Translation: I am hale while he is hale, and vice-versa.

Witness: Sq7C
Transliteration: \[\text{wd}^2 \text{=}i \text{=} \text{wd}^2 \text{=}i \text{=} \text{phr}\]
Translation: I am hale while he is hale, and vice-versa.

Witness: Sq7Sq
Transliteration: \[\text{d}^2 \text{=}f \text{d}^2 \text{=}i \text{=} \text{phr}\]
Translation: He will cross while I cross, and vice-versa.

Witness: Sq8Sq
Transliteration: \[\text{wd}^3 \text{=}i \text{=} \text{wd}^3 \text{=}f \text{=} \text{phr}\]
Translation: I am hale while he is hale, and vice-versa.
Witness: M4C
Transliteration: wds=i wds mh(t)-wr.t ṭs phr
Translation: I am hale, while the celestial cow is hale, and vice-versa.

Witness: M8C
Transliteration: wds=i wds-f ṭs phr
Translation: I am hale while he is hale, and vice-versa.

Witness: M7C
Transliteration: wds=i ṭs phr
Translation: I am hale while he is hale, and vice-versa.

Witness: M54C
Transliteration: ḏt[=i] ḏt[=f phr]
Translation: I will cross while he crosses, and vice-versa.

Witness: L1NY
Transliteration: iw wds=i ṭs phr
Translation: I am hale while he is hale, and vice-versa.

Witness: T1Be
Transliteration: ṭs=i <wds >-f ṭs phr
Translation: I am hale while he is hale, and vice-versa.

Witness: L3Li
Transliteration: wds=i ṭs phr
Translation: I am hale while he is hale, and vice-versa.

Witness: T3Be
Transliteration: wds=i ṭs+i ṭs phr
Translation: I am hale while I am hale, and vice-versa.

Witness: M57C
Transliteration: wds=f wds ṭh-ḥtp pn ṭs phr
Translation: He is hale while this ṭh-ḥtp is hale, and vice-versa.

Witness: M1NY
Transliteration: wds=f ṭs phr
Translation: He is hale while I am hale, and vice-versa.

Witness: M1Be
Transliteration: wds=f ṭs+i ṭs phr
Translation: He is hale while I am hale, and vice-versa.
<table>
<thead>
<tr>
<th>Group 9:</th>
<th>Nominal $s_d m\cdot f$ (Emphatic use), Lemma $w_d s$ (third position)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Lemma:</strong></td>
<td>$w_d s$ (to be hale)</td>
</tr>
<tr>
<td><strong>Morphology 1:</strong></td>
<td><strong>Morphology 2:</strong></td>
</tr>
<tr>
<td>$s_d m\cdot f$</td>
<td></td>
</tr>
<tr>
<td><strong>Witness:</strong></td>
<td>BH1Br</td>
</tr>
<tr>
<td><strong>Transliteration:</strong></td>
<td>$w_d s$ $w_d s\cdot f$ $w_d s\cdot i$ $w_d s\cdot f$ $d_d$ $s_p$ $f_d.w$</td>
</tr>
<tr>
<td><strong>Translation:</strong></td>
<td>Being hale, while he is hale. I am hale, while he is hale, which is said four times.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Group 10:</th>
<th>Circumstantial $s_d m\cdot f$ (Temporal clause), Lemma $w_d s$ (fourth position)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Lemma:</strong></td>
<td>$w_d s$ (to be hale)</td>
</tr>
<tr>
<td><strong>Morphology 1:</strong></td>
<td><strong>Morphology 2:</strong></td>
</tr>
<tr>
<td>$s_d m\cdot f$</td>
<td>circumstantial</td>
</tr>
<tr>
<td><strong>Witness:</strong></td>
<td>BH1Br</td>
</tr>
<tr>
<td><strong>Transliteration:</strong></td>
<td>$w_d s$ $w_d s\cdot f$ $w_d s\cdot i$ $w_d s\cdot f$ $d_d$ $s_p$ $f_d.w$</td>
</tr>
<tr>
<td><strong>Translation:</strong></td>
<td>Being hale, while he is hale. I am hale, while he is hale, which is said four times.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Group 11:</th>
<th>Imperfective active participle (masculine singular), Lemma $d_d$ (fifth position)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Lemma:</strong></td>
<td>$d_d$ (to speak, to say)</td>
</tr>
<tr>
<td><strong>Morphology 1:</strong></td>
<td><strong>Morphology 2:</strong></td>
</tr>
<tr>
<td>participle</td>
<td>imperfective passive</td>
</tr>
<tr>
<td><strong>Witness:</strong></td>
<td>BH1Br</td>
</tr>
<tr>
<td><strong>Transliteration:</strong></td>
<td>$w_d s$ $w_d s\cdot f$ $w_d s\cdot i$ $w_d s\cdot f$ $d_d$ $s_p$ $f_d.w$</td>
</tr>
<tr>
<td><strong>Translation:</strong></td>
<td>Being hale, while he is hale. I am hale, while he is hale, which is said four times.</td>
</tr>
</tbody>
</table>
Notes phrase:
In this phrase, the following pattern variations occur: G1+G6+G8 (B9C,b, B3C, T1C,b B1P, B5C, B15C, Sq1C, Sq7C, Sq2C, Sq8Sg, M4C, M8C, M7C, T1Be, L3L, T3Be, M57C, M1NY, T3L,b, M1Be), G1+G5+G8 (T1C,a, Sq4Sg), G2+G6+G8 (B1Y) G2+G7+G8 (Sg7Sg, M54C) G3+G6+G8 (L1NY), G4+G6+G9+G10+G11 (B1Hbr).

Spell: 335 Phrase: 4 246-247

Group 1: Infinitive (status constructus), Lemma ḫḏ-mdw
Lemma: ḫḏ-mdw (to recite)
Morphology 1: infinitive Morphology 2: status constructus Syntax: Subject:
Witness: T1C,b
Transliteration: ḫḏ-mdw
Translation:
Recitation:

Group 2: Perfective passive participle (masculine singular), Lemma msi
Lemma: msi (to birth, to bring forth)
Morphology 1: participle Morphology 2: perfective passive Morphology 3: masculine singular Syntax: Subject:
Witness: B1P
Transliteration: sy [pw] r̄ m [sf r hp{r} < d > .wy mh.t-wr.t
Translation: What is it, Re who was born on yesterday from the two buttocks of the celestial cow?
Notes: Only traces left of the B1:Z2 group.
Witness: B15C
Transliteration: [sy pw r’ ms.y m sf r ḫp.wy ṭ-mh.t-wr.t]
Translation: What is it, Re who was born on yesterday from the two buttocks of the celestial cow?

Witness: Sq1C
Transliteration: sy pw r’ pw ms.y m sf ḫp.w ṭ-mh(.t)-wr.t
Translation: What is it, this Re who was born on yesterday from the buttocks of the celestial cow?

Witness: Sq7C
Transliteration: sy [p]w r’ pw ms.y m sf [r] ḫp.d.w ṭ-mh[(.t)-w]r.t
Translation: What is it, this Re who was born on yesterday from the buttocks of the celestial cow?

Witness: Sq2C
Transliteration: [sy pw r’ pw ms.y m sf r ḫp.d.w] ṭ-mh(.t)-wr[.t]
Translation: What is it, this Re who was born on yesterday from the buttocks of the celestial cow?

Witness: Sq8Sq
Transliteration: [sy r]=f pw ra ms.y m sf ms.t=f r nb ir ṭ-mh(.t)-wr[.t] wðs.t p(w) r ḫp.wy ṭ-mh(.t)-wr.t
Translation: What even is Re who was born on yesterday from the buttocks of the celestial cow?

Witness: M4C
Transliteration: sy pw ms.y m sf r ḫp.d.w ṭ-mh(.t)-wr.t
Translation: Who is it, who was born on yesterday from the buttocks of the celestial cow?

Witness: M7C
Transliteration: sy-ty pw r’ ms[.y] r’ r ms.tsf ṭ nb ir ṭ-mh(.t)-wr.t wðs.t p(w) r ḫp.wy ṭ-mh(.t)-wr.t
Translation: What is it, Re who was born, Re at his birth every day? As for the celestial cow, it is the Udjat eye from the two buttocks of the celestial cow.

Notes: The M17*M17 group was not seen by de Buck himself.
Witness: T1Be
Transliteration: sy pw r̀ pw ms.y m sf [r] hpd.w mh.t-wr.t
Translation: What is it, this Re who was born on yesterday from the buttocks of the celestial cow?
Notes: Only traces left of the second M17, the rest is visible.

Witness: T2Be
Transliteration: [sy p]w r̀ ms.y m sf r hp[d.w mh.t-wr.t]
Translation: What is it, Re who was born on yesterday from the buttocks of the celestial cow?

Witness: M1NY
Transliteration: sy pw ir-f r̀ ms.y m sf [r] hpd.wy mh(.t)-wr.t
Translation: What even is it, Re who was born on yesterday from the two buttocks of the celestial cow?

Witness: T3L,b
Transliteration: [sy pw r̀ ms.y m sf r hpd.w mh.t-wr.t]
Translation: What is it, Re who was born on yesterday from the buttocks of the celestial cow?

Notes phrase: In this phrase, the following pattern variations occur: G1 (T1C,b), G2 (B1P, B5C, B15C, Sq1C, Sq7C, Sq2C, Sq8Sa, M4C, M7C, M1C, T1Be, L3Li, T2Be, T3Be, M1NY, BH1Br, T3L,b).
Note that B9C,a, M8C, L1NY and M57C do have a phrase here, but it is non-verbal.
Group 1: Circumstantial sdm-f (Temporal clause), Lemma msi

Lemma: msi (to birth, to bring forth)

Morphology 1: circumstantial
Morphology 2: Temporal clause
Morphology 3: Pronominal subject

Witness: B9C,a

Transliteration:
twt pw n ir.t ms=s dw3(w) sp sn.w r° nb

Translation:
It is the image of the eye, while it births the morning, twice, every day.

Notes:
Could be read as mss (imperfective participle as well), reflecting back to twt.

Group 2: Imperfective active participle (masculine singular), Lemma dw3

Lemma: dw3 (to worship)

Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular

Witness: Sq1C

Transliteration:
twt pw n ir.t r° dw3 ms.t=f r° nb

Translation:
It is the image of the eye of Re, who worships at his birth every day.

Group 3: Prospective relative sdm-f, Lemma iri

Lemma: iri (to do, to make)

Morphology 1: prospective relative

Witness: M1NY

Transliteration:
twt n ir.yw r° dw3.t hr ms.t=f r° nb

Translation:
The image of that which Re of the netherworld will do upon his birth every day.
Notes phrase:
In this phrase, the following pattern variations occur: G1 (B9C,a), G2 (Sq1C, T3Be), G3 (M1NY). The rest of the witnesses are non-verbal. Notes that in this phrase the witnesses with a verbal form are the exception, not the rule.

Spell: 335 Phrase: 4 252-253 b

**Group 1:** Imperfective active participle (masculine singular), Lemma mdw (first position)

- **Lemma:** mdw (to speak)
- **Morphology 1:** participle
- **Morphology 2:** imperfective active
- **Morphology 3:** masculine singular
- **Syntax:**
- **Subject:**

<table>
<thead>
<tr>
<th>Witness</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>T1C,b</td>
<td>mdw hr-tp mr.y nb=f</td>
<td>One who speaks on behalf of one who his lord will love.</td>
</tr>
<tr>
<td>B1P</td>
<td>mdw hr-tp mr.y=f</td>
<td>One who speaks on behalf of his beloved.</td>
</tr>
<tr>
<td>B5C</td>
<td>mdw hr-tp mr.y[f]</td>
<td>One who speaks on behalf of his beloved.</td>
</tr>
<tr>
<td>B9C,a</td>
<td>mdw hr-tp pw mr.y nb=f</td>
<td>It is one who speak on behalf of, who his lord will love.</td>
</tr>
<tr>
<td>Sq1C</td>
<td>mdw hr mr.y nb=f</td>
<td>One who speaks upon one who his lord will love.</td>
</tr>
<tr>
<td>Sq7C</td>
<td>mdw [hr m]r.y nb=f</td>
<td>One who speaks upon one who his lord will love.</td>
</tr>
<tr>
<td>Sq2C</td>
<td>mdw hr mr.y nb=f</td>
<td>One who speaks upon one who his lord will love.</td>
</tr>
<tr>
<td>Sq8Sq</td>
<td>mdw hr mr.y nb=f</td>
<td>One who speaks upon one who his lord will love.</td>
</tr>
</tbody>
</table>
Witness: M4C
Transliteration: 
mdw hr-tp mr.y nb=f
Translation:
One who speaks on behalf of one who his lord will love.

Witness: M7C
Transliteration: 
mdw hr-tp mr.y nb=f rn n w¢ im=s
Translation:
One who speaks on behalf of one who his lord will love, the name of one who is in it.
Notes:
Only traces left of the G43, the rest is visible.

Witness: L1NY
Transliteration: 
mdw hr tp mr.y [nb=f]
Translation:
One who speaks on behalf of one who his lord will love.

Witness: T1Be
Transliteration: 
mdw hr-tp mr.y nb=f
Translation:
One who speaks on behalf of one who his lord will love.

Witness: T2Be
Transliteration: 
[m]dw hr-ilb mr.ty nb=f
Translation:
One who speaks in the midst of who his lord will love.
Notes:
Only traces left of the A2, the S43 is not visible.

Witness: M8C
Transliteration: 
mdw [hr]-tp mr.y nb=f
Translation:
One who speaks on behalf of one who his lord will love.

Witness: M54C
Transliteration: 
[mdw] hr-tp mr.y nb=f
Translation:
One who speaks on behalf of one who his lord will love.

Witness: L3Li
Transliteration: 
mdw hr-tp mr.y nb=f
Translation:
One who speaks on behalf of one who his lord will love.

Witness: T3Be
Transliteration: 
mdw hr-tp mr.y nb=f
Translation:
One who speaks on behalf of one who his lord will love.
**Witness:** M57C  
Transliteration:  

\textit{mdw hr-tp mr.y nb=f}  

Translation:  
One who speaks on behalf of one who his lord will love.  

Notes:  
The A2 is not visible.

---

**Witness:** M1NY  
Transliteration:  

\textit{mdw hr-tp mr.y nb=f}  

Translation:  
One who speaks on behalf of one who his lord will love.  

Notes:  
Only traces left of the S43 due to a crack in the wood.

---

**Witness:** BH1Br  
Transliteration:  

\textit{mdw hr-tp mr.y nb=f}  

Translation:  
One who speaks on behalf of one who his lord will love.

---

**Group 2:**  
Prospective relative \textit{sdm-f}, Lemma \textit{mri} (first position)  

**Lemma:**  
\textit{mri} (to love)  

**Morphology 1:**  
\textit{sdm-f}  

**Morphology 2:**  
prospective relative  

**Morphology 3:**  

**Syntax:**  
Subject:  
Nominal subject

---

**Witness:** T3L,b  
Transliteration:  

\textit{[mdw] pw mr.y nb[f]}  

Translation:  
It are the words of one whom his lord will love.  

Notes:  
Only traces left of the first M17, the rest is visible.

---

**Group 3:**  
Prospective relative \textit{sdm-f}, Lemma \textit{mri} (second position)  

**Lemma:**  
\textit{mri} (to love)  

**Morphology 1:**  
\textit{sdm-f}  

**Morphology 2:**  
prospective relative  

**Morphology 3:**  

**Syntax:**  
Subject:  
Nominal subject
Witness: T1C,b  
Transliteration: 
*mdw hr-tp mr.y nb=f*  
Translation: 
One who speaks on behalf of one who his lord will love.

Witness: B9C,a  
Transliteration: 
*mdw hr-tp pw mr.y nb=f*  
Translation: 
It is one who speak on behalf of, who his lord will love.

Witness: Sq1C  
Transliteration: 
*mdw Hr mr.y nb=f*  
Translation: 
One who speaks upon one who his lord will love.

Witness: Sq7C  
Transliteration: 
*mdw Hr mr.y nb=f*  
Translation: 
One who speaks upon one who his lord will love.  
Notes: 
The U7 was not seen by de Buck, there are only traces left of the rest.

Witness: Sq2C  
Transliteration: 
*mdw hr mr.y nb=f*  
Translation: 
One who speaks upon one who his lord will love.

Witness: Sq8Sq  
Transliteration: 
*mdw hr mr.y nb=f*  
Translation: 
One who speaks upon one who his lord will love.

Witness: M4C  
Transliteration: 
*mdw hr-tp mr.y nb=f*  
Translation: 
One who speaks on behalf of one who his lord will love.

Witness: M8C  
Transliteration: 
*mdw [hr]-tp mr.y nb=f*  
Translation: 
One who speaks on behalf of one who his lord will love.  
Notes: 
Only traces left of the D21, the rest is visible.

Witness: M7C  
Transliteration: 
*mdw hr-tp mr.y nb=f mn n w< im-s*  
Translation: 
One who speaks on behalf of one who his lord will love, 
the name of one who is in it.

Witness: M54C  
Transliteration: 
*mdw [hr]-tp mr.y nb=f*  
Translation: 
One who speaks on behalf of one who his lord will love.
Witness: M1C
Transliteration: 
m\(dw\) hr tp mr.y [nb-f]
Translation: 
One who speaks on behalf of one who his lord will love.

Witness: T1Be
Transliteration: 
m\(dw\) hr-tp mr.y nb-f
Translation: 
One who speaks on behalf of one who his lord will love.

Witness: T2Be
Transliteration: 
[m]dw hr-ib mr ty nb-f
Translation: 
One who speaks in the midst of who his lord will love.

Notes: 
The A2 was not seen by de Buck himself.

Witness: M57C
Transliteration: 
m\(dw\) hr-tp mr.y nb-f
Translation: 
One who speaks on behalf of one who his lord will love.

Witness: L1NY
Transliteration: 
m\(dw\) hr-tp mr.y-f
Translation: 
One who speaks on behalf of who he will love.

Witness: L3Li
Transliteration: 
m\(dw\) hr-tp mr.y nb-f
Translation: 
One who speaks on behalf of one who his lord will love.

Witness: T3Be
Transliteration: 
m\(dw\) hr-tp mr.y nb-f
Translation: 
One who speaks on behalf of one who his lord will love.

Witness: M1NY
Transliteration: 
m\(dw\) hr-tp mr.y nb-f
Translation: 
One who speaks on behalf of one who his lord will love.

Notes phrase: 
In this phrase, the following pattern variations occur: G1 (B1P, B5C), G1+G3 (T1C,b, B9C,a, Sq1C, Sq7C, Sq2C, Sq85q, M4C, M8C, M7C, M54C, M1C, L1NY, T1Be, L3Li, T2Be, T3Be, M57C, M1NY, BH1Br), G2 (T3L,b).
Group 1: Imperfective active participle (masculine plural), Lemma rdi
   
   Lemma: rdi (to give, to place)
   
   Morphology 1: participle
   Morphology 2: imperfective active
   Morphology 3: masculine plural
   
   Syntax: Subject:
   
   **Witness:** T1Ca
   **Transliteration:** didi.w ʾt m isf.twy
   **Translation:** who place terror in the evildoers,
   
   **Witness:** B9C,b
   **Transliteration:** didi.w ʾt r isf.tyw
   **Translation:** who place terror in the evildoers,

   **Witness:** B3C
   **Transliteration:** didi.w ʾt m isf.twy
   **Translation:** who place terror in the evildoers,
   
   **Witness:** T1C,b
   **Transliteration:** didi.w ʾt m sist.w
   **Translation:** who place terror in cheaters,

   **Witness:** B5C
   **Transliteration:** didi.w ʾt m isf.twy
   **Translation:** who place terror in the evildoers,

   **Witness:** B1P
   **Transliteration:** didi.w ʾt m isf.tyw=i
   **Translation:** who place terror in my evildoers,

   **Witness:** B9C,a
   **Transliteration:** didi.w ʾt r isf.tyw
   **Translation:** who place terror against the evildoers,

   **Witness:** B1Y
   **Transliteration:** didi.w [ʾt m isf.tyw]w
   **Translation:** who place terror in the evildoers,

   **Witness:** B9C,a
   **Transliteration:** didi.w ʾt r isf.tyw
   **Translation:** who place terror against the evildoers,

   **Witness:** Sq1C
   **Transliteration:** didi.w ʾt m isf.twy
   **Translation:** who place terror in the evildoers,

   **Witness:** Sq7C
   **Transliteration:** didi.w ʾt m isf.t[yw]
   **Translation:** who place terror in the evildoers,
Witness: Sq2C
Transliteration: didi.w [S̱.t m isf.twy]
Translation: who place terror in the evildoers,

Notes: The hand of the first D37 is damaged.

Witness: Sq7Sq
Transliteration: didi.w S̱.[t] m (i)sf.twy
Translation: who place terror in the evildoers,

Witness: Sq8Sq
Transliteration: [didi.w  S̱.t m isf.twy
Translation: who place terror in the evildoers,

Witness: M8C
Transliteration: didi.w S̱.[t] m isf.twy
Translation: who place terror in the evildoers,

Witness: M54C
Transliteration: didi.yw S̱.t m (i)sf.twy
Translation: who place terror in the evildoers,
Notes: The hands of the D37:D37 group are damaged.

Witness: M7C
Transliteration: didi.w S̱.t m isf.twy
Translation: who place terror in the evildoers,

Witness: M1C
Transliteration: [didi].yw sph m isf.twy
Translation: who places the lasso on the evildoers,
Notes: Only the M17*M17 group is visible.

Witness: L1NY
Transliteration: didi.w S̱.t m is[f.twy]
Translation: who place terror in the evildoers,
Witness: L3Li
Transliteration: didi.w š. t m isf.tyw
Translation: who place terror in the evildoers,

Witness: T2Be
Transliteration: [didi.w š. t m] iw[s]f.tyw
Translation: who place terror in the evildoers,

Witness: M57C
Transliteration: didi.w š. t m isf.tyw
Translation: who place terror in the evildoers,

Witness: BH1Br
Transliteration: didi.w š. t m isf.t(y)w
Translation: who place terror in the evildoers,

Witness: M1Be
Transliteration: didi.w š. t m isf.tyw
Translation: who place terror in the evildoers,

Witness: T3L,b
Transliteration: [didi.w š. t m isf.ty]w
Translation: who place terror in the evildoers,

Witness: T3Be
Transliteration: didi.w š. t m isf.tyw
Translation: who place terror in the evildoers,

Witness: M1NY
Transliteration: didi.w š. t m isf.tyw
Translation: who place terror in the evildoers,

Witness: T3L,b
Transliteration: [didi.w š. t m isf.ty]w
Translation: who place terror in the evildoers,

Group 2: Nominal šdm-f (Emphatic use), Lemma rdi
Lemma: rdi (to give, to place)
Morphology 1: šdm-f
Morphology 2: nominal
Morphology 3: 
Syntax: Emphatic use
Subject: Pronominal subject

Witness: Sq4Sq
Transliteration: didi-t š. t m isf.t
Translation: You place terror in chaos,
Notes phrase:
In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, B3C, T1C,b, B1P, B5C, B1Y, B9C,a, Sq1C, Sq7C, Sq2C, Sq7Sq, Sq8Sq, M4C, M8C, M7C, M54C, M1C, L1NY, T1Be, L3Li, T2Be, T3Be, M57C, M1NY, BH1Br, T3L,b, M1Be), G2 (Sq4Sq).

Spell: 335 Phrase: 4 256-257 a

Group 1: Nominal s₇m-f (Emphatic use), Lemma ḥtp (first position)
Lemma: ḥtp (to be satisfied)
Morphology 1: s₇m-f
Morphology 2: nom
Morphology 3: 
Syntax: 
Subject: 

Witness: T1C,a
Transliteration: (i)m(.y)-ḥt ḥtp*s ḥw*s
Translation: who is behind 'she is satisfied while she protects'.

Witness: B9C,b
Transliteration: (i)m(.y)w[-ḥt] ḥtp*s ḥw*s
Translation: who are behind 'she is satisfied while she protects'.

Witness: B3C
Transliteration: im.yw-ḥt ḥtp*s ḥw*s
Translation: who are behind 'she is satisfied while she protects'.

Witness: Sq4Sq
Transliteration: im.yw-ḥt ḥtp*s ḥw*s
Translation: who are behind 'she is satisfied while she protects'.

Witness: T1C,b
Transliteration: im.yw-ḥt ḥtp*s ḥw*s
Translation: who are behind 'she is satisfied while she protects'.

Witness: B1P
Transliteration: im.yw-ḥt ḥtp*s ḥw*s
Translation: who are behind 'she is satisfied while she protects'.

Witness: B5C
Transliteration: im.yw-ḥt ḥtp*s ḥw*s
Translation: who are behind 'she is satisfied while she protects'.

Witness: B1Y
Transliteration: (i)m(.y)-ḥt ḥtp*s ḥw*s
Translation: who is behind 'she is satisfied while she protects'.

Translation: who is behind 'she is satisfied while she protects'.

2724
Witness: B9C, a
Transliteration: im.yw-ht [h]t [h]tp=s [h]w=s
Translation: who is behind 'she is satisfied of her arm'.

Witness: Sq1C
Transliteration: im.yw-ht [h]tp=s [h]w=s
Translation: who are behind 'she is satisfied while she protects'.

Witness: Sq7C
Transliteration: im.yw-ht [h]tp=s [h]w=s
Translation: who are behind 'she is satisfied while she protects'.

Witness: Sq2C
Transliteration: [im.yw]-ht [h]tp=s [h][w]-s
Translation: who are behind 'she is satisfied while she protects'.

Witness: Sq7Sq
Transliteration: im.yw-ht [h]tp=s [h]w=s
Translation: who are behind 'she is satisfied while she protects'.

Witness: Sq8Sq
Transliteration: im.yw-ht [h]tp=[s] [h][w]-s
Translation: who are behind 'she is satisfied while she protects'.

Witness: M4C
Transliteration: im.yw-ht [h]tp=s [h][r]-s
Translation: who are behind 'she is satisfied with her'.

Witness: M8C
Transliteration: im.yw-ht [h]tp=s [h]w=s
Translation: who are behind 'she is satisfied while she protects'.

Witness: M7C
Transliteration: im.yw-ht [h]tp=s [h]w=s
Translation: who are behind 'she is satisfied while she protects'.

Witness: M54C
Transliteration: (im.y)w-[h]tp=s [h]w=s
Translation: who is behind 'she is satisfied while she protects'.
Notes: Only the R4 is visible.
Witness: M1C
Transliteration: [im.yw-ht hip]*s hw*s
Translation: who are behind 'she is satisfied while she protects'.

Witness: L1NY
Transliteration: im.yw-ht hip*s hw*s
Translation: who are behind 'she is satisfied while she protects'.

Witness: T1Be
Transliteration: im.yw-ht hip*s hw*s
Translation: who are behind 'she is satisfied while she protects'.

Witness: L3Li
Transliteration: im.yw-ht hip*s hw*s
Translation: who are behind 'she is satisfied while she protects'.

Witness: T2Be
Transliteration: im.yw-ht hip*s hw*s
Translation: who are behind 'she is satisfied while she protects'.

Witness: T3Be
Transliteration: im.yw-ht hip*s hw*s
Translation: who are behind 'she is satisfied while she protects'.

Witness: M57C
Transliteration: im.yw-ht hip*s hw*s
Translation: who are behind 'she is satisfied while she protects'.

Witness: M1NY
Transliteration: im.yw-ht hip*s hw*s
Translation: who are behind 'she is satisfied while she protects'.

Witness: BH1Br
Transliteration: (im.y)-ht hip*s hw*s
Translation: who is behind 'she is satisfied while she protects'.

Witness: T3L,b
Transliteration: im[yw-ht hip*s hw*s]
Translation: who are behind 'she is satisfied while she protects'.

Witness: M1Be
Transliteration: im.y-h.t hip*s hw*s
Translation: who is behind 'she is satisfied while she protects'.

Witness: T3L.b
**Group 2:** Circumstantial $s_{\text{dm}}=f$ (Temporal clause), Lemma $\text{hw}i$ (second position)

**Lemma:** $\text{hw}i$ (to protect)

**Morphology 1:** $s_{\text{dm}}=f$

**Morphology 2:** circumstantial

**Morphology 3:**

**Syntax:**

**Subject:** Temporal clause Pronominal subject

**Witness:** T1C,a

**Transliteration:** (i)m(.y)-ht $\text{htp}\ast s$ $\text{hw}\ast s$

**Translation:** who is behind 'she is satisfied while she protects'.

**Witness:** B9C,b

**Transliteration:** (i)m(.y)w[-ht] $\text{htp}\ast s$ $\text{hw}\ast s$

**Translation:** who are behind 'she is satisfied while she protects'.

**Witness:** B3C

**Transliteration:** im.yw-ht $\text{htp}\ast s$ $\text{hw}\ast s$

**Translation:** who are behind 'she is satisfied while she protects'.

**Witness:** T1C,b

**Transliteration:** im.yw-ht $\text{htp}\ast s$ $\text{hw}\ast s$

**Translation:** who are behind 'she is satisfied while she protects'.

**Witness:** B5C

**Transliteration:** im.yw-ht $\text{htp}\ast s$ $\text{hw}\ast s$

**Translation:** who are behind 'she is satisfied while she protects'.

**Witness:** Sq1C

**Transliteration:** im.yw-ht $\text{htp}\ast s$ $\text{hw}\ast s$

**Translation:** who are behind 'she is satisfied while she protects'.

**Witness:** Sq7C

**Transliteration:** im.yw-ht $\text{htp}\ast s$ $\text{hw}\ast s$

**Translation:** who are behind 'she is satisfied while she protects'.

2727
Witness: Sq2C
Transliteration: [im.yw]-ht hip+s [h]w+s
Translation: who are behind 'she is satisfied while she protects'.
Notes: Only the Aa1 is visible.

Witness: Sq8Sq
Transliteration: im.yw-ht hip+s [h]w+s
Translation: who are behind 'she is satisfied while she protects'.
Notes: Only the G43 is visible.

Witness: M7C
Transliteration: im.yw-ht hip+s hw+s
Translation: who are behind 'she is satisfied while she protects'.

Witness: M1C
Transliteration: [im.yw-ht hip]s hw+s
Translation: who are behind 'she is satisfied while she protects'.
Notes: The hand of the D40 is damaged.

Witness: T1Be
Transliteration: im.yw-ht hip+s hw+s
Translation: who are behind 'she is satisfied while she protects'.

Witness: Sq7Sq
Transliteration: im.yw-ht hip+s hw+s
Translation: who are behind 'she is satisfied while she protects'.

Witness: M8C
Transliteration: im.yw-ht hip+s hw+s
Translation: who are behind 'she is satisfied while she protects'.

Witness: M54C
Transliteration: (i)m(.y)-ht hip+s hw+s
Translation: who is behind 'she is satisfied while she protects'.

Witness: L1NY
Transliteration: im.yw-ht hip+s hw+s
Translation: who are behind 'she is satisfied while she protects'.

Witness: L3Li
Transliteration: im.yw-ht hip+s hw+s
Translation: who are behind 'she is satisfied while she protects'.

Notes:

2728
Witness: T2Be
Transliteration: im.yw-hi htp=s hw=s
Translation: who are behind 'she is satisfied while she protects'.

Witness: M57C
Transliteration: im.yw-hi htp=s hw=s
Translation: who are behind 'she is satisfied while she protects'.

Notes: Only traces left of the D43, the Aa1 is visible.

Witness: BH1Br
Transliteration: (i)m(y)-hi htp=s hw=s
Translation: who is behind 'she is satisfied while she protects'.

Witness: M1Be
Transliteration: im.y-hi htp=s hw=s
Translation: who is behind 'she is satisfied while she protects'.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B9C,a, M4C), G1+G2 (T1C,a, B9C,b, B3C, Sq4Sq, T1C,b, B1P, B5C, B1Y, Sq1C, Sq7C, Sq2C, Sq7Sq, Sq8Sq, M8C, M7C, M54C, M1C, L1NY, T1Be, L3Li, T2Be, T3Be, M57C, M1NY, BH1Br, T3L,b, M1Be).

Spell: 335 Phrase: 4 256-257 b

Group 1: Stative (1st person singular), Lemma iyi (first position)
Lemma: iyi (to come)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
Witness: T1C,a
Transliteration: 
m[-tn] n w(i) iy.i.k(i) hr-t[n]
Translation: Behold me, I come to you,

Witness: T1C,b
Transliteration: 
m-tn n wi iy.i.ki hr-t[tn]
Translation: Behold me, I come to you,

Witness: B9C,b
Transliteration: 
m-tn wi iy.i.kw hr-{tn]
Translation: Behold me, I come to you,

Witness: B1P
Transliteration: 
m-tn n wi iy.i.kwi hr-{tn]
Translation: Behold me, I come to you,

Witness: B5C
Transliteration: 
m-t[n] w[i] iy.i.kwi hr-t[tn]
Translation: Behold me, I come to you,
Notes: Only the V31A and traces of the M18*M17 group are visible.

Witness: B9C,a
Transliteration: 
m-t[n] w(i) iy.i.kwi hr-{tn]
Translation: Behold me, I come to you,

Witness: Sq1C
Transliteration: 
m-tn n wi iy.i.kwi hr-t[tn]
Translation: Behold me, I come to you,

Witness: Sq7C
Transliteration: 
m-[tn] w[i] iy.i.kw hr-t[tn]
Translation: Behold me, I come to you,

Notes: Only traces of the M18 and G43 are visible, the rest is lost.

Witness: Sq2C
Transliteration: 
m-{tn n} w[i] iy.i.kwi hr-[tn]
Translation: Behold me, I come to you,
Witness: Sq7Sq
Transliteration: 
\[m\overline{tn} n \overline{w}i \overline{yi.i.ki} \ h[r\overline{tn}]\]
Translation: Behold me, I come to you,

Witness: Sq8Sq
Transliteration: 
\[m\overline{tn} n \overline{w}i \overline{yi.i.kwi} \ h[r\overline{tn}]\]
Translation: Behold me, I come to you,

Witness: M4C
Transliteration: 
\[m\overline{tn} wi \overline{yi.i.kwi} \ h[r\overline{tn}]\]
Translation: Behold me, I come to you,

Witness: M8C
Transliteration: 
\[m\overline{tn} n wi \overline{yi.i.kwi} \ h[r\overline{tn}]\]
Translation: Behold me, I come to you,

Witness: M54C
Transliteration: 
\[m\overline{tn} n wi \overline{yi.i.kwi} \ h[r\overline{tn}]\]
Translation: Behold me, I come to you,
Only traces left of the D54, the rest is visible.

Witness: L1NY
Transliteration: 
\[m\overline{tn} \overline{w}(i) \overline{yi.i.kw} \ h[r]n\overline{tn}\]
Translation: Behold me, I come to you,

Notes: The top of the M18 and the D54 are lost, only traces left of the V31A.

Witness: L3Li
Transliteration: 
\[m\overline{tn} \overline{nt} \overline{yi.kw} \ h[r]n\overline{tn}\]
Translation: Behold, I come, which you know,
Witness: T3Be
Transliteration: m-tn n wi iy.i.kwi hr-tn
Translation: Behold me, I come to you,

Witness: M57C
Transliteration: m-tn wi iy.i.kwi hr-tn
Translation: Behold me, I come to you,

Witness: BH1Br
Transliteration: m-tn n wi iy.i.kwi hr-tn
Translation: Behold me, I come to you,

Witness: T3L,b
Transliteration: [m-tn n wi iy.i.ki hr-tn]
Translation: Behold me, I come to you,

Witness: M1Be
Transliteration: m-tn wi iy.i.kwi hr-tn
Translation: Behold me, I come to you,

Notes group:
Note that B1Y uses iwi instead of iyi, but these two verbs are considered to be the same.

Group 2: Stative (3rd person feminine singular), Lemma iyi (first position)
Lemma: iyi (to come)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
Stative 3rd person feminine singular

Witness: B3C
Transliteration: m-[tn] ss.1-hd-htp tn iy.i.t(i) hr-tn
Translation: Behold this ss.1-hd-htp, she comes to you,

Notes group:
Note that group 2 and group 4 should be considered the same group, as the variation is due to the gender of the owner.
**Group 3:** Imperative (2nd person plural), Lemma *rdi* (first position)

**Lemma:** *rdi*  
(to give, to place)

**Morphology 1:** imperative  
2nd person plural

**Witness:** T2Be

**Transliteration:** *imi nw [iyi.kwi ḥr-tn]*

**Translation:** Give this, I come to you,

---

**Group 4:** Stative (3rd person masculine singular), Lemma *iyi* (first position)

**Lemma:** *iyi*  
(to come)

**Morphology 1:** Stative  
3rd person masculine singular

**Witness:** M1NY

**Transliteration:** *m-tn ḥi-hip pn iyī(.w) ḥr ṭn*

**Translation:** Behold this ḥi-hip, coming to you,

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**Notes group:**

Note that group 2 and group 4 should be considered the same group, as the variation is due to the gender of the owner.

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**Group 5:** Circumstantial *sdm.n-f* (Temporal clause), Lemma *rḥ* (second position)

**Lemma:** *rḥ*  
(to know)

**Morphology 1:** *sdm.n-f*  
circumstantial

**Morphology 3:** Temporal clause

**Subject:** Pronominal subject

**Witness:** T1Be

**Transliteration:** *m-tn n wi iyī.kwi rḥ.n-ī ṭn*

**Translation:** Behold me, I come after I knew you,
### Group 6: Imperfective relative \( sDm=f \), Lemma \( rh \) (second position)

**Lemma:** \( rh \) (to know)

**Morphology 1:** Imperfective relative

**Subject:** Pronominal subject

**Witness:** L3Li

**Transliteration:** \( m-tn \{n\} tyi.kw rh-tn \)

**Translation:** Behold, I come, which you know,

### Group 7: Stative (1st person singular), Lemma \( iyi \) (second position)

**Lemma:** \( iyi \) (to come)

**Morphology 1:** Stative

**Morphology 2:** 1st person singular

**Subject:**

**Witness:** T2Be

**Transliteration:** \( imi nw [iyi.kwi hr-tn] \)

**Translation:** Give this, I come to you,

**Notes phrase:** In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, T1C,b, B1P, B5C, B1Y, B9C,a, Sq1C, Sq7C, Sq2C, Sq8S, Sq8S, M4C, M8C, M7C, M54C, M1C, L1NY, T3Be, M57C, BH1Br, T3L,b, M1Be), G1+G5 (T1Be), G1+G6 (L3Li), G2(=G4) (B3C, M1NY), G3+G7 (T2Be).

### Group 1: Subjunctive \( sDm-f \) (Wish clause), Lemma \( dr \) (first position)

**Lemma:** \( dr \) (to expel)

**Morphology 1:** subjunctive

**Subject:** Pronominal subject

**Phrase:** 335

**Spell:** 4

**Phrase:** 256-257

### Notes phrase:

In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, T1C,b, B1P, B5C, B1Y, B9C,a, Sq1C, Sq7C, Sq2C, Sq8S, Sq8S, M4C, M8C, M7C, M54C, M1C, L1NY, T3Be, M57C, BH1Br, T3L,b, M1Be), G1+G5 (T1Be), G1+G6 (L3Li), G2(=G4) (B3C, M1NY), G3+G7 (T2Be).
Witness: T1C,a
Transliteration:
\(\text{dr} \cdot \text{tn} \ \text{dw}.t \ \text{ir}.t\)
Translation:
may you expel the evil thereof,

Witness: B9C,b
Transliteration:
\(\text{dr} \cdot \text{tn} \ \text{dw}.t \ \text{ir}.t\ i\)
Translation:
may you expel the evil which belongs to me,
Notes:
The D21 is damaged.

Witness: B3C
Transliteration:
\(\text{dr} \cdot \text{tn} \ \text{dw}.t \ \text{ir}.t\ s\)
Translation:
may you expel the evil which belongs to her,

Witness: T1C,b
Transliteration:
\(\text{dr} \cdot \text{tn} \ \text{dw}.t \ \text{ir}.t\)
Translation:
may you expel the evil thereof,

Witness: B1Y
Transliteration:
\(\text{dr} \cdot \text{tn} \ \text{dw}.t \ \text{ir}.t\ i\)
Translation:
may you expel the evil which belongs to me,
Notes:
Only traces left of the D21, the D40 is not visible.

Witness: Sq1C
Transliteration:
\(\text{dr} \cdot \text{tn} \ \text{dw}.t \ \text{ir}.t\ i\)
Translation:
may you expel the evil which belongs to me,

Witness: Sq7C
Transliteration:
\(\text{dr} \cdot \text{tn} \ \text{dw}.t \ \text{ir}.t\ i\)
Translation:
may you expel the evil which belongs to me,
Witness: Sq2C
Transliteration: 
\[dr\cdot tn \ dw. t \ ir. t\cdot i\]
Translation: 
may you expel the evil which belongs to me,

Witness: Sq7Sq
Transliteration: 
\[dr\cdot fn \ dw. t \ ir. t\cdot i\]
Translation: 
may you expel the evil which belongs to me,

Witness: Sq8Sg
Transliteration: 
\[dr\cdot tn \ dw. t \ ir. t\cdot i\]
Translation: 
may you expel the evil which belongs to me,

Witness: M8C
Transliteration: 
\[dr\cdot fn \ dw. t \ ir. t\cdot i\]
Translation: 
may you expel the evil which belongs to me,

Witness: M7C
Transliteration: 
\[dr\cdot tn \ dr\cdot tn \ dw. t \ ir. t\cdot i\]
Translation: 
may you expel, may you expel the evil which belongs to me,

Witness: M54C
Transliteration: 
\[dr\cdot tn \ dw. t \ ir. t\cdot i\]
Translation: 
may you expel the evil which belongs to me,

Witness: M1C
Transliteration: 
\[dr\cdot tn \ dw. t \ ir. t\cdot i\]
Translation: 
may you expel the evil which belongs to me,

Witness: L1NY
Transliteration: 
\[dr\cdot tn \ dw. t \ ir. t\cdot i\]
Translation: 
may you expel the evil thereof,

Witness: L3Li
Transliteration: 
\[dr\cdot tn \ dw. t \ ir. t\cdot i\]
Translation: 
may you expel all the evil which belongs to me,

Witness: BH1Br
Transliteration: 
\[dr\cdot tn \ dw. t \ ir. t\cdot i\]
Translation: 
may you expel the evil thereof,
Witness: T3L,b
Transliteration: [dr-tn ḏw.t nb.t] ir.t-i
Translation: may you expel all the evil which belongs to me,

Notes: Only traces left of the D40, the rest is visible.

Group 2: Subjunctive sḏm-f (Wish clause), Lemma ḫsr (first position)
Lemma: ḫsr (to dispel)
Morphology 1: subjunctive
Morphology 2: sḏm-f
Morphology 3: subjunctive
Syntax: Wish clause
Subject: Pronominal subject
Witness: B1P
Transliteration: ḫsr-tn ḏw.t ir.t-i
Translation: May you dispel the evil which belongs to me,

Notes: Only traces left of the D21 due to a crack in the wood.

Group 3: Subjunctive sḏm-f (Wish clause), Lemma ḏr (first position)
Lemma: ḏr (to remove)
Morphology 1: subjunctive
Morphology 2: sḏm-f
Morphology 3: subjunctive
Syntax: Wish clause
Subject: Pronominal subject
Witness: T2Be
Transliteration: [dr-tn] ḏw.t ir[t].-i
Translation: may you remove the evil which belongs to me,
Witness: T3Be
Transliteration: $dr=tn \, dw.t \, nb.t \, ir.t=i$
Translation: may you remove all the evil which belongs to me,

**Group 4:** Subjunctive $sdm=f$ (Wish clause), Lemma $dr$ (second position)

Lemma: $dr$ (to expel)

Morphology 1: $sdm=f$
Morphology 2: subjunctive
Morphology 3: Wish clause
Syntax: Wish clause
Subject: Pronominal subject

Witness: M7C
Transliteration: $dr=tn \, dr=tn \, dw.t \, ir.t=i$
Translation: may you expel, may you expel the evil which belongs to me,

Notes: Duplication, could be a dittography, or a method to place more emphasis on the action.

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, B3C, Sq4Sg, T1C,b, B5C, B1Y, B9C,a, Sg1C, Sg7C, Sg2C, Sg7Sg, Sg8Sg, M8C, M54C, M1C, L1NY, T1Be, L3Li, M57C, BH1Br, T3L,b, M1Be), G1+G4 (M7C), G2 (B1P, M1NY), G3 (M4C, T2Be, T3Be).

Spell: 335 Phrase: 4 258-259 b

**Group 1:** Relative $sdm.n=f$, Lemma $iri$

Lemma: $iri$ (to do, to make)

Morphology 1: $sdm.n=f$
Morphology 2: relative
Morphology 3: Syntax: Nominal subject
Subject: Nominal subject

Witness: T1C,a
Transliteration: $ir.n \, inpw \, s.t=sn$
Translation: whose seat Anubis made,
Witness: B3C
Transliteration: 
\textit{ir.w.n inpw s.wt+sn}
Translation: whose seats Anubis made,

Witness: T1C,b
Transliteration: 
\textit{ir.n inpw s.t+sn}
Translation: whose seat Anubis made,

Witness: B1P
Transliteration: 
\textit{ir.n inpw s.wt+sn}
Translation: whose seats Anubis made,

Notes:
Only traces left of the D4, the N35 is lost.

Witness: B1Y
Transliteration: 
\textit{ir.n inpw s.t+sn}
Translation: whose seat Anubis made,

Witness: B5C
Transliteration: 
\textit{ir.w.n inpw s.wt+sn}
Translation: whose seats Anubis made,

Witness: Sq1C
Transliteration: 
\textit{ir.n inpw s.wt+sn}
Translation: whose seats Anubis made,

Witness: Sq7C
Transliteration: 
\textit{ir.n inpw s.wt+sn}
Translation: whose seats Anubis made,

Witness: Sq2C
Transliteration: 
\textit{ir.n inpw s.wt+sn}
Translation: whose seats Anubis made,

Witness: Sq8Sq
Transliteration: 
\textit{ir.n inpw s.wt+sn}
Translation: whose seats Anubis made,
Witness: M4C
Transliteration: ir.n inpw s.t=sn
Translation: whose seat Anubis made,

Witness: M8C
Transliteration: ir.n inpw s.wt=sn
Translation: whose seats Anubis made,

Witness: M7C
Transliteration: irr.n inpw s.t=sn
Translation: whose seat Anubis made,
Notes: Could be read irr n as well.

Witness: M54C
Transliteration: [ir].n inpw [s.t=sn]
Translation: whose seat Anubis made,
Notes: Only the N35 is visible.

Witness: M1C
Transliteration: [ir.n inpw] s.t=sn
Translation: whose seat Anubis made,

Witness: L1NY
Transliteration: [ir.n inpw s.t=sn]
Translation: whose seat Anubis made,

Witness: T1Be
Transliteration: ir.n inpw s.wt=sn
Translation: whose seats Anubis made,

Witness: L3Li
Transliteration: ir.n inpw s.t=sn
Translation: whose seat Anubis made,

Witness: T2Be
Transliteration: [ir.n inpw] w s.wt=sn
Translation: whose seats Anubis made,

Witness: M57C
Transliteration: ir.n inpw s.wt=sn
Translation: whose seats Anubis made,
Whose seat Anubis made,

Group 2: Perfective active participle (masculine plural), Lemma iri

Witness: M1NY
Transliteration: \( \text{ir} \cdot \text{n inpw s.t-sn} \)
Translation: whose seat Anubis made,

Witness: BH1Br
Transliteration: \( \text{ir} \cdot \text{n inpw s.t-sn} \)
Translation: whose seat Anubis made,

Witness: T3L,b
Transliteration: \([\text{ir} \cdot \text{n inpw s.wt-sn}\]
Translation: whose seats Anubis made,

Group 2: Perfective active participle (masculine plural), Lemma iri

Lemma: iri
Morphology 1: perfective active
Morphology 2: masculine plural
Syntactic: Subject:

Witness: Sq4Sq
Transliteration: \( \text{ir} \cdot \text{w inpw s.t\{-sn\}} \)
Translation: who made Anubis their seats,

Group 3: Circumstantial sdm.n-f (Temporal clause), Lemma iri

Witness: T3Be
Transliteration: \( \text{ir} \cdot \text{n inpw s.wt-sn im} \)
Translation: after Anubis made their seats there,
Notes: Due to the \( \text{im} \) at the end of the phrase, I prefer not to read a relative \( \text{sdm-f} \) here.
Notes phrase:
In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, B3C, T1C,b, B1P, B5C, B1Y, B9C,a, Sq1C, Sq7C, Sq2C, Sq8Sq, M4C, M8C, M7C, M54C, M1C, L1NY, T1Be, L3Li, T2Be, M57C, M1NY, BH1Br, T3L,b, M1Be), G2 (Sq4Sq), G3 (T3Be).

Spell: 335 Phrase: 4 260-261 a

Group 1: Imperative (2nd person singular), Lemma ʿiwi
Lemma: ʿiwi (to come)
Morphology 1: Imperative 2nd person singular

Witness: T1C,a
Transliteration: hrw pf n ʿi mi r-k im
Translation: this day of: Come therein!

Witness: B9C,b
Transliteration: hrw pf n mi r-k im
Translation: this day of: Come therein!

Witness: B3C
Transliteration: hrw pf n ʿi mi r-k im
Translation: this day of: Come therein!

Witness: T1C,b
Transliteration: hrw pf n i.mi r-k im
Translation: this day of: Come therein!

Witness: B1P
Transliteration: hrw pf n ʿi mi r-k im
Translation: this day of: Come therein!

Witness: B5C
Transliteration: [hrw] pf n mi r-k im
Translation: this day of: Come therein!

Witness: B1Y
Transliteration: hrw pf n ʿi mi r-k im
Translation: this day of: Come therein!

Witness: B9C,a
Transliteration: hrw pf n mi r-k im
Translation: this day of: Come therein!
Witness: Sq7Sq
Transliteration: hrw [p]f mi [r]-k im[=i]
Translation: this day. Come with you, from me.

Witness: M54C
Transliteration: hrw pf n mi r-k im
Translation: this day of: Come therein!

Witness: BH1Br
Transliteration: hrw pf n mi r-k im
Translation: this day of: Come therein!

Witness: T3L,b
Transliteration: hrw pw n mi [r-k im]
Translation: this day of: Come therein!
Notes: Only traces left of the G17, the D54 is visible.

Witness: M1Be
Transliteration: hrw pf n mi r-k im
Translation: this day of: Come therein!
Notes: Only traces left of the D54, the G17 is visible.

Group 2: Imperative (2nd person singular), Lemma rdi
Lemma: rdi (to give, to place)
Morphology 1: imperative
Morphology 2: 2nd person singular
Morphology 3:
Syntax: Subject:

Witness: Sq4Sq
Transliteration: hrw pf n imi r-k im
Translation: this day of: Give there!
**Witness:** Sq7C  
Transliteration: \[hrw pf n\] \[imin (r-k) im\]  
Translation: this day of: Give there!  
Notes: Only traces left of the G17.

**Witness:** Sq2C  
Transliteration: \[hrw pf n\] \[imin (r=k) im\]  
Translation: this day of: Give there!  
Notes: Only traces left of the G17, the D36 is not visible.

**Witness:** Sq8Sq  
Transliteration: \[hrw pf n\] \[imin (r-k im]\  
Translation: this day of: Give there!

**Witness:** M7C  
Transliteration: \[hrw pf n\] \[imin (r-k im]\  
Translation: this day of: Give there!

**Witness:** L1NY  
Transliteration: \[hrw pf n\] \[imin (r-k im]\  
Translation: this day of: Give there!

**Witness:** T1Be  
Transliteration: \[hrw pf n\] \[(r)=k im\]  
Translation: this day: Give there!  
Notes: The D36 was not seen by de Buck himself.

**Witness:** T3Be  
Transliteration: \[hrw pf n\] \[(r-k) im\]  
Translation: this day of: Give there!
Witness: M57C

Transliteration: hrw pf n [imi] i[r-k] im

Translation: this day of: Give there!

Notes: Only the G17 is visible.

Group 3: Circumstantial šdm-f (Temporal clause), Lemma mri

Lemma: mri (to love)

Morphology 1: šdm-f
Morphology 2: circumstantial
Syntax: Temporal clause
Subject: Pronominal subject

Witness: M4C

Transliteration: hrw pf n-i mr-k im

Translation: this day is for me, while you love there.

Notes: Faulkner suggests that this is an alternative writing for mi r.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, B3C, T1C,b, B1P, B5C, B1Y, B9C,a, Sq7Sq, M54C, M1C, BH1Br, T3L,b, M1Be), G2 (Sq4Sq, Sq1C, Sq7C, Sq2C, Sq8Sq, M8C, M7C, L1NY, T1Be, L3Li, T2Be, T3Be, M57C, M1NY), G3 (M4C).

Spell: 335 Phrase: 4 260-261 b

Group 1: Nominal šdm-f (Emphatic use), Lemma ḫṭp (first position)

Lemma: ḫṭp (to be satisfied)

Morphology 1: šdm-f
Morphology 2: nominal
Morphology 3: Syntax: Emphatic use
Subject: Pronominal subject
Witness: T1C,b
Transliteration: ir ḫptš ḫwš
Translation: As for 'she is satisfied while she protects',

Witness: B5C
Transliteration: ir sbh(.t) ḫptš ḫwš
Translation: As for the portal of 'she is satisfied while she protects',

Witness: B9C,a
Transliteration: ir.w nn sbh.wt n(.wt) ḫptš ḫwš
Translation: As for these portals of 'she is satisfied while she protects',

Witness: Sq1C
Transliteration: ir ḫptš ḫwš
Translation: As for 'she is satisfied while she protects',

Witness: Sq7C
Transliteration: ir ḫptš ḫwš
Translation: As for 'she is satisfied while she protects',

Witness: Sq2C
Transliteration: [ir ḫptš ḫwš]
Translation: As for 'she is satisfied while she protects',

Witness: Sq8Sq
Transliteration: [ir ḫptš ḫwš]
Translation: As for 'she is satisfied while she protects',

Witness: M8C
Transliteration: ir ḫptš ḫwš
Translation: As for 'she is satisfied while she protects',

Notes: The Q3 is slightly damaged.
Witness: M54C
Transliteration: 
\text{ir sbh. t} \ [n.t] \ \text{hip} \*s \ \text{hw} \*s
Translation: As for the portal of 'she is satisfied while she protects',

Witness: M1C
Transliteration: 
\text{ir sbh. t} \ [n.t] \ \text{hip} \*s \ \text{hw} \*s
Translation: As for the portal of 'she is satisfied while she protects',
Notes: Only the R4 is visible.

Witness: L1NY
Transliteration: 
\text{ir sbh. t} \ [n.t] \ \text{hip} \*s \ \text{hw} \*s
Translation: As for the portal of 'she is satisfied while she protects',

Witness: T1Be
Transliteration: 
\text{ir} \ \text{hip} \*s \ \text{hw} \*s
Translation: As for 'she is satisfied while she protects',

Witness: L3Li
Transliteration: 
\text{ir hip} \*s \ \text{hw} \*s
Translation: As for 'she is satisfied while she protects',

Witness: T2Be
Transliteration: 
\text{ir} \ \text{hip} \*s \ \text{hw} \*s
Translation: As for 'she is satisfied while she protects',
Notes: Only the Q3 is visible.

Witness: T3Be
Transliteration: 
\text{ir} \ \text{hip} \*s \ \text{hw} \*s
Translation: As for 'she is satisfied while she protects',

Witness: M57C
Transliteration: 
\text{ir} \ \text{sbh. t} \ [n.t] \ \text{hip} \*s \ \text{hw} \*s
Translation: As for this portal of 'she is satisfied while she protects',

Witness: BH1Br
Transliteration: 
\text{ir} \ \text{hip} \*s \ \text{hw} \*s
Translation: As for 'she is satisfied while she protects',

Notes: Only the R4 is visible.
**Group 2:** Subjunctive \( s\bar{d}m\text{-}f \) (Wish clause), Lemma \( m\bar{r}i \) (first position)

<table>
<thead>
<tr>
<th>Witness</th>
<th>T3L,b</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>([ir \ htp\text{<em>}s \ lw\text{</em>}s])</td>
</tr>
<tr>
<td>Translation:</td>
<td>As for 'she is satisfied while she protects',</td>
</tr>
</tbody>
</table>

**Group 2 Notes:**
- **Lemma:** \( m\bar{r}i \) (to love)
- **Morphology 1:** \( s\bar{d}m\text{-}f \) subjunctive
- **Subject:** Wish clause
- **Pronominal subject**

**Group 3:** Nominal \( s\bar{d}m\text{-}f \) (Emphatic use), Lemma \( \bar{h}\bar{w}i \) (second position)

<table>
<thead>
<tr>
<th>Witness</th>
<th>T1C,b</th>
<th>B1P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>( ir \ htw\text{<em>} n \ mr\text{</em>}k \ im )</td>
<td></td>
</tr>
<tr>
<td>Translation:</td>
<td>As for this day of 'may you love there',</td>
<td></td>
</tr>
</tbody>
</table>

**Group 3 Notes:**
- **Lemma:** \( \bar{h}\bar{w}i \) (to protect)
- **Morphology 1:** \( s\bar{d}m\text{-}f \) circumstantial
- **Subject:** Temporal clause
- **Pronominal subject**

**Group 2 Notes (continued):**
- **Witness:** M4C

**Group 3 Notes (continued):**
- **Witness:** B5C, B9C,a
**Witness:** Sq1C  
**Transliteration:** \( \text{ir } htp-s \ hw-s \)  
**Translation:** As for 'she is satisfied while she protects',

**Witness:** Sq7C  
**Transliteration:** \( \text{ir } htp-s \ hw-s \)  
**Translation:** As for 'she is satisfied while she protects',  
**Notes:** Only traces left of the G43, the rest is visible.

**Witness:** Sq2C  
**Transliteration:** \( [\text{ir } htp-s \ hw-s] \)  
**Translation:** As for 'she is satisfied while she protects',

**Witness:** Sq8Sq  
**Transliteration:** \( [\text{ir } htp-s \ hw-s] \)  
**Translation:** As for 'she is satisfied while she protects',

**Witness:** M8C  
**Transliteration:** \( \text{ir } htp-s \ hw-s \)  
**Translation:** As for 'she is satisfied while she protects',

**Witness:** M7C  
**Transliteration:** \( \text{ir } htp-s \ hw-s \)  
**Translation:** As for 'she is satisfied while she protects',

**Witness:** M54C  
**Transliteration:** \( \text{ir } sbh.t \ [n.t] \ htp[-s] \ hw-s \)  
**Translation:** As for the portal of 'she is satisfied while she protects',

**Witness:** M1C  
**Transliteration:** \( \text{ir } sbh.t \ n.t \ htp[-s] \ hw-s \)  
**Translation:** As for the portal of 'she is satisfied while she protects',

**Witness:** L1NY  
**Transliteration:** \( [\text{ir } sbh.t \ htp-s] \ hw-s \)  
**Translation:** As for the portal of 'she is satisfied while she protects',

**Witness:** T1Be  
**Transliteration:** \( \text{ir } htp-s \ hw-s \)  
**Translation:** As for 'she is satisfied while she protects',  
**Notes:** The Aa1 was not seen by de Buck himself.
Witness: L3Li
Transliteration: ir ḫp=s ḫw=s
Translation: As for 'she is satisfied while she protects',

Witness: T2Be
Transliteration: i[ṛ ḫp=s ḫw=s
Translation: As for 'she is satisfied while she protects',
Notes: Only the D40 is visible.

Witness: T3Be
Transliteration: ir ḫp=s ḫw=s
Translation: As for 'she is satisfied while she protects',

Witness: M57C
Transliteration: i[r ḫp=s ḫw=s
Translation: As for the portal of 'she is satisfied while she protects',

Witness: BH1Br
Transliteration: ir ḫp=s ḫw=s
Translation: As for 'she is satisfied while she protects',

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (T1C,b, B1P, B5C, B9C,a, Sq1C, Sq7C, Sq2C, Sq8Sq, M8C, M7C, M54C, M1C, L1NY, T1Be, L3Li, T2Be, T3Be, M57C, M1NY, BH1Br, T3L,b), G2 (M4C).

Spell: 335 Phrase: 4 262-263 a

Group 1: Circumstantial sdm.n.tw=f (Temporal clause), Lemma rdi (first position)
Lemma: rdi (to give, to place)
Morphology 1: sdm.n.tw=f circumstantial
Morphology 2: Morphology 3: Syntax: Subject:
Temporal clause Pronominal subject
Witness: T1C,b
Transliteration: 
\[\text{rdi.n.t(w)} = s \text{ m-ht wsir r ssmt hft.yw-f} \]
Translation: 
after she was placed behind Osiris until his enemies were burned up.

Witness: B1P
Transliteration: 
\[\text{rdi.}\{s\} <n> .t(w) = s \text{ m-ht wsir r [ssmt] bz.w hft.yw-f} \]
Translation: 
after she was placed behind Osiris until the souls of his enemies were burned up.

Witness: B5C
Transliteration: 
\[\text{rdi.n.t(w)} = s \text{ m-ht wsir r ssmt [bz.w hft.yw-f imsi pry} \]
Translation: 
after she was placed behind Osiris until the souls of his enemies were burned up. The honoured dead, this \(\text{dhvty-htp}\).

Witness: B9C,a
Transliteration: 
\[\text{rdi.n.t(w)} = s \text{ m-ht wsir r ssmt bz.w hft.yw-f} \]
Translation: 
after she was placed behind Osiris until the souls of his enemies were burned up,

Witness: L1NY
Transliteration: 
\[\text{rdi.n.t(w)} = s \text{ m-ht wsir r ssmt hft.yw-f} \]
Translation: 
after she was placed behind Osiris until his enemies were burned up,

Group 2: Circumstantial \(\text{sdm.n-f} \) (Temporal clause), Lemma \(\text{wnn} \) (first position)
Lemma: \(\text{wnn} \) (to be, to exist)
Morphology 1: \(\text{sdm.n-f} \) circumstantial
Morphology 2: 
Morphology 3: 
Syntax: Temporal clause
Subject: Pronominal subject

Witness: Sq1C
Transliteration: 
\[\text{wn.n} = s \text{ m-ht wsir r ssmt bz.w hft.yw-f} \]
Translation: 
after she was behind Osiris until the souls of his enemies were burned up.

Witness: Sq7C
Transliteration: 
\[\text{wn.n} = s \text{ m-ht wsir r ssmt bz.w hft.yw-f} \]
Translation: 
after she was behind Osiris until the souls of his enemies were burned up.
Notes: The N35:N35 group is lost, and the E34 was not seen by de Buck himself.
Witness: Sq2C
Transliteration: wn.n+s [m-hš] wsir [r ss][m.t bš.w hšt.yw=f]
Translation: after she was behind Osiris until the souls of his enemies were burned up.

Witness: M8C
Transliteration: wn.n+s m-hš wsir r ss[m.t bš.w hšt.yw-f]
Translation: after she was behind Osiris until the souls of his enemies were burned up.
Notes: Only traces left of the E34, the N35:N35 group is visible.

Witness: T1Be
Transliteration: wn.n+s m-hš wsir r ss[m.t bš.w hšt.yw-f]
Translation: after she was behind Osiris until the souls of his enemies were burned up.

Witness: T2Be
Transliteration: wn.n+s m-hš wsir r ss[m.t bš.w hšt.yw-f]
Translation: after she was behind Osiris until the souls of his enemies were burned up.

Witness: Sq8Sq
Transliteration: [wn.n]+s m-hš [wsir r ss[m.t bš.w hšt.yw-f]
Translation: after she was behind Osiris until the souls of his enemies were burned up.

Witness: M7C
Transliteration: wn.n+s m-hš wsir r ss[m.t bš.w hšt.yw-f]
Translation: after she was behind Osiris until the souls of his enemies were burned up.

Witness: L3Li
Transliteration: wn.n+s m-hš wsir r ss[m.t bš.w hšt.yw-f]
Translation: after she was behind Osiris until the souls of his enemies were burned up.

Witness: M57C
Transliteration: [wn].n+s m-hš [ws][r ss[m.t bš.w hšt.yw-f]
Translation: after she was behind Osiris until the souls of his enemies were slain.
Notes: Only traces left of the final N35, the rest is lost.
Witness: T3L,b
Transliteration: [wn.n-s m-ḥt wsir r] ssm [.t bṣ. w hft.yw-f]
Translation: after she was behind Osiris until the souls of his enemies were burned up.

Notes group:
Note that the wn.n in this group could be read as wnn as well.

Group 3: Circumstantial sqm.n-f (Temporal clause), Lemma rdi (first position)
Lemma: rdi (to give, to place)
Morphology 1: sqm.n-f
Morphology 2: circumstantial
Morphology 3: 
Syntax: Subject:
Temporal clause Pronominal subject

Witness: M4C
Transliteration: rdi.n-tw r-s m-ḥt wsir r ssm.yt ḫṛ.r.w hft.y
Translation: after one placed her mouth behind Osiris, until the wrath of the enemy was burned up.
Notes: Could be read as rdi.n.tw with a nominal subject as well.

Witness: M54C
Transliteration: r[di. n-s r] n wsir r ssm.t bṣ. w hft.yw-f
Translation: after she gave Re to Osiris until the souls of his enemies were burned up.
Notes: Only traces left of the D21, the rest is lost.

Witness: M1C
Transliteration: [r]di.n-s r [n] wsir ssm.t bṣ. w hft.yw-f
Translation: after she gave Re to Osiris, she who burns up the souls of his enemies.
Notes: The D21 is not visible.
after he placed her behind Osiris until the souls of his enemies were burned up.

**Group 4:** Prospective *sDm=f* (Main clause), Lemma *wnn* (first position)

**Lemma:** *wnn* (to be, to exist)

**Morphology 1:** *sDm=f*  
**Morphology 2:** prospective  
**Morphology 3:**  
**Syntax:** Main clause  
**Subject:** Pronominal subject

**Witness:** T3Be

Translation: she will be behind Osiris, she will burn the souls of his enemies up.

**Group 5:** Passive *sDm.t=f* (Nominal use), Lemma *sAm* (second position)

**Lemma:** *sAm* (to burn up)

**Morphology 1:** *sDm.t=f*  
**Morphology 2:** passive  
**Morphology 3:**  
**Syntax:** Nominal use  
**Subject:** Nominal subject

**Witness:** T1C,b  
**Witness:** B1P

Translation: after she was placed behind Osiris until his enemies were burned up.

Translation: after she was placed behind Osiris until the souls of his enemies were burned up.
**Witness:** BSC

Transliteration:
\[\text{rdi.n.t(w)\text{-}\text{s m\text{-}\text{-ht} wsir r s3m.t \text{bs}, w hft.yw-f imr\text{h dhwty-htp pn}}\]

Translation:
after she was placed behind Osiris until the souls of his enemies were burned up. The honoured dead, this \text{dhwty-htp}.

Notes:
The Q7A is not visible.

---

**Witness:** Sq1C

Transliteration:
\[\text{wn.n-s m\text{-}\text{-ht wsir r s3m.t bs}, w hft.yw-f}\]

Translation:
after she was behind Osiris until the souls of his enemies were burned up.

Notes:
Only traces left of the G17, the rest is lost.

---

**Witness:** Sq2C

Transliteration:
\[\text{wn.n-s \text{m\text{-}\text{-ht} wsir r s3m.t \text{bs}, w hft.yw-f}}\]

Translation:
after she was behind Osiris until the souls of his enemies were burned up.

Notes:
Only traces left of the Q7A, the rest is visible.

---

**Witness:** Sq7C

Transliteration:
\[\text{wn.n-s m\text{-}\text{-ht wsir r s3m.t \text{bs}, w hft.yw-f}}\]

Translation:
after she was behind Osiris until the souls of his enemies were burned up.

---

**Witness:** Sq8Sq

Transliteration:
\[\text{[wn.n]-s m\text{-}\text{-ht [wsir r s3m.t \text{bs}, w hft.yw-f}}\]

Translation:
after she was behind Osiris until the souls of his enemies were burned up.

---

**Witness:** M4C

Transliteration:
\[\text{rdi.n-tw r\text{-}\text{s m\text{-}\text{-ht wsir r s3m.yt d8r}, w hft.y}}\]

Translation:
after one placed her mouth behind Osiris, until the wrath of the enemy was burned up.

Notes:
Only traces left of the Q7A, the rest is visible.

---

**Witness:** M8C

Transliteration:
\[\text{wn.n-s m\text{-}\text{-ht wsir r s3m.t \text{bs}, w hft.yw-f}}\]

Translation:
after she was behind Osiris until the souls of his enemies were burned up.
Witness: M7C
Transliteration: wn.n=s m-h$t wsir r ss$m.t b3.w hft.yw=f
Translation: after she was behind Osiris until the souls of his enemies were burned up.

Witness: M54C
Transliteration: r[di.n=s r] n wsir r ss$m.t b3.w hft.yw=f
Translation: after she gave Re to Osiris until the souls of his enemies were burned up.

Witness: L1NY
Transliteration: rdl.n.t(w)=s [m-h$t wsir r ss3]m.t hft.yw=f
Translation: after she was placed behind Osiris until his enemies were burned up,

Notes: Only traces left of the G17 and X1:Q7A group, the rest is lost.

Witness: T1Be
Transliteration: wn.n=s m-h$t wsir r ss$m.t b3.w hft.yw=f
Translation: after she was behind Osiris until the souls of his enemies were burned up.

Witness: L3Li
Transliteration: wn.n=s m-h$t wsir r ss$m.t b3.w hft.yw=f
Translation: after she was behind Osiris until the souls of his enemies were burned up.

Witness: T2Be
Transliteration: wn.n=s m-h$t wsir r ss$m.t b3.w hft.yw=f
Translation: after she was behind Osiris until the souls of his enemies were burned up.

Witness: BH1Br
Transliteration: rdl.n-f s(y) m-h$t wsir r ss$m.t b3.w hft.yw=f
Translation: after he placed her behind Osiris until the souls of his enemies were burned up.

Notes: Only the G1, G17 and traces of the S29 are visible.

Witness: T3L,b
Transliteration: [wn.n-s m-h$t wsir r] ss[m.t b3.w hft.yw=f]
Translation: after she was behind Osiris until the souls of his enemies were burned up.

Notes: Only the G1, G17 and traces of the S29 are visible.

Group 6: Imperfective active participle (feminine singular), Lemma ss$m (second position)
Lemma: ss$m (to burn up)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: feminine singular
Syntax: Subject:

2756
**Witness:** M1C  
**Transliteration:** [rdi.n-s r” n] wsir ssm.t b.z.w hft.yw=f  
**Translation:** after she gave Re to Osiris, she who burns up the souls of his enemies.  
**Notes:** Only traces left of the S29*G1 group, the rest is visible.

| Group 7: | Prospective $sdm.f$ (Main clause), Lemma $ssm$ (second position) |
| Lemma: | $ssm$ (to burn up) |
| Morphology 1: | $sdm=f$ prospective |
| Morphology 2: | $sdm=f$ |
| Syntax: | Main clause |
| Subject: | Pronominal subject |

**Witness:** T3Be  
**Transliteration:** wnn=s m $h$ wsir $ssm.y=s$ b.z.w hft.yw=f  
**Translation:** she will be behind Osiris, she will burn the souls of his enemies up.

| Group 8: | Passive $sdm.t=f$ (Nominal use), Lemma $sma$ (second position) |
| Lemma: | $sma$ (to slay, to kill) |
| Morphology 1: | $sdm.t=f$ passive |
| Morphology 2: | $sdm.t=f$ |
| Syntax: | Nominal use |
| Subject: | Nominal subject |

**Witness:** M57C  
**Transliteration:** [wn].n-s m $h$ wsir $sma[i b.z.w] hft.yw[=f]  
**Translation:** after she was behind Osiris until the souls of his enemies were slain.  
**Notes:** Only the S29*G17, and traces of the G1 are visible.

| Group 9: | Infinitive (status absolutus), Lemma $sma$ (second position) |
| Lemma: | $sma$ (to slay, to kill) |
| Morphology 1: | infinitive |
| Morphology 2: | status absolutus |
| Syntax: | |
| Subject: | |
Witness: M1NY

Transliteration:
rdi. n-s r*s n wsir r s[m]s hft.yw-f im-s

Translation:
after she gave Re to Osiris, in order to slay his enemies with her,

Notes:
Only traces left of the S29, the U1 is not visible.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G5 (T1C,b, B1P, B5C, B9C,a, L1NY), G2+G5 (Sq1C, Sq7C, Sq2C, Sq8Sq, M8C, M7C, T1Be, L3Li, T2Be, T3L,b), G2+G8 (M57C), G3+G5 (M4C, M54C, BH1Br), G3+G6 (M1C), G3+G9 (M1NY), G4+G7 (T3Be).

Spell: 335 Phrase: 4 263 c

Group 1: Circumstantial sdm-f (Temporal clause), Lemma ssm (first position)
Lemma: ssm (to burn up)

Morphology 1: Morality 2: Morphology 3: Syntax: Subject:
sdm-f circumstantial Temporal clause Pronominal subject

Witness: B9C,a
Transliteration:
ssm*s b.s.w hft.yw n.w inmn-ḥ3.t msr-ḥrw

Translation:
while she burns up the souls of the enemies of inmn-ḥ3.t, true of voice.

Group 2: Imperfective active participle (masculine singular), Lemma smz (first position)
Lemma: smz (to slay, to kill)

Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
participle imperfective active masculine singular

Witness: M1NY
Transliteration:
smz hft.yw wsir ḥt-ḥtp pn

Translation:
who slays the enemies of the Osiris, this ḥt-ḥtp.
Group 3: Perfective active participle (masculine singular), Lemma ms² (second position)

Lemma: ms² (to be true)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Syntax: Subject:
Witness: B9C,a

Transliteration: s₃m₃s b₃.w hft.yw n.w imn-m-h₃.t ms²-ḥrw

Translation: while she burns up the souls of the enemies of imn-m-ḥ₃.t, true of voice.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (B9C,a), G2 (M1NY).

Spell: 335 Phrase: 4 264-265 b

Group 1: Relative s₃dm.n-f, Lemma iri

Lemma: iri (to do, to make)
Morphology 1: s₃dm.n-f relative
Morphology 2: morphology
Morphology 3: morphology
Syntax: Subject:
Witness: Sq1C

Transliteration: ir.n inpw s.t=sn
Translation: whose seat Anubis made,

Witness: Sq2C
Transliteration: [ir.n inpw s.wt=sn]
Translation: whose seats Anubis made,
Witness: T1Be
Transliteration: \textit{ir.n inpw s.wt+sn}
Translation: whose seats Anubis made,

Witness: T2Be
Transliteration: \textit{ir.n inpw s.wt+sn}
Translation: whose seats Anubis made,

Witness: M57C
Transliteration: \textit{ir.n=f}
Translation: which he made,

Notes group:
Note that M57C uses a pronominal subject instead of a nominal subject.

Group 2: Circumstantial \textit{sdf.n-f} (Temporal clause), Lemma \textit{iri}
Lemma: \textit{iri} (to do, to make)
Morphology 1: \textit{sdf.n-f} circumstantial
Morphology 2: 
Morphology 3: 
Syntax: Temporal clause
Subject: Nominal subject

Witness: M7C
Transliteration: \textit{ir.n inpw sn}
Translation: after Anubis made them,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (Sq1C, Sq7C, Sq2C, M8C, T1Be, L3Li, T2Be, T3Be, M57C), G2 (M7C).
Group 1: Imperative (2nd person singular), Lemma rdi
Lemma: rdi (to give, to place)
Morphology 1: imperative
Morphology 2: 2nd person singular
Syntax: Subject:

Witness: Sq1C
Transliteration: hrw pf n imi r=k im
Translation: this day of: Give there!

Witness: Sq2C
Transliteration: hrw pf n imi [r]-k im
Translation: this day of: Give there!
Notes: Only faint traces left of the D36 (see de Buck 4,406,2*)

Witness: M7C
Transliteration: hrw pf n imi ir=k im
Translation: this day of: Give with me!

Witness: L3Li
Transliteration: hrw pf n imi ir=k im
Translation: this day of: Give there!

Witness: T1Be
Transliteration: hrw pf n imi ir=k im
Translation: this day of: Give there!
Notes: Only traces left of the D36, the rest is visible.

Witness: T2Be
Transliteration: [hrw pf] n imi r=k im
Translation: this day of: Give there!
Witness: T3Be
Transliteration: hrw pf n imi r=k im
Translation: this day of: Give there!

Group 2: Imperative (2nd person singular), Lemma iwi
Lemma: iwi (to give, to place)
Morphology 1: imperative
Morphology 2: 2nd person singular
Syntax: Subject:

Witness: M57C
Transliteration: hrw pf n mi r=k im
Translation: this day of: Come therein!

Notes phrase: In this phrase, the following pattern variations occur: G1 (Sq1C, Sq7C, Sq2C, M8C, M7C, T1Be, L3Li, T2Be, T3Be), G2 (M57C).

Spell: 335 Phrase: 4 266-267 b

Group 1: Passive nominal $sDm=f$ (Emphatic use), Lemma $sr$ (first position)
Lemma: $sr$ (to drive away)
Morphology 1: $sDm=f$
Morphology 2: nominal
Morphology 3: passive
Syntax: Emphatic use
Subject: Nominal subject

Witness: T1C,b
Transliteration: $sr$ wr
Translation: 'The great one is driven away'.

Witness: B1P
Transliteration: $sr$ wr $m=f$
Translation: 'The great one is driven away' is his name.
Witness: B9C,a
Transliteration: sr wr rnf
Translation: 'The great one is driven away' is his name.

Witness: M8C
Transliteration: sir wr rnf
Translation: 'The great one is driven away' is his name.

Witness: M7C
Transliteration: sir wr rnf
Translation: 'The great one is driven away' is his name.

Witness: L1NY
Transliteration: sir wr rnf
Translation: 'The great one is driven away' is his name.

Notes:
Only traces left of the M17, the rest was visible to de Buck.

Group 2: Passive indicative sdm-f (Negation), Lemma sr (first position)

Lemma: sr (to drive away)
Morphology 1: sdm-f, indicative
Morphology 2: passive
Morphology 3: Syntax: Negation
Subject: Nominal subject

Witness: Sq1C
Transliteration: n sir wr rnf ism.t ss.t-bs.t nb.t imt
Translation: The great one was not driven away' is his name.
The honoured dead, ss.t-bs.t, possessor of veneration.

Witness: Sq7C
Transliteration: n sir wr rnf ism.y hr mst hrw
Translation: The great one was not driven away' is his name.
The honoured dead, hr, true of voice.

Witness: Sq2C
Transliteration: n sir wr rnf
Translation: 'The great one was not driven away' is his name.

Witness: Sq7Sq
Transliteration: [n] sr wr rnf
Translation: 'The great one was not driven away' is his name.
Witness: M4C
Transliteration: 
n sr wr pr-f rn-f
Translation: 'The great one was not driven away' is his domain and his name.
Notes: Only traces left of the D21.

Witness: M54C
Transliteration: 
n sr wr rn-f
Translation: 'The great one was not driven away' is his name.
Notes: Only traces left of the T12, the rest is visible.

Witness: M1C
Transliteration: 
n izr wr rn-f
Translation: 'The great one was not driven away' is his name.
Notes: Assumed to be a corruption of Air, but the i could be a prefix.

Witness: T1Be
Transliteration: 
n izr wr rn-f
Translation: 'The great one was not driven away' is his name.
Notes: Note that the V4 is a corruption of the T12.

Witness: L3Li
Transliteration: 
n izr wr
Translation: 'The great one was not driven away'.

Witness: M57C
Transliteration: 
n sr wr rn-f
Translation: 'The great one was not driven away' is his name.

Witness: M1NY
Transliteration: 
n izr wr rn-f
Translation: 'The great one was not driven away' is his name.

Witness: BH1Br
Transliteration: 
n izr rn-f
Translation: 'His name was not driven away'.

Group 3: Infinitive (status absolutus), Lemma sr (first position)
Lemma: sr (to drive away)
Morphology 1: infinitive
Morphology 2: status absolutus
Morphology 3: Syntax: Subject:
**Witness:** T3Be
**Transliteration:**
*n sir ir=f rn=f*
**Translation:**
There is no oppressing against him is his name.

**Notes group:**
Note that T3L,b was places here as I reconstructed it based on T3Be, it could be the same structure as group 2 as well.

**Group 4:** Perfective active participle (masculine singular), Lemma ms=f (second position)
**Lemma:** ms=f (to be true)
**Morphology 1:** participle
**Morphology 2:** perfective active
**Morphology 3:** masculine singular

**Witness:** Sq7C
**Transliteration:**
*n Air ir=f rn=f imAx.y hr ms=f hrw*
**Translation:**
'The great one was not driven away' is his name. The honoured dead, hr, true of voice.

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (T1C,b, B1P, B9C,a, M8C, M7C, L1NY), G2 (Sq1C, Sq2C, Sq7Sq, M4C, M54C, M1C, T1Be, L3Li, M57C, M1NY, BH1Br), G2+G4 (Sq7C), G3 (T3Be, T3L,b).

**Spell:** 335 **Phrase:** 4 268-269 c

**Group 1:** Passive indicative sdm=f (Negation), Lemma rdi
**Lemma:** rdi (to give, to place)
**Morphology 1:** sdm=f
**Morphology 2:** indicative
**Morphology 3:** passive
**Syntax:** Negation
**Subject:** Pronominal subject

**Witness:** T1C,a
**Transliteration:**
*kz n rdi=f hnt hwt=f*
**Translation:**
the bull 'he was not placed in front of his fire',

**Witness:** Sq1C
**Transliteration:**
*kz n rdi=f hnt hwt=f*
**Translation:**
the bull 'he was not placed in front of his fire',

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Witness: Sq7C
Transliteration:
ksz n rdi-f hnt hwt[f]
Translation:
the bull 'he was not placed in front of his fire',

Witness: T1Be
Transliteration:
ksz n rdi-f hnt hwt-f
Translation:
the bull 'he was not placed in front of his fire',

Witness: L3Li
Transliteration:
ksz n rdi-f hnt hwt-f
Translation:
the bull 'he was not placed in front of his fire',

Group 2: Passive circumstantial sdm.n-f (Negation), Lemma rdi
Lemma: rdi (to give, to place)
Morphology 1: sdm.n-f circumstantial
Morphology 2: passive
Morphology 3: Syntax: Negation
Subject: Pronominal subject

Witness: B1P
Transliteration:
[ksz n rdi.n-t(w)] hnt hwt
Translation:
the bull 'one is not placed in front of the fire'
Notes:
Could be read as rdi.n.t(w) as well, if hnt is read as hnt(.y).

Witness: M8C
Transliteration:
ksz n rdi.n-f hnt hwt-f
Translation:
the bull 'he is not placed in front of his fire',

Witness: M7C
Transliteration:
ksz n r[di].n-f hnt hwt-f
Translation:
the bull 'he is not placed in front of his fire',
Notes:
Only traces left of the D21 and N35, the D37 is not visible.
Group 3: Nominal sdm.n-f (Emphatic use), Lemma rdi
Lemma: rdi (to give, to place)
Morphology 1: sdm.n-f
Morphology 2: nominal
Morphology 3: Emphatic use
Syntax: Pronominal subject

Witness: Sq2C
Transliteration: kṣ r[d]i.n-f [hnt h]wt-f
Translation: the bull 'he was placed in front of his fire',

Group 4: Stative (3rd person masculine singular), Lemma nbi
Lemma: nbi (to be aflame)
Morphology 1: Stative
Morphology 2: 3rd person masculine singular
Morphology 3: Syntax: Subject:

Witness: L1NY
Transliteration: kṣ n i[w-f nbi(.w) hnt hwt-f
Translation: the bull of 'he is aflame in front of his fire',
Notes: The foot of the D58 is not visible.

Notes phrase: In this phrase, the following pattern variations occur: G1 (T1C,a, Sq1C, Sq7C, T1Be, L3Li), G2 (B1P, M8C, M7C), G3 (Sq2C), G4 (L1NY).
Note that T1C,b, B9C, M4C, M54C, M1C, T2Be, T3Be, T38e, M57C, M1NY, BH1Br and T3L,b do have a phrase here, but it is non-verbal.

Spell: 335 Phrase: 4 268-269 d
**Witness**: T1C,a

**Transliteration**: km hr im.y wnw.t-f

**Translation**: 'the one who is black of face, who is in his hour',

**Group 2**: Imperfective active participle (masculine singular), Lemma 'k

**Lemma**: 'k

**Morphology 1**: participle

**Morphology 2**: imperfective active

**Morphology 3**: masculine singular

**Syntax**: Subject:

**Witness**: T1C,b

**Transliteration**: 'k hr im.y wnw.t-f

**Translation**: 'the one who enters upon the one who is in the hour',

**Witness**: B9C,a

**Transliteration**: 'k im.y wnw.t-f rn-f

**Translation**: 'who enters upon the one who is in his hour', is his name,

**Witness**: Sq7C

**Transliteration**: 'k hr im.y wnw.t-f

**Translation**: 'the one who enters upon the one who is in his hour',

**Witness**: M8C

**Transliteration**: 'k hr im.y wnw.t-f

**Translation**: 'the one who enters upon the one who is in his hour',

**Notes**: Only traces left of the D36, the rest is visible.
Witness: M54C
Transliteration: ʾq̲ h̲r i̲m̲.y̲ w̲n̲w̲.t̲-̲f̲
Translation: 'the one who enters upon the one who is in his hour',
Notes: Only traces left of the D54, the rest is visible.

Witness: M1C
Transliteration: ʾq̲ h̲r i̲m̲.y̲ w̲n̲w̲.t̲-̲f̲
Translation: 'the one who enters upon the one who is in his hour',

Witness: L1NY
Transliteration: ʾq̲ h̲r i̲m̲.y̲ w̲n̲w̲.t̲-̲f̲
Translation: 'the one who enters upon the one who is in his hour',

Witness: T1Be
Transliteration: ʾq̲ h̲r i̲m̲.y̲ w̲n̲w̲.t̲-̲f̲
Translation: 'the one who enters upon the one who is in his hour',

Witness: L3Li
Transliteration: ʾq̲ r̲-̲Xnw̲ w̲n̲w̲.t̲-̲f̲
Translation: 'the one who enters within his hour',
Notes: Only the D36 is visible.

Witness: T2Be
Transliteration: ʾq̲ r̲-̲Xnw̲ w̲n̲w̲.t̲-̲f̲
Translation: 'the one who enters within his hour',

Witness: M57C
Transliteration: ʾq̲ h̲r i̲m̲.y̲ w̲n̲w̲.t̲-̲f̲
Translation: 'the one who enters upon the one who is in his hour',
Notes: The G35 was not seen by de Buck himself.

Witness: M1NY
Transliteration: ʾq̲ h̲r i̲m̲.y̲ w̲n̲w̲.t̲-̲f̲
Translation: 'the one who enters upon the one who is in his hour',

Witness: BH1Br
Transliteration: ʾq̲ h̲r i̲m̲.y̲ dw̲t̲.t̲-̲f̲
Translation: 'the one who enters upon the one who is in his netherworld',

Notes: Note that the G35 was corrupted into a G1. However, it is possible that this should be read as the verb ʾq̲z̲ (to be accurate) instead.
Group 3: Imperfective active participle (masculine singular), Lemma šš̄s

Lemma: šš̄s (to be hidden)

Morphology 1: imperfective active
Morphology 2: masculine singular

Witness: Sq7Sq

Transliteration:
šš̄s [hr] im.y wnw.t=f [rn]=f

Translation:
'The one who is hidden upon the one who is in his hour.' is his name.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (T1C,a), G2 (T1C,b, B1P, B9C,a, Sq1C, Sq7C, Sq2C, M8C, M7C, M54C, M1C, L1NY, T1Be, L3Li, T2Be, T3Be, M57C, M1NY, BH1Br), G3 (Sq7Sq).
Note that M4C does have a phrase here, but it is non-verbal.

Spell: 335 Phrase: 4 270-271 b

Group 1: Imperfective passive participle (masculine singular), Lemma ššb (first position)

Lemma: ššb (to glow, to burn)

Morphology 1: imperfective passive
Morphology 2: masculine singular

Witness: T1C,a

Transliteration:
ššb hr pr m-ḥt sp sn.w

Translation:
'the one who is glowing of face, who went forth after turning back',

Witness: Sq7C

Transliteration:
ššb hr pr m-ḥt ḫt

Translation:
'the one who is glowing of face, who went forth after turning back',

Notes:
Only traces left of the G1, the rest is visible.
Witness: M4C
Transliteration: ssb hr pr m-ḥt ḫt
Translation: 'the one who is glowing of face, who went forth after turning back',

Witness: M8C
Transliteration: ssb hr pr m-ḥt ḫt
Translation: 'the one who is glowing of face, who went forth after turning back',

Witness: M7C
Transliteration: ssb [ḥr] pr m-ḥt ḫt
Translation: 'the one who is glowing of face, who went forth after turning back',

Witness: T1Be
Transliteration: ssb hr pr m-ḥt ḫt
Translation: 'the one who is glowing of face, who went forth after turning back',

Witness: L3Li
Transliteration: ssb hr prr m-ḥt ḫt
Translation: 'the one who is glowing of face, who goes forth after turning back',

Witness: T3Be
Transliteration: sbs hr pr ḫḥt
Translation: 'the one who is glowing of face, who went forth, who turned back',
Notes: sbs is understood to be a spelling variation of ssb.

Witness: M57C
Transliteration: ssb hr pr m-ḥt ḫt
Translation: 'the one who is glowing of face, who went forth after turning back',

Group 2: Imperfective passive participle (masculine singular), Lemma nbs (first position)
Lemma: nbs (to burn)
Morphology 1: participle
Morphology 2: imperfective passive
Morphology 3: masculine singular
Syntax: Subject:

Witness: T1C,b
Transliteration: nbs hr prr m-ḥt ḫt
Translation: 'the one who is burning of face, who goes forth after turning back',

Witness: B1P
Transliteration: nbs hr pr m-ḥt ḫt
Translation: 'the one who is burning of face, who goes forth after turning back',

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Witness: B9C,a
Transliteration:
nbs hr prr m-ḥt ḫt r[n-ʃ]
Translation:
the one who is burning of face, who goes forth
after turning back' is his name,

Witness: M54C
Transliteration:
[nbs hr] prr m-ḥt ḫt
Translation:
'the one who is burning of face, who goes forth after turning back',

Witness: M1C
Transliteration:
[nbs] hr prr m-ḥt ḫt
Translation:
'the one who is burning of face, who goes forth after turning back',

Witness: M1NY
Transliteration:
nbs hr pr m-ḥt ḫt
Translation:
'the one who is burning of face, who went forth after turning back',

Witness: BH1Br
Transliteration:
nbs hr pr m-ḥt ḫt
Translation:
'the one who is burning of face, who went forth after turning back',

Group 3: Imperfective active participle (masculine singular), Lemma nbi (first position)
Lemma: nbi (to be aflame)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular
Syntax: Subject:

Witness: L1NY
Transliteration:
nbi hr pr m-ḥt ḫt
Translation:
'the one who is aflame of face, who went forth after turning back',
Notes:
Could be simply the substantive 'flame' as well.

Group 4: Perfective active participle (masculine singular), Lemma ḥs (first position)
Lemma: ḥs (to glow, to burn)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Syntax: Subject:
| Witness: | T2Be |
| Transliteration: | ssb pr m-ḥt |
| Translation: | 'the one who burned the one who went forth afterwards', |

**Group 5: Perfective active participle (masculine singular), Lemma pri (second position)**

| Lemma: | pri |
| (to go forth) |
| Morphology 1: | participle |
| Morphology 2: | perfective active |
| Morphology 3: | masculine singular |
| Syntax: | Subject: |

| Witness: | Sq1C |
| Transliteration: | ssb hr pr m-ḥt ḫt |
| Translation: | 'the one who is glowing of face, who went forth after turning back', |

| Witness: | Sq2C |
| Transliteration: | [ssb hr pr m-ḥt] ḫt |
| Translation: | 'the one who is glowing of face, who went forth after turning back', |

| Witness: | M4C |
| Transliteration: | ssb hr pr m-ḥt ḫt |
| Translation: | 'the one who is glowing of face, who went forth after turning back', |

| Witness: | M8C |
| Transliteration: | ssb hr pr m-ḥt ḫt |
| Translation: | 'the one who is glowing of face, who went forth after turning back', |

| Witness: | M7C |
| Transliteration: | ssb [hr] pr m-ḥt ḫt |
| Translation: | 'the one who is glowing of face, who went forth after turning back', |

| Witness: | L1NY |
| Transliteration: | nbi hr pr m-ḥt ḫt |
| Translation: | 'the one who is aflame of face, who went forth after turning back', |
Witness: T1Be
Transliteration: ssb hr pr m-ḥt ḥt
Translation: 'the one who is glowing of face, who went forth after turning back',

Witness: M57C
Transliteration: ssb hr pr m-ḥt ḥt
Translation: 'the one who burned the one who went forth afterwards',

Witness: BH1Br
Transliteration: nbs hr pr m-ḥt ḥt
Translation: 'the one who is glowing of face, who went forth after turning back',

Witness: BH1Br
Transliteration: nbs hr pr m-ḥt ḥt
Translation: 'the one who is burning of face, who went forth after turning back',

Group 6: Imperfective active participle (masculine singular), Lemma pri (second position)
Lemma: pri (to go forth)
Morphology 1: participle imperfective active masculine singular
Morphology 2: imperfactive
Morphology 3: masculine singular

Witness: T1C,b
Transliteration: nbs hr prr m-ḥt ḥt
Translation: 'the one who is burning of face, who goes forth after turning back',

Witness: B1P
Transliteration: nbs hr prr m-ḥt ḥt
Translation: 'the one who is burning of face, who goes forth after turning back',

Witness: M54C
Transliteration: [nbs hr] prr m-[ḥt] ḥt
Translation: 'the one who is burning of face, who goes forth after turning back',

Translation: the one who is burning of face, who goes forth after turning back' is his name,
Witness: M1C
Transliteration: [nbs] hr prr m-ḥt ḥt
Translation: 'the one who is burning of face, who goes forth after turning back',

Group 7: Infinitive (status absolutus), Lemma ḫtī (third position)
Lemma: ḫtī (to turn back)
Morphology 1: infinitive
Morphology 2: status absolutus

Witness: L3Li
Transliteration: ssb hr prr m-ḥt ḥt
Translation: 'the one who is glowing of face, who goes forth after turning back',

Witness: T1C,b
Transliteration: nbs hr prr m-ḥt ḥt
Translation: 'the one who is burning of face, who goes forth after turning back',

Witness: B9C,a
Transliteration: nbs hr prr m-ḥt ḥt ḫt
Translation: the one who is burning of face, who goes forth after turning back' is his name,

Witness: Sq1C
Transliteration: ssb hr pr m-ḥt ḥt
Translation: 'the one who is glowing of face, who went forth after turning back',
Notes: The X1 is not visible.

Witness: Sq7C
Transliteration: ssb hr pr m-ḥt ḥt
Translation: 'the one who is glowing of face, who went forth after turning back',
Notes: Only traces left of the D54, the rest is visible.

Witness: Sq2C
Transliteration: [ssb hr pr m-ḥt] ḥt
Translation: 'the one who is glowing of face, who went forth after turning back',
Notes: Only traces left of the D54, the rest is visible.
**Witness:** M4C  
**Transliteration:**  
\textit{ssb \textit{hr} pr m-\textit{ht} \textit{ht}}  
**Translation:**  
'the one who is glowing of face, who went forth after turning back',

**Witness:** M8C  
**Transliteration:**  
\textit{ssb \textit{hr} pr m-\textit{ht} \textit{ht}}  
**Translation:**  
'the one who is glowing of face, who went forth after turning back',

**Witness:** M7C  
**Transliteration:**  
\textit{ssb [hr] pr m-\textit{ht} \textit{ht}}  
**Translation:**  
'the one who is glowing of face, who went forth after turning back',

**Witness:** M54C  
**Transliteration:**  
\textit{[nbs hr] prr m-[ht] \textit{ht}}  
**Translation:**  
'the one who is glowing of face, who went forth after turning back',

**Witness:** M1C  
**Transliteration:**  
\textit{[nbs] hr prr m-\textit{ht} \textit{ht}}  
**Translation:**  
'the one who is glowing of face, who went forth after turning back',

**Witness:** L1NY  
**Transliteration:**  
\textit{nbi hr pr m-\textit{ht} \textit{ht}}  
**Translation:**  
'the one who is glowing of face, who went forth after turning back',

**Witness:** T1Be  
**Transliteration:**  
\textit{ssb \textit{hr} pr m-\textit{ht} \textit{ht}}  
**Translation:**  
'the one who is glowing of face, who went forth after turning back',

**Witness:** L3Li  
**Transliteration:**  
\textit{ssb \textit{hr} prr m-\textit{ht} \textit{ht}}  
**Translation:**  
'the one who is glowing of face, who went forth after turning back',

**Witness:** M57C  
**Transliteration:**  
\textit{ssb \textit{hr} pr m-\textit{ht} \textit{ht}}  
**Translation:**  
'the one who is glowing of face, who went forth after turning back',

**Witness:** M1NY  
**Transliteration:**  
\textit{nbs \textit{hr} pr m-\textit{ht} \textit{ht}}  
**Translation:**  
'the one who is glowing of face, who went forth after turning back',

**Witness:** BH1Br  
**Transliteration:**  
\textit{nbs \textit{hr} pr m-\textit{ht} \textit{ht}}  
**Translation:**  
'the one who is burning of face, who went forth after turning back',

**Witness:** BH1Br  
**Transliteration:**  
\textit{nbs \textit{hr} pr m-\textit{ht} \textit{ht}}  
**Translation:**  
'the one who is burning of face, who went forth after turning back',

2776
Group 8:  Perfective active participle (masculine singular), Lemma ḥḥṭ
Lemma: ḥḥṭ (to turn back)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Syntax: Subject:
Witness: T3Be
Transliteration:  sḫš ḫr pr ḥḥṭ
Translation: 'the one who is glowing of face, who went forth, who turned back',

Notes phrase:
In this phrase, the following pattern variations occur: G1+G5 (T1C,a), G1+G5+G7 (Sq1C, Sq7C, Sq2C, M4C, M8C, M7C, T1Be, M57C), G1+G5+G8 (T3Be), G1+G6+G7 (L3Li), G2+G5+G7 (M1NY, BH1Br), G2+G6+G7 (T1C,b, B1P, B9C,a, M54C, M1C), G4+G5 (T2Be) G3+G5+G7 (L1NY).

Spell:  335  Phrase:  4  270  c

Group 1:  Imperfective active participle (masculine singular), Lemma mAA (first position)
Lemma: mAA (to see)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular
Syntax: Subject:
Witness: T1C,a
Transliteration:  mAA m grḥ in.t=f ḫr w
Translation: 'who sees in the night what he will bring in the day'.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G5 (T1C,a), G1+G5+G7 (Sq1C, Sq7C, Sq2C, M4C, M8C, M7C, T1Be, M57C), G1+G5+G8 (T3Be), G1+G6+G7 (L3Li), G2+G5+G7 (M1NY, BH1Br), G2+G6+G7 (T1C,b, B1P, B9C,a, M54C, M1C), G4+G5 (T2Be) G3+G5+G7 (L1NY).

Spell:  335  Phrase:  4  270  c
Witness: T1C,b
Transliteration: 
m$^3$ m gr$h$ in.$^t$f m $hrw$
Translation: 'who saw in the night what he will bring in the day'.

Witness: B1P
Transliteration: 
m$^3$ m gr$h$ in.$^t$f m $hrw$
Translation: 'who saw in the night what he will bring in the day'.

Witness: B9C,a
Transliteration: 
m$^3$ m gr$h$ in.$^t$.$f$ m $hrw$ m$^s$.
Translation: 'who saw in the night what he will take in the day' is his name.

Witness: Sq1C
Transliteration: 
Translation: 'who saw in the night what he will bring in the day'.

Witness: Sq2C
Transliteration: 
Translation: 'who saw in the night what he will bring in the day'.

Witness: M4C
Transliteration: 
m$^3$ m gr$h$ in.$^t$.$f$ m $hrw$
Translation: 'who saw in the night what he will bring in the day'.

Witness: M8C
Transliteration: 
m$^3$ m gr$h$ in.$^t$.$f$ m $hrw$
Translation: 'who saw in the night what he will bring in the day'.

Witness: M54C
Transliteration: 
m$^3$ m gr$h$ in.$^t$.$f$ m $hrw$
Translation: 'who saw in the night what he will bring in the day'.

Witness: M1C
Transliteration: 
Translation: 'who saw in the night what he will bring there'.

Witness: L1NY
Transliteration: 
m$^3$ m gr$h$ [in.$^t$.$f$ m $hrw$]
Translation: 'who saw in the night what he will bring in the day'.

2778
Witness: T1Be
Transliteration: mš ma grh in.t=f m hrw
Translation: 'who saw in the night what he will bring in the day'.

Witness: T2Be
Transliteration: mš ma grh in.t=f m hrw
Translation: 'who saw in the night what he will bring in the day'.

Witness: M57C
Transliteration: mš m grh in.t=f m hrw
Translation: 'who saw in the night what he will bring in the day'.

Witness: BH1Br
Transliteration: mš m grh in.t=f m hrw
Translation: 'who saw in the night what he will bring in the day'.

Group 3: Prospective relative sḏm=f, Lemma ini (second position)
Lemma: ini (to bring)
Morphology 1: sḏm=f, Morphology 2: , Morphology 3: prospective relative
Syntax: Subject: Pronominal subject

Witness: T1C,a
Transliteration: mš m grh in.t=f m hrw
Translation: 'who sees in the night what he will bring in the day'.

Witness: T1C,b
Transliteration: mš m grh in.t=f m hrw
Translation: 'who saw in the night what he will bring in the day'.

Witness: T3Be
Transliteration: mš m grh in.t=f m hrw
Translation: 'who saw in the night what he will bring in the day'.

Witness: M1NY
Transliteration: mš m grh in.t=f m hrw
Translation: 'who saw in the night what he will bring in the day'.
**Witness:** B1P
**Transliteration:**
\[ms \text{ m grh } \text{ in.1-f m hrw}\]
**Translation:**
'who saw in the night what he will bring in the day'.

**Witness:** Sq1C
**Transliteration:**
\[ms \text{ m grh in.1-f m hrw}\]
**Translation:**
'who saw in the night what he will bring in the day'.

**Witness:** Sq7C
**Transliteration:**
\[ms \text{ m grh in.1-f m hrw}\]
**Translation:**
'who saw in the night what he will bring in the day'.

**Witness:** Sq2C
**Transliteration:**
\[ms \text{ m grh in.1-f m hrw}\]
**Translation:**
'who saw in the night what he will bring in the day'.

**Witness:** Sq7Sq
**Transliteration:**
\[msz \text{ grh in.1-f m hrw rn-f}\]
**Translation:**
'The one who sees (in) the night what he will bring in the day' is his name.

**Witness:** M4C
**Transliteration:**
\[ms \text{ m grh in.1-f m hrw}\]
**Translation:**
'who saw in the night what he will bring in the day'.

**Notes:**
Only traces left of the X1, the rest is visible.

**Witness:** M8C
**Transliteration:**
\[ms \text{ m grh in.1-f m hrw}\]
**Translation:**
'who saw in the night what he will bring in the day'.

**Witness:** M7C
**Transliteration:**
\[ms \text{ m grh in.1-f (i)m}\]
**Translation:**
'who saw in the night what he will bring there'.

**Witness:** M54C
**Transliteration:**
\[ms \text{ m grh in.1-f m hrw}\]
**Translation:**
'who saw in the night what he will bring in the day'.

**Witness:** M1C
**Transliteration:**
\[ms \text{ m grh [in.1-f m hrw]}\]
**Translation:**
'who saw in the night what he will bring in the day'.

2780
Witness: L1NY
Transliteration: ms m grh in.t-f m hrw
Translation: 'who saw in the night what he will bring in the day'.

Witness: T1Be
Transliteration: ms m grh in.t-f m hrw
Translation: 'who saw in the night what he will bring in the day'.

Witness: L3Li
Transliteration: [ms] m grh in.t-f m hrw
Translation: 'who saw in the night what he will bring in the day'.

Witness: T2Be
Transliteration: ms m grh in.t-f m hrw
Translation: 'who saw in the night what he will bring in the day'.
Notes: Only traces left of the W25-N35 group, the X1 is visible.

Witness: T3Be
Transliteration: ms m grh in.t-f m hrw
Translation: 'who saw in the night what he will bring in the day'.

Witness: M57C
Transliteration: ms m grh in.t-f m hrw
Translation: 'who saw in the night what he will bring in the day'.

Witness: M1NY
Transliteration: ms m grh in.t-f m hrw
Translation: 'who saw in the night what he will bring in the day'.
Notes: Only traces left of the N35, the rest is visible.

Witness: BH1Br
Transliteration: ms m grh in.t-f m hrw
Translation: 'who saw in the night what he will bring in the day'.

Group 4: Prospective relative sdm-f, Lemma iṭi (second position)
Lemma: iṭi (to take)
Morphology 1: sdm-f prospective relative
Morphology 2: Lemma iṭi (second position)
Morphology 3: Syntax: Subject: Pronominal subject
Witness: B9C,a  
Transliteration: 
\( ms \ m \ gr\ h \ it^{-f} \ m \ hrw \ nn^{-f} \)  
Translation: 
'who saw in the night what he will take in the day' is his name.

Notes phrase: 
_in this phrase, the following pattern variations occur:_ G1+G3 (T1C,a, Sq7Sq), G2+G3 (T1C,b, B1P, Sq1C, Sq7C, Sq2C, M4C, M8C, M7C, M54C, M1C, L1NY, T1Be, L3Li, T2Be, T3Be, M57C, M1NY, BH1Br), G2+G4 (B9C,a).

Spell: 335  Phrase: 4 269  

**Group 1:** Circumstantial *sdm.n-f* (Negation), Lemma *rdi*  
Lemma: *rdi* (to give, to place)  
Morphology 1: *sdm.n-f*  
Morphology 2: circumstantial  
Morphology 3:  
Syntax: Negation  
Subject: Pronominal subject

Witness: B1P  
Transliteration: 
[kA] n *rdi.n-[w] lnt hwt*  
Translation: 
the bull 'one is not placed in front of the fire',

**Group 2:** Nominal *sdm.n-f* (Emphatic use), Lemma *rdi*  
Lemma: *rdi* (to give, to place)  
Morphology 1: *sdm.n-f*  
Morphology 2: nominal  
Morphology 3:  
Syntax: Emphatic use  
Subject: Nominal subject

Witness: M1NY  
Transliteration: 
[kA] *rdi.n-[n] lnt.i hwt-[f]*  
Translation: 
the bull 'the one who is in front gave for him his fire',

2782
Notes phrase:
In this phrase, the following pattern variations occur: G1 (B1P), G2 (M1NY).
Note that L1NY and BH1Br do have a phrase here, but it is non-verbal.

**Spell:** 335  **Phrase:** 4  272  a

**Group 1:** Imperfective passive participle (masculine singular), Lemma sšb (first position)
- **Lemma:** sšb (to glow, to burn)
- **Morphology 1:** participle
- **Morphology 2:** imperfective passive
- **Morphology 3:** masculine singular
- **Syntax:**
- **Subject:**
- **Witness:** B1P
- **Transliteration:** sšb ḫr prr m-ḥt
- **Translation:** 'the one who is glowing of face, who goes forth afterwards'.

**Group 2:** Imperfective active participle (masculine singular), Lemma nbi (first position)
- **Lemma:** nbi (to be aflame)
- **Morphology 1:** participle
- **Morphology 2:** imperfective active
- **Morphology 3:** masculine singular
- **Syntax:**
- **Subject:**
- **Witness:** L1NY
- **Transliteration:** nbi ḫr pr [m-ḥt ḫt]
- **Translation:** 'the one who is aflame of face, who went forth after turning back',

**Group 3:** Imperfective active participle (masculine singular), Lemma mšbi (first position)
- **Lemma:** mšbi (to burn)
- **Morphology 1:** participle
- **Morphology 2:** imperfective active
- **Morphology 3:** masculine singular
- **Syntax:**
- **Subject:**
Witness: M1NY
Transliteration: 
msbi pr m-ḥt ḫt
Translation: 'the one who burns, who went fort after turning back'.
Notes: It is not unlikely that the G17 here is a corruption of a G1, in which case msbi should be read as ḥṣb.

**Group 4:** Imperfective passive participle (masculine singular), Lemma nbs (first position)

**Lemma:** nbs (to burn)

**Morphology 1:** participle
**Morphology 2:** imperfective passive
**Morphology 3:** masculine singular

**Witness:** BH1Br
Transliteration: nbs ḫr pr m-ḥt sp sn.w
Translation: 'the one who is burning of face, who goes forth after turning back'.

**Group 5:** Imperfective active participle (masculine singular), Lemma pri (second position)

**Lemma:** pri (to go forth)

**Morphology 1:** participle
**Morphology 2:** imperfective active
**Morphology 3:** masculine singular

**Witness:** B1P
Transliteration: sšb ḫr prr m-ḥt
Translation: 'the one who is glowing of face, who goes forth afterwards'.
Notes: Only traces left of the O1, the rest is visible.

**Group 6:** Perfective active participle (masculine singular), Lemma pri (second position)

**Lemma:** pri (to go forth)

**Morphology 1:** participle
**Morphology 2:** perfective active
**Morphology 3:** masculine singular

2784
Witness: L1NY
Transliteration: nbi hr pr [m-ḥt ḥt]
Translation: 'the one who is aflame of face, who went forth after turning back'

Witness: M1NY
Transliteration: msbi pr m-ḥt ḥt
Translation: 'the one who burns, who went forth after turning back'.

Witness: BH1Br
Transliteration: nbs ḫr pr m-ḥt sp sn.w
Translation: 'the one who is burning of face, who goes forth after turning back'.

Group 7: Infinitive (status absolutus), Lemma ḥti (third position)
Lemma: ḥti (to turn back)
Morphology 1: infinitive
Morphology 2: status absolutus

Witness: L1NY
Transliteration: nbi hr pr [m-ḥt ḥt]
Translation: 'the one who is aflame of face, who went forth after turning back'

Notes phrase:
In this phrase, the following pattern variations occur: G1+G5 (B1P), G2+G6+G7 (L1NY), G3+G6+G7 (M1NY), G4+G6 (BH1Br).

Spell: 335 Phrase: 4 278-279 a

Group 1: Indicative sḏm-f (Nominal use), Lemma ‘ḳ
Lemma: ‘ḳ (to enter)
Morphology 1: sḏm-f indicative
Morphology 2: 
Morphology 3: 
Syntax: Nominal use
Subject: Pronominal subject
Witness: T1C,b
Transliteration: m ꞌk-f r qd.t
Translation: when he entered into Mendes,

Witness: B1P
Transliteration: m ꞌk-f r qd.t
Translation: when he entered into Mendes,

Witness: B9C,a
Transliteration: m ꞌk-f r ddw
Translation: when he entered into Busiris,

Witness: Sq1C
Transliteration: [m ꞌk]-f r qd[t]
Translation: when he entered into Mendes,
Notes: Only traces left of the N29*D54 group, the D36 was not visible.

Witness: Sq7C
Transliteration: [m ꞌk]-f r qd[t]
Translation: when he entered into Mendes,
Notes: Only the D36 is visible.

Witness: M8C
Transliteration: m ꞌk-f r qd.t
Translation: when he entered into Mendes,

Witness: M54C
Transliteration: m ꞌk-f r qd.t
Translation: when he entered into Mendes,

Witness: M1C
Transliteration: [m ꞌk]-f r ddw
Translation: when he entered into Busiris,

Witness: L1NY
Transliteration: [m ꞌk]-f r ddw
Translation: when he entered into Busiris,
Notes: The D36 was not visible to de Buck, in my image only the D54 is visible.
when he entered into Busiris,

when he entered into Busiris,

when he entered into Busiris,

when he entered into Busiris,

when he entered into Busiris,

when he entered into Mendes,

when he entered into Busiris,

when he entered into Busiris,
Group 3: Infinitive (status pronominalis), Lemma ℓ
Lemma: ℓ (to enter)
Morphology 1: infinitive
Morphology 2: status pronominalis
Syntax:
Subject:
Witness: M4C
Transliteration:
ℓ=f pw r f dw
Translation:
and it is his entering into Busiris,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (T1C,b, B1P, B9C,a, Sq1C, Sq7C, Sq2C, M8C, M54C, M1C, L1NY, T1Be, L3Li, T2Be, T3Be, M57C, M1NY, BH1Br), G2 (Sq7Sq), G3 (M4C).

Spell: 335 Phrase: 4 278-279 b

Group 1: Circumstantial sqm.n=f (Temporal clause), Lemma gmi
Lemma: gmi (to find)
Morphology 1: sqm.n=f
Morphology 2: circumstantial
Morphology 3:
Syntax: Temporal clause
Subject: Pronominal subject
Witness: T1C,b
Transliteration:
sqm.n=f bs im n r'
Translation:
after he found a soul there for Re.

Witness: Sq7C
Transliteration:
[sqm.n=f bs im n r']
Translation:
after he found a soul there for Re.

Witness: Sq2C
Transliteration:
[gm.n=f bs im n r']
Translation:
after he found a soul there for Re.
Notes:
Only the G17 and traces of the N35 are visible.
**Witness:** M4C  
Transliteration:  
\[ gm.n-f bs n r^c \text{ im} \]  
Translation:  
after he found the soul of Re there.

**Witness:** M8C  
Transliteration:  
\[ gm.n-f bs n \text{ im n r}^c \]  
Translation:  
after he found a soul there for Re.

**Witness:** M54C  
Transliteration:  
\[ gm.n-f bs n \{r^c\} \]  
Translation:  
after he found the soul of Re.

**Witness:** M1C  
Transliteration:  
\[ gm.n-f bs \text{ im n r}^c \]  
Translation:  
after he found a soul there for Re.  
**Notes:**  
Only traces left of the G28 and G17, the N35 is not visible.

**Witness:** L1NY  
Transliteration:  
\[ gm.n-f bs \text{ im n r}^c \]  
Translation:  
after he found a soul there for Re.  
**Notes:**  
The head of the G28 is not visible.

**Witness:** L3Li  
Transliteration:  
\[ gm.n-f bs \text{ im n r}^c \]  
Translation:  
after he found a soul there for Re.  
**Notes:**  
The N35 is not visible.

**Witness:** M57C  
Transliteration:  
\[ gm.n-f bs \text{ im n r}^c \]  
Translation:  
after he found a soul there for Re.

**Witness:** T1Be  
Transliteration:  
\[ gm.n-f bs \text{ im n r}^c \]  
Translation:  
after he found a soul there for Re.

**Witness:** T3Be  
Transliteration:  
\[ gm.n-f bs.t \text{ im n r}^c \]  
Translation:  
after he found a female soul there for Re.

**Witness:** BH1Br  
Transliteration:  
\[ gm.n-f bs \text{ im n r}^c \]  
Translation:  
after he found a soul there for Re.
Group 2: Circumstantial sḏm.n.tw-f (Temporal clause), Lemma gmi

Lemma: gmi (to find)

Morphology 1: circumstantial
Morphology 2: 
Morphology 3: 
Syntax: Temporal clause
Subject: Pronominal subject

Witness: B1P

Transliteration: gm.n.t(w)-f bšt n rʾ im

Translation: after he was found, the soul of Re there.

Group 3: Circumstantial sḏm-f (Temporal clause), Lemma gmi

Lemma: gmi (to find)

Morphology 1: circumstantial
Morphology 2: 
Morphology 3: 
Syntax: Temporal clause
Subject: Pronominal subject

Witness: B9C,a

Transliteration: gm-f bšt n rʾ im

Translation: while he finds the soul of Re there.

Group 4: Passive circumstantial sḏm.n-f (Temporal clause), Lemma gmi

Lemma: gmi (to find)

Morphology 1: circumstantial
Morphology 2: passive
Morphology 3: 
Syntax: Temporal clause
Subject: Nominal subject

Witness: T2Be

Transliteration: gm.n bšt im n rʾ

Translation: after a ram was found there for Re.

Witness: M1NY

Transliteration: gm.n-f im n rʾ

Translation: after he was found there for Re.

Notes group:
Note that M1NY uses a pronominal subject instead of a nominal subject.
Notes phrase:
In this phrase, the following pattern variations occur: G1 (T1C,b, Sq1C, Sq7C, Sq2C, M4C, M8C, M54C, M1C, L1NY, T1Be, L3Li, T3Be, M57C, BH1Br), G2 (B1P), G3 (B9C,a), G4 (T2Be, M1NY).

Spell: 335  Phrase: 4 278-279  d

Group 1: Active sqm.in-f (Main clause), Lemma hpt (first position)
Lemma: hpt (to embrace)
Morphology 1: sqm.in-f  active
Morphology 2:  Morphology 3:  Syntax:  Subject:
Main clause  Nominal subject
Witness: T1C,b
Translation:
Then one embraced the other,

Group 2: Circumstantial sqm.n-f (’h’n sqm.n-f), Lemma hpt (first position)
Lemma: hpt (to embrace)
Morphology 1: sqm.n-f  circumstantial
Morphology 2:  Morphology 3:  Syntax:  Subject:
’h’n sqm.n-f  Nominal subject
Witness: B1P
Translation:
Then one embraced the other,

Witness: Sq1C
Translation:
Then one embraced the other,
Witness: Sq2C
Transliteration: 
[‘h’.n hpt.n] ky ky
Translation:
Then one embraced the other,

Witness: Sq7Sq
Transliteration:
‘dr-in hpt.n ky sp sn.w
Translation:
Finally, one embraced the other.
Notes:
The D32 is not visible.

Witness: M4C
Transliteration:
‘h’.n hpt.n ky ky
Translation:
Then one embraced the other,

Witness: M8C
Transliteration:
‘h’.n hpt.n [ky] ky
Translation:
Then one embraced the other,
Notes:
Only traces left of the D32, the rest is visible.

Witness: M54C
Transliteration:
‘h’.n hpt.n ky ky
Translation:
Then one embraced the other,

Witness: M1C
Transliteration:
‘h’.n hpt[.n ky ky]
Translation:
Then one embraced the other,
Notes:
Only the V28*(Q3:X1) group is visible.

Witness: L1NY
Transliteration:
‘h’.n [hpt].n ky ky
Translation:
Then one embraced the other,
Notes:
Only the D40:N35 group is visible.

Witness: T1Be
Transliteration:
‘h’.n hpt.n [i]ky sp sn.w
Translation:
Then one embraced the other,
**Witness:** T2Be

**Transliteration:**
‘ḥ’. {ī}n hpt.n [ky] ky

**Translation:**
Then one embraced the other,

**Notes:**
Only traces left of the N35, the rest is visible.

---

**Witness:** T3Be

**Transliteration:**
‘ḥ’. n hpt.n ky ky

**Translation:**
Then one embraced the other,

---

**Witness:** M57C

**Transliteration:**
‘ḥ’. n hpt.n ky ky

**Translation:**
Then one embraced the other,

**Group 3:** Circumstantial sdm.n-f (‘ḥ’. n sdm.n-f), Lemma ḳni (first position)

**Lemma:** ḳni (to embrace)

**Morphology 1:** sdm.n-f
circumstantial

**Subject:**  ‘ḥ’. n sdm.n-f

**Nominal subject**

---

**Witness:** M1NY

**Transliteration:**
‘ḥ’. n ḳni[n] ky ky

**Translation:**
Then one embraced the other,

**Notes:**
Only traces left of the M17 and the D32, the N35 is not visible due to a crack in the wood.

---

**Group 4:** Infinitive (status absolutus), Lemma ‘ḥ’ (first position)

**Lemma:** ‘ḥ’ (to stand)

**Morphology 1:**
infinite

**Morphology 2:**
status absolutus

**Subject:**
standing, then one embraced the other,

**Group 5:** Perfective active participle (masculine singular), Lemma pri (first position)

**Lemma:** pri (to go forth)

Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular

Translation:
who went forth because one embraced the other,

**Group 6:** Active sdm.in-f (Main clause), Lemma hpt (second position)

**Lemma:** hpt (to embrace)

Morphology 1: sdm.in-f
Morphology 2: active
Morphology 3: Main clause

Translation:
standing, then one embraced the other,

Notes:
Note that I assume that the V30 should be read as a $n$ here, otherwise I do not know what is supposed to be read here.

**Group 7:** Nominal sdm.n-f (Nominal use), Lemma hpt (second position)

**Lemma:** hpt (to embrace)

Morphology 1: sdm.n-f
Morphology 2: nominal
Morphology 3: Nominal use

Translation:
standing, then one embraced the other,
Witness: BH1Br
Transliteration:
pr n hpt.n ky ky
Translation:
who went forth because one embraced the other,
Notes:
Note that the N35 is actually written before the classifier.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (T1C,b), G2 (B1P, B9C,a, Sq1C, Sq7C, Sq2C, Sq7Sg, M4C, M8C, M54C, M1C, L1NY, T1Be, T2Be, T3Be, M57C), G3 (M1NY), G4+G6 (L3Ll), G5+G7 (BH1Br).

Spell: 335 Phrase: 4 280-281 a

Group 1: Stative (3rd person masculine plural), Lemma hpr (first position)
Lemma: hpr (to become)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
Stative 3rd person masculine plural

Witness: T1C,b
Transliteration:
‘h’.n hpr(.w) m bs.wy+f
Translation:
then they became as his two souls.

Witness: B1P
Transliteration:
‘h’.n hpr(.w) m bs.wy
Translation:
then they became as the two souls.

Witness: B9C,a
Transliteration:
‘h’.n hpr(.w) m bs.wy
Translation:
then they became as the two souls.

Witness: Sq1C
Transliteration:
‘h’.n hpr(.w) m bs.wy
Translation:
then they became as the two souls.

Witness: Sq2C
Transliteration:
[‘h’.n] hpr(.w) m bs.wy
Translation:
then they became as his two souls.

Witness: Sq7C
Transliteration:
[‘h’.n] hpr(.w) m bs.wy
Translation:
then they became as the two souls.

Witness: Sq5C
Transliteration:
[‘h’.n] hpr(.w) m bs.wy
Translation:
then they became as his two souls.
then they became as his two souls.

Witness: M54C
Transliteration: [‘h’.n hpr.(w) m b3.wy-f]
Translation: then they became as his two souls.

Witness: L1NY
Transliteration: ‘h’.n hpr.(w) m b3.wy-f
Translation: then they became as his two souls.

Witness: T2Be
Transliteration: ‘h’[.n] hpr[(.w) m b3.wy]
Translation: then they became as the two souls.
Notes: Only traces of the L1 are left.

Witness: M57C
Transliteration: ‘h’.n hpr.(w) m b3.(wy)-f
Translation: then they became as his two souls.

Witness: M1C
Transliteration: [‘h’.n] hpr. w m b3.wy-f
Translation: then they became as his two souls.

Witness: T1Be
Transliteration: ‘h’.n hpr. w b3.wy
Translation: then they became the two souls.

Witness: T3Be
Transliteration: hpr.(w) m b3.{t}wy htp.t
Translation: while they became as the two souls of offerings.

Witness: M1NY
Transliteration: dr-n(.t) hpr.(w) m b3.wy-f
Translation: because they became as his two souls.
Witness: BH1Br
Transliteration: "ḥ' n ḥpr(.w) m bs.wy=f
Translation: then they became as his two souls.

**Group 2:** Circumstantial sḏm=f (Temporal clause), Lemma ḥpr (first position)

Lemma: ḥpr (to become)  
Morphology 1: sḏm=f  
Morphology 2: circumstantial  
Morphology 3: Temporal clause  
Subject: Nominal subject

Witness: M4C
Transliteration: ḥpr rn ir pw n [bs.wy]
Translation: while the name comes to be. As for this of the two souls.

**Group 3:** Infinitive (status absolutus), Lemma "ḥ" (first position)

Lemma: "ḥ" (to stand)  
Morphology 1: infinitive  
Morphology 2: status absolutus  
Morphology 3: 
Subject: 

Witness: L3Li
Transliteration: "ḥ" ḥpr(.w) bs.ty=f [...]w
Translation: standing, they become his two souls [...] [..]

**Group 4:** Stative (3rd person masculine plural), Lemma ḥpr (second position)

Lemma: ḥpr (to become)  
Morphology 1: Stative  
Morphology 2: 3rd person masculine plural  
Morphology 3: 
Syntax: 
Subject: 

2797
Witness: L3Li
Transliteration: ‘ḥḥ bpnt.w bš.ty.wf [...]w
Translation: standing, they become his two souls [...] 

Notes phrase:
In this phrase, the following pattern variations occur: G1 (T1C,b, B1P, B9C,a, Sq1C, Sq7C, Sq2C, Sq7q, M8C, M54C, M1C, L1NY, T1Be, T2Be, T3Be, M57C, M1NY, BH1Br), G2 (M4C), G3+G4 (L3Li).

Spell: 335 Phrase: 4 282-283 b

Group 1: Perfective active participle (masculine singular), Lemma pSn
Lemma: pSn (to split)
Morphology 1: perfective active masculine singular
Syntax: Subject: 
Witness: T1C,a
Transliteration: pSn ỉṣd.t r gs-f m ỉwnw
Translation: who split the Ishedet tree at his side in Heliopolis,

Witness: Sq4Sq
Transliteration: pSn ỉṣd.t r gs-f m ỉwnw
Translation: who split the Ishedet tree at his side in Heliopolis,

Witness: B1P
Transliteration: pṣSn ỉṣd.t r gs-f m ỉwnw
Translation: who split the Ishedet tree at his side in Heliopolis,

Witness: B3C
Transliteration: pSn ỉṣd.t r gs-f m ỉwnw
Translation: who split the Ishedet tree at his side in Heliopolis,

Witness: T1C,b
Transliteration: [pS]n ỉṣd.t r gs-f m ỉwnw
Translation: who split the Ishedet tree at his side in Heliopolis,

Notes: The Q3:N37 group is not visible.

Witness: T1C,b
Transliteration: [pS]n ỉṣd.t r gs-f m ỉwnw
Translation: who split the Ishedet tree at his side in Heliopolis,
**Witness:** B9C,a  
**Transliteration:**  
\( psSn \ i\si d.t \ r \ gs.f \ m \ iw n w \)  
**Translation:**  
who split the Ishedet tree at his side in Heliopolis,

**Witness:** Sq1C  
**Transliteration:**  
\( psSn \ i\si d.t \ r \ gs.f \ m \ iw n w \)  
**Translation:**  
who split the Ishedet tree at his side in Heliopolis,  
**Notes:**  
The N35 was not seen by de Buck himself.

**Witness:** Sq7C  
**Transliteration:**  
\( pSn \ i\si d.t \ r \ [g]s.f \ m \ iw n w \)  
**Translation:**  
who split the Ishedet tree at his side in Heliopolis,  
**Notes:**  
Only the Q3:N37 group is visible.

**Witness:** Sq7Sq  
**Transliteration:**  
\( ps[n] \ i\si d.t \ r \ gs.f \ m \ iw n w \)  
**Translation:**  
who split the Ishedet tree at his side in Heliopolis.  
**Notes:**  
Only the Q3:N37 group is visible.

**Witness:** M4C  
**Transliteration:**  
\( psSn \ i\si d.t \ r \ gs.f \ m \ iw n w \)  
**Translation:**  
who split the Ishedet tree at his side in Heliopolis,  
**Notes:**  
Based on the variety in Meir, it could be \( psSn, psSn, psSn, pSn \) as well.
Witness: L1NY
Transliteration:  
pšn ḫsd.t r gs-f m iwnw
Translation:  
who split the Ishedet tree at his side in Heliopolis,

Notes:  
The N35 is not visible.

 Witness: T1Be
Transliteration:  
pš[n] ḫsd.t r gs-[f] m iwnw
Translation:  
who split the Ishedet tree at his side in Heliopolis,
Notes:  
The N35 is not visible.

Witness: L3Li
Transliteration:  
pšn ḫsd(.t) r gs-f m [iwn].t
Translation:  
who split the Ishedet tree at his side in Dendera,

Notes:  
The N35-Z9 group is not visible.

 Witness: T2Be
Transliteration:  
pš[n] ḫsd.t r gs-f m iwnw
Translation:  
who split the Ishedet tree at his side in Heliopolis,

Witness: M1NY
Transliteration:  
pšn ḫsd.t r gs-f m iwnw
Translation:  
who split the Ishedet tree at his side in Heliopolis,

Notes:  
The N35 is not visible.

Witness: M1Be
Transliteration:  
pšn ḫsd.t r gs-[f] m iwnw
Translation:  
who split the Ishedet tree at his side in Heliopolis,

Group 2: Passive circumstantial sḏm.n-f (Temporal clause), Lemma psš
Lemma: psš (to divide)
Morphology 1: circumstantial  Morphology 2: passive  Morphology 3:  
Syntax:  
Temporal clause  Subject: Nominal subject
after the Ishedet tree is divided at his side in Heliopolis,

Notes:
Based on the TLA, it is assumed that $p\dot{s}$ is a form of $pS\dot{s}$.

Group 3: Perfective active participle (masculine singular), Lemma $pS\dot{s}$

Translation:
who divided the Ishedet tree at his side in Heliopolis,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (T1C,a, B3C, Sq4Ss, T1C,b, B1P, B1Y, B9C,a, S91C, S97C, S92C, S97Ss, M4C, M8C, M54C, L1NY, T1Be, L3Li, T2Be, T3Be, M1NY, M1Be), G2 (B9C,b, M1C), G3 (M57C, BH1Br).

Spell: 335 Phrase: 4 284-285 b

Group 1: Infinitive (status constructus), Lemma $\textit{htm}$

Translation:
this day of destroying the enemies of the lord of all in it.

Notes:
of destroying the enemies of the lord of all in it.
Witness: B1P
Transliteration: hrw pw n ḫm ḫt. yw nb ṛ-ḏr im
Translation: this day of destroying the enemies of the lord of all there.

Witness: B9C,a
Transliteration: hrw pw n ḫm ḫt. yw nb ṛ-ḏr im-[f]
Translation: this day of destroying the enemies of the lord of all in it.

Witness: Sq1C
Transliteration: hrw pw n ḫm ḫt. yw n.w nb ṛ-ḏr im-[f]
Translation: this day of destroying the enemies of the lord of all in it.

Witness: Sq7C
Transliteration: hrw pw n ḫm ḫt. yw n.w nb ṛ-ḏr im-[f]
Translation: this day of destroying the enemies of the lord of all in it.
Notes: Only traces left of the V28, the X1 is not visible.

Witness: Sq2C
Transliteration: [hrw pw n ḫm ḫt. yw n.w] nb ṛ-ḏr i-[m]-[f]
Translation: this day of destroying the enemies of the lord of all in it.

Witness: T1Be
Transliteration: h[r]w n ḫm ḫt. yw n.w nb ṛ-ḏr im
Translation: the day of destroying the enemies of the lord of all there.

Witness: M57C
Transliteration: hrw pw n ḫm ḫt. yw n.w nb ṛ-ḏr
Translation: this day of destroying the enemies of the lord of all
Notes: There are only traces left of the Q1, the rest is visible.

Group 2: Imperfective relative ṭdm-[f], Lemma ḫm
Lemma: ḫm (to be destroyed)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sdm-[f] Imperfective relative Nominal subject
Witness: B3C
Transliteration: 
hrw pw ḫm ḫ[f].yw nb r-δ[r] im-f
Translation: this day in which the enemies of the lord of all are destroyed.

Witness: Sq4Sq
Transliteration: 
hrw pw ḫm ḫ[f].yw nb r-δ[r] im
Translation: this day where the enemies of the lord of all are destroyed.

Witness: T1C,b
Transliteration: 
hrw pw ḫm [h][f].yw nb r-δ[r] im
Translation: this day where the enemies of the lord of all are destroyed.

Notes: Only the V28*Q1 group is visible.

Witness: M8C
Transliteration: 
hrw pw ḫm ḫ[f].yw n.w nb r-δ[r] im-f
Translation: this day in which the enemies of the lord of all are destroyed.

Witness: M54C
Transliteration: 
hrw p[w ḫm ḫ[f].yw n.w nb r-δ[r] im-f
Translation: this day in which the enemies of the lord of all are destroyed.

Witness: M1C
Transliteration: [hrw pw ḫm ḫ[f].yw] n.w nb r-δ[r] im-f
Translation: this day in which the enemies of the lord of all are destroyed.

Witness: L1NY
Transliteration: 
hrw pw ḫm ḫ[f].yw n.w nb r-δ[r] im-f
Translation: this day in which the enemies of the lord of all are destroyed.

Witness: M1NY
Transliteration: 
hrw pw ḫm ḫ[f].yw n.w im.w im-f
Translation: this day of destroying the enemies of Atoum in it.
Notes: Only traces left of the G38, the rest is visible.
Witness: M1Be
Transliteration: hrw htm hft.yw nb r-DR im
Translation: the day where the enemies of the lord of all are destroyed.

Group 3: Infinitive (status constructus), Lemma sHtm
Lemma: sHtm (to destroy)
Morphology 1: infinitive Morphology 2: status constructus Syntax: Subject: infinitive

Witness: T2Be
Transliteration: hrw pwy n sHtm hft.yw n.w [nb r]-DR im[f]
Translation: this day of destroying the enemies of the lord of all in it.

Group 4: Imperfective relative sDM=f, Lemma sHtm
Lemma: sHtm (to destroy)
Morphology 1: sDM=f Morphology 2: Imperfective relative Syntax: Subject: Imperfective relative

Witness: BH1Br
Transliteration: hrw pw sHtm hft.yw n.w nb DR(w) im=f
Translation: this day in which the enemies of the lord of the boundary are caused to be destroyed.

Notes phrase: In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, B1P, B9C,a, Sq1C, Sq7C, Sq2C, T1Be, M57C), G2 (B3C, Sq4sq, T1C,b, B1Y, M8C, M54C, M1C, L1NY, T3Be, M1NY, M1Be), G3 (T2Be), G4 (BH1Br).
### Group 1: Perfective active participle (masculine singular), Lemma persist

**Lemma:** persist (to split)

<table>
<thead>
<tr>
<th>Spell</th>
<th>Phrase</th>
<th>Subject</th>
<th>Syntax</th>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>335</td>
<td>4</td>
<td>persist</td>
<td>masculine singular</td>
<td>participle</td>
<td>perfective active</td>
<td>masculine singular</td>
</tr>
</tbody>
</table>

**Witness:** M57C

**Transliteration:** psSn ish.t r gs+f m iwnw

**Translation:** who split the Ishedet tree at his side in Heliopolis?

### Notes phrase:

In this phrase, the following pattern variations occur: G1 (M57C), G2 (BH1Br).

### Group 1: Perfective active participle (masculine singular),Lemma persist

**Lemma:** persist (to divide)

<table>
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<tr>
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<td>participle</td>
<td>perfective active</td>
<td>masculine singular</td>
</tr>
</tbody>
</table>

**Witness:** BH1Br

**Transliteration:** psS ish.t r gs+f m iwnw

**Translation:** who divided the Ishedet tree at his side in Heliopolis?

### Notes phrase:

In this phrase, the following pattern variations occur: G1 (M57C), G2 (BH1Br).
Witness: B1P
Transliteration: 
Translation: 
'cat' was said to him,

Witness: Sq1C
Transliteration: 
Translation: 
'cat' was said to him,

Witness: Sq7C
Transliteration: 
Translation: 
'cat' was said to him,
Notes: 
Only the I10&D46 group is visible.

Witness: M8C
Transliteration: 
Translation: 
'cat' was said to him,

Witness: M1C
Transliteration: 
Translation: 
'cat' was said to him,

Witness: M54C
Transliteration: 
Translation: 
'cat' was said to him,

Witness: T1Be
Transliteration: 
Translation: 
'cat' was said to him,

Witness: T2Be
Transliteration: 
Translation: 
'cat' was said to him,
Notes: 
Note that dd.n-t could be read as well.
Group 2: Nominal $sdm.tw$-f (Emphatic use), Lemma $\dd$

Lemma: $\dd$ (to speak, to say)

Morphology 1: $sdm.tw$-f
Morphology 2: nominal
Morphology 3: Syntax: Emphatic use
Subject: Nominal subject

Witness: B9C,a
Transliteration: $\dd.t(w)$ $miw$ $r=f$
Translation: 'cat' is said to him,

Witness: T3Be
Transliteration: $\dd.t(w)$ $miw$ $r\{f\}$
Translation: 'cat' is said to him,

Group 3: Imperfective relative $sdm$-f, Lemma $\dd$

Lemma: $\dd$ (to speak, to say)

Morphology 1: $sdm$-f
Morphology 2: Imperfective relative
Morphology 3: Syntax: Imperfective relative
Subject: Nominal subject

Witness: Sq7Sq
Transliteration: $\dd$ $r^{*}[p]w$ $r$ $ss$-f $hr$
Translation: It is that which Re says to his son Horus.

Group 4: Imperfective active participle (masculine singular), Lemma $\dd$

Lemma: $\dd$ (to speak, to say)

Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular
Syntax: 
Subject: 

2807
Witness: BH1Br

Translation:
who says it, 'cat', to him,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B1P, Sq1C, Sq7C, M4C, M8C, M54C, M1C, T1Be, T2Be), G2 (B9C,a, Sq2C, T3Be, M1NY), G3 (Sq7Sq), G4 (BH1Br).

Spell: 335 Phrase: 4 286-287 d

Group 1: Imperfective active participle (masculine singular), Lemma dđ

Witness: T1C,b

Translation:
this which is said by Perception:

Group 2: Nominal sdm-f (Nominal use), Lemma dđ

Witness: B1P

Translation:
as Perception says to him:
Witness: Sq1C
Transliteration: m /dd/si3 r-f
Translation: as Perception says to him:

Witness: Sq7C
Transliteration: m /dd/si3 r-f
Translation: as Perception says to him:

Witness: Sq2C
Transliteration: [m /dd/si3 r-f]
Translation: as Perception says to him:

Witness: M8C
Transliteration: m /dd/si3
Translation: as Perception says:

Witness: M1C
Transliteration: m [dd] si3
Translation: as Perception says:

Witness: M54C
Transliteration: [m /dd] si3
Translation: as Perception says:

Witness: M1C
Transliteration: m [dd] si3
Translation: as Perception says:

Witness: M57C
Transliteration: m /dd/si3 r-f
Translation: as Perception says to him:

Notes:
Only traces left.
Witness: BH1Br
Transliteration: 
m dd si\r f
Translation: as Perception says to him:

Notes phrase: In this phrase, the following pattern variations occur: G1 (T1C,b), G2 (B1P, B9C,a, Sq1C, Sq7C, Sq2C, M8C, M54C, M1C, L1NY, T2Be, T3Be, M57C, M1NY, BH1Br). Note that M4C and T1Be do have a phrase here, but it is non-verbal.

Spell: 335 Phrase: 4 288-289 a

**Group 1:** Imperfective relative sdm-f, Lemma iri (first position)

**Lemma:** iri (to do, to make)

**Morphology 1:** sdm-f

**Morphology 2:** Imperfective relative

**Morphology 3:** 

**Syntax:** 

**Subject:** Pronominal subject

Witness: T1C,b
Transliteration: in miw(.y) sw m nn irr.w-f
Translation: Is he catlike in this which he does?

Witness: B1P
Transliteration: [mi][w(.y) sw m nn irr-f
Translation: Catlike is he in this which he does.

Witness: B9C,a
Transliteration: miw sw m nn irr.y-f
Translation: Catlike is he in this which he does.

Witness: Sq1C
Transliteration: in miw(.y) sw m nn irr-f
Translation: Is he catlike in this which he does?

Witness: Sq2C
Transliteration: [in miw(.y) sw m] nn [irr-f]
Translation: Is he catlike in this which he does?

Witness: Sq7Sq
Transliteration: miw sw m nn bw nfr irr-f
Translation: Catlike is he in these which belong to the good place which he makes,
**Witness:** M4C  
**Transliteration:**  
\[ \text{miw}.y \text{ sw m nn } \text{irr-f} \]  
**Translation:**  
Catlike is he in this which he does

**Witness:** M8C  
**Transliteration:**  
\[ \text{in miw}.y \text{ sw m nn } \text{irr-f} \]  
**Translation:**  
Is he catlike in this which he does?

**Witness:** M54C  
**Transliteration:**  
\[ \text{in m}<\text{w}>.y \text{ sw m [nn] } \text{irr-f} \]  
**Translation:**  
Is he catlike in this which he does?

**Witness:** M1C  
**Transliteration:**  
\[ \text{in miw}.y \text{ sw m nn } \text{irr-f} \]  
**Translation:**  
Is he catlike in this which he does?

**Witness:** L1NY  
**Transliteration:**  
\[ \text{miw}.y \text{ sw m nn } \text{irr-f} \]  
**Translation:**  
Catlike is he in this which he does.

**Witness:** M1NY  
**Transliteration:**  
\[ \text{miw}.y \text{ sw m nn } \text{irr}.y-f \]  
**Translation:**  
Catlike is he in this which he does.

**Group 2:** Prospective relative \(\text{sdlm-f}\), Lemma \text{iri} (first position)  
**Lemma:** \text{iri} (to do, to make)  
**Morphology 1:**  
\(\text{sdlm-f}\)  
prospective relative  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:**  
**Subject:**  
Pronominal subject

**Witness:** Sq7C  
**Transliteration:**  
\[ \text{in [miw}.y)] \text{ sw m nn } \text{ir-f} \]  
**Translation:**  
Is he catlike in this which he will do?

2811
Group 3: Imperfective passive participle (masculine singular), Lemma iri (first position)

Lemma: iri (to do, to make)
Morphology 1: participle
Morphology 2: imperfective passive
Morphology 3: masculine singular
Syntax: 
Subject: 
Witness: T1Be
Transliteration: in miw(.y) sw m nn irr
Translation: Is he catlike in this which is done?

Group 4: Perfective passive participle (masculine singular), Lemma iri (first position)

Lemma: iri (to do, to make)
Morphology 1: participle
Morphology 2: perfective passive
Morphology 3: masculine singular
Syntax: 
Subject: 
Witness: T3Be
Transliteration: miw rn-f m nn ir.y
Translation: 'Cat' is his name in this which was done.

Group 5: Perfective active participle (masculine plural), Lemma iri (first position)

Lemma: iri (to do, to make)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Syntax: 
Subject: 
Witness: M57C
Transliteration: in [m]iw(.y) sw m ir nn irr-f
Translation: Is he catlike with the one who did this which he does?
**Group 6:** Relative *sdm.n-f, Lemma iri (first position)*

*Lemma:* iri (to do, to make)

*Morphology 1:* Morphology 2: Morphology 3: Syntax: Subject:

*sdm.n-f* relative

*Witness:* BH1Br

*Transliteration:* miw.y nn *ir.n-f*

*Translation:* Catlike is this which he has done,

**Group 7:** Imperfective relative *sdm+f, Lemma iri (second position)*

*Lemma:* iri (to do, to make)

*Morphology 1:* Morphology 2: Morphology 3: Syntax: Subject:

*sdm+f* Imperfective relative

*Witness:* M57C

*Transliteration:* *in [m]iw(.y) sw m ir nn irr-f*

*Translation:* Is he catlike with the one who did this which he does?

**Notes phrase:**

*In this phrase, the following pattern variations occur:* G1 (T1C,b, B1P, B9C,a, Sq1C, Sq2C, Sq7S,q, M4C, M8C, M54C, M1C, L1NY, T2Be, M1NY), G2 (Sq7C), G3 (T1Be), G4 (T3Be), G5+G7 (M57C), G6 (BH1Br).

*Spell:* 335  *Phrase:* 4 288-289  b

**Group 1:** Perfective active participle (masculine singular), Lemma *hpr (first position)*

*Lemma:* hpr (to become)

*Morphology 1:* Morphology 2: Morphology 3: Syntax: Subject:

participle perfective active masculine singular
Witness: T1C,b  
Transliteration:  
hpr rn=f pw n miw  
Translation:  
What came to be, it is his name of 'cat'.

Witness: B1P  
Transliteration:  
hpr rn=f pw n miw  
Translation:  
What came to be, it is his name of 'cat'.

Witness: B9C,a  
Transliteration:  
hpr [r]n=f pw [n] miw  
Translation:  
What came to be, it is his name of 'cat'.

Witness: Sq1C  
Transliteration:  
hpr rn=f pw n miw  
Translation:  
What came to be, it is his name of 'cat'.

Witness: Sq7C  
Transliteration:  
hpr rn=f pw n miw  
Translation:  
What came to be, it is his name of 'cat'.

Witness: Sq2C  
Transliteration:  
[hpr r n]-f p[w] n miw  
Translation:  
What came to be, it is his name of 'cat'.
Notes:  
The honoured dead, this someone, true of voice.

Witness: Sq7Sq  
Transliteration:  
hpr rn=f pw n miw  
Translation:  
What came to be, it is his name of 'cat'.

Witness: M8C  
Transliteration:  
hpr rn=f pw n miw  
Translation:  
What came to be, it is his name of 'cat'.

Witness: M54C  
Transliteration:  
hpr rn=f pw n miw  
Translation:  
What came to be, it is his name of 'cat'.
Notes:  
Only the L1 is visible.

Witness: M1C  
Transliteration:  
[hpr r n]-f pw n miw insl.y mn pn m3-f-hrw  
Translation:  
What came to be, it is his name of 'cat'. The honoured dead, this someone, true of voice.
Witness: L1NY
Transliteration: hpr rn-f pw [n miw]
Translation: What came to be, it is his name of 'cat'.

Witness: T2Be
Transliteration: hpr miw pw
Translation: What came to be, it is the cat.

Witness: T3Be
Transliteration: hpr rn-f pw n miw
Translation: What came to be, it is his name of 'cat'.

Witness: M57C
Transliteration: hpr r-f miw pw
Translation: What even came to be, it is the cat.

Witness: M1NY
Transliteration: hpr rn-f pw n miw
Translation: What came to be, it is his name of 'cat'.

Group 2: Perfective active participle (masculine singular), Lemma hpl (first position)
Lemma: hpl (to travel)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Syntax: Subject: participle
Witness: T1Be
Transliteration: hp rn-f pw n miw
Translation: What traveled, it is his name of 'cat'.

Group 3: Circumstantial sdm-f (Temporal clause), Lemma hpl (first position)
Lemma: hpl (to travel)
Morphology 1: sdm-f
Morphology 2: circumstantial
Morphology 3: Temporal clause
Syntax: Subject: Nominal subject
2815
Witness: BH1Br
Transliteration: 
\textit{hp} \textit{rn-[f n miw}}
Translation: while his name of 'cat' traveled.

**Group 4:** Perfective active participle (masculine singular), Lemma \textit{ms}- (second position)

\begin{itemize}
\item **Lemma:** \textit{ms}- (to be true)
\item **Morphology 1:** participle
\item **Morphology 2:** perfective active
\item **Morphology 3:** masculine singular
\item **Syntax:**
\end{itemize}

Witness: M1C
Transliteration: $[\textit{xp \textit{rn-[f] pw n miw im\\ddot{s}h.y mn pn \textit{ms}--[H]}w}$
Translation: What came to be, it is his name of 'cat'. The honoured dead, this someone, true of voice.

**Notes phrase:**
\textit{In this phrase, the following pattern variations occur: G1 (T1C,b, B1P, B9,C,a, Sq1C, Sq7C, Sq2C, Sq7Sq, M8C, M54C, L1NY, T2Be, T3Be, M57C, M1NY), G1+G4 (M1C), G2 (T1Be), G3 (BH1Br).}
\textit{Note that M4C does have a phrase here, but it is non-verbal.}

**Spell:** 335 **Phrase:** 4 288-289 c

**Group 1:** Infinitive (status constructus), Lemma \textit{psn}

\begin{itemize}
\item **Lemma:** \textit{psn} (to split)
\item **Morphology 1:** infinitive
\item **Morphology 2:** status constructus
\item **Syntax:**
\end{itemize}

Witness: T1C,b
Transliteration: \textit{ir psn i\ddot{s}d.t}
Translation: As for the splitting of the Ishedet tree,

Witness: B1P
Transliteration: \textit{ir gr.t pws\ddot{s}n i\ddot{s}d.t}
Translation: Now, as for the splitting of the Ishedet tree,
Now, as for the splitting of the Ishedet tree at his side in Heliopolis,

As for the splitting of the Ishedet tree at his side

Now, as for the splitting of the Ishedet tree,

As for the splitting of the Ishedet tree at his side

Now, as for the splitting of the Ishedet tree at his side

As for the splitting of the Ishedet trees at his side
Witness: M1NY
Translation:
Now, as for the splitting of the Ishedet tree at his side in Heliopolis,

**Group 2:** Infinitive (status constructus), Lemma psš

<table>
<thead>
<tr>
<th>Witness</th>
<th>M4C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>ir gr.t <em>psš</em> n išd.t r gs-f m iwnw</td>
</tr>
<tr>
<td>Translation:</td>
<td>Now, as for the dividing of the Ishedet tree at his side,</td>
</tr>
</tbody>
</table>

Notes phrase: *In this phrase, the following pattern variations occur: G1 (T1C,b, B1P, B9C,a, Sq1C, Sq7C, Sq2C, M8C, M54C, L1NY, T1Be, T2Be, T3Be, M1NY), G2 (M4C, BH1Br).*

Spell: 335 Phrase: 4 290-291 a

**Group 1:** Circumstantial sḏm-f (Temporal clause), Lemma ms’re (first position)

<table>
<thead>
<tr>
<th>Witness</th>
<th>T1C,b</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>ms’re ms.w bdš.t ir.t.n=sn pw</td>
</tr>
<tr>
<td>Translation:</td>
<td>it is while the children of the weak one present what they did.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
<th>B1P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transliteration:</td>
<td>ms’re ms.w bdš.t ir.t.n=sn pw</td>
</tr>
<tr>
<td>Translation:</td>
<td>it is while the children of the weak one present what they did.</td>
</tr>
</tbody>
</table>
Witness: B9C,a
Transliteration: 
{\textit{ms.\textit{\textit{w bdš.t pw [ir}.t.n=sn}}
Translation: 
it is while the children of the weak one present what they did.

Witness: Sq1C
Transliteration: 
{\textit{ms.\textit{\textit{w bdš.t ir[.t].n=sn pw}}
Translation: 
it is while the children of the weak one present what they did.
Notes: 
Only the U1 and traces of the D36 are visible.

Witness: Sq7C
Transliteration: 
{\textit{ms.\textit{\textit{w bdš.t [ir.t.n=sn]} pw}}
Translation: 
it is while the children of the weak one present what they did.

Witness: M4C
Transliteration: 
{\textit{ms.\textit{w išd.t pw ḫr ir.t.n=sn}}
Translation: 
it is while he offers the children of the Ishedet tree, because of what they did,

Witness: M54C
Transliteration: 
{\textit{ms.\textit{\textit{w b[d]š.t pw [ir].n.t(w)=sn pw}}
Translation: 
it is while they present the children of the weak one, it is after they were made.
Notes: 
Only traces left of the Aa11, the rest is visible.

Witness: L1NY
Transliteration: 
{\textit{ms.\textit{\textit{w b[dš.t] ir.t.n=sn pw}}
Translation: 
it is while the children of the weak one present what they did.
Witness: T1Be
Transliteration: [mṣr] ms.w b <d> š[t ir.t.n]-sn pw
Translation: it is while the children of the weak one present what they did.

Witness: T2Be
Transliteration: mṣr ms.w bdš(t). īr.t.n sn pw
Translation: it is while the children of the weak one present what they did.
Notes: Only traces left of the D36, the rest is visible.

Witness: T3Be
Transliteration: mṣr ms.w īr.t.n sn pw
Translation: it is while the children present what they did.

Witness: M1NY
Transliteration: mṣr ms b <d> š[t ir.t.n]-sn pw
Translation: it is while the child of the weak one presents what they did.

Witness: BH1Br
Transliteration: mṣr ms.w bdš.t pw īr.t.n s
Translation: it is while the children of the weak one present what she has done.

Notes group:
Note that M4C uses a pronominal subject instead of a nominal subject.

Group 2: Prospective relative sqm=f, Lemma rdi (first position)
Lemma: rdi (to give, to place)
Morphology 1: sqm=f
Morphology 2: prospective relative
Morphology 3: Syntax: Subject:
Nominal subject

Witness: Sq7Sq
Transliteration: rdi.t ms.w bdš.wt pw r izb.t
Translation: It is that which the children of the weary ones will give to the east.
Group 3: Relative $sd.m.n$-$f$, Lemma iri (second position)

Lemma: iri (to do, to make)

Morphology 1: $sd.m.n$-$f$
Morphology 2: relative
Morphology 3:

Syntax: Subject:
Pronominal subject

Witness: T1C,b
Transliteration: $ms^r ms.w bdš.t ir.t.n$-$sn$ $pw$
Translation: it is while the children of the weak one present what they did.

Notes: The D4 is not visible.

Witness: B9C,a
Transliteration: $ms^r ms.w bdš.t$ $pw$ $[ir].t.n$-$sn$
Translation: it is while the children of the weak one present what they did.

Notes: Only traces left of the N35, the X1 is not visible.

Witness: Sq7C
Transliteration: $ms^r ms.w bdš.t$ $[ir.t.n$-$sn]$ $pw$
Translation: it is while the children of the weak one present what they did.

Witness: M4C
Transliteration: $ms^[t-f]$ $ms.w$ $išd.t$ $pw$ $hr$ $ir.t.n$-$sn$
Translation: it is while he offers the children of the Ishedet tree, because of what they did,

Witness: B1P
Transliteration: $ms^r ms.w$ $bdš.t$ $ir.t.n$-$sn$ $pw$
Translation: it is while the children of the weak one present what they did.

Witness: Sq1C
Transliteration: $ms^r ms.w$ $bdš.t$ $ir[t].t.n$-$sn$ $pw$
Translation: it is while the children of the weak one present what they did.

Notes: The D4 is not visible.

Witness: Sq2C
Transliteration: $[ms^r ms.w$ $bdš.t$ $ir.t.n$-$sn]$ $[p[w$
Translation: it is while the children of the weak one present what they did.

Notes: The D4 is not visible.

Witness: M8C
Transliteration: $ms^r ms.w$ $bdš.t$ $ir.t.n$-$sn$ $[pw$
Translation: it is while the children of the weak one present what they did.
it is while the children of the weak one present what they did.

**Witness:** T2Be

**Transliteration:**

\[ms^u \text{ ms.} w \text{ } b[d\delta{.}t] \text{ ir.t.n}^{[-]} \text{ sn pw}\]

**Translation:**

it is while the children of the weak one present what they did.

**Witness:** T3Be

**Transliteration:**

\[ms^u \text{ ms.} w \text{ ir.t.n}^{[-]} \text{ sn pw}\]

**Translation:**

it is while the children present what they did.

**Witness:** BH1Br

**Transliteration:**

\[ms^u \text{ ms.} w \text{ bd\.t} \text{ pw ir.t.n}\]

**Translation:**

it is while the children of the weak one present what she has done.

**Group 4:** Circumstantial \textit{sqdm.n.tw-f} (Temporal clause), Lemma \textit{iri} (second position)

**Lemma:** iri

(to do, to make)

**Morphology 1:** sqdm.n.tw-f

circumstantial

**Morphology 2:**

**Morphology 3:**

**Syntax:**

Temporal clause

**Subject:** Pronominal subject

**Notes:**

The D4 is not visible.

**Notes phrase:**

\textit{In this phrase, the following pattern variations occur:} G1+G3 (T1C,b, B1P, B9C,a, Sq1C, Sq7C, Sq2C, M4C, M8C, L1NY, T1Be, T2Be, T3Be, M1NY, BH1Br), G2 (Sq7Sq), G1+G4 (M54C).
**Spell:** 335  **Phrase:** 4  **290-291 c**

**Group 1:** Circumstantial $s\d m.tw-f$ (Temporal clause), Lemma $s'k$

*Lemma:* $s'k$ (to cause to enter)

*Morphology 1:* $s\d m.tw-f$  
*Morphology 2:* circumstantial  

**Syntax:**  
**Subject:**
Temporal clause  
Nominal subject

*Witness:* T1C,b  
*Transliteration:*  
$s'k.t(w)\ ms.w\ bds.t\ pw\ r\ isb.t$  

*Translation:*  
it is while the children of the weak one are caused to enter into the east.

**Group 2:** Circumstantial $s\d m-f$ (Temporal clause), Lemma $'k$

*Lemma:* $'k$ (to enter)

*Morphology 1:* $s\d m-f$  
*Morphology 2:* circumstantial  

**Syntax:**  
**Subject:**
Temporal clause  
Pronominal subject

*Witness:* B1P  
*Transliteration:*  
$'k.sn\ r\ isb.t$  

*Translation:*  
while they enter into the east.

*Notes:*  
The D36 is damaged.

**Witness:** Sq1C  
*Transliteration:*  
$'k.sn\ pw\ r\ isb.t$  

*Translation:*  
it is while they enter into the east.

**Witness:** Sq2C  
*Transliteration:*  
[$'k.sn\ pw\ r\ isb.t$]  

*Translation:*  
it is while they enter into the east.
Witness: M4C
Transliteration: ʕk.sn pw r isb.t
Translation: it is while they enter into the east.

Witness: M54C
Transliteration: [ʕk.sn pw r isb.t]
Translation: it is while they enter into the east.

Witness: L1NY
Transliteration: ʕk.sn pw r isb.t
Translation: it is while they enter into the east.

Witness: T1Be
Transliteration: ʕk.sn pw r [isb.t]
Translation: it is while they enter into the east.

Witness: BH1Br
Transliteration: ʕk.sn r isb.tt
Translation: while they enter into the east.

**Group 3:** Circumstantial sdm.n-f (Temporal clause), Lemma ʕk

**Lemma:** ʕk (to enter)

**Morphology 1:** sdm.n-f
**Morphology 2:** circumstantial
**Morphology 3:**

**Syntax:** Temporal clause
**Subject:** Pronominal subject

**Witness:** B9,C,a
Transliteration: ʕk.n.sn pw r ḫis.t ḫr isb.tt
Translation: it is after they entered into the desert upon the east.

**Group 4:** Nominal sdm-f (Emphatic use), Lemma ʕk

**Lemma:** ʕk (to enter)

**Morphology 1:** sdm-f
**Morphology 2:** nominal
**Morphology 3:**

**Syntax:** Nominal use
**Subject:** Pronominal subject
Witness: T2Be
Transliteration: T2Be
Translation: they enter into the east.
Notes: Only traces left.

Notes phrase: In this phrase, the following pattern variations occur: G1 (T1C,b, M1NY), G2 (B1P, Sq1C, Sq7C, Sq2C, M4C, M54C, L1NY, T1Be, T3Be, BH1Br), G3 (B9C,a), G4 (T2Be).

Spell: 335 Phrase: 4 292-293 c

Group 1: Imperfective active participle (masculine singular), Lemma wbn
Lemma: wbn (to shine)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular
Syntax: Subject:

Witness: T1C,a
Transliteration: wbn m in=f
Translation: who shines in his sun disk,

Witness: B1P
Transliteration: wbn m in=f
Translation: who shines in his sun disk,
**Witness:** B9C,a  
**Transliteration:**  
\( wbn \ m \ [itn]=f \)  
**Translation:** who shines in his sun disk,

**Witness:** Sq2C  
**Transliteration:**  
\( w\{bn\} \ m \ [im]=f \)  
**Translation:** who shines in his sun disk,  
**Notes:** Only traces left of the G43, the rest is lost.

**Witness:** Sq7Sq  
**Transliteration:**  
\( wbn \ m \ [im]=f \)  
**Translation:** who shines in his sun disk,

**Witness:** M4C  
**Transliteration:**  
\( wbn \ m \ itn=f \)  
**Translation:** who shines in his sun disk,

**Witness:** L1NY  
**Transliteration:**  
\( wbn \ m \ itn=f \)  
**Translation:** who shines in his sun disk,

**Witness:** M54C  
**Transliteration:**  
\( w[bn \ m \ [im]=f] \)  
**Translation:** who shines in his sun disk,  
**Notes:** Only the G43 is visible.

**Witness:** M57C  
**Transliteration:**  
\( wbn \ m \ [it]=n-f \)  
**Translation:** who shines in his sun disk,

**Witness:** BH1Br  
**Transliteration:**  
\( wbn \ [m \ itn]=f \)  
**Translation:** who shines in his sun disk,

**Witness:** M1NY  
**Transliteration:**  
\( wbn \ m \ itn=f \)  
**Translation:** who shines in his sun disk,

**Witness:** M1Be  
**Transliteration:**  
\( wbn \ m \ itn=f \)  
**Translation:** who shines in his sun disk,  
**Notes:** Only the top of the G43 is visible due to a crack in the wood.
**Group 2:** Imperfective active participle (masculine singular), Lemma psd

<table>
<thead>
<tr>
<th>Lemma:</th>
<th>psd</th>
<th>(to shine)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1:</td>
<td>participle</td>
<td></td>
</tr>
<tr>
<td>Morphology 2:</td>
<td>imperfective active</td>
<td></td>
</tr>
<tr>
<td>Morphology 3:</td>
<td>masculine singular</td>
<td></td>
</tr>
<tr>
<td>Syntax:</td>
<td>Subject:</td>
<td></td>
</tr>
</tbody>
</table>

**Witness:** B9C,b
**Transliteration:** psd m itn=f
**Translation:** who shines in his sun disk,

**Witness:** B3C
**Transliteration:** psd m itn=f
**Translation:** who shines in his sun disk,

**Witness:** B1Y
**Transliteration:** psd m i[t]m-f
**Translation:** who shines in his sun disk,

**Witness:** Sq1C
**Transliteration:** psd m itn=f
**Translation:** who shines in his sun disk,

**Witness:** M7C
**Transliteration:** psd m itn=f
**Translation:** who shines in his sun disk,

**Notes:** The D46 is damaged.

**Witness:** T1Be
**Transliteration:** psd m i[t]m-f
**Translation:** who shines in his sun disk,

**Notes phrase:** In this phrase, the following pattern variations occur: G1 (T1C,a, Sq4Sa, T1C,b, B1P, B9C,a, Sq2C, Sq7Sg, M4C, M54C, L1NY, M57C, M1NY, BH1Br, M1Be), G2 (B9C,b, B3C, B1Y, Sq1C, M7C, T1Be, T2Be).
Group 1: Imperfective active participle (masculine singular), Lemma psd

Lemma: psd (to shine)

Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular

Syntax: Subject:

Witness: T1C,a
Transliteration: psd m šh.t-f
Translation: who shines in his horizon,

Witness: T1C,b
Transliteration: psd m šh.t-f
Translation: who shines in his horizon,

Witness: B9C,a
Transliteration: psd m šh.t-f
Translation: who shines in his horizon,

Notes: Only traces left of the N5, the rest is visible.

Witness: Sq2C
Transliteration: psd [m šh.t-f]
Translation: who shines in his horizon,

Notes: Only traces left of the N5, the rest is visible.

Witness: M4C
Transliteration: psd m šh.t-f
Translation: who shines in his horizon,
Witness: M54C
Transliteration: \[psd\ m \text{sh.t-f}\]
Translation: who shines in his horizon,

Witness: L1NY
Transliteration: \[psd\ m \text{sh.t-f}\]
Translation: who shines in his horizon,

Witness: T3Be
Transliteration: \(psd\ m \text{sh.t-f}\)
Translation: who shines in his horizon,

Witness: M57C
Transliteration: \[psd\ m \text{sh.t-f}\]
Translation: who shines in his horizon,

Witness: M1NY
Transliteration: \(psd\ m \text{sh.t-f}\)
Translation: who shines in his horizon,

Witness: M1Be
Transliteration: \(psd\ m \text{sh.t-f}\)
Translation: who shines in his horizon,

**Group 2:** Imperfective active participle (masculine singular), Lemma \text{nbi}

**Lemma:** nbi (to swim)

**Morphology 1:** participle
**Morphology 2:** imperfective active
**Morphology 3:** masculine singular

**Syntax:** Subject

**Witness:** B9C,b
Transliteration: \(nbb\ m \text{sh.t-f}\)
Translation: who swims in his horizon

**Notes:** Only traces left of the D40, the rest is visible.

**Group 3:** Imperfective active participle (masculine singular), Lemma \text{wbn}

**Lemma:** wbn (to shine)

**Morphology 1:** participle
**Morphology 2:** imperfective active
**Morphology 3:** masculine singular

**Syntax:** Subject

2829
Witness: B3C
Transliteration: wbn m šḥ.1-f
Translation: who shines in his horizon,

Translation: w[bn m šḥ.1-f]
Translation: who shines in his horizon,
Notes: Only the G43 is visible.

Witness: Sq1C
Transliteration: wbn m šḥ.1-f
Translation: who shines in his horizon,

Witness: M7C
Transliteration: wbn m šḥ.1-f
Translation: who shines in his horizon,

Witness: T1Be
Transliteration: wbn [šḥ.1-f]
Translation: who shines in his horizon,

Witness: T2Be
Transliteration: [w]b[n] m [šḥ.1-f]
Translation: who shines in his horizon,
Notes: Only traces of the D58 are left, the rest is lost.

Notes phrase: In this phrase, the following pattern variations occur: G1 (T1C,a, Sq4Sq, T1C,b, B1P, B9C,a, Sq2C, Sq7Sq, M4C, M54C, L1NY, T3Be, M57C, M1NY, M1Be), G2 (B9C,b), G3 (B3C, B1Y, Sq1C, M7C, T1Be, T2Be).

Spell: 335 Phrase: 4 294-295 b

Group 1: Imperfective active participle (masculine singular), Lemma nbi
Lemma: nbi (to swim)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular
Syntax: Subject:
Witness: T1C,a
Transliteration: nbb  hr  bi=f
Translation: who swims upon his firmament,

Witness: T1C,b
Transliteration: nbb  hr  bi=f
Translation: who swims upon his firmament,

Witness: B1Y
Transliteration: [nbb  hr]  bi=f
Translation: who swims upon his firmament,

Witness: Sq2C
Transliteration: [nbb  hr  bi=f]
Translation: who swims upon his firmament,

Witness: M4C
Transliteration: nbb  hr  bi=f
Translation: who swims upon his firmament,

Witness: Sq4Sq
Transliteration: n[bb]  hr  bi=f
Translation: who swims upon his firmament,
Notes: The D58*D58 group is not visible.

Witness: B1P
Transliteration: nbb  hr  [bi=f]
Translation: who swims upon his firmament,

Witness: B9C,a
Transliteration: nbb  hr  [bi=f]
Translation: who swims upon his firmament,
Notes: The second D58 is damaged.

Witness: Sq7Sq
Transliteration: nbb  hr  bi=f
Translation: who swims upon his firmament,
Notes: Only traces left of the N35A, the rest is visible.

Witness: M7C
Transliteration: nbb  hr  bi=f
Translation: who swims upon his firmament,
**Witness:** M54C  
Transliteration:  
\[nbb \ [hr \ bi3-f]\]  
Translation:  
who swims upon his firmament,  
Notes:  
Only traces left of the S12 and N35A, the D58*D58 group is visible.

**Witness:** T1Be  
Transliteration:  
\[nbb \ hr bi3-f\]  
Translation:  
who swims upon his firmament,  
Notes:  
Only the N35A is visible.

**Witness:** T2Be  
Transliteration:  
\[nbb.w \ hr bi3-f\]  
Translation:  
who swims upon his firmament,  
Notes:  

**Witness:** M1NY  
Transliteration:  
\[nbb \ hr bi3-f\]  
Translation:  
who swims upon his firmament,  
Notes:  

**Witness:** M1Be  
Transliteration:  
\[nbb \ hr bi3-f\]  
Translation:  
who swims upon his firmament,  
Notes:  

**Group 2:**  
Prospective active participle (masculine singular), Lemma nbi  
**Lemma:** nbi  
(to swim)  
**Morphology 1:** participle  
**Morphology 2:** prospective active  
**Morphology 3:** masculine singular  
**Syntax:** Subject:
Witness: B3C
Transliteration: nb.y hr bi3-f
Translation: who will swim upon his firmament,

**Group 3:** Perfective active participle (masculine singular), Lemma nbi

Lemma: nbi  (to swim)

Morphology 1: participle  Morphology 2: perfective active  Morphology 3: masculine singular

Witness: Sq1C
Transliteration: nb hr bi3-f
Translation: who swam upon his firmament,

Witness: L1NY
Transliteration: nb hr bi3-f
Translation: who swam upon his firmament,

Witness: M57C
Transliteration: nb hr bi3-f
Translation: who swam upon his firmament,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (T1C,a, Sq4Sa, T1C,b, B1P, B1Y, B9C,a, Sq2C, Sq7Sa, M4C, M7C, M54C, T1Be, T2Be, T3Be, M1NY, BH1Br, M1Be), G2 (B3C), G3 (Sq1C, L1NY, M57C).

Spell: 335  Phrase: 4 296-297 a

**Group 1:** Imperfective active participle (masculine singular), Lemma skdi

Lemma: skdi  (to sail)

Morphology 1: participle  Morphology 2: imperfective active  Morphology 3: masculine singular

2833
Witness: T1C,a  
Transliteration: skdd hr sts.w šw  
Translation: who sails upon the supports of Shu,  

Witness: B9C,b  
Transliteration: skdd hr sts.w šw  
Translation: who sails upon the supports of Shu,  

Witness: B3C  
Transliteration: skdd.w hr sts.w šw  
Translation: who sails upon the supports of Shu,  

Notes: The first D46 is damaged.  

Witness: Sq4Sq  
Transliteration: skdd hr s[s].w šw  
Translation: who sails upon the supports of Shu,  

Notes: Only traces left of the P1, the D46:D46 group is no longer visible.  

Witness: T1C,b  
Transliteration: skdd hr sts.w šw  
Translation: who sails upon the supports of Shu,  

Witness: B1¥  
Transliteration: sk[k]l[d] hr s[l]s.w šw  
Translation: who sails upon the supports of Shu,  

Notes: Only traces left of the S29, the rest is lost.  

Witness: B9C,a  
Transliteration: skdd hr sts.w šw  
Translation: who sails upon the supports of Shu,  

Witness: Sq2C  
Transliteration: sk[k]d dd hr s[s].w šw  
Translation: who sails upon the supports of Shu,  

Notes: Only traces left of the S29, the rest is lost.
**Witness:** Sq7Sq
**Transliteration:** skdd ḫr sts.w šw
**Translation:** who sails upon the supports of Shu,
**Notes:** The D12 is not visible.

**Witness:** M4C
**Transliteration:** skdd ḫr sts.w šw
**Translation:** who sails upon the supports of Shu,

**Witness:** M7C
**Transliteration:** skdd ḫr sts.w šw
**Translation:** who sails upon the supports of Shu,

**Witness:** L1NY
**Transliteration:** skdd ḫr sts.w šw
**Translation:** who sails upon the supports of Shu,
**Notes:** The S29*Aa28 group was visible for de Buck.

**Witness:** T2Be
**Transliteration:** skdd ḫr sts.w šw
**Translation:** who sails upon the supports of Shu,
**Notes:** Only the S29 and P1 are visible.

**Witness:** M54C
**Transliteration:** skdd ḫr sts.w šw
**Translation:** who sails upon the supports of Shu,

**Witness:** T1Be
**Transliteration:** skdd ḫr sts.w šw
**Translation:** who sails upon the supports of Shu,

**Witness:** M57C
**Transliteration:** skdd ḫr sts.w šw
**Translation:** who sails upon the supports of Shu,
**Notes:** Assumed to be a corruption of skddi.

**Witness:** BH1Br
**Transliteration:** [skdd] ḫr sts.w šw
**Translation:** who sails upon the supports of Shu,
Group 2: Imperfective passive participle (masculine singular), Lemma šḫō
Lemma: šḫō (to cause to sail)
Morphology 1: participle
Morphology 2: imperfective passive
Morphology 3: masculine singular
Syntax: Subject:
Witness: T3Be
Transliteration:
šḥdd ḥr ṣw ṣw
Translation:
who is caused to sail upstream upon the supports of Shu,

Group 3: Imperfective active participle (masculine plural), Lemma šqā
Lemma: šqā (to sail)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine plural
Syntax: Subject:
Witness: M1Be
Transliteration:
šqdd.yw ḥr ṣq. ṣw
Translation:
those who sail upon the supports of Shu,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (T1C,a, B9C,b, B3C, Sq4Sq, T1C,b, B1P, B1Y, B9C,a, Sq1C, Sq2C, Sq7Sq, M4C, M7C, M54C, L1NY, T1Be, T2Be, M57C, M1NY, BH1Br), G2 (T3Be), G3 (M1Be).

Spell: 335 Phrase: 4 296-297 c

Group 1: Imperfective active participle (masculine singular), Lemma šḥō (first position)
Lemma: šḥō (to illuminate)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular
Syntax: Subject:
**Witness:** T1C,a  
**Transliteration:**  
*shd* *ts.wy* *m* *ish.w=ft*
**Translation:** who illuminates the two lands with his sunshine.

**Witness:** T1C,b  
**Transliteration:**  
*shd* *ts.wy* *m* *ish.w=ft*
**Translation:** who illuminates the two lands with his sunshine.

**Witness:** B3C  
**Transliteration:**  
*shd* *ts.wy* *m* *ish.w=ft*
**Translation:** who illuminates the two lands with his sunshine.

**Witness:** B9C,a  
**Transliteration:**  
*shd* *ts.wy* *m* *nbi.w=ft*
**Translation:** who illuminates the two lands with his flames.

**Witness:** B9C,b  
**Transliteration:**  
*shd* *ts.wy* *m* *nbi.w=ft*
**Translation:** who illuminates the two lands with his flames.  
**Notes:** Only traces left of the T3, the rest is visible.

**Witness:** Sq4Sq  
**Transliteration:**  
*[shd]* *ts* *m* *wbn.w=ft*
**Translation:** who illuminates the land with his rays of the sun.  
**Notes:** Only traces left of the S29, the T3 is not visible.

**Witness:** B1Y  
**Transliteration:**  
*shd* *ts* *m* *ish.w=ft*
**Translation:** who illuminates the land with his sunshine.

**Witness:** Sq1C  
**Transliteration:**  
*shd* *ts.wy* *m* *wbn=ft*
**Translation:** who illuminates the two lands as he rises.

**Witness:** Sq2C  
**Transliteration:**  
*[shd]* *ts.wy* *m* *w*[bn-f]*
**Translation:** who illuminates the two lands as he rises.

**Witness:** Sq7Sq  
**Transliteration:**  
*shd* *ts* *m* *ish.w=ft*
**Translation:** who illuminates the land with his sunshine.
Witness: M4C
Transliteration: 
\textit{shd} \textit{ts} \textit{m} \textit{ish}.w-f
Translation: 
who illuminates the land with his sunshine.

Witness: M7C
Transliteration:  
\textit{shd} \textit{ts}.wy \textit{m} \textit{ish}.w-f
Translation: 
who illuminates the two lands with his sunshine.  
Notes:  
The N8 is damaged.

Witness: M54C
Transliteration:  
\textit{shd} [ts.\textit{wy}] \textit{m} \textit{stw}.t-f  
Translation:  
who illuminates the two lands with his light.  
Notes:  
Only the S29*T3 group is visible.

Witness: L1NY
Transliteration:  
\textit{shd} \textit{ts}.wy [m \textit{w}]=b\textit{n}-f
Translation:  
who illuminates the two lands as he rises.  
Notes:  
Visible for de Buck, no longer visible in my image.

Witness: T2Be
Transliteration:  
[\textit{shd}] \textit{ts}.\textit{wy} \textit{m} (i)\textit{sh}.w[f]
Translation:  
who illuminates the land with his sunshine.

Witness: T3Be
Transliteration:  
\textit{shd} \textit{ts}.\textit{wy} (i)\textit{sh}.w-f
Translation:  
who illuminates the land with his sunshine.

Witness: M57C
Transliteration:  
\textit{shd} [ts.\textit{wy}] \textit{m} \textit{ish}.w-f
Translation:  
who illuminates the land with his sunshine.  
Notes:  
The N8 is not visible.

Witness: M1NY
Transliteration:  
\textit{shd} \textit{ts}.\textit{wy} \textit{m} \textit{wbn}-f
Translation:  
who illuminates the two lands as he rises,  
Notes:  
The top of the S29*T3 group is damaged.

Witness: BH1Br
Transliteration:  
\textit{shd} \textit{ts}.\textit{wy} \textit{m} \textit{ish}.w-f
Translation:  
who illuminates the two lands with his sunshine.

Witness: M1Be
Transliteration:  
\textit{shd} \textit{ts} \textit{m} \textit{ish}.w-f
Translation:  
who illuminates the land with his sunshine.
Group 2: Circumstantial $s\ddash m-f$ (Temporal clause), Lemma $hd$ (first position)

**Lemma:** $hd$ (to be bright)

**Morphology 1:** $s\ddash m-f$
**Morphology 2:** circumstantial
**Morphology 3:**
**Syntax:** Temporal clause
**Subject:** Nominal subject

**Witness:** B1P

**Transliteration:**
$hd$ $ts\ddash wy$ $[hr\ddash f]$

**Translation:**
while the two lands are bright because of him.

**Notes:**
Only the T3*I10 group is visible.

---

Group 3: Circumstantial $s\ddash m-f$ (Temporal clause), Lemma $shd$ (first position)

**Lemma:** $shd$ (to illuminate)

**Morphology 1:** $s\ddash m-f$
**Morphology 2:** circumstantial
**Morphology 3:**
**Syntax:** Temporal clause
**Subject:** Pronominal subject

**Witness:** T1Be

**Transliteration:**
$[sh\ddash d-f]ts\ddash wy$ $m$ $[wbn]-f$

**Translation:**
while he illuminates the two lands as he rises.

**Notes:**
Only the I10 is visible.

---

Group 4: Indicative $s\ddash m-f$ (Nominal use), Lemma $wbn$ (second position)

**Lemma:** $wbn$ (to rise)

**Morphology 1:** $s\ddash m-f$
**Morphology 2:** indicative
**Morphology 3:**
**Syntax:** Nominal use
**Subject:** Pronominal subject
**Witness:** Sq1C  
**Transliteration:** shd tswy m wbn-f  
**Translation:** who illuminates the two lands as he rises.

**Witness:** Sq2C  
**Transliteration:** [shd tswy] m w[bn-f]  
**Translation:** who illuminates the two lands as he rises.  
**Notes:** Only traces left of the G43, the rest is lost.

**Witness:** L1NY  
**Transliteration:** shd tswy [m w]bn-f  
**Translation:** who illuminates the two lands as he rises.  
**Notes:** The G43 was not visible for de Buck, no longer visible in my image.

**Witness:** T1Be  
**Transliteration:** [sh]d-f tswy m [wbn]-f  
**Translation:** while he illuminates the two lands as he rises.  
**Notes:** Not seen by de Buck himself.

**Witness:** M1NY  
**Transliteration:** shd tswy m wbn-f  
**Translation:** who illuminates the two lands as he rises,

**Notes phrase:**  
*In this phrase, the following pattern variations occur:* G1 (T1C,a, B9C,b, B3C, Sq4Sq, T1C,b, B1Y, B9C,a, Sq7Ssq, M4C, M7C, M54C, T2Be, T3Be, M57C, BH1Br, M1Be), G1+G4 (Sq1C, Sq2C, L1NY, M1NY), G2 (B1P), G3+G4 (T1Be).

**Spell:** 335  
**Phrase:** 4 298-299  
**Group 1:** Subjunctive sdm-f (Wish clause), Lemma nhm (first position)  
**Lemma:** nhm (to rescue)  
**Morphology 1:** subjunctive  
**Morphology 2:**  
**Morphology 3:**  
**Syntax:** Wish clause  
**Subject:** Pronominal subject
**Witness:** T1C,a  
**Transliteration:**  
\[nhm-k \ hr-htp \ pn \ m^\gamma \ ntr \ pw \ \dot{s}t\dot{s} \ n.t(y) \ im\]  
**Translation:**  
May you rescue this \(hr\)-\(htp\) from this hidden god who is there.

**Witness:** B9C,b  
**Transliteration:**  
\[nhm-k \ w(i) \ m^\gamma \ ntr \ pw \ \dot{s}t\dot{s} \ irw\]  
**Translation:**  
May you rescue me from this god who is hidden of shape,

**Witness:** B3C  
**Transliteration:**  
\[nhm-k \ ss.t-hd-htp \ tn \ m^\gamma \ ntr \ pw \ \dot{s}t\dot{s} \ irw.w\]  
**Translation:**  
May you rescue this \(ss.t-hd-htp\) from this god who is hidden of shapes,

**Witness:** T1C,b  
**Transliteration:**  
\[nhm-k \ wi \ m^\gamma \ ntr \ pw \ \dot{s}t\dot{s} \ irw.w\]  
**Translation:**  
May you rescue me from this god who is hidden of shapes,

**Witness:** B9C,a  
**Transliteration:**  
\[nhm-k \ wi \ m^\gamma \ ntr \ pw \ \dot{s}t\dot{s} \ irw\]  
**Translation:**  
May you rescue me from this god who is hidden of shape,

**Notes:**  
Only traces left of the N42 and G17, the N35 is not visible.

**Witness:** B1Y  
**Transliteration:**  
\[nhm-k \ ipi.h-r-ssnb-f \ pn \ m^\gamma \ ntr \ pw \ \dot{s}t\dot{s} \ irw\]  
**Translation:**  
May you rescue this \(ipi\)-\(hr\)-\(ssnb-f\) from this god who is hidden of shape,

**Notes:**  
The honoured dead, \(ss.t-bz3.tt\), true of voice.

**Notes:**  
The hand of the D40 is damaged.
Witness: Sq2C
Transliteration: 
\([\text{nhm}]-k\ w[i\ m\ ntr\ pw\ štš\ irw]\)
Translation: May you rescue me from this god who is hidden of shape,

Witness: Sq7Sq
Transliteration: 
\(\text{nhm}-k\ w i\ m\ ntr\ w\ štš\ w\ irw\)
Translation: May you rescue me from the gods who are hidden of shape,

Witness: M4C
Transliteration: 
\(\text{nhm}-k\ w [i\ m\ ntr\ pw\ štš\ irw]\)
Translation: May you rescue me from this god who is secret of shape,

Witness: M7C
Transliteration: 
\(\text{nhm}-k\ w i\ m\ ntr\ pw\ štš\)
Translation: May you rescue me from this hidden god,

Witness: M54C
Transliteration: 
\(\text{nhm}-k\ w[i\ m\ ntr\ pw\ štš]\ [i[r]w]\)
Translation: May you rescue me from this god who is hidden of shape,

Witness: L1NY
Transliteration: 
\(\text{nhm}-k\ w(i)\ m\ ntr\ pw\ štš\ irw.w\)
Translation: May you rescue me from this god who is hidden of shapes,

Witness: T1Be
Transliteration: 
\(\text{nhm}-k\ w i\ m\ ntr\ pw\ štš\ irw\)
Translation: May you rescue me from this god who is hidden of shape,

Notes: Only traces left of the N35 and D40.

Witness: T2Be
Transliteration: 
\(\text{nhm}-k\ w i\ m\ ntr\ p(w)\ štš\ [i]rw\)
Translation: May you rescue me from this god who is secret of shape,

Witness: M57C
Transliteration: 
\(\text{nhm}-k\ sbk-hr-hb\ m\ ntr\ pw\ štš\ irw.w\)
Translation: May you rescue sbk-hr-hb from this god who is hidden of shapes,
Witness: M1Be
Transliteration: nḫm-k wî m-ḫ nṯr pw štš irw.w
Translation: May you rescue me from this god who is hidden of shapes,

**Group 2:** Imperfective active participle (masculine singular), Lemma nḫm (first position)

*Lemma:* nḫm (to rescue)
*Morphology 1:* participle
*Morphology 2:* imperfective active
*Morphology 3:* masculine singular

Witness: M1NY
Transliteration: nḫm m-ḫ nṯr pw štš irw.w
Translation: who rescues from this god who is hidden of shapes,

**Group 3:** Imperfective active participle (masculine singular), Lemma štš (second position)

*Lemma:* štš (to be hidden)
*Morphology 1:* participle
*Morphology 2:* imperfective active
*Morphology 3:* masculine singular

Witness: B9C,b
Transliteration: nḫm-k w(i) m-ḫ nṯr pw štš irw
Translation: May you rescue me from this god who is hidden of shape,
**Witness:** Sq4Sq
**Transliteration:**
\[\text{nHm}=k\ i\pi\text{-}h\text{r}-\text{ssnb}\text{-}f\ \text{pn} \ m^\text{c}\ \text{nfr}\ \text{pw} \ \text{\textit{s}t}\text{t}\text{i} \ \text{irw}\]
**Translation:**
May you rescue this \textit{i}\pi\text{-}h\text{r}-\text{ssnb}\text{-}f from this god who is hidden of shape,
**Notes:**
Only traces of the N37 are left, the rest is lost.

**Witness:** T1C,b
**Transliteration:**
\[\text{nHm}=k\ \text{w(i)} \ m^\text{c}\ \text{nfr}\ \text{pw} \ \text{\textit{s}t}\text{t}\text{i} \ \text{irw}\text{.w}\]
**Translation:**
May you rescue me from this god who is hidden of shapes,

**Witness:** B1Y
**Transliteration:**
[\text{nHm}=k\ \text{w(i)} \ m^\text{c}\ \text{nfr}\ \text{pw} \ \text{\textit{s}t}\text{t}\text{i} \ \text{irw}\]
**Translation:**
May you rescue me from this god who is hidden of shape,

**Witness:** Sq1C
**Transliteration:**
\[\text{nHm}=k\ \text{w[i} \ m^\text{c}\ \text{nfr}\ \text{pw} \ \text{\textit{s}t}\text{t}\text{i} \ \text{irw}\text{im}\text{h.y}t\ \text{s}\text{s}.\text{t}\text{-bss}.\text{tt}\ \text{m}^\text{c}.\text{t} \ \text{hr}\text{w}]
**Translation:**
May you rescue me from this god who is hidden of shape.
The honoured dead, \text{s}\text{s}.\text{t}\text{-bss}.\text{tt}, true of voice.

**Witness:** M54C
**Transliteration:**
\[\text{nHm}=k\ \text{w[i} \ m^\text{c}\ \text{nfr}\ \text{pw} \ \text{\textit{s}t}\text{t}\text{i} \ \text{irw}\text{.w}]
**Translation:**
May you rescue me from this god who is hidden of shape,

**Witness:** Sq2C
**Transliteration:**
[\text{nHm}=k\ \text{w[i} \ m^\text{c}\ \text{nfr}\ \text{pw} \ \text{\textit{s}t}\text{t}\text{i} \ \text{irw}]\text{.}\]
**Translation:**
May you rescue me from this god who is hidden of shape,

**Witness:** L1NY
**Transliteration:**
\[\text{nHm}=k\ \text{w(i)} \ m^\text{c}\ \text{nfr}\ \text{pw} \ \text{\textit{s}t}\text{t}\text{i} \ \text{irw}.\text{w}\]
**Translation:**
May you rescue me from this god who is hidden of shapes,
**Notes:**
Only the N37:X1:U30 group was visible for de Buck.

**Witness:** T18e
**Transliteration:**
\[\text{nHm}=k\ \text{w[i} \ m^\text{c}\ \text{nfr}\ \text{pw} \ \text{\textit{s}t}\text{t}\text{i} \ \text{irw}\]
**Translation:**
May you rescue me from this god who is hidden of shape,

**Witness:** T3Be
**Transliteration:**
\[\text{nHm}=k\ \text{w[i} \ m^\text{c}\ \text{nfr}\ \text{pw} \ \text{\textit{s}t}\text{t}\text{i} \ \text{irw}\]
**Translation:**
May you rescue me from this god who is secret of shapes,
Witness: M57C
Transliteration:
$n\text{hm-}k\; s\text{bk-}h\text{r-}h\text{b}\; m^{-}\; n\text{tr}\; p\; w\; s\text{ts}\; i\text{rw.}w$
Translation:
May you rescue $s\text{bk-}h\text{r-}h\text{b}$ from this god
who is hidden of shapes,

Witness: M1NY
Transliteration:
$n\text{hm}\; m^{-}\; n\text{tr}\; p\; w\; s\text{ts}\; i\text{rw.}w$
Translation:
who rescues from this god who is hidden of shapes,

Witness: M1Be
Transliteration:
$n\text{hm-}k\; w\; m^{-}\; n\text{tr}\; p\; w\; s\text{ts}\; i\text{rw.}w$
Translation:
May you rescue me from this god who is hidden of shapes,

Group 4: Imperfective active participle (masculine plural), Lemma $s\text{ts}$ (second position)
Lemma: $s\text{ts}$ (to be hidden)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine plural
Syntax: Subject:

Witness: Sq7Sq
Transliteration:
$n\text{hm-}k\; w\; m^{-}\; n\text{tr.}w\; s\text{ts.}w\; i\text{rw}$
Translation:
May you rescue me from the gods who are hidden of shape,

Group 5: Imperfective active participle (masculine singular), Lemma $s\text{s}\text{ts}$ (second position)
Lemma: $s\text{s}\text{ts}$ (to be secret)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular
Syntax: Subject:

Witness: M4C
Transliteration:
$n\text{hm-}k\; w\; m\; n\text{tr}\; p\; w\; s\text{s}\text{ts}\; i\text{rw}$
Translation:
May you rescue me from this god who is secret of shape,

Notes:
The reading of the G37 is uncertain (see de Buck 4,298,5*).

Witness: T2Be
Transliteration:
$n\text{hm-}k\; w\; m^{-}\; n\text{tr}\; p(w)\; s\text{s}\text{ts}\; [i]\text{rw}$
Translation:
May you rescue me from this god who is secret of shape,

Notes:
Only traces left of the Y2, the rest is visible.
Group 6:  
Perfective active participle (feminine singular), Lemma msr (third position)

Lemma:     msr  (to be true)
Morphology 1:  participle  
Morphology 2:  perfective active  
Morphology 3:  feminine singular  
Syntax:  
Subject:  
Witness:  Sq1C

Transliteration:  
\text{n\text{hm-k} wi m-\text{s} \text{mr pw \text{stis irw im\text{s}h yt ss.t-b3s.tt msr.t \text{hrw}}}}

Translation:  
May you rescue me from this god who is hidden of shape. The honoured dead, ss.t-b3s.tt, true of voice.

Notes phrase:  
In this phrase, the following pattern variations occur: G1 (T1C,a, M7C), G1+G3 (B9C,b, B3C, Sq4Sq, T1C,b, B1Y, B9C,a, Sq2C, M54C, L1NY, T1Be, T3Be, M57C, M1Be), G1+G3+G6 (Sq1C), G1+G4 (Sq1C), G1+G5 (M4C, T2Be), G2+G3 (M1NY).

Spell:  
335  Phrase:  
4 300  b

Group 1:  
Imperfective active participle (masculine singular), Lemma rdi (first position)

Lemma:     rdi  (to give, to place)
Morphology 1:  participle  
Morphology 2:  imperfective active  
Morphology 3:  masculine singular  
Syntax:  
Subject:  
Witness:  B9C,b

Transliteration:  
\text{didi sphw m isf.tyw r nm.t-f}}

Translation:  
who places the lasso on the evildoers at his place of slaughter,

Witness:  B1Y

Transliteration:  
\text{didi sph-f m i<s>f.tyw [r nm.t-f]}

Translation:  
who places his lasso on the evildoers at his place of slaughter,

Notes:  
The hand of the D40 is damaged

Witness:  Sq2C

Transliteration:  
\text{[dil]di sphw [m isf.tyw] r nm.t-f}

Translation:  
who places the lasso on the evildoers at his place of slaughter,

Notes:  
Only traces left of the second D37, the first D37 is not visible.
Witness: Sq7Sq
Transliteration: didi sphw m isf.tyw r nm.t=f
Translation: who places the lasso on the evildoers at his place of slaughter,

Witness: T1Be
Transliteration: didi sph.t m isf.tyw r nm.t=f
Translation: who places the lasso on the evildoers at his place of slaughter,

Witness: T3Be
Transliteration: didi sphw m isf.tyw r nm.wt=sn
Translation: who places the lasso on the evildoers at their places of slaughter,

Witness: M1NY
Transliteration: didi sphw m isf.tyw r nm.t=f
Translation: who places the lasso on the evildoers at his place of slaughter,

Witness: B9C,a
Transliteration: wdd sphw n msn.t=f m isf.tyw r nm.t=f
Translation: who places the lasso, it is not seen, on the evildoers at his place of slaughter,

Group 2: Imperfective active participle (masculine singular), Lemma wdi (first position)

Witness: L1NY
Transliteration: didi sphw:w m isf.tyw [r nm].t-f
Translation: who places the lassoes on the evildoers at his place of slaughter,

Witness: T2Be
Transliteration: [didi sp][hw m iw][sf].tyw r nm.t-f
Translation: who places the lasso on the evildoers at his place of slaughter,

Witness: M57C
Transliteration: didi sph.t m isf.tyw r nm.t=f
Translation: who places the lasso on the evildoers at his place of slaughter,

Witness: M1Be
Transliteration: didi sphw m isf.tyw r nm.wt-f
Translation: who places the lasso on the evildoers at his places of slaughter,

Witness: M54C
Transliteration: wdd sphw [m isf.tyw r nm.t-f]
Translation: who places the lasso on the evildoers at his place of slaughter,
Group 3: Nominal $s^{dm}.t$-f (Nominal use), Lemma rdi (first position)

Lemma: rdi (to give, to place)

Morphology 1: $s^{dm}.t$-f (Nominal use)
Morphology 2: Passive
Morphology 3: Nominal use
Syntax: Nominal subject

Witness: M4C

Transliteration: $n^{rdi.t(w)} spH m isf.tyw r nm.t=f$

Translation: because the lasso is placed on the evildoers at his place of slaughter,

Notes: Could be read $rdi=tw$ as well.

Group 4: Passive circumstantial $s^{dm}.n$-f (Negation), Lemma miz (second position)

Lemma: miz (to see)

Morphology 1: $s^{dm}.n$-f (Negation)
Morphology 2: Passive
Morphology 3: Negation
Syntax: Pronominal subject

Witness: B9C,a

Transliteration: $wdd spHw n^{miz.n-f} m isf.tyw r nm.t=f$

Translation: who places the lasso, it is not seen, on the evildoers at his place of slaughter,

Notes phrase: In this phrase, the following pattern variations occur: G1 (B9C,b, B3C, B1Y, Sq2C, Sq7Sq, L1NY, T1Be, T2Be, T3Be, M57C, M1NY, M1Be), G2 (M54C), G2+G4 (B9C,a), G3 (M4C).

Spell: 335 Phrase: 4 301 a

Group 1: Imperfective active participle (feminine singular), Lemma $dn$

Lemma: $dn$ (to kill)

Morphology 1: Participle
Morphology 2: Imperfective active
Morphology 3: Feminine singular
Syntax: Subject

2848
Witness: B9C,b  
Transliteration:  
\(dn.t\hspace{1em}bs.w\)  
Translation:  
which kills the souls.

Witness: B3C  
Transliteration:  
\(dn.t\hspace{1em}bs.w\)  
Translation:  
which kills the souls.

Witness: B1Y  
Transliteration:  
[\(dn.t\hspace{1em}bs.w\)]  
Translation:  
which kills the souls.

Witness: B9C,a  
Transliteration:  
[\(dn.t\hspace{1em}bs[.w]\)]  
Translation:  
which kills the souls,

Witness: Sq2C  
Transliteration:  
[\(dn.t\hspace{1em}bs.w\)]  
Translation:  
which kills the souls.

Witness: Sq7Sq  
Transliteration:  
\(dn.t\hspace{1em}bs.w\)  
Translation:  
which kills the souls.

Witness: M4C  
Transliteration:  
\(dn.t\hspace{1em}bs.w\)  
Translation:  
which kills the souls.  
Notes:  
Only traces left of the N35, the rest is visible.

Witness: M54C  
Transliteration:  
[\(dn.t\hspace{1em}bs.w\)]  
Translation:  
which kills the souls,

Witness: L1NY  
Transliteration:  
\(dn.t\hspace{1em}bs.w\)  
Translation:  
which kills the souls.  
Notes:  
Visible for de Buck, no longer visible in my image.

Witness: T1Be  
Transliteration:  
\(dn.t\hspace{1em}bs.w\)  
Translation:  
which kills the souls.
Witness: T2Be
Transliteration: r dn. t bɔ.w
Translation: at that which kills the souls.
Notes: The D46 is damaged, the rest is visible.

Witness: M57C
Transliteration: dn. t bɔ.w
Translation: which kills the souls.

Witness: M1NY
Transliteration: dn. t bɔ.w
Translation: which kills the souls.

Group 2: imperfective active participle (feminine plural), Lemma dn

Lemma: dn (to kill)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: feminine plural
Syntax: Subject:

Witness: T3Be
Transliteration: dn. t bɔ.w
Translation: which kills the souls.

Notes phrase: In this phrase, the following pattern variations occur: G1 (B9C,b, B3C, B1Y, B9C,a, Sq2C, Sq7Sq, M4C, M54C, L1NY, T1Be, T2Be, M57C, M1NY), G2 (T3Be, M1Be).

Spell: 335 Phrase: 4 303 a

Group 1: Subjunctive sdm-f (Wish clause), Lemma nhm (first position)

Lemma: nhm (to rescue)
Morphology 1: sdm-f
Morphology 2: subjunctive
Morphology 3: Wish clause
Syntax: Subject:
Pronominal subject
**Witness:** B9C,b
**Transliteration:**
\(\text{nHm-k w(i) m-} \text{nw n tr nb stáz.w}\)
**Translation:**
May you save me from this god, the lord of wounds,

**Witness:** T1C,b
**Transliteration:**
\(\text{nHm-k w i m-} \text{nw n} \text{ ir.yw stáz.w}\)
**Translation:**
May you rescue me from this which belongs to the keepers of wounds,

**Witness:** B9C,a
**Transliteration:**
\(\text{nHm-k w i m-} \text{nw n tmnw.w spd(w) d} \text{dbz.w}\)
**Translation:**
May you rescue me from this which belongs to those who boil in a vat, who are sharp of fingers,

**Witness:** Sq7Sq
**Transliteration:**
\(\text{nHm-k w i m-} \text{nw n ir.yw stáz.w}\)
**Translation:**
May you rescue me from this which belongs to the keepers of wounds,

**Witness:** M54C
**Transliteration:**
\(\text{nHm-k w i m-} \text{nw n tmnw(w) spd(w) d} \text{dbz.w}\)
**Translation:**
May you rescue me from this which belongs to those who boil in a vat, who are sharp of fingers,

**Witness:** L1NY
**Transliteration:**
\(\text{nHm-k w(i) m-} \text{nw n [ir.]w stáz.w}\)
**Translation:**
May you rescue me from this which belongs to the keepers of wounds,

**Notes:**
The N42 was not visible for de Buck, nothing is visible in my image.
May you rescue me from this which belongs to
the keeper of wounds,

May you rescue me from these which belong to the keepers of wounds,

May you rescue me from this which belongs to
those who made wounds,

May you rescue me from this which belongs to
the keepers of wounds,

May you save me from this which belongs to
those who boil in a vat, who make the fingers of Osiris sharp.

May you rescue me from this which belongs to
those who boil in a vat, who are sharp of fingers,

May you rescue me from this which belongs to
those who boil in a vat, who are sharp of fingers,

May not have been there at all.
May you rescue me, as it is this, which belongs to those who boil in a vat, who are sharp of fingers,

Notes:
The D46 is not visible.

May you save me from this which belongs to those who boil in a vat, who make the fingers of Osiris sharp.

Group 3: Perfective active participle (masculine plural), Lemma iri (second position)

Morphology 1:  Morphology 2:  Morphology 3:  Syntax:  Subject:
participle  perfective active  masculine plural

May you rescue me from this which belongs to those who made wounds,

Notes:
Variation due to the use of the D4, although it would be possible to read ir.yw here as well.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B9C,b, B3C, T1C,b, B1Y, Sq7Sq, L1NY, T1Be, T2Be, M57C, M1Be), G1+G2 (B9C,a, Sq2Sq, M4C, M54C, M1NY), G1+G3 (T3Be).
**Group 1:** Imperfective active participle (masculine singular), Lemma mr

Lemma: mr (to have pain)

Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular

Syntax: Subject:

Witness: B9C,b

Transliteration:

\[ tm\ mr\ db^{*}.w \]

Translation:

the perished one, who has painful fingers.

Notes:

Only traces left of the G37, the rest is visible.

**Group 2:** Imperfective active participle (masculine plural), Lemma mr

Lemma: mr (to have pain)

Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine plural

Syntax: Subject:

Witness: B3C

Transliteration:

\[ tm.w\ mr.w\ db^{*}.w \]

Translation:

the perished ones who have painful fingers.

Notes:

Only traces left of the D40, the rest is visible.
**Witness:** T3Be
Transliteration: 

\(mr.w \, \overline{db}^{e}.w\)

Translation: 
those who have painful fingers.

**Witness:** M1Be
Transliteration: 

\(nm.\,tyw \, mr.w \, \overline{db}^{e}.w\)

Translation: 
the executioners who have painful fingers

**Group 3:** Imperfective active participle (masculine plural), Lemma spd

**Lemma:** spd (to be sharp)

**Morphology 1:** participle

**Morphology 2:** imperfective active

**Morphology 3:** masculine plural

**Syntax:** Subject:

**Witness:** Sq7Sq
Transliteration: 

\(mn\,h.w \, \overline{spd}^{w} \, \overline{db}^{e}.w\)

Translation: 
The butchers, who are sharp of fingers.

**Witness:** L1NY
Transliteration: 

\(in\,nh.\,y \, \overline{tnw}^{w}.w \, \overline{spd}^{w} \, \overline{db}^{e}.w\)

Translation: 
the butcher, those who boil in a vat, who are sharp of fingers,

**Witness:** M57C
Transliteration: 

\([t]\,m.wt \, \overline{wsir} \, \overline{spd}^{w} \, \overline{db}^{e}.w\)

Translation: 
the perised ones of Osiris, who are sharp of fingers.

**Group 4:** Imperfective active participle (masculine plural), Lemma st\(\overline{t}\)

**Lemma:** st\(\overline{t}\) (to pull)

**Morphology 1:** participle

**Morphology 2:** imperfective active

**Morphology 3:** masculine plural

**Syntax:** Subject:

**Witness:** M4C
Transliteration: 

\(st\overline{t}^{w} \, n.w \, \overline{wsir}\)

Translation: 
the ones who pull of Osiris.
Notes phrase:
In this phrase, the following pattern variations occur: G1 (B9C,b, T1Be), G2 (B3C, T1C,b, B1Y, T2Be, T3Be, M1Be), G3 (Sq7S, L1NY, M57C), G4 (M4C). Note that B9C,a, Sq2C and M54C do have a phrase here, but it is non-verbal.

Spell: 335 Phrase: 4 304 b

Group 1: Imperfective active participle (feminine singular), Lemma ḫṣf (first position)
Lemma: ḫṣf (to oppose)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: feminine singular
Syntax:
Subject:
Witness: T1C,b

Transliteration:
$\delta\delta\delta.t\ t n\ \ hṣf.\ t\ (i)\ h.\ wt\ n(.wt)\ hft.yw\ n.w\ r^c$
Translation:
it is this tribunal, who opposes the matters of the enemies of Re.

Witness: Sq2C

Transliteration:
$\delta\delta\delta.t\ p[w\ hṣf.\ t\ (i)\ h.\ wt\ n(.wt)\ hft.yw\ n(.w)\ wsir]$
Translation:
it is the tribunal who opposes the matters of the enemies of Osiris.

Witness: M4C

Transliteration:
$\delta\delta\delta.t\ p w\ hṣf.\ t\ (i)\ h.\ wt\ n(.wt)\ hft.yw\ n(.w)\ wsir$
Translation:
it is the tribunal who opposes the matters of the enemies of Osiris.

Witness: M54C

Transliteration:
$[\delta\delta\delta.t\ p w]\ hṣf.\ t\ (i)\ h.\ t\ n(.t)\ hft.yw^]\$n w
Translation:
it is the tribunal who opposes the case of the enemies.
Notes:
The Aa1 is not visible.
**Witness**: L1NY

**Transliteration**:
\[d\text{sd}_3\text{t} \text{ pw} \text{ hsf}_1 \text{ (i)h}_7\text{.t} \text{ n(n.t)} \text{ hfr}_7\text{.yw n.w wsir}\]

**Translation**: it is the tribunal who opposes the case of the enemies of Osiris.

**Notes**: Visible for de Buck, in my image the Aa1 is not visible.

**Group 2**: Perfective active participle (masculine singular), Lemma ms = (second position)

**Lemma**: ms = (to be true)

**Morphology 1**: participle  
**Morphology 2**: perfective active  
**Morphology 3**: masculine singular

**Witness**: B9C,a

**Transliteration**: 
\[d\text{sd}_3\text{t} \text{ tn pw n.t wsir hsf}_1\text{.t hfr}_7\text{.yw wsir imn-m-hs}_7\text{.t ms} = \text{ hwr}\]

**Translation**: It it this tribunal of Osiris, who opposes the enemies of the Osiris imn-m-hs = t, true of voice.

**Notes phrase**: In this phrase, the following pattern variations occur: G1 (T1C,b, Sq2C, Sq7SQ, M4C, M54C, L1NY), G1+G2 (B9C,a).

**Spell**: 335  **Phrase**: 4 305 a

**Group 1**: Prospective sdm-f (Negation), Lemma shm

**Lemma**: shm = (to have power)

**Morphology 1**: sdm-f  
**Morphology 2**: prospective

**Witness**: B9C,b

**Transliteration**: 
\[n \text{ shm ds.w=sn m sA}_7\text{.t-hd-htp tn}\]

**Translation**: Their knives will not have power over this sA = t - hd - htp,

**Notes**: The Y2 is not visible (see de Buck 4,305,1*).
**Witness:** Sq2C
Transliteration: 
[n slm ds.w=sn im=i]
Translation: Their knives will not have power over me,

**Witness:** Sq7S
Transliteration: 
[n slm ds=sn im=i]
Translation: Their knife will not have power over me,
Notes: Only traces left of the G17, the rest is visible.

**Witness:** T1Be
Transliteration: 
[n slm ds.w=tn im=i]
Translation: Their knives will not have power over me,
Notes: The S29 was not seen, there are only traces left of the S42.

**Witness:** T2Be
Transliteration: 
[n slm ds.w=tn im=i]
Translation: Your knives will not have power over me,

**Witness:** T3Be
Transliteration: 
[n slm ds.w=sn im=i]
Translation: Their knives will not have power over me,

**Witness:** M1Be
Transliteration: 
[n slm ds. w=sn im=i]
Translation: Their knives will not have power over me,

**Group 2:** Subjunctive sdm-f (Negation), Lemma ḫr
Lemma: ḫr (to fall)
Morphology 1: sdm-f  Morphology 2: subjunctive  Morphology 3: subjunctive
Syntax: Negation  Subject: Pronominal subject

**Witness:** T1C,b
Transliteration: 
nn ḫr=i n dm.wt-tn
Translation: I will not fall because of your knives,
**Witness:** L1NY

Transliteration:

$n [n \, h][r \, i \, [n] \, d, s_.w-t\, n$

Translation: I will not fall because of your knives,

**Notes:**

Only the D21-A54 group was visible for de Buck.

---

**Witness:** M1NY

Transliteration:

$nn \, h\, r \, w-h\, h\, p\, n \, <n> \, d, s_.w-t\, n$

Translation: This w-h-hp will not fall because of your knives,

**Notes group:**

Group 2 and Group 3 should be considered to be the same.

Note that M1NY uses a nominal subject instead of a pronominal subject.

**Group 3:** Prospective $s_d\!m\,-f$ (Negation), Lemma $h\, r$

**Lemma:** $h\, r$ (to fall)

**Morphology 1:** Prospective

**Morphology 2:**

**Morphology 3:**

**Syntax:** Negation

**Subject:** Pronominal subject

**Witness:** B9C,a

Transliteration:

$n \, h\, r \, i \, n \, d, s_.w-t\, n$

Translation: I will not fall because of your knives,

**Notes group:**

Group 2 and Group 3 should be considered to be the same.

**Group 4:** Prospective $s_d\!m\,-f$ (Negation), Lemma $h\, b\, w$

**Lemma:** $h\, b\, w$ (to plough)

**Morphology 1:** Prospective

**Morphology 2:**

**Morphology 3:**

**Syntax:** Negation

**Subject:** Nominal subject

**Witness:** M54C

Transliteration:

$n \, h\, r \, i \, n \, d, s[.w]-t\, n$

Translation: I will not fall because of your knives,
Witness: B1Y
Transliteration: 
*n h{s w=s[n im-i]*
Translation: Their knives will not plough into me,

Notes phrase: In this phrase, the following pattern variations occur: G1 (B9C,b, B3C, Sq2C, Sq7s, T1Be, T2Be, T3Be, M1Be), G2 (and G3) (T1C,b, B9C,a, M4C, M5s, L1NY, M57C, M1NY), G4 (B1Y).

Spell: 335 Phrase: 4 305 b

Group 1: Prospective s{d m-f (Negation), Lemma h{si
Lemma: h{si (to descend)
Morphology 1: s{d m-f Morphology 2: Morphology 3: Syntax: Subject:
prospective Negation Pronominal subject

Witness: B9C,b
Transliteration: *n h{s y-i r w[h{s w=s[n
Translation: I will not descend into their cauldrons,

Witness: B1Y
Transliteration: *n h{s y-i r w[h{s w=s[n
Translation: I will not descend into their cauldrons,

Notes: Note that the gemination of the G1 is a bit unusual here.

Witness: B9C,a
Transliteration: *n h{s y-i r w[h{s w=s[n
Translation: I will not descend into their cauldrons,
**Witness:** Sq2C  
Transliteration:  
\[n \ [h\cdot.y=i \ r \ w\cdot.w=t\cdot sn]\]  
Translation:  
I will not descend into their cauldrons,

**Witness:** Sq7Sq  
Transliteration:  
\[n \ [h\cdot.y=i \ r \ w\cdot.w=t\cdot sn]\]  
Translation:  
I will not descend into their cauldrons,

Notes:  
Only traces left of the G1, the O4 is not visible.

**Witness:** T1Be  
Transliteration:  
\[n \ h\cdot.y=i \ r \ w\cdot.w=t\cdot sn\]  
Translation:  
I will not descend into their cauldrons,

**Witness:** M1Be  
Transliteration:  
\[n \ h\cdot.y=i \ r \ w\cdot.w=t\cdot sn\]  
Translation:  
I will not descend into their cauldrons,

Notes group:  
*Note that B3C uses a nominal subject instead of a pronominal subject.*

**Group 2:**  
*Subjunctive sdm-f (Negation), Lemma hsi*  
**Lemma:**  
hsi  
(to descend)  
**Morphology 1:**  
sdm-f  
**Morphology 2:**  
subjunctive  
**Morphology 3:**  
  
**Syntax:**  
Negation  
**Subject:**  
Pronominal subject

**Witness:** T1C,b  
Transliteration:  
\[n \ h\cdot.y=i \ r \ w\cdot.w=t\cdot tn\]  
Translation:  
I will not descend into your cauldrons,

**Witness:** M4C  
Transliteration:  
\[n \ h\cdot.y=i \ r \ w\cdot.w=t\cdot tn\]  
Translation:  
I will not descend into your cauldrons,
Witness: M54C
Transliteration: $nn \text{hsz-i r hs} \text{wt-tn}$
Translation: I will not descend into your cauldrons,

Notes:
Visible for de Buck, only traces left of the O4 and G1 in my image.

Witness: L1NY
Transliteration: $nn \text{hs.y-i r whz.wt-tn}$
Translation: I will not descend into your cauldrons,

Witness: T3Be
Transliteration: $nn \text{hsz-i r whz.wt-sn}$
Translation: I will not descend into their cauldrons,

Witness: M57C
Transliteration: $nn \text{hsz-i r whz.w[t-tn]}$
Translation: I will not descend into your cauldrons,

Witness: M1NY
Transliteration: $nn \text{hz wh-hip pn r hs.w(t)-tn}$
Translation: this \textit{wh-hip} will not descend into your cauldrons,

Notes group:
Note that M1NY uses a nominal subject instead of a pronominal subject.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B9C,b, B3C, B1Y, B9C,a, Sq2C, Sq7Sq, T1Be, T2Be, M1Be), G2 (T1C,b, M4C, M54C, L1NY, T3Be, M57C, M1NY).
However, for the purpose of analysis, the two groups should be considered to be the same.

Spell: 335
Phrase: 4 306 a

Group 1: Subjunctive $s\text{dm-f}$ (Negation), Lemma ‘k
Lemma: ‘k (to enter)
Morphology 1: $s\text{dm-f}$ subjunctive
Morphology 2: Morphology 3: Syntax: Subject:
Negation Pronominal subject
Witness: M4C
Transliteration:
nn 𓊪𓊝 r-𓅗w 𓊯𓊰 𓊪𓊣
Translation:
I will not enter within your places of judgement,

Witness: L1NY
Transliteration:
nn 𓊪𓊝 r 𓊺𓊢𓊨 w-𓊩n
Translation:
I will not enter into your places of judgement,

Notes:
Visible for de Buck, not longer visible in my image.

**Group 2:** Prospective $s\dot{d}m$-f (Negation), Lemma 𓊪
Lemma: 𓊪 (to enter)
Morphology 1:    Morphology 2:    Morphology 3:    Syntax:    Subject:
s$\dot{d}m$-f    prospective    Negation    Pronominal subject

Witness: M1Be
Transliteration:
n 𓊪𓊝 r-𓅗w 𓊳𓊨 w-𓊨n
Translation:
I will not enter within their vats,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (M4C, L1NY), G2 (M1Be).
However, for the purpose of analysis, the two groups should be considered to be the same.

Spell: 335 Phrase: 4 306 c

**Group 1:** Subjunctive $s\dot{d}m$-f (Negation), Lemma 𓊳
Lemma: 𓊳 (to sit)
Morphology 1:    Morphology 2:    Morphology 3:    Syntax:    Subject:
s$\dot{d}m$-f    subjunctive    Negation    Pronominal subject
Witness: L1NY
Transliteration: [nn $hms^i r]-$hbw $h^d.w$-$tn
Translation: I will not sit within their traps,
Notes:
Only traces of the N42 and the S29 were visible for de Buck, nothing is visible in my image.

Group 2: Prospective $sdm$=$f$ (Negation), Lemma $hmsi$
Lemma: $hmsi$ (to sit)
Morphology 1: $sdm$=$f$
Morphology 2: prospective
Morphology 3: Syntactically
Subject: Pronominal subject

Witness: M1Be
Transliteration: n $hms$=$i$ $m$-$hbw $h^d.w$-$sn$
Translation: I will not sit within their traps,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (L1NY), G2 (M1Be).
However, for the purpose of analysis, the two groups should be considered to be the same.

Spell: 335 Phrase: 4 307 e

Group 1: Perfective active participle (masculine singular), Lemma $smi$
Lemma: $smi$ (to report)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Syntax: Subject:
Witness: Sq2C
Transliteration: [smi ḫpy]
Translation: 'the one who reports the Nile',

Notes:
Only traces left.

Group 2: Perfective active participle (masculine singular), Lemma ssn
Lemma: ssn (to prepare)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Syntax: Subject:

Witness: M54C
Transliteration: ssn [ḥpy]
Translation: 'the one who prepares the Nile'.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (Sq2C, M57C), G2 (M54C).

Spell: 335 Phrase: 4 308 b

Group 1: Imperfective active participle (masculine singular), Lemma ḫds
Lemma: ḫds (to proceed)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular
Syntax: Subject:

Witness: B9C,b
Transliteration: ḫds tp ḫr rʾ
Translation: I am the one who proceeds upon the land with Re,

Notes:
Note that based on 4,308,c, it is possible that ḫds-i should be read here.
Witness: Sq2C
Transliteration: ink [wdz \( tp \) ts]
Translation: I am the one who proceeds upon the land,

Witness: Sq7Sg
Transliteration: ink \( w^d_z \) [t\( p \) ts] hr \( r^c \)
Translation: I am the one who proceeds upon the land with Re,
Notes: Only the U39*G43 group is visible.

Witness: M4C
Transliteration: \( hr\)-ntt ink is \( wd^z \) \( tp \) ts hr \( r^c \)
Translation: Because it is me even, who proceeds upon the land with Re,
Notes: Only traces left of the U29, the rest is visible.

Witness: M54C
Transliteration: [hr-ntt ink is \( wd^z \) \( tp \) ts hr \( r^c \)]
Translation: Because it is me even, who proceeds upon the land with Re,
Notes: Only traces left of the U29, the rest is visible.

Witness: T1Be
Transliteration: ink \( wd^z \) \( tp \) ts hr \( r^c \)
Translation: I am the one who proceeds upon the land with Re,

Witness: T2Be
Transliteration: ink \( wd^z \) \( tp \) ts hr \( r^c \)
Translation: I am the one who proceeds upon the land with Re,
Notes: Only traces left of the Y2, the U29 is not visible.

Witness: T3Be
Transliteration: ink \( wd^z \) \( tp \) ts hr \( r^c \)
Translation: I am the one who proceeds upon the land with Re,

Witness: M1NY
Transliteration: \( hr\)-ntt ink is \( tp \) ts \( wd^z \) \( tp \) ts hr \( r^c \)
Translation: Because I am even upon the land, the one who proceeds upon the land with Re,
Notes group:
Note that Group 1 and Group 2 should be treated as the same, as the variation is only due to the gender of the owner.

Group 2: Imperfective active participle (feminine singular), Lemma \( w\bar{d}s \)

Lemma: \( w\bar{d}s \) (to proceed)

Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: feminine singular

Syntax: Subject:

Witness: B3C

Transliteration: \( ss.t-hd-htp \) in \( w\bar{d}s.t \) \( tp \) \( t\) \( hr \) \( r^c \)

Translation: This \( ss.t-hd-htp \) is the one who proceeds upon the land with Re,

Notes group:
Note that Group 1 and Group 2 should be treated as the same, as the variation is only due to the gender of the owner.

Group 3: Prospective \( sq^m=f \) (Main clause), Lemma \( w\bar{d}s \)

Lemma: \( w\bar{d}s \) (to proceed)

Morphology 1: \( sq^m=f \) prospective
Morphology 2: 
Morphology 3: Main clause

Syntax: Subject: Pronominal subject

Witness: T1C,b

Transliteration: \( hr-ttt \) \( ink \) \( w\bar{d}s=i \) \( tp \) \( t\) \( hr \) \( r^c \)

Translation: Because it is me, I will proceed upon the land with Re,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B9C,b, B1Y, Sq2C, Sq7Sq, M4C, M54C, T1Be, T2Be, T3Be, M1NY, M1Be), G2 (B3C, (=G1)), G3 (T1C,b).

Note that M57C does have a phrase here, but it is non-verbal.
| Spell: | Phrase: | 335 | 4 | 308 | c |

**Group 1:** Imperfective active participle (masculine singular), Lemma mni

<table>
<thead>
<tr>
<th>Lemma:</th>
<th>mni</th>
</tr>
</thead>
<tbody>
<tr>
<td>(to moor)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Morphology 1:</th>
<th>Morphology 2:</th>
<th>Morphology 3:</th>
</tr>
</thead>
<tbody>
<tr>
<td>participle</td>
<td>imperfective active</td>
<td>masculine singular</td>
</tr>
</tbody>
</table>

**Syntax:**

**Subject:**

<table>
<thead>
<tr>
<th>Witness:</th>
<th>B9C,b</th>
</tr>
</thead>
</table>

**Transliteration:**

mni nfr r wsir

**Translation:**

who moors well at Osiris.

**Notes:**

Only traces left of the Y5:N35 group and the Y2, the rest is visible.

<table>
<thead>
<tr>
<th>Witness:</th>
<th>Sq7Sq</th>
</tr>
</thead>
</table>

**Transliteration:**

mni nfr [hr] wsir

**Translation:**

who moors well with Osiris.

**Notes:**

The P11 and Z6 are not visible.

<table>
<thead>
<tr>
<th>Witness:</th>
<th>T1Be</th>
</tr>
</thead>
</table>

**Transliteration:**

mni nfr [hr] wsir

**Translation:**

who moors well with Osiris.

<table>
<thead>
<tr>
<th>Witness:</th>
<th>M1NY</th>
</tr>
</thead>
</table>

**Transliteration:**

mny nfr [hr] wsir

**Translation:**

who moors well with Osiris.
Witness: M1Be
Transliteration:
*mni nfr ḫr wsir*
Translation:
who moors well with Osiris.

Notes group:
Note that Group 1 and Group 2 should be treated as being the same, as the variation is only due to the gender of the owner.

**Group 1:** Imperfective active participle (feminine singular), Lemma *mni*

*Lemma:* *mni* (to moor)
*Morphology 1:* participle
*Morphology 2:* imperfective active
*Morphology 3:* feminine singular

Witness: B3C
Transliteration:
*mni(.t) nfr ḫr wsir*
Translation:
who moors well with Osiris.

Notes group:
Note that Group 1 and Group 2 should be treated as being the same, as the variation is only due to the gender of the owner.

**Group 3:** Prospective *sdm-f* (Main clause), Lemma *mni*

*Lemma:* *mni* (to moor)
*Morphology 1:* *sdm-f*
*Morphology 2:* prospective
*Morphology 3:*

Witness: T1C,b
Transliteration:
*mni.y-i nfr ḫr wsir ḫwty-nḫt*
Translation:
I will moor well with Osiris.

Witness: B1Y
Transliteration:
*mni(i).y-i nfr ḫr wsir ḫwty-nḫt*
Translation:
I will moor well with the Osiris ḫwty-nḫt.
**Group 4:** Imperfective passive participle (masculine singular), Lemma mni

**Lemma:** mni (to moor)

**Morphology 1:** participle
**Morphology 2:** imperfective passive
**Morphology 3:** masculine singular

**Syntax:** Subject: participle

**Witness:** M54C

**Transliteration:** mni.y nfr ḫr wsir

**Translation:** who is moored well with Osiris.

**Notes:** Only traces left of the M17*M17:Y2 group, the rest is visible.

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (B9C,b, Sq2C, Sq7Sq, M4C, T1Be, T2Be, T3Be, M1NY, M1Be), G2 (B3C, (=G1)), G3 (T1C,b, B1Y), G4 (M54C).

**Spell:** 335  **Phrase:** 4  309  a

**Group 1:** Prospective sḏm-f (Negation), Lemma ḫpr

**Lemma:** ḫpr (to become)

**Morphology 1:** sḏm-f
**Morphology 2:** prqspēštīje
**Morphology 3:**

**Syntax:** Subject: Negation

**Witness:** B9C,b

**Transliteration:** n ḫpr ḫb.t-sn im-i n n ḫr.(y)w ḫ.w-sn

**Translation:** Their offerings will not come to be with me because of these which belong to the chiefs of their braziers.

**Witness:** B3C

**Transliteration:** n ḫpr ḫb.t-sn m ss.t-hdq-ḥtp tn n n ḫr.(y)w ḫ.w-sn

**Translation:** Their offerings will not come to be with this ss.t-hdq-ḥtp because of these which belong to the chiefs of their braziers.
Witness: B1Y
Transliteration: n ḫpr ʕsb.t.sn im-i n n3 hr.(y)w [ʕh.w·sn[n]
Translation: Their offerings will not come to be with me because of these of the chiefs of their braziers,
Notes: Only traces left of the Aa1, the rest is lost.

Witness: Sq7Sq
Transliteration: n ḫpr ʕsb.t·sn im n n3 ḥr.(y)w [ʕh.w·sn
Translation: Their offerings will not come to be there, these which belong to the chiefs of their braziers.

Witness: T1Be
Transliteration: [n] ḫpr ʕsb.t·tn im-i n n3 ḥr.(y)w ʕh·sn
Translation: Your offerings will not come to be with me, these which belong to the chiefs their brazier.

Witness: M1Be
Transliteration: n ḫpr ʕsb.t·sn im-i n n3 ḥr.(y)w ʕh.w·sn
Translation: Their offerings will not come to be with me because of these of the chiefs of their braziers,

Group 2: Subjunctive sdm·f (Negation), Lemma ḫpr
Lemma: ḫpr (to become)
Morphology 1: sdm·f subjunctive
Morphology 2: Morphology 3: Syntax: Subject:
Negation Nominal subject

Witness: Sq2C
Transliteration: [n ḫpr ʕsb.t·sn im-i n n3 ḥr.(y)w [ʕh.w·sn
Translation: Their offerings will not come to be with me, these which belong to the chiefs of their braziers.

Witness: M54C
Transliteration: n ḫpr ʕsb[t·tn im-i n n3 ḥr.(y)w ʕh.w·sn
Translation: Your offerings will not come to be with me because of these which belong to the chiefs their braziers.

Witness: T2Be
Transliteration: n ḫpr ʕsb.t·tn [t·tn im-i n n3 ḥr.(y)w ʕh.w·sn
Translation: Your offerings will not come to be with me, these which belong to the chiefs their braziers.
Your offerings will not come to be with me, these which belong to the chiefs of their braziers.

Your offerings will not come to be with me from these which belong to the chiefs their braziers.

Your offerings will not come to be with me, these which belong to the chiefs their braziers.

Your offerings will not come to be with me because of these which belong to the chiefs their braziers.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B9C,b, B3C, B1Y, Sq2C, Sq7Sq, M54C, T1Be, T2Be, M1Be), G2 (T1C,b, M4C, T3Be, M1NY). However, for the purpose of analysis, the two groups should be considered the same.

Spell: 335 Phrase: 4 310 a

Group 1: Imperfective active participle (masculine singular), Lemma sš (first position)

Morphology 1: participle imperfective active masculine singular

Witness: B9C,b

Translation: iw=i m šms(.w) n nb psd.t sš n ḫp(r).w

Translation: I am in the following of the lord of the Ennead, who writes for those who will come to be.

Notes:

Notes:

Notes:

Notes:

Notes:

Only the Y3 is visible.
Group 2: Infinitive (status absolutus), Lemma sš (first position)

Lemma: sš (to write)

Morphology 1: infinitive
Morphology 2: status absolutus

Syntax: Subject:

Witness: B3C
Transliteration: iw sš.t-hq-ḥtp tn m šms.w n nb ḫ.t r sš n hpr.w
Translation: This sš.t-hq-ḥtp is in the following of the lord of the thing in order to write for those who will come to be.

Witness: Sq2C
Transliteration: [iw=i m šms(.w) n nb (i)ḥ.wt r sš n] hpr.w
Translation: I am in the following of the lord of things in order to write for those who will come to be.

Witness: M54C
Transliteration: ḫr-nṯt w1 m šms(.w) n nb (i)ḥ.wt r sš n hpr.w
Translation: Because I am in the following of the lord of things in order to write for the ones who will come to be.

Witness: T2Be
Transliteration: iw-i m [šms.w n] nb (i)ḥ.[t] r sš n hpr.yw
Translation: I am in the following of the lord of the thing in order to write for the ones who will come to be.

Notes: The Y2 was not seen by de Buck himself.

Witness: T1C,b
Transliteration: iw-i m šms.w n nb (i)ḥ.wt r sš n hpr.w
Translation: I am in the following of the lord of things in order to write for those who will come to be.

Witness: Sq7Sq
Transliteration: [iw=i m šms(.w)] n nb (i)ḥ.wt [r] sš n hpr.w
Translation: I am in the following of the lord of things in order to write for those who will come to be.

Witness: T1Be
Transliteration: iw-i m šms.w n nb (i)ḥ.w[t] r sš n hpr.w
Translation: I am in the following of the lord of things in order to write for the ones who will come to be.

Notes: Due to the Z1, it would be possible to read sš mdšt as well.

Witness: M1NY
Transliteration: ḫr-nṯt {t}wi m šms(w) n nb (i)ḥ.wt r sš n hpr.yw
Translation: Because I am in the following of the lord of things in order to write for the ones who will come to be.

Notes: Due to the Z1, it would be possible to read sš mdšt as well.
### Group 3:

*Circumstantial* ṣḏm. n-f (ḵw=ḏ ṣḏm. n-f), *Lemma* šms (first position)

**Lemma:** šms (to follow)

**Morphology 1:** ṣḏm. n-f

**Morphology 2:** circumstantial

**Morphology 3:** ṣḏm.n-f =f

**Syntax:** iḫ=ḏ ṣDm.n-f

**Subject:** Nominal subject

**Witness:** M4C

**Transliteration:**

> iw šms.n nb+i (i)ḫ.wt r š n ḫpr.w

**Translation:**

My lord followed the things in order to write for the ones who will come to be.

---

### Group 4:

*Prospective active participle (masculine plural), Lemma* ḫpr (first position)

**Lemma:** ḫpr (to become)

**Morphology 1:** participle

**Morphology 2:** prospective active

**Morphology 3:** masculine plural

**Syntax:**

**Subject:**

**Witness:** T3Be

**Transliteration:**

> iw=ḏ m ṣḏs.w nb (i)ḫ.wt r ḫ.pr.w

**Translation:**

I am in the following of the lord of things, at the houses of those who will come to be.

---

### Group 5:

*Prospective active participle (masculine plural), Lemma* ḫpr (second position)

**Lemma:** ḫpr (to become)

**Morphology 1:** participle

**Morphology 2:** prospective active

**Morphology 3:** masculine plural

**Syntax:**

**Subject:**

**Witness:** B9C,b

**Transliteration:**

> iw=ḏ m ṣḏs(.w) n nb psḏ.t šš n ḫ(pr).w

**Translation:**

I am in the following of the lord of the Ennead, who writes for those who will come to be.

**Notes:**

Note that the D21 most likely needs to be added, the Z2 is not visible.
Witness: T1C,b
Transliteration: iw-i m šms.w n nb (i)ḫ.wt r ss n ḫpr.w
Translation: I am in the following of the lord of things in order to write for those who will come to be.

Witness: B1Y
Transliteration: iw-i m šms(w) [n] nb (i)ḫ.wt ss [n] ḫpr.w
Translation: I am in the following of the lord of things, who writes for those who will come to be.

Witness: Sq2C
Transliteration: [iw=i m Sms(w) n nb (i)x.wt sS n] xpr.w
Translation: I am in the following of the lord of things, in order to write for those who will come to be.
Notes: Only traces left of the G43, the rest is visible.

Witness: M54C
Transliteration: ḫr-nht wi m šms(w) n nb (i)ḫ.wt r ss n ḫpr.w
Translation: Because I am in the following of the lord of things in order to write for the ones who will come to be.
Notes: Only traces left of the G43, the Z2 is not visible.

Witness: T1Be
Transliteration: iw-i m šms.w n nb (i)ḫ.wt r ss n ḫpr.yw
Translation: I am in the following of the lord of the thing in order to write for the ones who will come to be.

Witness: M1NY
Transliteration: ḫr-nht {t}wi m šms(w) n nb (i)ḫ.wt r sS n ḫpr.yw
Translation: Because I am in the following of the lord of things in order to write for the ones who will come to be.

Group 6: Infinitive (status absolutus), Lemma sš (second position)
Lemma: sš (to write)
Morphology 1: infinitive  Morphology 2: status absolutus  Morphology 3:  Syntax: Subject:
My lord followed the things in order to write for the ones who will come to be.

**Group 7:** Prospective active participle (masculine plural), Lemma hpr (third position)

**Lemma:** hpr (to become)

**Morphology 1:** participle  
**Morphology 2:** prospective active  
**Morphology 3:** masculine plural  

**Translation:**
My lord followed the things in order to write for the ones who will come to be.

**Notes phrase:**
In this phrase, the following pattern variations occur: G1+G5 (B9C,b, B1Y), G2+G5 (B3C, T1C,b, Sq2C, Sq7Sq, M54C, T1Be, T2Be, M1NY), G3+G6+G7 (M4C), G4 (T3Be, M1Be).

**Spell:**  
**Phrase:** 4 310 b

**Group 1:** Prospective sdm-f (Main clause), Lemma ūḫi

**Lemma:** ūḫi (to fly)

**Morphology 1:** sdm-f  
**Morphology 2:** prospective  

**Translation:**
I will fly as a falcon,

**Translation:**
This sstḥd-ḥtp will fly as a falcon,
Witness: T1C,b
Transliteration:
ʼh.y•i m bik
Translation:
I will fly as a falcon,

Witness: B1Y
Transliteration:
ʼh•i m bi[k]
Translation:
I will fly as a falcon,

Witness: Sq2C
Transliteration:
[ʼh.y•i m bik]
Translation:
I will fly as a falcon,

Witness: M54C
Transliteration:
[ʼh•i m bik]
Translation:
I will fly as a falcon,

Witness: T1Be
Transliteration:
ʼh.y•i m bi[k]
Translation:
I will fly as a falcon,

Witness: T2Be
Transliteration:
ʼh.y•i mi bi[k]
Translation:
I will fly like a falcon,

Witness: T3Be
Transliteration:
ʼh.y•i m bik
Translation:
I will fly as a falcon,

Witness: M1NY
Transliteration:
ʼh.y ṭp pn m bik
Translation:
This ṭpt will fly as a falcon,

Witness: M1Be
Transliteration:
ʼh.y•i m bik
Translation:
I will fly like a falcon,

Notes group:
Note that B3C and M1NY use a nominal subject instead of a pronominal subject.
Group 2: Prospective active participle (masculine singular), Lemma "hi
Lemma: "hi (to fly)
Morphology 1: participle
Morphology 2: prospective active
Morphology 3: masculine singular
Syntax: Subject:
Witness: M4C
Transliteration: "hi m bik
Translation: The one who will fly as a falcon,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B9C,b, B3C, T1C,b, B1Y, Sq2C, M54C, T1Be, T2Be, T3Be, M1NY, M1Be), G2 (M4C).

Spell: Phrase: 335 4 311 a

Group 1: Perfective active participle (masculine singular), Lemma ngg
Lemma: ngg (to cackle)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Syntax: Subject:
Witness: B9C,b
Transliteration: ngg m smn
Translation: who cackled as a goose,

Group 2: Prospective sdm-f (Main clause), Lemma ngg
Lemma: ngg (to cackle)
Morphology 1: sdm-f
Morphology 2: prospective
Morphology 3: Main clause
Syntax: Subject:
Witness: Nominal subject
Witness: B3C
Transliteration: ng ss.t-hq-htp m m smn
Translation: this ss.t-hq-htp will cackle as a goose,

Witness: B1Y
Transliteration: [ng-i] m [smn]
Translation: I will cackle as a goose,

Witness: M54C
Transliteration: [ng-i] m smn
Translation: I will cackle as a goose,

Witness: T3Be
Transliteration: ngi-i m smn.w
Translation: I will cackle as geese,

Witness: M1Be
Transliteration: ng-i m smn
Translation: I will cackle as a goose,

Notes group:
Note that B3C uses a nominal subject instead of a pronominal subject.
Group 3: Imperfective active participle (masculine singular), Lemma nγγ

Lemma: nγγ (to cackle)

Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular

Syntax: Subject:

Witness: M4C

Transliteration: nγγ m smn

Translation: who cackles as a goose,

Notes: Only the A2 is visible. Due to the size of the lacuna, reading two W11 signs seems most likely.

Notes phrase: In this phrase, the following pattern variations occur: G1 (B9C,b), G2 (B3C, T1C,b, B1Y, Sq2C, M54C, T1Be, T3Be, M1NY, M1Be), G3 (M4C), G4 (T2Be).

Group 4: Circumstantial sδm-f (Temporal clause), Lemma nγγ

Lemma: nγγ (to cackle)

Morphology 1: sδm-f
Morphology 2: circumstantial
Morphology 3: Temporal clause

Syntax: Subject: Pronominal subject

Witness: T2Be

Transliteration: [nγγ-i mi smn]

Translation: while I cackle like a goose,

Notes: Only the A2 is visible. Due to the size of the lacuna, reading two W11 signs seems most likely.

Spell: 335  Phrase: 4 311 b

Group 1: Prospective sδm-f (Main clause), Lemma ski

Lemma: ski (to pass time)

Morphology 1: sδm-f
Morphology 2: prospective
Morphology 3: Main clause

Syntax: Subject: Pronominal subject
**Witness:** B9C,b
**Transliteration:**
`sk. y= i nhḥ mỉ nhḥ-ka.w`
**Translation:**
I will pass eternity like Nehebkau.

**Witness:** B3C
**Transliteration:**
`sk. y ss. t-hd-htp tn nhḥ mỉ nhḥ-ka.w`
**Translation:**
this `ss. t-hd-htp` will pass eternity like Nehebkau.

**Witness:** B1Y
**Transliteration:**
`[sk. y] i nhḥ mỉ nhḥ-ka.w`
**Translation:**
I will pass eternity like Nehebkau.

**Notes:**
Only the V31A and M17*M17 group is visible.

**Witness:** Sq2C
**Transliteration:**
`[sk. y= i nhḥ] mỉ nhḥ[b-ka.w]`
**Translation:**
I will pass eternity like Nehebkau.

**Witness:** M54C
**Transliteration:**
`sk= i nhḥ mỉ nhḥ-ka.w`
**Translation:**
I will pass eternity like Nehebkau.

**Witness:** T1Be
**Transliteration:**
`sk= i nhḥ mỉ nhḥ-ka.w`
**Translation:**
I will pass eternity like Nehebkau.

**Witness:** T2Be
**Transliteration:**
`sk. y[-i] nhḥ mỉ nhḥ-ka.w`
**Translation:**
I will pass eternity like Nehebkau.

**Witness:** T3Be
**Transliteration:**
`sk= i nhḥ mỉ nhḥ-ka.w`
**Translation:**
I will pass eternity like Nehebkau.

**Witness:** M1NY
**Transliteration:**
`sk. y wsr ḥḥp pn nhḥ mỉ nhḥ-ka(.w)`
**Translation:**
the Osiris, this `ḥḥp`, will pass eternity like Nehebkau.
Witness: M1Be
Transliteration: sk.y-i nḫḫ mi nḥḥ-bk3.w
Translation: I will pass eternity like Nehebkau.

Notes group:
Note that B3C and M1NY use a nominal subject instead of a pronominal subject.

Group 2: Prospective active participle (masculine singular), Lemma ski
Lemma: ski (to pass time)
Morphology 1: participle Morphology 2: prospective active Morphology 3: masculine singular Syntax: Subject:

Witness: M4C
Transliteration: sk.y nḥḥ mi nḥḥ-bk3.w
Translation: who will pass eternity like Nehebkau.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B9C,b, B3C, T1C,b, B1Y, Sq2C, M54C, T1Be, T2Be, T3Be, M1NY, M1Be), G2 (M4C).

Spell: 335  Phrase: 4 312  c

Group 1: Imperfective active participle (masculine singular), Lemma ʿnh
Lemma: ʿnh (to live)
Morphology 1: participle Morphology 2: imperfective active Morphology 3: masculine singular Syntax: Subject:

Witness: B3C
Transliteration: ʿnh m ḫr.yt
Translation: who lives in butchery,
Witness: B1Y
Transliteration: 'nh m hr.yt
Translation: who lives in butchery,

Witness: Sq2C
Transliteration: ['nh m hr].yt
Translation: who lives in butchery,

Witness: M4C
Transliteration: 'nh m hr.yt
Translation: who lives in butchery,

Witness: M54C
Transliteration: 'nh m hr.yt
Translation: who lives the people,

Notes:
Only traces left of the N35, the rest is visible.

Witness: M1Be
Transliteration: 'nh m hr.yt
Translation: who lives in butchery,

Group 2: Imperfective active participle (masculine singular), Lemma anx

Lemma: 'nh (to swear)

Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular

Subject:

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3C, T1C,b, B1Y, Sq2C, M4C, M54C, M1Be), G2 (M1NY).
Group 1: Imperfective active participle (masculine singular), Lemma wdi

Lemma: wdi (to place)

Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular

Syntax: Subject:

Witness: B3C
Transliteration: wddṣṭṣ. w
Translation: who places wounds,

Witness: Sq2C
Transliteration: [wddṣṭṣ. w]
Translation: who places wounds,

Witness: T1C,b
Transliteration: wddṣṭṣ
Translation: who places the wound,

Notes:
Only the D36 is visible.

Group 2: Imperfective active participle (masculine singular), Lemma wdi

Lemma: wdi (to send)

Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular

Syntax: Subject:

Witness: M54C
Transliteration: [wddṣṭṣ]
Translation: who places the wound,

Notes:
Only traces left of the G43 due to a crack in the wood.
**Witness:** B1Y  
**Transliteration:** \( w\dd \{f\} <d> \ s[l^s.w] \)  
**Translation:** who sends wounds,

**Witness:** M4C  
**Transliteration:** \( w\dd \ skr \)  
**Translation:** who sends injury,

**Notes:** The G37 is not visible.

**Witness:** T2Be  
**Transliteration:** \( w\dd \ stz.w [m \ tp-f] \)  
**Translation:** who sends wounds on his head,

**Notes:** Only traces left of the G43, the rest is visible.

**Notes phrase:** *In this phrase, the following pattern variations occur: G1 (B3C, T1C,b, Sq2C, M54C, T1Be, M1NY), G2 (B1Y, M4C, T2Be, M1Be).*

**Spell:** 335  
**Phrase:** 4 314 e

**Group 1:** Circumstantial \( sdm.n.tw-f \) (Negation), Lemma \( m^33 \)  
**Lemma:** \( m^33 \) (to see)  
**Morphology 1:** \( sdm.n.tw-f \)  
**Morphology 2:** circumstantial  
**Morphology 3:**  
**Syntax:**  
**Subject:** Pronominal subject

**Witness:** B3C  
**Transliteration:** \( n \ m^3.n.\{t(w)\}-f \)  
**Translation:** 'he is not seen'.

**Witness:** T1C,b  
**Transliteration:** \( n \ m^3.n.\{t(w)\}-f \)  
**Translation:** 'he is not seen'.
**Witness:** B1Y  
**Transliteration:** \([n] \ m[z.n.t(w)]-\)  
**Translation:** 'he is not seen'.  
**Notes:** Only the U1 and traces of the G1 are visible.

**Witness:** Sq2C  
**Transliteration:** \([n \ m]z.n.t(w)-\)  
**Translation:** 'he is not seen'.  
**Notes:** Only the N35:X1 group and traces of the G1 are visible.

**Witness:** M4C  
**Transliteration:** \(n \ m[z.n.t(w)]-\)  
**Translation:** 'he is not seen'.

**Witness:** M54C  
**Transliteration:** \(n \ m[z.n.t(w)]-\)  
**Translation:** 'he is not seen'.

**Witness:** T1Be  
**Transliteration:** \(n \ m[z.n.t(w)]-\)  
**Translation:** 'he is not seen'.  
**Notes:** Only traces left of the X1, the rest is visible.

**Witness:** M1Be  
**Transliteration:** \(n \ m[z.n.t(w)]-\)  
**Translation:** 'he is not seen'.
### Group 3

**Passive** sdm.1-f (Negation), **Lemma** m3z

<table>
<thead>
<tr>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>sdm.1-f</td>
<td>passive</td>
<td></td>
<td>Negation</td>
<td>Pronominal subject</td>
</tr>
</tbody>
</table>

**Witness:** M1NY

**Transliteration:**

\[n m3z.t-f\]

**Translation:**

before he is seen.

**Notes phrase:**

In this phrase, the following pattern variations occur: G1 (B3C, T1C,b, B1Y, Sq2C, M4C, M54C, T1Be, M1Be), G2 (T2Be), G3 (M1NY).

**Spell:** 335 **Phrase:** 4 317 d

### Group 1

**Imperfective relative** sdm-f, **Lemma** wdd

<table>
<thead>
<tr>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>sdm-f</td>
<td>Imperfective relative</td>
<td></td>
<td></td>
<td>Nominal subject</td>
</tr>
</tbody>
</table>

**Witness:** B3C

**Transliteration:**

\[wdd n-f hks.t m ntr.w\]

**Translation:**

to whom the rulership over the gods sends

**Notes:**

Only traces left.

**Witness:** T1C,b

**Transliteration:**

\[wdd n-f hks.t m ntr.w\]

**Translation:**

to whom the rulership over the gods sends

**Witness:** B1Y

**Transliteration:**

\[wdd [n-f] hks.t [m] ntr.w\]

**Translation:**

to whom the rulership over the gods sends

**Notes:**

Only traces left.

**Witness:** Sq2C

**Transliteration:**

\[wdd n-f hks.t m ntr.w\]

**Translation:**

to whom the rulership over the gods sends
Witness: M4C
Transliteration: [wdd n-f hks.t m ntr.w]
Translation: to whom the rulership over the gods sends

Witness: M54C
Transliteration: wdd n-f hks.t m [ntr.w]
Translation: The one to whom the rulership over the gods sends

Witness: T2Be
Transliteration: wdd n-f hks.t m ntr.w
Translation: The one to whom the rulership over the gods sends

Notes:
Only traces left of the D46, the rest is visible.

**Group 2:** Imperfective active participle (masculine plural), Lemma wdi

**Lemma:** wdi (to send)

**Morphology 1:** participle
**Morphology 2:** imperfective active
**Morphology 3:** masculine plural

**Subject:**

Witness: T1Be
Transliteration: wdd.w n-f hks.t m ntr.w
Translation: those who sent the rulership over the gods to him,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3C, T1C,b, B1Y, Sq2C, M4C, M54C, T2Be, M1NY), G2 (T1Be).

**Spell:** 335 **Phrase:** 4 319 b

**Group 1:** Imperfective active participle (masculine singular), Lemma rdi (first position)

**Lemma:** rdi (to give, to place)

**Morphology 1:** participle
**Morphology 2:** imperfective active
**Morphology 3:** masculine singular

**Subject:**
Witness: B3C
Transliteration: didi kə w dr isf tyw
Translation: who gives essences, who expels evildoers,

Witness: T1C,b
Transliteration: didi kə w dr isf tyw
Translation: who gives essences, who expels evildoers,
Notes: Could technically be the participle of wədi as well.

Witness: B1Y
Transliteration: didi kə w dr isʃ tyw
Translation: who gives essences, who expels evildoers,

Witness: Sq2C
Transliteration: [didi kə w dr isf tyw]
Translation: who gives essences, who expels evildoers,

Witness: T1Be
Transliteration: didi kə w dr isf tyw
Translation: who gives essences, who expels evildoers,

Witness: T2Be
Transliteration: di[di] kə w dr iwsf tyw
Translation: who gives essences, who hinders evildoers,
Notes: Only traces left of the first D37, the second is not visible.

Witness: M1NY
Transliteration: didi kə w dr isf tyw
Translation: who gives essences, who expels evildoers,

Group 2: Imperfective active participle (masculine singular), Lemma dr (second position)
Lemma: dr (to expel)
Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular
Syntax: Subject:
Witness: B3C
Transliteration: didi kš.w dr isf.tyw
Translation: who gives essences, who expels evildoers,

Witness: T1C,b
Transliteration: didi kš.w dr isf.tyw
Translation: who gives essences, who expels evildoers,
Notes: Only traces left.

Witness: B1Y
Transliteration: didi kš.w dr is[f.tyw]
Translation: who gives essences, who expels evildoers,

Witness: Sq2C
Transliteration: [didi kš.w dr isf.tyw]
Translation: who gives essences, who expels evildoers,

Witness: T1Be
Transliteration: didi kš.w dr isf.tyw
Translation: who gives essences, who expels evildoers,

Witness: M1NY
Transliteration: didi kš.w dr isf.tyw
Translation: who gives essences, who expels evildoers,

**Group 3:** Imperfective active participle (masculine singular), Lemma ḏr (second position)
Lemma: ḏr (to hinder)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:

Witness: T2Be
Transliteration: dil[di] kš.w ḏr iwsf.tyw
Translation: who gives essences, who hinders evildoers,

Notes phrase: In this phrase, the following pattern variations occur: G1+G2 (B3C, T1C,b, B1Y, Sq2C, T1Be, M1NY), G1+G3 (T2Be).
Spell: 335  Phrase: 4 319 e

Group 1: Subjunctive $sdm$-f (wish clause), Lemma $n\text{hm}$ (first position)

Lemma: $n\text{hm}$ (to rescue)

Morphology 1: $sdm$-f
Morphology 2: subjunctive
Morphology 3: 

Syntax: Wish clause
Subject: Pronominal subject

Witness: B3C
Translation:

$n\text{hm}$-k $ss.t$-$hd$-$htp$ tn m ntr pw $\ddag$ $\ddag$ w
Translation:
May you rescue this $ss.t$-$hd$-$htp$
from this god who takes the wounds,

Notes:
The D40 is not visible.

Witness: B1Y
Translation:

$n\text{hm}$-k wi m ntr [p]w $\ddag$ $\ddag$ w
Translation:
May you rescue me from this god who takes the wounds,
Notes:
The hand of the D37 is not visible.

Witness: T1Be
Translation:

$n\text{hm}$-k [wi] m-$\text{m}$ ntr [p][w] $\ddag$ $\ddag$ b$\ddag$.w
Translation:
May you rescue me from this god who takes the souls,
Notes:
The hand of the D37 is not visible.

Witness: M1NY
Translation:

$n\text{hm}$-k $wh$-$htp$ pn m $\ddag$ $\ddag$ $\text{rh}$.$yt$
Translation:
May you rescue this $wh$-$htp$ from the one who takes the people,
**Group 2:** Imperfective active participle (masculine singular), Lemma ṭṣi (second position)

**Lemma:** ṭṣi (to take)

**Morphology 1:** participle  **Morphology 2:** imperfective active  **Morphology 3:** masculine singular

**Syntax:**  **Subject:**

**Witness:** B3C

**Transliteration:** ṇhm-k s3.t-ḥd-ḥtp tn m nṯr pw ṭṣi sṭṣ.w

**Translation:** May you rescue this s3.t-ḥd-ḥtp from this god who takes the wounds,

**Notes:** Only traces left of the G1:D40 group, the rest is visible.

**Witness:** T1C,b

**Transliteration:** ṇhm-k wi m-ḥ nṯr pw ṭṣi bṣ.w

**Translation:** May you rescue me from this god who takes the souls,

**Notes:**

**Group 3:** Perfective active participle (masculine singular), Lemma ṭṣi (second position)

**Lemma:** ṭṣi (to take)

**Morphology 1:** participle  **Morphology 2:** perfective active  **Morphology 3:** masculine singular

**Syntax:**  **Subject:**

**Witness:** Sq2C

**Transliteration:** [ṇhm-k wi m-ḥ nṯr pw ṭṣi bṣ.w]

**Translation:** May you rescue me from this god who takes the souls,

**Notes:** The first G1 is not visible.

**Witness:** M1NY

**Transliteration:** ṇhm-k ḫ-ḥtp pn m ṭṣ rh.yt

**Translation:** May you rescue this ḫ-ḥtp from the one who takes the people,
Witness: T2Be

May you rescue me from this god who took the souls,

Notes phrase: In this phrase, the following pattern variations occur: G1+G2 (B3C, T1C,b, B1Y, Sq2C, T1Be, M1NY), G1+G3 (T2Be).

Spell: 335 Phrase: 4 320 e

Group 1: Infinitive (status constructus), Lemma ḏḏ-mdw (first position)
Lemma: ḏḏ-mdw (to recite)
Morphology 1: infinitive Morphology 2: Morphology 3: Syntax: Subject:
status constructus

Witness: T1C,b

Translation: Recitation:

Group 2: Imperfective active participle (masculine singular), Lemma ṯṣ (first position)
Lemma: ṯṣ (to take)
Morphology 1: participle Morphology 2: imperfective active Morphology 3: masculine singular Syntax: Subject:

Witness: Sq2C

Translation: As for this god, who takes the souls, who licks what is putrefied,

Notes: Only traces left of the G47, the rest is visible.
**Group 3:** Imperfective active participle (masculine singular), Lemma nsb (second position)

*Lemma:* nsb (to lick)

*Morphology 1:* participle *Morphology 2:* imperfective active *Morphology 3:* masculine singular

**Syntax:**

**Subject:**

**Witness:** Sq2C

**Transliteration:**

\[ir \ [nT[pw \ i\s \ b\,w \ nsb \ iwt.yw]\]

**Translation:**

As for this god, who takes the souls, who licks what is putrefied,

**Notes phrase:**

In this phrase, the following pattern variations occur: G1 (T1C,b), G2+G3 (Sq2C, T1Be).

**Spell:** 335

**Phrase:** 4 321 f

---

**Group 1:** Relative s\(\text{d}m\).n-f, Lemma rdi

*Lemma:* rdi (to give, to place)

*Morphology 1:* s\(\text{d}m\).n-f *Morphology 2:* relative

**Syntax:**

**Subject:** Nominal subject

**Witness:** B3C

**Transliteration:**

\[rdi\,n\,n-s"m\,n\,b\,r-d\,r\,sh(w)\]

**Translation:**

to whom the lord of all gave power,

**Notes:**

The hand of the D37 is damaged, the N35 is not visible.

**Witness:** T2Be

**Transliteration:**

\[rdi\,n\,n-s"m\,n\,b\,r-d\,r\,sh(w)\]

**Translation:**

to whom the lord of all gave power,

**Notes:**

**Witness:** M1NY

**Transliteration:**

\[rdi\,n\,n\,b\,r-d\,r\,sh(w)\,f\]

**Translation:**

whose power was given to the lord of all,
Group 2: Circumstantial sdm.n-f (Temporal clause), Lemma rdi

Lemma: rdi (to give, to place)

Morphology 1: sdm.n-f
Morphology 2: circumstantial
Morphology 3: Temporal clause
Syntax: Pronominal subject

Witness: T1C,b

Transliteration: rdi.n=sn nb r-qr sh(w)

Translation: after they gave power to the lord of all,

Group 3: Imperfective relative sdm=f, Lemma ʾnn

Lemma: ʾnn (to turn back)

Morphology 1: sdm=f
Morphology 2: Imperfective relative
Morphology 3: Nominal subject
Syntax: Subject:

Witness: T1Be

Transliteration: ʾnn=sn nb r-qr dw.t shw

Translation: for whom the lord of all turns back evil and power,

Notes:
Uncertain, as there is no gemination of the N35, which should occur with 2-gem. It is possible this should be read as di.n instead.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3C, B1Y, T2Be, M1NY), G2 (T1C,b), G3 (T1Be).

Spell: 335 Phrase: 4 322 a
**Witness:** B3C  
Transliteration:  
\( r \, \text{ir.t} \, ss \, wt \, hft.yw=f \)  
Translation:  
in order to watch over his enemies,

**Witness:** B1Y  
Transliteration:  
\( r \, \text{ir.(t)} \, ss \, wt \, h[f][r(.y)w=f] \)  
Translation:  
in order to watch over his enemies,

**Notes:**  
The X1 is not visible, and there is barely any space for it.

**Witness:** T1Be  
Transliteration:  
\( r \, \text{ir.t} \, ss \, hft.yw \)  
Translation:  
in order to do watching over enemies,

**Witness:** T2Be  
Transliteration:  
\( r \, \text{ir.t} \, ss \, wt \, sby.yw \)  
Translation:  
in order to watch over the rebels,

**Witness:** M1NY  
Transliteration:  
\( r \, \text{ir.t} \, ss \, (w)t \, hft.yw=f \)  
Translation:  
in order to watch over his enemies,

**Group 2:** Imperfective active participle (masculine plural), Lemma \textit{iri}  

**Lemma:** \textit{iri} (to do, to make)  

**Morphology 1:** participle  
**Morphology 2:** imperfective active  
**Morphology 3:** masculine plural  
**Syntax:**  
**Subject:**

**Witness:** T1C,b  
Transliteration:  
\( \text{irr.w} \, ss \, wt \, r \, hft.yw=f \)  
Translation:  
those who do guard duty against his enemies,

**Notes phrase:**  
In this phrase, the following pattern variations occur: G1 (B3C, B1Y, T1Be, T2Be, M1NY), G2 (T1C,b).
Group 1: Subjunctive $sdm$-$f$ (Negation), Lemma $\text{hr}$
- **Lemma:** $\text{hr}$ (to fall)
- **Morphology 1:** $sdm$-$f$
- **Morphology 2:** subjunctive
- **Morphology 3:**
- **Syntax:** Negation
- **Subject:** Pronominal subject

**Witness:** T1C,b
**Transliteration:**
$nn\ hr\ i\ \text{n}\ ds.w\text{-}\text{tn}$
**Translation:**
I will not fall to your knives,

**Notes:**
Note that M1NY uses a nominal subject instead of a pronominal subject.

Group 2: Prospective $sdm$-$f$ (Negation), Lemma $\text{hbw}$
- **Lemma:** $\text{hbw}$ (to plough)
- **Morphology 1:** $sdm$-$f$
- **Morphology 2:** prospective
- **Morphology 3:**
- **Syntax:** Negation
- **Subject:** Nominal subject

**Witness:** B1Y
**Transliteration:**
$[n\ \text{hb}\\ \text{ds}[.w]-s[n]\ \text{im}-i$
**Translation:**
Their knives will not plough into me,

**Notes:**
Only traces left of the D58, the rest is lost.

**Witness:** T1Be
**Transliteration:**
$[n\ \text{hb}\ \text{ds}.w]-s[n]\ \text{im}-i$
**Translation:**
Their knives will not plough into me,
Notes phrase:
In this phrase, the following pattern variations occur: G1 (T1C,b, M1NY), G2 (B1Y, T1Be, T2Be).

Spell: 
Phrase: 

Group 1: Prospective $sdm$-f (Negation), Lemma "k
Lemma: "k (to enter)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
$sdm$-f prospective Negation Pronominal subject

Witness: B3C
Transliteration: n "k ss.t-hd-hip in r istsw.w+sn
Translation: This $ss.t$-hdp will not enter into their places of judgment,
Notes group:
Note that B3C uses a nominal subject instead of a pronominal subject.

Group 2: Subjunctive $sdm$-f (Negation), Lemma "k
Lemma: "k (to enter)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
$sdm$-f subjunctive Negation Pronominal subject

Witness: T1C,b
Transliteration: nn "k-i ir istsw.w+tn
Translation: I will not enter into your places of judgment,
Notes:
Only traces left of the N29*D54 group, the D36 was not seen.
Witness: T2Be
Transliteration: nn ّ[ـ] r ıst.tıyw•sn
Translation: I will not enter into their places of judgment,

Notes phrase: In this phrase, the following pattern variations occur: G1 (B3C, B1Y), G2 (T1C, b, T1Be, T2Be, M1NY). However, for the purpose of analysis, the two groups should be considered to be the same.

Spell: 335 Phrase: 4 323 d

Group 1: Prospective ȝd•f (Negation), Lemma ḥsi
Lemma: ḥsi (to descend)
Morphology 1: ȝd•f prospective
Morphology 2: ȝd•f
Morphology 3: ȝd•f
Syntax: Negation
Subject: Pronominal subject

Witness: B3C
Transliteration: n ḥṣ.ẅ sȝ.t¬hd•htp tn r ṭḥṣ.ẃt•sn
Translation: this sȝ.t¬hd•htp will not descend into their cauldrons,

Notes group: Note that B3C uses a nominal subject instead of a pronominal subject.

Witness: M1NY
Transliteration: nn ّ[ـ] r ıst.tıyw•tn
Translation: he will not enter into your places of judgment,

Notes: The O4 is not visible, and there are only traces left of the G1.
**Group 2:** Subjunctive $sdm$-f (Negation), Lemma $hsi$

**Lemma:** $hsi$ (to descend)

**Morphology 1:** $sdm$-f

**Morphology 2:** subjunctive

**Morphology 3:**

**Syntax:** Negation

**Subject:** Pronominal subject

**Witness:** T1C,b

**Transliteration:**

\[ nn \, hA.y \, =i \, r \, -Xnw \, Had.w=sn \]

**Translation:** I will not descend within your traps,

**Witness:** T2Be

**Transliteration:**

\[ nn \, hA \, =i \, r \, nm.wt=sn \]

**Translation:** I will not descend into their places of slaughter,

**Witness:** M1NY

**Transliteration:**

\[ nn \, hA.wx \, -Htp \, pn \, r \, hA.d.w=tn \]

**Translation:** this $wx$-Htp will not descend into your traps,

**Notes group:**

Note that M1NY uses a nominal subject instead of a pronominal subject.

**Notes phrase:**

In this phrase, the following pattern variations occur: G1 (B3C, B1Y, T1Be), G2 (T1C,b, T2Be, M1NY).

However, for the purpose of analysis, the two groups should be considered to be the same.

**Spell:** 335  **Phrase:** 4 324 a

**Group 1:** Prospective $sdm$-f (Negation), Lemma $hmsi$

**Lemma:** $hmsi$ (to sit)

**Morphology 1:** $sdm$-f

**Morphology 2:** prospective

**Morphology 3:**

**Syntax:** Negation

**Subject:** Pronominal subject

**Witness:** B3C

**Transliteration:**

\[ n \, hms.w \, ss.t-hd-htp \, m-\lnw \, h^d.w=sn \]

**Translation:** this ss.t-hd-htp will not sit within their traps,

**Witness:** B1Y

**Transliteration:**

\[ n \, hmsi-i \, m[-\lnw \, h^d.w[=sn] \]

**Translation:** I will not sit within their traps,

2900
Witness: T1Be  
Transliteration: 
\( n \ hms-i \ m-hmw \ h\delta[d.w-sn] \)  
Translation: 
I will not sit within their traps,

Notes group: 
Note that B3C uses a nominal subject instead of a pronominal subject.

Group 2: Subjunctive \( sd\text{-}m-f \) (Negation), Lemma \( hmsi \)  
Lemma: \( hmsi \) (to sit)  
Morphology 1: \( sd\text{-}m-f \)  
Morphology 2: Subjunctive  
Morphology 3: Negation  
Syntax:  
Subject: Pronominal subject  
Witness: T2Be  
Transliteration: 
\( nn \ hms-i \ hr mw n \ h\delta[d.w-sn] \)  
Translation: 
I will not sit upon the water of their traps,

Notes phrase: 
In this phrase, the following pattern variations occur: G1 (B3C, B1Y, T1Be), G2 (T2Be).  
However, for the purpose of analysis, the two groups should be considered to be the same.

Spell: 335  Phrase: 4 324 b

Group 1: Subjunctive \( sd\text{-}m-f \) (Negation), Lemma \( iri \)  
Lemma: \( iri \) (to do, to make)  
Morphology 1: \( sd\text{-}m-tw-f \)  
Morphology 2: Subjunctive  
Morphology 3: Negation  
Syntax:  
Subject: Nominal subject
Witness: B3C
Transliteration: nn \( \text{ir}.(t)(w) \) n ss.\( t \)-\( \text{hdp} \)-htp tn \( i\h. \) wt m nw n bw.\( \text{wt} \) n\( \text{tr} \).w
Translation: nothing will be done to this \( ss.\( t \)-\( \text{hdp} \)-htp \) from
this which belongs to the abominations of the gods,

Witness: T1C,b
Transliteration: nn \( \text{ir}.(t)(w) \) n-i (i)\( h \).wt m nw n bw.t n\( \text{tr} \).w
Translation: nothing will be done to me from
this which belongs to the abomination of the gods,

Witness: B1Y
Transliteration: \( n[n \text{ir}.(t)(w) n-s (i)i\h.\text{wt} m\) nw n by.t \[n\text{tr}.w\]
Translation: nothing will be done to me from
this which belongs to the abomination of the gods,

Witness: T1Be
Transliteration: \[nn \text{ir}.(t)(w) n-i (i)i\h.\text{wt} m \] nw n bw m\( \text{s} \)-\( \text{tr} \).w
Translation: nothing will be done to me from
this which belongs to the true place of the gods,

Witness: T2Be
Transliteration: nn \( \text{ir}.\text{w} n-i (i)i\h.\text{wt} m\) nw n bw.t n\( \text{tr} \).w
Translation: nothing will be done to me from this which belongs to the abomination of the gods,

Group 2: Infinitive (status pronominalis), Lemma \( \text{iri} \)
Lemma: \( \text{iri} \) (to do, to make)
Morphology 1: infinitive Morphology 2: status pronominalis
Syntax: Subject:

Witness: M1NY
Transliteration: nn \( \text{ir}.t\text{-tn} (i)i\h.\text{wt} m \text{wh}-\text{htp} \) pn nm nw n bw.wt n\( \text{tr} \).w
Translation: without you doing things with this \( \text{wh}-\text{htp} \) and this which belongs to the abominations of the gods,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3C, T1C,b, B1Y, T1Be, T2Be), G2 (M1NY).
Spell: 335  Phrase: 4 324 c

**Group 1:** Perfective active participle (feminine singular), Lemma swsi (first position)

- **Lemma:** swsi (to pass)
- **Morphology 1:** participle
- **Morphology 2:** perfective active
- **Morphology 3:** feminine singular
- **Syntax:** Subject:

**Witness:** B3C

**Transliteration:** hr-ntt ss.t-hq-htp tn is sws.t w'b.t(i) hr.t-ib msq.t

**Translation:** because this ss.t-hq-htp is even one who passed being pure, who is in the midst of the Mesqet,

**Notes group:** Group 1 and Group 2 should be considered the same, as the variation is only due to the gender of the owner.

**Group 2:** Perfective active participle (masculine singular), Lemma swsi (first position)

- **Lemma:** swsi (to pass)
- **Morphology 1:** participle
- **Morphology 2:** perfective active
- **Morphology 3:** masculine singular
- **Syntax:** Subject:

**Witness:** T1C,b

**Transliteration:** hr-ntt ink sws w'b.w hr(.y)-ib msq.t

**Translation:** because I am the one who passed being pure, who is in the midst of the Mesqet,

**Notes:** Only traces left of the N31, the rest is visible.
Notes group:
Group 1 and Group 2 should be considered the same, as the variation is only due to the gender of the owner.

**Group 3:** Nominal $s\tilde{d}m.n-f$ (Emphatic use), Lemma $swsi$ (first position)

*Lemma:* $swsi$ (to pass)

*Morphology 1:* $s\tilde{d}m.n-f$ (Nominal)

*Morphology 2:* Emphatic use

*Syntax:* Pronominal subject

*Witness:* M1NY

*Transliteration:* $hr$-ntt ir $w\tilde{h}-htp$ pn $swz.n-f$ $w^b.(w)$ $hr$-ib $msk.t$

*Translation:* because it is this $w\tilde{h}$-$htp$, after he passed being pure in the midst of the Mesqet,

**Group 4:** Stative (3rd person feminine singular), Lemma $w^b$ (second position)

*Lemma:* $w^b$ (to be pure)

*Morphology 1:* Stative

*Morphology 2:* 3rd person feminine singular

*Syntax:*

*Subject:*

*Witness:* B3C

*Transliteration:* $hr$-ntt $ss.t$-$\tilde{h}d$-$htp$ tn is $swz.t$ $w^b.(i)$ $hr$.t-ib $msk.t$

*Translation:* because this $ss.t$-$\tilde{h}d$-$htp$ is even one who passed being pure, who is in the midst of the Mesqet,

Notes group:
Group 4 and Group 5 should be considered the same, as the variation is only due to the gender of the owner.

**Group 5:** Stative (3rd person masculine singular), Lemma $w^b$ (second position)

*Lemma:* $w^b$ (to be pure)

*Morphology 1:* Stative

*Morphology 2:* 3rd person masculine singular

*Syntax:*

*Subject:*
Witness: T1C,b
Transliteration: 
hr-ntt ink sws \(w^b(w)~hr(y)\)-ib ms.k.t
Translation:  
because I am the one who passed being pure,  
who is in the midst of the Mesqet,
Notes:  

Notes group:  
Group 4 and Group 5 should be considered the same, as the variation is only due to the gender of the owner.

Group 6: Stative (3rd person masculine singular), Lemma w\(d\(3\) (second position)
Lemma: w\(d\(3\) (to be hale)
Morphology 1:  Morphology 2:  Morphology 3:  Syntax:  Subject: 
Stative 3rd person masculine singular

Witness: T2Be
Transliteration: 
hr-nt[t] ink sws \(w^d(w)~hr(y)\)-ib ms.k.t
Translation:  
because I am the one who passed being hale, who is in the midst of the Mesqet,

Notes phrase:  
In this phrase, the following pattern variations occur: G1+G4 (B3C, (=G2+G5)), G2+G5 (T1C,b, B1Y, T1Be), G2+G6 (T2Be), G3+G5 (M1NY).
Group 1: Prospective relative .sd-m-f, Lemma ini
Lemma: ini (to bring)
Morphology 1:  sd-m-f
Morphology 2:  prospective relative
Morphology 3:  
Syntax: Subject: Nominal subject
Witness: B3C
Transliteration: in.yt n=-ms.yt m ʔnn.t
Translation: to whom supper will be brought in the ʔnn.t shrine.

Group 2: Prospective relative .sd-m-f, Lemma rdi
Lemma: rdi (to give, to place)
Morphology 1:  sd-m-f
Morphology 2:  prospective relative
Morphology 3:  
Syntax: Subject: Nominal subject
Witness: T1C,b
Transliteration: rdi n=-ms.yt m ʔnn.t m ʔnn.t
Translation: to whom supper from faience will be given in the ʔnn.t shrine.

Notes:
The D21 is not visible.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B3C, B1Y), G2 (T1C,b, T1Be, T2Be, M1NY).
Appendix 5.46. Spell 355

<table>
<thead>
<tr>
<th>Spell</th>
<th>Phrase</th>
<th>5</th>
<th>1</th>
<th>d</th>
</tr>
</thead>
</table>

**Group 1:** Stative (3rd person feminine singular), Lemma wn
- **Lemma:** wn (to open)
- **Morphology 1:** Stative
- **Morphology 2:** 3rd person feminine singular

**Witness:** B1Bo,a
- **Transliteration:** iw r(s) n šr.t-f wn.t(i) m ġdw
- **Translation:** The mouth of his nostril is open in Busiris

**Witness:** S1C
- **Transliteration:** iw r(s) n šr.t-i wn.t(i) m ġdw
- **Translation:** The mouth of my nostril is open in Busiris

**Witness:** G1T
- **Transliteration:** iw r(s) n šr.t-i wn.t(i) m ġdw
- **Translation:** The mouth of her nostril is open in Busiris

**Witness:** B4C
- **Transliteration:** iw r(s) n šr.t wn.t(i) m ġdw
- **Translation:** The mouth of her nostril is open in Busiris

**Witness:** B1Bo,b
- **Transliteration:** iw r(s) n šr.t n.t ḏhwty-nḥt pn wn.t(i) m ġdw
- **Translation:** The mouth of the nostril of this ḏhwty-nḥt is open in Busiris

**Witness:** S2C
- **Transliteration:** iw [r(s) n šr.t-i wn.t(i) m ġdw]
- **Translation:** The mouth of my nostril is open in Busiris

**Witness:** BH3Ox
- **Transliteration:** [iw r(s) n šr.t n.t] ḥnḥ-ḥtpi pn wn.t(i) m ġdw
- **Translation:** The mouth of the nostril of this ḥnḥ-ḥtpi is open in Busiris

**Witness:** B2Bo
- **Transliteration:** iw r(s) n šr.t ḏhwty-nḥt tn wn.t(i) m ġdw
- **Translation:** The mouth of the nostril is open in Busiris
Witness: B4Bo
Transliteration: iw r(i) n šr.t ḏhwty-nḥt tn wn.t(i) m ḏdw
Translation: The mouth of the nostril of this ḏhwty-nḥt is open in Busiris

Group 2: Imperfective relative sḏm-f, Lemma wn
Lemma: wn (to open)
Morphology 1: sḏm-f
Morphology 2: Imperfective relative
Morphology 3: Syntax: Subject: Nominal subject

Witness: A1C
Transliteration: iw r(i) n šr.t m wn.t īzw
Translation: The mouth of the nostril is as that which the air opens.

Notes phrase: In this phrase, the following pattern variations occur: G1 (B1Bo,a, B1Bo,b, S1C, S2C, G1T, BH3Ox, B4C, B2Bo, B4Bo, M22C), G2 (A1C).

Spell: 355 Phrase: 5 2 a

Group 1: Circumstantial sḏm-f (Temporal clause), Lemma ḥtp
Lemma: ḥtp (to rest)
Morphology 1: sḏm-f
Morphology 2: circumstantial
Morphology 3: Syntax: Subject: Temporal clause Pronominal subject

Witness: B4C
Transliteration: ḥtp-s r-s m īwnw
Translation: while she rest for herself in Heliopolis
<table>
<thead>
<tr>
<th>Group 2:</th>
<th>Circumstantial sḏm. n-f (iw(=f) sḏm. n-f), Lemma ḫtp (to rest)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lemma:</td>
<td>ḫtp (to rest)</td>
</tr>
<tr>
<td>Morphology 1:</td>
<td>sḏm. n-f</td>
</tr>
<tr>
<td>Syntax:</td>
<td>iw(=f) sḏm. n-f</td>
</tr>
<tr>
<td>Witness:</td>
<td>B2Bo</td>
</tr>
<tr>
<td>Transliteration:</td>
<td>iw ḫtp. n ḫtp. w(t)=i m iwnw</td>
</tr>
<tr>
<td>Translation:</td>
<td>after my offerings rest in Heliopolis.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Group 1:</th>
<th>Nominal sḏm. n-f (Emphatic use), Lemma ḫmsi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lemma:</td>
<td>ḫmsi (to sit)</td>
</tr>
<tr>
<td>Morphology 1:</td>
<td>sḏm. n-f</td>
</tr>
<tr>
<td>Syntax:</td>
<td>Emphatic use</td>
</tr>
<tr>
<td>Witness:</td>
<td>B1Bo,a</td>
</tr>
<tr>
<td>Transliteration:</td>
<td>ḫms.n ḫmnw ḫr snb. wt=f</td>
</tr>
<tr>
<td>Translation:</td>
<td>Khnoum sat on its parapets.</td>
</tr>
</tbody>
</table>

Notes phrase:
In this phrase, the following pattern variations occur: G2 (B2Bo, B4Bo, M22C), G1 (B4C).
Note that there is a phrase in B1Bo,a-b, S1-2C, G1T, A1C and BH3Ox, but it is non-verbal.
**Witness:** S1C  
Transliteration:  
*hms.n hr hr snb.wt=f*  
Translation:  
Horus sat on its parapets.

**Witness:** S2C  
Transliteration:  
*[hms.n ḫmnw] hr [snb.wt]-f*  
Translation:  
Khnooum sat on its parapets.

**Witness:** G1T  
Transliteration:  
*hms.n ḫmnw hr snb.wt=f*  
Translation:  
Khnooum sat on its parapets.

**Witness:** BH3Ox  
Transliteration:  
*hms.n ḫmnw hr snb.[w][t]-f*  
Translation:  
Khnooum sat on its parapets.

**Witness:** B4C  
Transliteration:  
*[hms.n ḫmnw hr snb.wt]-f*  
Translation:  
Khnooum sat on its parapets.

**Witness:** B2Bo  
Transliteration:  
*hms.n ḫmnw hr snb.wt=f*  
Translation:  
Khnooum sat on its parapets.

**Witness:** M22C  
Transliteration:  
*[hms.n ḫmnw hr snb.wt]-f*  
Translation:  
Khnooum sat on its parapets.

**Group 2:**  
Nominal *sdm-f* (Emphatic use), Lemma ḫmsi  
**Lemma:** ḫmsi (to sit)  
**Morphology 1:** *sdm-f*  
**Morphology 2:** nominal  
**Morphology 3:**  
**Syntax:**  
Emphatic use  
**Subject:**  
Nominal subject

**Witness:** A1C  
Transliteration:  
*hms ḫmnw hr snb.w(t)*  
Translation:  
Khnooum sits even on the parapets.
Notes phrase: In this phrase, the following pattern variations occur: G1 (B1Bo,a, B1Bo,b, S1C, S2C, G1T, BH3Ox, B4C, B2Bo, B4Bo, M22C), G2 (A1C).

Spell: 355 Phrase: 5 3 c

Group 1: Subjunctive sdm-f (Conditional), Lemma iwi

<table>
<thead>
<tr>
<th>Lemma</th>
<th>Morphology 1:</th>
<th>Morphology 2:</th>
<th>Morphology 3:</th>
<th>Syntax:</th>
<th>Subject:</th>
</tr>
</thead>
<tbody>
<tr>
<td>iwi</td>
<td>subjunctive</td>
<td></td>
<td></td>
<td>Conditional</td>
<td>Nominal subject</td>
</tr>
</tbody>
</table>

Witness: B1Bo,a

Transliteration: ir iwi p.t tn m mHy.t

Translation: If this sky comes as the north wind

Notes: Could theoretically be a sdm.1-f.

Group 2: Prospective sdm-f (Conditional), Lemma iwi

<table>
<thead>
<tr>
<th>Lemma</th>
<th>Morphology 1:</th>
<th>Morphology 2:</th>
<th>Morphology 3:</th>
<th>Syntax:</th>
<th>Subject:</th>
</tr>
</thead>
<tbody>
<tr>
<td>iwi</td>
<td>prospective</td>
<td></td>
<td></td>
<td>Conditional</td>
<td>Nominal subject</td>
</tr>
</tbody>
</table>

Witness: B1Bo,b

Transliteration: ir iwi p.t tn m mHy.t

Translation: If this sky comes as the north wind

Witness: S1C

Transliteration: ir iwi p.t tn m mHy.t

Translation: If this sky comes as the north wind

Witness: S2C

Transliteration: ir iwi p.t tn m mHy.t

Translation: If this sky comes as the north wind

Witness: G1T

Transliteration: ir iwi p.t tn m mHy.t

Translation: If this sky comes as the north wind

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Witness: A1C
Transliteration: ir īwi p.t tn m ṹhy.t
Translation: If this sky comes as the north wind

Witness: BH3Ox
Transliteration: [ir īwi p.t tn m ṹhy.t]
Translation: If this sky comes as the north wind

Witness: B4C
Transliteration: ir īwi p.t m ṹhy.t
Translation: If the sky comes as the north wind

Witness: B2Bo
Transliteration: ir īwi p.t tn m ṹhy.t
Translation: If this sky comes as the north wind

Witness: B4Bo
Transliteration: ir īwi p.t tn m ṹhy.t
Translation: If this sky comes as the north wind

Witness: M22C
Transliteration: ir īwi [p.t t]n m ṹhy.t
Translation: If this sky comes as the north wind

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B1Bo,a), G2 (B1Bo,b, S1C, S2C, G1T, A1C, BH3Ox, B4C, B2Bo, B4Bo, M22C).

Spell: 355 Phrase: 5 4 a

Group 1: Prospective sdm-f (Conditional), Lemma Ṣmsi
Lemma: Ṣmsi (to sit)
Morphology 1: sdm-f
Morphology 2: prospective
Morphology 3: Syntax: Conditional Subject: Pronominal subject

Witness: B1Bo,a
Transliteration: Ṣms dhwy-t-nḫt pn ḫl ṛṣy s(w)
Translation: then this dhwy-t-nḫt will sit to the south of it.

Witness: B1Bo,b
Transliteration: Ṣms dhwy-t-nḫt pn ḫl ṛṣy s(w)
Translation: then this dhwy-t-nḫt will sit to the south of it.
Witness: S1C
Transliteration: 
\textit{hms\,i} \textit{<m> rsy s(w)}
Translation: 
then I will sit to the south of it.

Witness: S2C
Transliteration: 
\textit{hms\,[i hr] rsy s(w)}
Translation: 
then I will sit upon the south of it.

Witness: A1C
Transliteration: 
\textit{hms\,i m rsy s(w)}
Translation: 
then I will sit in the south of it.

Witness: BH3Ox
Transliteration: 
\textit{hms\,-f hr rsy s(w)}
Translation: 
then he will sit to the south of it.

Witness: B4C
Transliteration: 
\textit{hms\,w ss\,t-hd-hpt tn m rsy s(w)}
Translation: 
then this \textit{ss\,t-hd-hpt} will sit in the south of it.

Witness: B2Bo
Transliteration: 
\textit{hms <i> hr rsy s(w)}
Translation: 
then I will sit to the south of it.

Witness: M22C
Transliteration: 
\textit{hms\,[i m rsy s(w)]}
Translation: 
then I will sit to the south of it

Notes group:
Note that B1Bo,a-b, B4C and B4Bo use a nominal subject instead of a pronominal subject.

Group 2: Nominal \textit{s\,t.m.n-f (Emphatic use)}, Lemma \textit{hmsi}
\textbf{Lemma:} \textit{hmsi} (to sit)
\textbf{Morphology 1:} \textit{s\,t.m.n-f} \textbf{Morphology 2:} nominal \textbf{Morphology 3:} Emphatic use
\textbf{Syntax:} Pronominal subject
Witness: G1T
Transliteration: hms.n-i hr rsy s(w)
Translation: I sat even upon the south of it.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B1Bo,a, B1Bo,b, S1C, S2C, A1C, BH3Ox, B4C, B2Bo, B4Bo, M22C), G2 (G1T).

Spell: 355 Phrase: 5 4 b

Group 1: Subjunctive sdm-f (Conditional), Lemma iwi
Lemma: iwi (to come)
Morphology 1: subjunctive Morphology 2: Morphology 3: Syntax: Subject: Conditional Nominal subject
Witness: B1Bo,a
Transliteration: ir iwi.t p.t tn m rsw
Translation: If this sky comes as the south wind
Notes: Could theoretically be a sdm.1-f.

Group 2: Prospective sdm-f (Conditional), Lemma iwi
Lemma: iwi (to come)
Morphology 1: prospective Morphology 2: Morphology 3: Syntax: Subject: Conditional Nominal subject
Witness: S1C
Transliteration: ir iwi p.t tn m rsw
Translation: If this sky comes as the south wind
Notes: If this sky comes as the south wind
Witness: A1C
Transliteration: ir ʿiwî p.t tn m rsw
Translation: If this sky comes as the south wind

Witness: BH3Ox
Transliteration: ir ʿiwî p.t tn m [rsw]
Translation: If this sky comes as the south wind

Witness: B4C
Transliteration: ir ʿiwî p.t m rsw
Translation: If the sky comes as the south wind

Witness: B2Bo
Transliteration: ir ʿiwî p.t tn m rsw
Translation: If this sky comes as the south wind

Witness: B4Bo
Transliteration: ir ʿiwî p.t tn m rsw
Translation: If this sky comes as the south wind

Notes phrase: In this phrase, the following pattern variations occur: G1 (B1Bo,a), G2 (S1C, G1T, A1C, BH3Ox, B4C, B2Bo, B4Bo).

Spell: 355 Phrase: 5 4 c

Group 1: Prospective sḏm-f (Conditional), Lemma ḥmsi
Lemma: ḥmsi (to sit)
Morphology 1: sḏm-f prospective Morphology 2: Morphology 3: Syntax: Subject:
Conditional Pronominal subject

Witness: B1Bo,a
Transliteration: ḥms ḥwty-nḥt pn ḫr rsy s(w)
Translation: then this ḥwty-nḥt will sit to the south of it.

Witness: S1C
Transliteration: ḥms-i m mh.t s(w)
Translation: then I will sit in the north of it.
Witness: A1C
Transliteration: 
\textit{hms\textasciitilde i} m mh.t
Translation: 
then I will sit in the north.

Witness: BH3Ox
Transliteration: 
\textit{[hms\textasciitilde f]} hr mh.t s(w)
Translation: 
then he will sit upon the north of it.

Witness: B4C
Transliteration: 
\textit{hms\textasciitilde w ss.t-hd-htp} [tn m mh.t s(w)]
Translation: 
then this \textit{ss.t-hd-htp} will sit in the north of it.

Witness: B2Bo
Transliteration: 
\textit{hms\textasciitilde i} hr mh.t s(w)
Translation: 
then I will sit to the north of it

Witness: B4Bo
Transliteration: 
\textit{hms\textasciitilde w} sA.t-\textit{HD-Htp} [tn m mh.t s(w)]
Translation: 
then this \textit{sA.t-\textit{HD-Htp}} will sit in the north of it.

Notes group:
Note that B1Bo,a, B4C and B4Bo use a nominal subject instead of a pronominal subject.

Group 2: Nominal s\textit{dm. n-f} (Emphatic use), Lemma \textit{hmsi}

Lemma: \textit{hmsi} (to sit)

Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
\textit{s\textit{dm. n-f}} nominal Emphatic use Pronominal subject

Witness: G1T
Transliteration: 
\textit{hms.n < i>} hr mh.t s(w)
Translation: 
I sat even upon the north of it.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B1Bo,a, S1C, A1C, BH3Ox, B4C, B2Bo, B4Bo), G2 (G1T).
Group 1: Subjunctive $sdm\cdot f$ (Conditional), Lemma $iwi$

**Lemma:** $iwi$ (to come)

**Morphology 1:** $sdm\cdot f$

**Morphology 2:** Subjunctive

**Morphology 3:**

**Syntax:** Conditional

**Subject:** Nominal subject

**Witness:** B1Bo,a

**Transliteration:** $ir\ iwi\ t\ p.t\ tn\ m\ inn.ti$

**Translation:** If this sky comes as the west wind,

**Notes:** Could theoretically be a $sdm\cdot t\cdot f$.

Group 2: Prospective $sdm\cdot f$ (Conditional), Lemma $iwi$

**Lemma:** $iwi$ (to come)

**Morphology 1:** $sdm\cdot f$

**Morphology 2:** Prospective

**Morphology 3:**

**Syntax:** Conditional

**Subject:** Nominal subject

**Witness:** B1Bo,b

**Witness:** S1C

**Transliteration:** $ir\ iwi\ p.t\ tn\ m\ inn.ti\ isb.t$

**Translation:** If this sky comes as the west and east wind,

**Witness:** S2C

**Witness:** G1T

**Transliteration:** $[ir\ iwi\ p.t\ tn]\ m\ inn.ti$

**Translation:** If this sky comes as the west wind,
Witness: A1C
Transliteration: ir iwi p.t tn m imm.ti
Translation: If this sky comes as the west wind,

Witness: BH3Ox
Transliteration: ir iwi p.t tn m imm.ti
Translation: if this sky comes as the west wind,

Witness: B4C
Transliteration: [ir iwi p.t tn m imm.ti]
Translation: If the sky comes as the west wind,

Witness: B2Bo
Transliteration: ir iwi p.t tn m imm.ti
Translation: If this sky comes as the west wind,

Witness: B4Bo
Transliteration: ir iwi p.t tn m imm.ti
Translation: If this sky comes as the west wind,

Witness: M22C
Transliteration: [ir iwi p.t tn m imm.ti]
Translation: If this sky comes as the west wind,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B1Bo,a), G2 (B1Bo,b, S1C, S2C, G1T, A1C, BH3Ox, B4C, B2Bo, B4Bo, M22C).

Spell: 355 Phrase: 5 5 b

Group 1: Prospective sdm-f (Conditional), Lemma hmsi (first position)

Lemma: hmsi (to sit)

Morphology 1: sdm-f prospective

Syntax: Conditional

Subject: Pronominal subject

Witness: B1Bo,a
Transliteration: hms dhwt*Nihil pn hms dhwt*Nihil pn hr isb.t s(w)
Translation: then this dhwt*Nihil will sit, this dhwt*Nihil will sit upon the east of it.

Witness: B1Bo,b
Transliteration: hms-f hr isb.t imm.t s(w)
Translation: then he will sit upon the east and west of it.
Witness: S1C
Transliteration: ḫms-i m ישראל s(w)
Translation: then I will sit in the east of it.

Witness: S2C
Transliteration: ḫms-i ḫ以色列 s(w)
Translation: then I will sit upon the east of it.

Witness: A1C
Transliteration: ḫms-i 以色列
Translation: then I will sit in the east.

Witness: BH3Ox
Transliteration: [ḥms-t 以色列 s(w)]
Translation: then he will sit upon the east of it

Witness: B2Bo
Transliteration: ḫms-i ישראל s(w)
Translation: then I will sit upon the east of it.

Witness: M22C
Transliteration: [ḥms]-t ישראל s(w)
Translation: then I will sit upon the east of it.

Notes group:
Note that B1Bo,a-b, B4C and B4Bo use a nominal subject instead of a pronominal subject.

Group 2: Nominal ṣdm.-f (Emphatic use), Lemma ḫmsi (first position)
Lemma: ḫmsi (to sit)
Morphology 1: sdm.-f nominal
Morphology 2: Emphatic use
Morphology 3: Pronominal subject
**Witness:** G1T

**Transliteration:**
\[\text{hms.n-li \ hr \ i\text{sb}.t \ s(w)}\]

**Translation:**
I sat even upon the east of it.

**Group 3:** Prospective \(sdm\)-f (Conditional), Lemma hmsi (second position)

**Lemma:** hmsi (to sit)

**Morphology 1:** sdm-f

**Morphology 2:** prospective

**Morphology 3:** Conditional

**Subject:** Nominal subject

**Witness:** B1Bo,a

**Transliteration:**
\[\text{hms DHwty-nht pn \ hms DHwty-nht pn \ hr \ i\text{sb}.t \ s(w)}\]

**Translation:**
then this DHwty-nht will sit, this DHwty-nht will sit upon the east of it.

**Notes:**
Dittography

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (B1Bo,b, S1C, S2C, A1C, BH3Ox, B4C, B2Bo, B4Bo, M22C), G1+G3 (B1Bo,a), G2 (G1T).

**Spell:** 355

**Phrase:** 5 5 c

**Group 1:** Subjunctive sdm-f (Conditional), Lemma iwi

**Lemma:** iwi (to come)

**Morphology 1:** sdm-f

**Morphology 2:** subjunctive

**Morphology 3:** Conditional

**Subject:** Nominal subject

**Witness:** B1Bo,a

**Transliteration:**
\[\text{ir \ iw.t \ p.t \ tn \ m \ isb}.t\]

**Translation:**
If this sky comes as the east wind,

**Notes:**
Could theoretically be a \(sdm.t\)-f.
Group 2: Prospective $s\dot{d}m$ (Conditional), Lemma ìwi

Lemma: ìwi (to come)

Morphology 1: $s\dot{d}m$-f
Morphology 2: Prospective
Morphology 3: 

Syntax: Conditional
Subject: Nominal subject

Witness: S1C
Translation:
$ir \ iwi \ p.t \ tn \ m \ isb.t$
Translation:
If this sky comes as the east wind,

Witness: G1T
Translation:
$ir \ iwi \ p.t \ tn \ m \ isb.t$
Translation:
If this sky comes as the east wind,

Witness: BH3Ox
Translation:
$[ir] \ iwi \ p.t \ tn \ <m> \ isb.t$
Translation:
If this sky comes as the east wind,

Witness: B4Bo
Translation:
$ir \ iwi \ p.t \ tn \ m \ isb.t$
Translation:
If this sky comes as the east wind,

Witness: A1C
Translation:
$ir \ iwi \ p.t \ tn \ m \ isb.t$
Translation:
If this sky comes as the east wind,

Witness: B2Bo
Translation:
$ir \ iwi \ p.t \ tn \ m \ isb.t$
Translation:
If this sky comes as the east wind,

Witness: M22C
Translation:
$[ir \ iwi \ p.t \ tn \ m \ isb.t]$
Translation:
If this sky comes as the east wind,

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B1Bo,a), G2 (S1C, S2C, G1T, A1C, BH3Ox, B2Bo, B4Bo, M22C).
Spell: 355 Phrase: 5 6 a

Group 1: Prospective $sdm$-f (Conditional), Lemma $\hat{hms}$

Lemma: $\hat{hms}$ (to sit)

Morphology 1: $sdm$-f

Morphology 2: 

Morphology 3: 

Syntax: Conditional

Subject: Pronominal subject

Witness: B1Bo,a

Transliteration:

$\hat{hms}$ $dlwty$-$nht$ $pn$ $\hat{hr}$ inn. t $s(w)$

Translation:

then this $dlwty$-$nht$ will sit upon the west of it.

Witness: S2C

Transliteration:

$[\hat{hms}^i \hat{hr}]$ inn. t $[s(w)]$

Translation:

then I will sit upon the west of it.

Witness: BH3Ox

Transliteration:

$\hat{hms}$ $hr$ $[inn. t \ s(w)]$

Translation:

then he will sit upon the west of it.

Witness: B4Bo

Transliteration:

$\hat{hms}$ $dlwty$-$nht$ $tn$ $\hat{hr}$ inn. t $s(w)$

Translation:

then this $dlwty$-$nht$ will sit upon the west of it.

Witness: S1C

Transliteration:

$\hat{hms}$ $i$ inn. t $s(w)$

Translation:

then I will sit in the west of it.

Witness: A1C

Transliteration:

$\hat{hms}$ $i$ inn. t $s(w)$

Translation:

then I will sit upon the west of it.

Witness: B2Bo

Transliteration:

$\hat{hms}$ $i$ inn. t $s(w)$

Translation:

then I will sit upon the west of it.

Witness: M22C

Transliteration:

$[\hat{hms}^i \ hr]$ inn. t $s(w)$

Translation:

then I will sit upon the west of it.

Notes group:

Note that B1Bo,a and B4Bo use a nominal subject instead of a pronominal subject.
Group 2: Nominal sdm. n-f (Emphatic use), Lemma ḫmsi
Lemma: ḫmsi (to sit)
Morphology 1: sdm. n-f
Morphology 2: nominal
Morphology 3:
Syntax: Emphatic use
Subject: Pronominal subject
Witness: G1T
Transliteration: ḫms.i = ḫ rm.m t s(w)
Translation: I sat even upon the west of it.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (B1Bo,a, S1C, S2C, A1C, BH3Ox, B2Bo, B4Bo, M22C), G2 (G1T).

Spell: 355 Phrase: 5 7 a

Group 1: Infinitive (status constructus), Lemma ith
Lemma: ith (to pull)
Morphology 1: infinitive
Morphology 2: status constructus
Morphology 3:
Syntax:
Subject:
Witness: B1Bo,a
Transliteration: ith im.m fiqḍ
Translation: Pulling the skin from the nose

Witness: B1Bo,b
Transliteration: ith im.m šr.t-k
Translation: pulling the skin from your nose

Witness: B2Bo
Transliteration: ith im.m šr.t
Translation: Pulling the skin from the nose,

Witness: B4Bo
Transliteration: ith im.m šr.t
Translation: Pulling the skin from the nose,
Witness: M22C
Transliteration: [ith in]m m šr.t
Translation: Pulling the skin from the nose,

Group 2: Nominal sdm.n-f (Emphatic use), Lemma ith
Lemma: ith (to pull)
Morphology 1: sdm.n-f
Morphology 2: nominal
Morphology 3: Syntax: Emphatic use Subject: Pronominal subject

Witness: S1C
Transliteration: ith.n=i inm m šr.t-i
Translation: I have pulled the skin even from my nose
Notes: The N35 is not visible.

Group 3: Imperfective passive participle (masculine singular), Lemma wb3
Lemma: wb3 (to open)
Morphology 1: participle
Morphology 2: imperfective passive
Morphology 3: masculine singular
Syntax: Subject:

Witness: G1T
Transliteration: šnt wb3 inm šr.t
Translation: The face (is that) which is opened of the skin of the nostril,

Group 4: Stative (1st person singular), Lemma wbA
Lemma: wbA (to open)
Morphology 1: Stative
Morphology 2: 1st person singular
Morphology 3: Syntax: Subject:
Witness: A1C
Transliteration: ḫnt ḫb.f.k(wl) (i)nm šr.t-i
Translation: The face, I am clearing of the skin of my nostril,
Notes: Could be read as a relative sḏm-f (wbz-k: the face which you opened of the skin of my nostril)

Group 5: Nominal sḏm-f (Emphatic use), Lemma ḫlh
Lemma: ḫlh (to pull)
Morphology 1: Nominal
Morphology 2: Emphatic use
Morphology 3: Nominal subject
Syntax: Nominal subject

Witness: BH3Ox
Transliteration: [ḥlh] ḫn.w (i)nm <m> šr.t
Translation: The colour and skin is pulled even <from> the nostril,
Notes phrase: In this phrase, the following pattern variations occur: G1 (B1Bo,a-b, B2Bo, B4Bo, M22C), G2 (S1-2C), G3 (G1T), G4 (A1C), G5 (BH3Ox).

Spell: 355 Phrase: 5 7 b

Group 1: Imperfective relative sḏm-f, Lemma wbz (first position)
Lemma: wbz (to open)
Morphology 1: Imperfective relative
Morphology 2: Imperfective relative
Morphology 3: Nominal subject
Syntax: Nominal subject

Witness: B1Bo,a
Transliteration: wbz ḫw ir bw mry ḫwty-nḥṭ pn ḫms-f im
Translation: which the wind opens at the place which this ḫwty-nḥṭ will love, in which he will sit.
Group 2: Prospective relative  $s\text{dm}=f$, Lemma mri (first position)

Lemma: mri (to love)
Morphology 1: $s\text{dm}=f$
Morphology 2: prospective relative
Morphology 3: 
Syntax: Subject: Nominal subject

Witness: B1Bo,b
Transliteration: $\text{ir bw nb mry}\text{ d}\text{hwty-nht pn hms}.y=f \text{ im}$
Translation: to every place which this $\text{d}\text{hwty-nht}$ will love, in which he will sit.

Notes group:
Note that G1T uses a pronominal subject instead of a nominal subject.

Group 3: Imperfective passive participle (feminine singular), Lemma wb$z$ (first position)

Lemma: wb$z$ (to open)
Morphology 1: participle
Morphology 2: imperfective passive
Morphology 3: feminine singular
Syntax: Subject:

Witness: S1C
Transliteration: $\text{wb}\text{z} \text{ ir bw mry}\text{-i hms-i im}$
Translation: which is opened at the place which I will love, in which I will sit.

Witness: S2C
Transliteration: $[\text{wb}\text{z}]\text{ ir bw [m]ry}\text{-i hms-i im}$
Translation: which is opened at the place which I will love, in which I will sit.

Witness: BH3Ox
Transliteration: $\text{wb}\text{z} \text{ ir bw mry hnm-hpi pn hms-f im}$
Translation: which is opened at the place which this $\text{hnm-hpi}$ will love, in which he will sit.

Witness: B2Bo
Transliteration: $\text{wb}\text{z}\text{ r bw mry hms-i im}$
Translation: which is opened at the place which is loved, in which I will sit.
which is opened at the place which is loved, in which this $dhwty$-$nh$ will sit.

**Group 4:** Perfective passive participle (masculine singular), Lemma $mri$ (first position)

<table>
<thead>
<tr>
<th>Lemma:</th>
<th>$mri$ (to love)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1:</td>
<td>participle</td>
</tr>
<tr>
<td>Morphology 2:</td>
<td>perfective passive</td>
</tr>
<tr>
<td>Morphology 3:</td>
<td>masculine singular</td>
</tr>
</tbody>
</table>

**Group 5:** Passive nominal $sdm$f (Emphatic use), Lemma $wbz$ (first position)

<table>
<thead>
<tr>
<th>Lemma:</th>
<th>$wbz$ (to open)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1:</td>
<td>$sdm$f nominal</td>
</tr>
<tr>
<td>Morphology 2:</td>
<td>passive</td>
</tr>
<tr>
<td>Morphology 3:</td>
<td>Emphatic use</td>
</tr>
</tbody>
</table>

**Group 6:** Prospective relative $sdm$f, Lemma $mri$ (second position)

<table>
<thead>
<tr>
<th>Lemma:</th>
<th>$mri$ (to love)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1:</td>
<td>$sdm$f prospective relative</td>
</tr>
<tr>
<td>Morphology 2:</td>
<td></td>
</tr>
<tr>
<td>Morphology 3:</td>
<td></td>
</tr>
</tbody>
</table>

Translation:

which is opened at the place which I will love, in which I will sit.

at the place which is loved, in which one sits.

She is opened even at the place in which she loved sitting.
Witness: B1Bo,a
Transliteration: 
\[ wb\textit{s} \ t\varepsilon w \ ir \ bw \ m\textit{ry} \ \textit{dh}\textit{w}\textit{t}y-nh\textit{t} \ pn \ \textit{hms}-f \ im \]
Translation: 
which the wind opens at the place which this \textit{dh\textit{w}\textit{t}y-nh\textit{t}} will love, in which he will sit.

Witness: S1C
Transliteration: 
\[ wb\textit{s} \ ir \ bw \ m\textit{ry}-i \ \textit{hms}-i \ im \]
Translation: 
which is opened at the place which I will love, in which I will sit.

Witness: BH3Ox
Transliteration: 
\[ wb\textit{s} \ ir \ bw \ m\textit{ry} \ \textit{hnm}-ht\textit{pi} \ pn \ \textit{hms}-f \ im \]
Translation: 
which is opened at the place which this \textit{hnm-ht\textit{pi}} will love, in which he will sit.

Witness: M22C
Transliteration: 
\[ wb\textit{s} \ ir \ bw \ m\textit{ry}-i \ \textit{hms}-i \ [im] \]
Translation: 
which is opened at the place which I will love, in which I will sit.

Notes group:
Note that B1Bo,a and BH3Ox use a nominal subject instead of a pronominal subject.

Group 7: Prospective relative \textit{sdm}-f, Lemma \textit{hmsi} (second position)

Lemma: \textit{hmsi} (to sit)
Morphology 1: \textit{sdm}-f
Morphology 2: prospective relative
Morphology 3: Syntax: Subject: Pronominal subject

Witness: B1Bo,b
Transliteration: 
\[ ir \ bw \ nb \ m\textit{ry} \ \textit{dh}\textit{w}\textit{t}y-nh\textit{t} \ pn \ \textit{hms}.-y-f \ im \]
Translation: 
to every place which this \textit{dh\textit{w}\textit{t}y-nh\textit{t}} will love, in which he will sit.
Group 8:  
**Perfective active participle (masculine singular), Lemma ḫms (second position)**

**Lemma:** ḫmsi  
(to sit)

**Morphology 1:** participle  
**Morphology 2:** perfective active  
**Morphology 3:** masculine singular  
**Syntax:**  

**Subject:**

**Witness:** A1C  
**Translation:** at the place which is loved, in which one sits.

**Transliteration:** r bw mry ḫms im

Group 9:  
**Perfective relative sdm-f, Lemma mri (second position)**

**Lemma:** mri  
(to love)

**Morphology 1:** sdm-f  
**Morphology 2:** perfective relative  
**Morphology 3:**  
**Syntax:**  

**Subject:** Pronominal subject

**Witness:** B4C  
**Translation:** She is opened even at the place in which she loved sitting.

**Transliteration:** wbš=s r bw mrš=š ḫms.t im

Group 10:  
**Perfective passive participle (masculine singular), Lemma mri (second position)**

**Lemma:** mri  
(to love)

**Morphology 1:** participle  
**Morphology 2:** perfective passive  
**Morphology 3:** masculine singular  
**Syntax:**  

**Subject:**

**Witness:** B2Bo, B4Bo  
**Translation:** which is opened at the place which is loved, in which I will sit.  
which is opened at the place which is loved, in which this ḫhwty-nḥt will sit.

**Transliteration:** wbš r bw mry ḫms tšnty-nḥt tn im
### Group 11: Prospective relative sḏm-f, Lemma ḫmsi (third position)

<table>
<thead>
<tr>
<th>Lemma</th>
<th>ḫmsi</th>
<th>(to sit)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1:</td>
<td>sḏm-f</td>
<td>Morphology 2:</td>
</tr>
<tr>
<td>Syntax:</td>
<td>Subject:</td>
<td></td>
</tr>
<tr>
<td>Witness:</td>
<td>B1Bo,a</td>
<td></td>
</tr>
<tr>
<td>Transliteration:</td>
<td>wbə ṯs ir bw mry ḏhwty-nḥt pn ḫms-f im</td>
<td></td>
</tr>
<tr>
<td>Translation:</td>
<td>which the wind opens at the place which this ḏhwty-nḥt will love, in which he will sit.</td>
<td></td>
</tr>
<tr>
<td>Witness:</td>
<td>S2C</td>
<td></td>
</tr>
<tr>
<td>Transliteration:</td>
<td>[wbə i]r bw [m]ry=i ḫms-i im</td>
<td></td>
</tr>
<tr>
<td>Translation:</td>
<td>which is opened at the place which which is loved, in which I will sit.</td>
<td></td>
</tr>
<tr>
<td>Witness:</td>
<td>B2Bo</td>
<td></td>
</tr>
<tr>
<td>Transliteration:</td>
<td>wbə r bw mry ḫms-i im</td>
<td></td>
</tr>
<tr>
<td>Translation:</td>
<td>which is opened at the place which is loved, in which I will sit.</td>
<td></td>
</tr>
<tr>
<td>Witness:</td>
<td>M22C</td>
<td></td>
</tr>
<tr>
<td>Transliteration:</td>
<td>wbə ṣr bw mry ḫms-i [im]</td>
<td></td>
</tr>
<tr>
<td>Translation:</td>
<td>which is opened at the place which I will love, in which I will sit.</td>
<td></td>
</tr>
</tbody>
</table>

### Group 12: Infinitive (status absolutus), Lemma ḫmsi (third position)

<table>
<thead>
<tr>
<th>Lemma</th>
<th>ḫmsi</th>
<th>(to sit)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morphology 1:</td>
<td>infinitive</td>
<td>Morphology 2:</td>
</tr>
<tr>
<td>Syntax:</td>
<td>Subject:</td>
<td></td>
</tr>
</tbody>
</table>
Witness: B4C

Transliteration:
wb₃₃ r bw mr₆₃ hms₄ t im

Translation:
She is opened even at the place in which she loved sitting.

Notes phrase:
In this phrase, the following pattern variations occur: G₃+G₆+G₁₁ (S₁-₂C, BH₃₀x, M₂₂C), G₃+G₁₀+G₁₁ (B₂Bo, B₄Bo), G₁+G₆+G₁₁ (B₁Bo,a), G₅+G₉+G₁₂ (B₄C), G₂+G₇ (B₁Bo,b), G₂ (G₁T), G₄+G₈ (A₁C).
## Appendix 5.47. Spell 398

<table>
<thead>
<tr>
<th>Spell: 398</th>
<th>Phrase: 5 120 b</th>
</tr>
</thead>
</table>

**Group 1:** Imperfective active participle (masculine singular), Lemma *ini* (first position)

**Lemma:** *ini* (to bring)

**Morphology 1:** participle

**Morphology 2:** imperfective active

**Morphology 3:** masculine singular

**Syntax:**

**Subject:**

**Witness:**

<table>
<thead>
<tr>
<th>G1T</th>
<th>Transliteration:</th>
<th>*inn ḫr n ir.t-*f *inn stḥ n ḫr.wy-*f</th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation:</td>
<td>who brings Horus to this eye, who brings Seth to his testicles,</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>G2T</th>
<th>Transliteration:</th>
<th>*inn ḫr n ir.t-*f *inn stḥ n ḫr.wy-*f</th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation:</td>
<td>who brings Horus to this eye, who brings Seth to his testicles,</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A1C</th>
<th>Transliteration:</th>
<th>*inn ḫr n ir.t-*f stḥ n ḫr.wy-*f</th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation:</td>
<td>who brings Horus to this eye, who brings Seth to his testicles,</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>T3L</th>
<th>Transliteration:</th>
<th>*inn ir.t-*f *inn stḥ n [hr.wy]-*f</th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation:</td>
<td>who brings the eye to him, who brings Seth to his testicles.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>M3C</th>
<th>Transliteration:</th>
<th>*inn ḫr n ir.t-*f stḥ n ḫr.wy-*f</th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation:</td>
<td>who brings Horus to his eye, Seth to his testicles,</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>M21C</th>
<th>Transliteration:</th>
<th>[inn ḫr n ir.t-*f stḥ n ḫr.wy-*f]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation:</td>
<td>who brings Horus to his eye, Seth to his testicles,</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>M6C</th>
<th>Transliteration:</th>
<th>[inn ḫr n ir].-*f stḥ n ḫr.wy-*f</th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation:</td>
<td>who brings Horus to his eye, Seth to his testicles,</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>M5C</th>
<th>Transliteration:</th>
<th>*inn ḫr n ir.t-*f stḥ n ḫr.wy-*f</th>
</tr>
</thead>
<tbody>
<tr>
<td>Translation:</td>
<td>who brings Horus to his eye, Seth to his testicles,</td>
<td></td>
</tr>
</tbody>
</table>
Group 2: Perfective active participle (masculine singular), Lemma ini (first position)

Translation:
who brings Horus to his eye, Seth to his testicles,

Group 3: Imperfective active participle (masculine singular), Lemma ini (second position)

Translation:
who brings Horus to this eye, who brings Seth to his testicles,
Group 1: Imperfective relative sdm-f, Lemma ini

Lemma: ini (to bring)

Morphology 1: sdm-f
Morphology 2: Imperfective relative

Syntax: Subject: Pronominal subject

Witness: G1T
Transliteration: i mḥn. ty pn inni
Translation: O, this ferryman, (through) who I am brought

Witness: G2T
Transliteration: i mḥn. ty pn inni
Translation: O, this ferryman, (through) who I am brought

Witness: A1C
Transliteration: i mḥn. ty pn inni
Translation: O, this ferryman, (through) who I am brought

Witness: T3L
Transliteration: i mḥn. ty pn inni
Translation: O, this ferryman, (through) who I am brought

Witness: M1Be
Transliteration: [i mḥn. ty p[n] inni[=i]
Translation: O, this ferryman, (through) who I am brought

Notes group:
Uncertain, might be in n-i instead, or a passive relative.

Group 2: Imperfective active participle (masculine singular), Lemma ini (first position)

Lemma: ini (to bring)

Morphology 1: participle
Morphology 2: imperfective active
Morphology 3: masculine singular

Syntax: Subject:

**Witness:** M3C  
**Transliteration:**  
i mḥn.ty in n-i nw  
**Translation:**  
O, ferryman, who brings these four

**Group 3:** Perfective active participle (masculine singular), Lemma ini  
**Lemma:** ini (to bring)  
**Morphology 1:** participle  
**Morphology 2:** perfective active  
**Morphology 3:** masculine singular  
**Syntax:**  
**Subject:**

**Witness:** M46C  
**Transliteration:**  
i mḥn.ty in n-i nw  
**Translation:**  
O, ferryman, who brought this to me

**Witness:** M6C  
**Transliteration:**  
i mḥn.ty in [n-i nw]  
**Translation:**  
O, ferryman, who brought this to me  
**Notes:**  
Only traces of the N35 are left.

**Witness:** M5C  
**Transliteration:**  
i mḥn.ty in n-i nw  
**Translation:**  
O, ferryman, who brought this to me  
**Notes phrase:**  
In this phrase, the following pattern variations occur: G1 (G1T, G2T, A1C, T3L, M1Be), G2 (M3C), G3 (M46C, M21C, M6C, M2NY, M5C, M4C).
Group 1: Imperfective active participle (masculine singular), Lemma mri

**Lemma:** mri (to love)

**Morphology 1:** participle

**Morphology 2:** imperfective active

**Morphology 3:** masculine singular

**Syntax:**

**Subject:**

**Witness:** G1T

**Transliteration:**

\( \text{ink mrr it=f} \)

**Translation:**

I am the one who loves his father

---

**Witness:** G2T

**Transliteration:**

\( \text{ink mrr it=f} \)

**Translation:**

I am the one who loves his father

---

**Witness:** A1C

**Transliteration:**

\( \text{ink mrr it} \)

**Translation:**

I am the one who loves the father

---

**Witness:** T3L

**Transliteration:**

\( \text{ink mrr[f] it=f} \)

**Translation:**

I am the one who loves his father

**Notes:** Only traces left of the U7:D21, and the second D21 is not visible.

---

**Witness:** M3C

**Transliteration:**

\( \text{ink mrr.w it=f} \)

**Translation:**

I am the one who loves his father

---

**Witness:** M46C

**Transliteration:**

\( \text{[ink mrr it=f]} \)

**Translation:**

I am the one who loves his father

---

**Witness:** M21C

**Transliteration:**

\( \text{ink mrr [it=f]} \)

**Translation:**

I am the one who loves his father

---

**Witness:** M6C

**Transliteration:**

\( \text{[ink mrr].w it lobbyist]} \)

**Translation:**

I am the one who loves his father

**Notes:** Only traces of the G43 are visible.
Witness: M5C
Transliteration: ink mrr.w it=f
Translation: I am the one who loves his father

Witness: M4C
Transliteration: [ink] mrr it
Translation: I am the one who loves the father

Witness: M1Be
Transliteration: [ink mrr it=f]
Translation: I am the one who loves his father

Group 2: Perfective active participle (masculine singular), Lemma mri
Lemma: mri (to love)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Syntax: Subject:

Witness: M2NY
Transliteration: ink mrr Tw it[k]
Translation: I am the one who loved you, your father

Notes phrase: In this phrase, the following pattern variations occur: G1 (G1T, G2T, A1C, T3L, M3C, M46C, M21C, M6C, M5C, M4C, M1Be), G2 (M2NY).

Spell: 398 Phrase: 5 122 b

Group 1: Nominal sdm-f (Emphatic use), Lemma mri
Lemma: mri (to love)
Morphology 1: sdm=f
Morphology 2: nominal
Morphology 3: Syntax: Subject:
Emphatic use Nominal subject
Witness: G1T
Transliteration: mrr tw it-k
Translation: your father loves you.

Witness: G2T
Transliteration: mrr tw it-k
Translation: your father loves you.

Witness: A1C
Transliteration: mrr tw it-k
Translation: your father loves you.

Witness: M6C
Transliteration: m[r] wi it-k
Translation: your father loves me.

Notes: only traces left of the U7:D21 group, and the second D21 is not visible.

**Group 2:** Imperfective relative sdm-f, Lemma mri

Lemma: mri (to love)

<table>
<thead>
<tr>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>sdm-f</td>
<td>Imperfective relative</td>
<td></td>
<td></td>
<td>Nominal subject</td>
</tr>
</tbody>
</table>

Witness: T3L
Transliteration: mrr.w it-k
Translation: whom your father loves

**Group 3:** Prospective sdm-f (Main clause), Lemma mri

Lemma: mri (to love)

<table>
<thead>
<tr>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>sdm-f</td>
<td>prospective</td>
<td></td>
<td></td>
<td>Nominal subject</td>
</tr>
</tbody>
</table>

Witness: M3C
Transliteration: m[t] it-k
Translation: your father will love you

Witness: M46C
Transliteration: [m[t] it]-k
Translation: your father will love you

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Witness: M21C
Transliteration: mr tw i̯t-k
Translation: your father will love you

Witness: M5C
Transliteration: mr'y tw i̯t-k
Translation: your father will love you.

Witness: M4C
Transliteration: [mr tw i̯t]-k
Translation: your father will love you.

Witness: M1Be
Transliteration: [mr tw] i̯t-k
Translation: your father will love you.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (G1T, G2T, A1C, M6C), G2 (T3L), G3 (M3C, M46C, M21C, M5C, M4C, M1Be).

Spell: 398 Phrase: 5 122 e

Group 1: Nominal sdm.n=f (Balanced sentence), Lemma t̩si
Lemma: ts̩i (to raise)
Morphology 1: sdm.n-f nominal
Morphology 2: Balanced sentence
Morphology 3: Pronominal subject
Syntax: Subject:

Witness: G1T
Transliteration: ts.n=i ks.w=f
Translation: I have raised his bones,

Notes:
I have no real way to explain the G43 here.

Witness: G2T
Transliteration: ts.w.n=i ks.w=f
Translation: I have raised his bones,

Witness: T3L
Transliteration: ts.n=i ks.w=f
Translation: I have raised his bones,

Witness: M2NY
Transliteration: ts.n=i ks.w=i
Translation: I have raised my bones,
<table>
<thead>
<tr>
<th>Group</th>
<th>Tense</th>
<th>Subject</th>
<th>Syntax</th>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Lemma</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Nominal</td>
<td>$sdm.n$-f</td>
<td>Emphatic use</td>
<td>nominal</td>
<td>$tsi$</td>
<td>(to raise)</td>
<td>$tdm.n$-f</td>
<td>$tsi$</td>
<td>$ts.n=i$ $qs.w$-f</td>
</tr>
<tr>
<td>3</td>
<td>Indicative</td>
<td>$sdm$-f</td>
<td>Main clause</td>
<td>indicative</td>
<td>$tsi$</td>
<td>(to raise)</td>
<td>$sdm$-f</td>
<td>$tsi$</td>
<td>$ts+i$ $n-f$ $qs.w$-f</td>
</tr>
<tr>
<td>4</td>
<td>Nominal</td>
<td>$sdm$-f</td>
<td>Emphatic use</td>
<td>nominal</td>
<td>$tsi$</td>
<td>(to raise)</td>
<td>$sdm$-f</td>
<td>$tsi$</td>
<td>$ts+i$ $n-f$ $qs.w$-f</td>
</tr>
</tbody>
</table>
**Group 5:** Nominal \( sdm-f \) (Balanced sentence), Lemma \( ts \)

**Lemma:** \( ts \) (to knit together)

**Morphology 1:** \( sdm-f \) **Morphology 2:** nominal

**Subject:** Balanced sentence

**Witness:** M6C

**Transliteration:** \([ts=\text{i n=f qs.w=f}]\)

**Translation:** I knit his bones together for him,

**Notes:**
only the V14:O34 is visible.

**Notes phrase:**
*In this phrase, the following pattern variations occur:* G1 (G1-2T, T3L, M2NY), G2 (A1C), G3 (M3C), G4 (M46C, M21C), G5 (M6C, M5C, M4C, M1Be).

**Spell:** 398  **Phrase:** 5 123 a

**Group 1:** Nominal \( sdm.n-f \) (Balanced sentence), Lemma \( sik \)

**Lemma:** \( sik \) (to gather)

**Morphology 1:** \( sdm.n-f \) **Morphology 2:** nominal

**Subject:** Balanced sentence

**Witness:** G1T

**Transliteration:** \( sik.n=\text{i .w.t=f} \)

**Translation:** I gathered his limbs together,
I gathered his limbs together,

**Group 2:** Infinitive (status constructus), Lemma ss[k]

- **Lemma:** ss[k] (to gather)
- **Morphology 1:** infinitive
- **Morphology 2:** status constructus
- **Subject:**

**Notes:**
Could be a passive sdm=f, or a participle.

**Group 3:** Circumstantial sdm.n-f (Temporal clause), Lemma ss[k]

- **Lemma:** ss[k] (to gather)
- **Morphology 1:** sdm.n-f
- **Morphology 2:** circumstantial
- **Subject:**
- **Pronominal subject**

**Notes:**
The N35 is not visible.
Witness:  M21C
Transliteration:
\( ss\dot{k}.n-i \ immediate\ .wt+i \)
Translation:
after I have gathered my limbs together,
Notes:
only traces of the I5 left, and the Y1 is not visible.

Group 4:  Nominal \( sd\dot{m}-f \) (Balanced sentence), Lemma \( ss\dot{k} \)
Lemma:  \( ss\dot{k} \)
(to gather)
Morphology 1:  \( sd\dot{m}-f \)
nominal
Morphology 2:  
Morphology 3:  
Syntax:  Balanced sentence
Subject:  Pronominal subject

Witness:  M6C
Transliteration:
\[ ss\dot{k}-i \ immediate\ .n-f \ immediate\ .wt\]-f
Translation:
i gather his limbs together for him,

Witness:  M4C
Transliteration:
\[ ss\dot{k}-i \ immediate\ .n-f \ immediate\ .wt\]-f
Translation:
i gather his limbs together,

Notes phrase:
\textit{In this phrase, the following pattern variations occur}: G1 (G1T, G2T, T3L, M2NY), G2 (A1C), G3 (M3C, M46C, M21C), G4 (M6C, M5C, M4C, M1Be).

Spell:  \begin{array}{c} 398 \\ 5 \text{ 123 } b \end{array}
**Witness:** G1T
Transliteration: $di.n \cdot i \ n.f \ t \ r \ mrr-i$
Translation: I have given him bread as I wish,

**Witness:** G2T
Transliteration: $di.n \cdot i \ n.f \ t \ r \ mrr-i$
Translation: I have given him bread as I wish,

**Witness:** T3L
Transliteration: $di\{.t\}.n\cdot i \ n.f \ t \ r \ mrr-i$
Translation: I have given him bread as I wish,
**Notes:** I consider the X1 a mistake here

**Group 2:** Circumstantial $s\ddot{m}\cdot f$ (temporal clause), Lemma $rdi$ (first position)

**Lemma:** $rdi$ (to give)
**Morphology 1:** $s\ddot{m}\cdot f$
**Morphology 2:** circumstantial
**Morphology 3:**
**Syntax:** Temporal clause
**Subject:** Pronominal subject

**Witness:** A1C
Transliteration: $di\cdot i \ n.f \ t \ r \ mrr-i$
Translation: while I give bread to him as I wish

**Witness:** M6C
Transliteration: $di\cdot i \ n.f \ pr.\cdot t-hrw \ i \ mrr-i$
Translation: while I give an invocation offering to him, O, (one) who I will love,
**Notes:** only traces left.

**Witness:** M2NY
Transliteration: $[di]\cdot i \ t \ r \ mrr-i$
Translation: while I give bread as I wish

**Witness:** M5C
Transliteration: $di\cdot i \ n.f \ t \ i \ mrr-i$
Translation: while I give bread to him, O, (one) who I will love,
**Witness:** M1Be  
**Transliteration:**  
*dī n-s pr. wt-hrw i mr*  
**Translation:** while I give invocation offerings to her, O, who was loved,  

**Group 3:** Nominal *sdm.n-f* (Emphatic use), *Lemma rdi* (first position)  
**Lemma:** rdi (to give)  
**Morphology 1:** nominal  
**Morphology 2:** Emphatic use  
**Morphology 3:** Pronominal subject  

**Witness:** M3C  
**Transliteration:**  
*di.n+i n-f pr. t-hrw i mr=i*  
**Translation:** I have given him a invocation offering, O, (one) who I will love,  

**Witness:** M46C  
**Transliteration:**  
*[di.n+i n-f t i m]*r=i  
**Translation:** I have given bread to him, O, (one) who I will love,  

**Notes group:** Could be circumstantial as well.

**Group 4:** Circumstantial *sdm.n-f* (Temporal clause), *Lemma rdi* (first position)  
**Lemma:** rdi (to give)  
**Morphology 1:** circumstantial  
**Morphology 2:** Temporal clause  
**Morphology 3:** Pronominal subject  

**Witness:** M4C  
**Transliteration:**  
*rđi.n-f t i mr=i*  
**Translation:** he gave bread, O, (one) who I will love,
**Witness:** M21C  
**Transliteration:**  
di.n=f t mri  
**Translation:**  
after he gave the bread which I will love,  
**Notes:**  
only traces left.

**Group 5:** Nominal sdm-f (Nominal use), Lemma mri (second position)  
**Lemma:** mri (to love)  
**Morphology 1:** sdm-f  
**Morphology 2:** nominal  
**Morphology 3:**  
**Syntax:**  
**Subject:** Nominal use Pronominal subject

**Witness:** G1T  
**Transliteration:** di.n-i n=f t r mrr-i  
**Translation:**  
I have given him bread as I wish,

**Witness:** A1C  
**Transliteration:** di-i n=f t r mrr-i  
**Translation:**  
while I give bread to him as I wish

**Witness:** M2NY  
**Transliteration:** [di]-i t [r mrr]-i  
**Translation:**  
while I give bread as I wish

**Group 6:** Prospective relative sdm-f, Lemma mri (second position)  
**Lemma:** mri (to love)  
**Morphology 1:** sdm-f  
**Morphology 2:** prospective relative  
**Morphology 3:**  
**Syntax:**  
**Subject:** Pronominal subject

**Witness:** G2T  
**Transliteration:** di.n-i n=f t r mrr-i  
**Translation:**  
i have given him bread as I wish,

**Witness:** T3L  
**Transliteration:** di{.t}.n-i n=f t [r mrr]-i  
**Translation:**  
i have given him bread as I wish,
**Witness:** M3C  
**Transliteration:** 
ḍi.n=ḫ pr.t-hrw i mr-i

**Translation:**  
I have given him a invocation offering, O, (one) who I will love,

**Notes:**  
only the D21 is visible.

**Transliteration:**
 di.n=i n=f t i m\r
=d i n=f t i m

**Translation:**
I have given bread to him, O, (one) who I will love,

**Witness:** M46C  
**Transliteration:**
[ḍi.n=ḫ t i m]\r

**Translation:**
I have given bread to him, O, (one) who I will love,

**Witness:** M21C  
**Transliteration:** 
ḍi.n-f t mr-i

**Translation:**  
after he gave the bread which I will love,

**Notes:**  
only the D21 is visible.

**Transliteration:**
 di=ḫ t mr=i
di=i n=f t i mr=i

**Translation:**
while I give a invocation offering to him, O, (one) who I will love,

**Witness:** M6C  
**Transliteration:**
ḍi=i n=f pr.t-hrw i mr=i

**Translation:**
while I give a invocation offering to him, O, (one) who I will love,

**Witness:** M4C  
**Transliteration:**
rdi.n-f t i mr=i

**Translation:**
he gave bread, O, (one) who I will love,

**Notes:**  
only the D21 is visible.

**Group 7:**  
Perfective passive participle (masculine singular), Lemma mṛ (second position)

**Lemma:** mṛ  
(to love)

**Morphology 1:** participle  
**Morphology 2:** perfective passive  
**Morphology 3:** masculine singular

**Syntax:**  
Subject:

**Witness:** M1Be  
**Transliteration:**
di=ḫ n=s pr.wt-hrw i mr

**Translation:**  
while I give invocation offerings to her, O, who was loved,

**Notes:**  
Only traces left.

**Notes phrase:**  
In this phrase, the following pattern variations occur: G1+G5 (G1-2T, T3L), G2+G5 (A1C, M2NY), G3+G6 (M3C, M46C, M4C), G2+G6 (M6C, M5C), G4+G6 (M21C), G2+G7 (M1Be).
<table>
<thead>
<tr>
<th>Spell: 398</th>
<th>Phrase: 5 123 c</th>
</tr>
</thead>
</table>

**Group 1:**  
Stative (3rd person masculine singular), Lemma šḥ (first position)  
Lemma: šḥ (to be beneficent)  
Morphology 1: Stative  
Morphology 2: 3rd person masculine singular  
Morphology 3: Syntax: Subject:  

**Witness:** G1T  
Transliteration: šḥ(.w) n f šḥ(.w) n tp.yw-tṣ-f  
Translation: beneficent for him, beneficent for his survivors.  

**Witness:** G2T  
Transliteration: šḥ(.w) n f šḥ(.w) n tp.yw-tṣ-f  
Translation: beneficent for him, beneficent for his survivors.  

**Witness:** T3L  
Transliteration: šḥ(.w) n f šḥ(.w) n tp.yw[ -tṣ-f]  
Translation: beneficent for him, beneficent for his survivors.  

**Witness:** M3C  
Transliteration: šḥ(.w) n f šḥ(.w) n tp.yw-f tṣ  
Translation: beneficent for him, beneficent for those of his which are upon the land.  

**Witness:** M46C  
Transliteration: šḥ(.w) n f šḥ(.w) n tp.yw-tṣ-f  
Translation: beneficent for him, beneficent for his survivors.  

**Witness:** M21C  
Transliteration: šḥ(.w) n f šḥ(.w) n tp.yw-f tṣ  
Translation: beneficent for him, beneficent for those of his which are upon the land.  

**Witness:** M6C  
Transliteration: šḥ(.w) n f šḥ(.w) n tp.yw-tṣ-f  
Translation: beneficent for him, beneficent for his survivors.  

**Witness:** M2NY  
Transliteration: šḥ(.w) n f šḥ(.w) n tp.yw-tṣ-f  
Translation: beneficent for him, beneficent for his survivors.  

**Witness:** M5C  
Transliteration: šḥ(.w) n f šḥ(.w) n tp.yw-tṣ-f  
Translation: beneficent for him, beneficent for his survivors.  

**Witness:** M4C  
Transliteration: šḥ(.w) n f šḥ(.w) n tp.yw-tṣ-f  
Translation: beneficent for him, beneficent for his survivors.  

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Witness: M1Be
Transliteration: 
ṣḥ[(.w) n=f ṣḥ(.w) n tp.yw-tz-f]
Translation: beneficent for him, beneficent for his survivors.
Notes: Only traces left.

Group 2: Circumstantial sdm-f (Temporal clause), Lemma ṣḥ (first position)
Lemma: ṣḥ (to be well)
Morphology 1: sdm-f
Morphology 2: circumstantial
Morphology 3: Syntax: Subject:
Temporal clause Pronominal subject

Witness: A1C
Transliteration: 
ṣḥ.f ṣḥ.w n tp.yw-tz-f
Translation: while he is well, beneficent for his survivors.

Group 3: Stative (3rd person masculine singular), Lemma ṣḥ (second position)
Lemma: ṣḥ (to be beneficent)
Morphology 1: Stative
Morphology 2: 3rd person masculine singular
Morphology 3: Syntax: Subject:

Witness: G1T
Transliteration: 
ṣḥ(.w) n-f ṣḥ(.w) n tp.yw-tz-f
Translation: beneficent for him, beneficent for his survivors.

Witness: G2T
Transliteration: 
ṣḥ(.w) n-f ṣḥ(.w) n tp.yw-tz-f
Translation: beneficent for him, beneficent for his survivors.

Witness: A1C
Transliteration: 
ṣḥ.f ṣḥ.w n tp.yw-tz-f
Translation: while he is well, beneficent for his survivors.

Witness: T3L
Transliteration: 
ṣḥ(.w) n-f ṣḥ(.w) n tp.yw[-tza-f]
Translation: beneficent for him, beneficent for his survivors.
Beneficent for him, beneficent for those of his which are upon the land.

Beneficent for him, beneficent for his survivors.

Beneficent for him, beneficent for his survivors.

Beneficent for him, beneficent for his survivors.

Beneficent for him, beneficent for his survivors.

In this phrase, the following pattern variations occur: G1+G3 (G1T, G2T, T3L, M3C, M46C, M21C, M6C, M2NY, M5C, M4C, M1Be), G2+G3 (A1C).

Group 1: Passive subjunctive sdm-f (Wish clause), Lemma šdi (first position)
Lemma: šdi (to cut out)
Morphology 1: sdm-f subjunctive
Morphology 2: passive
Syntax: Wish clause
Subject: Pronominal subject
Witness: G1T  
Transliteration:  
šdš spš šmšt šhn śkr šhn nb šnw  
Translation:  
May she be cut out, may she be bound together, 
may she be assembled together with Sokar, 
together with the lord of the Henu bark.

Witness: G2T  
Transliteration:  
šdš spš šmšt šhn śkr šhn nb šnw  
Translation:  
May she be cut out, may she be bound together, 
may she be assembled together with Sokar, 
together with the lord of the Henu bark.

Witness: A1C  
Transliteration:  
šdš spš šmšt šhn śkr šhn nb šnw niw.t  
Translation:  
May she be cut out, may she be bound together, 
may she be assembled together with Sokar, 
together with the lord of the Henu bark of the city.

Witness: T3L  
Transliteration:  
šdš šmšt šhn śkr sb šnw  
Translation:  
May she be cut out, may she be bound together, 
may she be assembled together with Sokar, 
together with the lord of the Henu bark.

Witness: M3C  
Transliteration:  
šdš spš šmšt šhn śkr nb šnw  
Translation:  
May she be cut out, may she be bound together, 
may she be assembled together with Sokar, 
the lord of the Henu bark.

Witness: M46C  
Transliteration:  
[šdš spš šmšt šhn śkr nb šnw]  
Translation:  
May she be cut out, may she be bound together, 
may she be assembled together with Sokar, 
the lord of the Henu bark.

Witness: M2NY  
Transliteration:  
[šdš] spš šmšt šhn śkr nb šnw  
Translation:  
May she be cut out, may she be bound together, 
may she be assembled together with Sokar, 
together with the lord of the Henu bark.
Witness: M4C
Transliteration: [ṣd-s sp+s dmd-s ḫnเ skr] nb ḫnyw
Translation: May she be cut out, may she be bound together, may she be assembled together with Sokar, the lord of the Henu bark.

Notes group: Could be imperative followed by s(y) as well.

Group 2: Subjunctive sḏm.tw=f (Wish clause), Lemma šdi (first position)
Lemma: šdi (to cut out)
Morphology 1: subjunctive
Morphology 2: subjunctive
Morphology 3: subjunctive
Syntax: Wish clause
Subject: Pronominal subject

Witness: M1Be
Transliteration: [ṣd-s sp]-s dmd[=s ḫnเ] skr nb ḫnw
Translation: May she be cut out, may she be bound together, may she be assembled together with Sokar, the lord of the Henu bark.

Witness: M5C
Transliteration: ṣḏ[t(ω)-w] sp.[t(ω)-w] dmd.t(ω)-w ḫnเ skr nb ḫnw
Translation: May she be cut out, may she be bound together, may she be assembled together with Sokar, the lord of the Henu bark.

Group 3: Passive subjunctive sḏm-f (Wish clause), Lemma spi (first position)
Lemma: spi (to bind together)
Morphology 1: subjunctive
Morphology 2: passive
Morphology 3: passive
Syntax: Wish clause
Subject: Pronominal subject

Witness: M21C
Transliteration: sp-s dmd-s ḫnเ [s][k[r ḫnเ] nb ḫnw
Translation: May she be bound together, may she be assembled together with Sokar, together with the lord of the Henu bark.
Notes: Could be imperative followed by s(y) as well.
Group 4: Passive subjunctive sdm-f (Wish clause), Lemma spi (second position)

Lemma: spi (to bind together)

Morphology 1: subjunctive
Morphology 2: passive
Morphology 3: subjunctive
Syntax: Wish clause
Subject: Pronominal subject

Witness: G1T
Transliteration: šd-s sp-s dmd-s ʿntʿ skr ʿntʿ nb ḫnw
Translation: May she be cut out, may she be bound together, may she be assembled together with Sokar, together with the lord of the Henu bark.

Witness: M3C
Transliteration: šd-s sp-s dmd-s ʿntʿ skr nb ḫnw
Translation: May she be cut out, may she be bound together, may she be assembled together with Sokar, the lord of the Henu bark.

Witness: M6C
Transliteration: [šd]-s [p]-s dmd-s ʿntʿ skr nb ḫnw
Translation: May she be cut out, may she be bound together, may she be assembled together with Sokar, the lord of the Henu bark.

Notes:
There might be traces of the S29 left.
Witness: M2NY
Transliteration: 
\[\text{[s}d\text{-s sp]-s dm} \text{-f-} \text{s hm}-\text{s skr hm}-\text{s nb hm}w\]
Translation:
May she be cut out, may she be bound together,
may she be assembled together with Sokar,
together with the lord of the Henu bark.

Witness: M4C
Transliteration: 
\[\text{[s}d\text{-s sp]-s dm} \text{-f-} \text{s hm}-\text{s skr} \text{ nb hm}w\]
Translation:
May she be cut out, may she be bound together,
may she be assembled together with Sokar,
the lord of the Henu bark.

Witness: M1Be
Transliteration: 
\[\text{[s}d\text{-s sp]-s dm} \text{-f-} \text{s hm}-\text{s skr nb hm}w\]
Translation:
May she be cut out, may she be bound together,
may she be assembled
together with Sokar, the lord of the Henu bark.

Notes group:
Could be imperative followed by s(y) as well.

Group 5: Subjunctive sdm.tw=f (Wish clause), Lemma spi (second position)
Lemma: spi (to bind together)
Morphology 1: subjunctive
Morphology 2: subjunctive
Morphology 3: Wish clause
Syntax: Wish clause
Subject: Pronominal subject

Witness: M5C
Transliteration: 
\[\text{sd}.t(w)-s sp.t(w)-s dm}.t(w)-s hm}-s skr nb hm}w\]
Translation:
May she be cut out, may she be bound together,
may she be assembled together with Sokar, the lord of the Henu bark.

Group 6: Passive subjunctive sdm-f (Wish clause), Lemma dm (final position)
Lemma: dm (to assemble)
Morphology 1: subjunctive
Morphology 2: passive
Morphology 3: Wish clause
Syntax: Wish clause
Subject: Pronominal subject
Witness: G1T
Transliteration: šḍ=s sp=s dmd=s ḫn Active skr ḫn Active nb ḫnw
Translation: May she be cut out, may she be bound together, may she be assembled together with Sokar, together with the lord of the Henu bark.

Witness: G2T
Transliteration: šḍ=s sp=s dmd=s ḫActive n Active skr ḫn Active nb ḫnw
Translation: May she be cut out, may she be bound together, may she be assembled together with Sokar, together with the lord of the Henu bark.

Witness: A1C
Transliteration: šḍ=s sp=s dmd=s ḫn Active skr ḫn Active nb ḫnw niw.t
Translation: May she be cut out, may she be bound together, may she be assembled together with Sokar, together with the lord of the Henu bark of the city.

Witness: T3L
Transliteration: šḍ=s dmd=s ḫn Active sk[r] nb [ḥnw]
Translation: May she be cut out, may she be assembled together with the Sokar, the lord of the Ḥnw bark.

Witness: M3C
Transliteration: šḍ=s sp=s dmd=s ḫn Active skr nb ḫnw
Translation: May she be cut out, may she be bound together, may she be assembled together with Sokar, the lord of the Henu bark.

Witness: M46C
Transliteration: śḍ-s sp-s dmd-s ḫn Active sk[r] nb ḫnw
Translation: May she be cut out, may she be bound together, may she be assembled together with Sokar, the lord of the Henu bark.

Witness: M6C
Transliteration: [śḍ-s sp-s dmd-s ḫn Active sk[r] nb ḫnw]
Translation: May she be cut out, may she be bound together, may she be assembled together with Sokar, the lord of the Henu bark.

Witness: M21C
Transliteration: sp=s dmd=s ḫn Active [s]k[r ḫn Active nb ḫnw
Translation: May she be bound together, may she be assembled together with Sokar, together with the lord of the Henu bark.
Witness: M2NY
Transliteration: [ṣd-s] sp[=s dmD-s ḫn-r skr ḫn-r nb ḫnw]
Translation: May she be cut out, may she be bound together, may she be assembled together with Sokar, together with the lord of the Henu bark.

Witness: M4C
Transliteration: [ṣd-s sp-s dmD-s ḫn-r skr] nb ḫnyw
Translation: May she be cut out, may she be bound together, may she be assembled together with Sokar, the lord of the Henu bark.

Witness: M1Be
Transliteration: [ṣd-s sp]=s dmD[=s ḫn] skr nb ḫnw
Translation: May she be cut out, may she be bound together, may she be assembled together with Sokar, the lord of the Henu bark.

Notes: Only traces left of the S29 and Y2, the S23 is still visible.

Notes group:
Could be imperative followed by s(y) as well.

Group 7: Subjunctive sqm.tw=f (Wish clause), Lemma dmD (final position)

Lemma: dmD (to assemble)
Morphology 1: subjunctive
Morphology 2: Morphology 3: Syntax: Subject:
sqm.tw=f

Witness: M5C
Transliteration: ṣd.t(w)=s sp.t(w)=s dmD.t(w)=s ḫn-r skr nb ḫnw
Translation: May she be cut out, may she be bound together, may she be assembled together with Sokar, the lord of the Henu bark.

Notes phrase: In this phrase, the following pattern variations occur: G1+G4+G6 (G1-2T, A1C, M3C, M46C, M6C, M2NY, M4C, M1Be), G2+G5+G7 (M5C), G1+G6 (T3L), G3+G6 (M21C).
Her two eyes are the two eyes of the spirit, while he sees the great one.

The eyes of her wood are as the two eyes of the female spirit, whom the god saw.

The eyes of her wood are as the two eyes of the female spirit, which Horus saw.

The eyes of her wood are as the two eyes of the female spirit, which Horus saw.
Witness: M2NY
Transliteration: šss.w m šl.ty mš.t.n ḫr
Translation: The šss plants are as the two eyes of the female spirit, which Horus saw.

Witness: M5C
Transliteration: šsy.w=s m šl.ty mš.t.n ḫr
Translation: Her bundle is as the two eyes of the female spirit, which Horus saw.

Witness: M4C
Transliteration: [šš]s.w [m ir.t] [šl.t mš.t.n] [hr]
Translation: The ššs plants are as the two eyes of the female spirit, which Horus saw.

Group 3: Prospective active participle (feminine singular), Lemma mšš
Lemma: mšš (to see)
Morphology 1: participle
Morphology 2: prospective active
Morphology 3: feminine singular
Syntax: Subject:

Witness: M21C
Transliteration: ššs.w=s m ir.ty šl.t mš.ty ḫr
Translation: Her ššs plants are as the eyes of the female spirit, which will see Horus.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (G1T, A1C), G2 (M3C, M13C, M46C, M6C, M2NY, M5C, M4C, M1Be), G3 (M21C).

Spell: 398 Phrase: 5 133 b

Group 1: Infinitive (status absolutus), Lemma ḫr (first position)
Lemma: ḫr (to fall)
Morphology 1: infinitive
Morphology 2: status absolutus
Morphology 3: Syntax: Subject:
**Witness:** G1T  
**Transliteration:**  
$m\Delta s^b.w^t-s \ ibh.w \ wsir \ m \ h\ r \ hpt.n-f \ ts \ m \ n\ di.t$  
**Translation:**  
Her bailing scoops are the teeth of Osiris, falling, after he embraced the land in Nedit.

---

**Witness:** A1C  
**Transliteration:**  
$m\Delta s^b.w^t-s \ ibh.w \ wsir \ m \ h\ r \ hpt.n-f \ ts \ m \ n\ di.t$  
**Translation:**  
Her bailing scoops are the teeth of Osiris, falling after he embraced the land in Nedit.

---

**Witness:** M4C  
**Transliteration:**  
$[i]n.w^t-s \ [m \ ibh].w \ wsir \ m \ h\ r \ hpt.f \ ts$  
**Translation:**  
Her cordage is as the teeth of Osiris, falling while he embraces the earth.

---

**Group 2:** Nominal $s\Delta m-f$ (Nominal use), Lemma $h\ r$ (first position)  
**Lemma:** $h\ r$ (to fall)  
**Morphology 1:** $s\Delta m-f$  
**Nominal use**  
**Morphology 2:** $h\ r$  
**Pronominal subject**  
**Morphology 3:** nominal  
**Subject:**

---

**Witness:** M3C  
**Transliteration:**  
$[m\Delta s.w^t]-s \ m \ ibh.w \ wsir \ m \ h\ r[-f \ hpt.f \ ts \ m \ n\ di.t]$  
**Translation:**  
Her poles are as the teeth of Osiris, as he falls and embraces the land in Nedit.  
**Notes:** only traces left of the A15

---

**Witness:** M13C  
**Transliteration:**  
$m\Delta s[w^t-s] \ m \ ibh.w \ wsir \ [m \ h\ r-f \ hpt.f \ ts]$  
**Translation:**  
Her poles are as the teeth of Osiris, as he falls and embraces the land.

---

**Witness:** M46C  
**Transliteration:**  
$[m\Delta s.w^t-s] \ ibh.w \ wsir \ [m \ h\ r-f \ hpt.f \ ts]$  
**Translation:**  
Her poles are as the teeth of Osiris, as he falls and embraces the land.

---

**Witness:** M21C  
**Transliteration:**  
$in.w^t-s \ m \ ibh.w \ wsir \ m \ h\ r-f \ hpt[-f \ ts \ m \ n\ di.t]$  
**Translation:**  
Her cordage is as the teeth of Osiris, as he falls and embraces the land in Nedit.

---

2959
Witness: M6C
Transliteration:  
[in.w=s m ibH.w] wsir m [hr]-f hpt=f t3 
Translation:  
Her cordage is as the teeth of Osiris, as he falls and embraces the land.

Witness: M5C
Transliteration:  
in.w=s m ibH.w [wsir] m [hr]-f hpt=f t3 m ndi.t 
Translation:  
Her cordage is as the teeth of Osiris, as he falls and embraces the land in Nedit.

Notes:  
Only traces left.

**Group 3:** Circumstantial sqm.n-f (Temporal clause), Lemma hpt (second position)

| Witness | M2NY |
| Transliteration: | in.w=s m ibH.w wsir m [hr]-f hpt.n-f t3 m ndi.t |
| Translation: | Her cordage is as the teeth of Osiris, as he falls, after he has embraced the land in Nedit.

| Witness | M1Be |
| Transliteration: | mds[s] wts m [ibh.w wsir m [hr]-f hpt.n-s t3 m nd.yt |
| Translation: | Her poles are as the teeth of Osiris, as he falls, after she embraced the land in Nedit.

| Witness | G1T |
| Transliteration: | mgsb.wt-s ibh.w wsir m [hr] hpt.n-f t3 m n Di.t |
| Translation: | Her bailing scoops are the teeth of Osiris, falling, after he embraced the land in Nedit.

| Witness | A1C |
| Transliteration: | mgsb.wt-s ibh.w wsir m [hr] hpt.n-f t3 m ign.t |
| Translation: | Her bailing scoops are the teeth of Osiris, falling after he embraced the land in Nedit.

| Witness | M2NY |
| Transliteration: | in.w=s m ibH.w wsir m [hr]-f hpt.n-f t3 m ndi.t |
| Translation: | Her cordage is as the teeth of Osiris, as he falls, after he has embraced the land in Nedit.

| Witness | M1Be |
| Transliteration: | mds[s] wts m [ibh.w wsir m [hr]-f hpt.n-s t3 m nd.yt |
| Translation: | Her poles are as the teeth of Osiris, as he falls, after she embraced the land in Nedit.

Notes:  
Only traces left.

2960
<table>
<thead>
<tr>
<th><strong>Group 4:</strong></th>
<th>Nominal $\text{sDm-f}$ (Nominal use), Lemma $\text{hpt}$ (second position)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Lemma:</strong></td>
<td>$\text{hpt}$ (to embrace)</td>
</tr>
<tr>
<td><strong>Morphology 1:</strong></td>
<td>$\text{sDm-f}$ nominal</td>
</tr>
<tr>
<td><strong>Morphology 2:</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Morphology 3:</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Syntax:</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Subject:</strong></td>
<td>Nominal use Pronominal subject</td>
</tr>
<tr>
<td><strong>Witness:</strong></td>
<td>M3C</td>
</tr>
<tr>
<td><strong>Transliteration:</strong></td>
<td>$[m\text{D}A.wt^=s\ m\ \text{ibH.w}\ \text{wsir}\ m\ \text{hr-f}\ \text{hpt-f}\ t^=f\ \text{m}\ \text{ndi.t}]$</td>
</tr>
<tr>
<td><strong>Translation:</strong></td>
<td>Her poles are as the teeth of Osiris, as he falls and embraces the land in Nedit.</td>
</tr>
<tr>
<td><strong>Witness:</strong></td>
<td>M46C</td>
</tr>
<tr>
<td><strong>Transliteration:</strong></td>
<td>$[m\text{D}A.wt^=s\ \text{m}\ \text{ibH.w}\ \text{wsir}\ [m\ \text{hr-f}\ \text{hpt-f}\ t^=f\ \text{t}^=f\ \text{m}\ \text{ndi.t}]]$</td>
</tr>
<tr>
<td><strong>Translation:</strong></td>
<td>Her poles are as the teeth of Osiris, as he falls and embraces the land.</td>
</tr>
<tr>
<td><strong>Witness:</strong></td>
<td>M13C</td>
</tr>
<tr>
<td><strong>Transliteration:</strong></td>
<td>$m\text{D}A[.w^t=s\ \text{m}\ \text{ibH.w}\ \text{wsir}\ [m\ \text{hr-f}\ \text{hpt-f}\ t^=f\ \text{t}^=f\ \text{m}\ \text{ndi.t}]]$</td>
</tr>
<tr>
<td><strong>Translation:</strong></td>
<td>Her poles are as the teeth of Osiris, as he falls and embraces the land.</td>
</tr>
<tr>
<td><strong>Notes:</strong></td>
<td>Only traces left of the X1.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Group 5:</strong></th>
<th>Circumstantial $\text{sDm-f}$ (Temporal clause), Lemma $\text{hpt}$ (second position)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Lemma:</strong></td>
<td>$\text{hpt}$ (to embrace)</td>
</tr>
<tr>
<td><strong>Morphology 1:</strong></td>
<td>$\text{sDm-f}$ circumstantial</td>
</tr>
<tr>
<td><strong>Morphology 2:</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Morphology 3:</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Syntax:</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Subject:</strong></td>
<td>Temporal clause Pronominal subject</td>
</tr>
<tr>
<td><strong>Witness:</strong></td>
<td>M5C</td>
</tr>
<tr>
<td><strong>Transliteration:</strong></td>
<td>$\text{in.w}^=s\ \text{m}\ \text{ibH.w}\ \text{wsir}\ [m\ \text{hr-f}\ \text{hpt-f}\ t^=f\ \text{t}^=f\ \text{m}\ \text{ndi.t}]$</td>
</tr>
<tr>
<td><strong>Translation:</strong></td>
<td>Her cordage is as the teeth of Osiris, as he falls and embraces the land in Nedit.</td>
</tr>
<tr>
<td><strong>Witness:</strong></td>
<td>M21C</td>
</tr>
<tr>
<td><strong>Transliteration:</strong></td>
<td>$\text{in.w}^=s\ \text{m}\ \text{ibH.w}\ \text{wsir}\ [m\ \text{hr-f}\ \text{hpt-f}\ t^=f\ \text{t}^=f\ \text{m}\ \text{ndi.t}]$</td>
</tr>
<tr>
<td><strong>Translation:</strong></td>
<td>Her cordage is as the teeth of Osiris, as he falls and embraces the land.</td>
</tr>
<tr>
<td><strong>Notes:</strong></td>
<td>Only traces left of the X1.</td>
</tr>
</tbody>
</table>
**Witness:** M4C  
**Transliteration:**  
\[i\]n.w=s [m ibH].w wsir m ḫr hpt=f ts  
**Translation:**  
Her cordage is as the teeth of Osiris, falling while he embraces the earth.  
**Notes:**  
Only traces of the Q3:X1 group left.

**Notes phrase:**  
*In this phrase, the following pattern variations occur: G1+G3 (G1T, A1C), G1+G5 (M4C), G2+G4 (M3C, M13C, M46C, M21C, M6C, M5C), G2+G3 (M2NY, M1Be).*

<table>
<thead>
<tr>
<th>Spell:</th>
<th>398</th>
<th>Phrase:</th>
<th>5</th>
<th>139</th>
<th>a</th>
</tr>
</thead>
</table>

**Group 1:** Perfective active participle (feminine singular), Lemma wpi (first position)  
**Lemma:** wpi (to divide)  
**Morphology 1:** participle  
**Morphology 2:** perfective active  
**Morphology 3:** feminine singular  
**Syntax:** Subject: participle perfective active feminine singular

| Witness: | G1T | Transliteration: | snbw.wy=s wp.t mn.ty bAby m dbn-f ts  
<table>
<thead>
<tr>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Translation:</td>
<td>Her two battlements are that which divided the two thighs of Baby as he goes around the land.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| Witness: | A1C | Transliteration: | snbw.wy=s wp.t mn.ty bAby m dbn-f ts  
<table>
<thead>
<tr>
<th></th>
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<td>Her two battlements are that which divided the two thighs of Baby as he goes around the land.</td>
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<td></td>
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</tbody>
</table>

| Witness: | M3C | Transliteration: | s[n]bw.ny=s m wp.t mn.ty bAby  
<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>Translation:</td>
<td>Her two battlements are as that which divided the two thighs of Baby.</td>
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</tbody>
</table>

| Notes: | The F13 is not visible. |

| Witness: | M13C | Transliteration: | s[n]bw.ny=s [m wp.t mn.ty bAby]  
<table>
<thead>
<tr>
<th></th>
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</table>
Witness: M46C  
Transliteration:  
\[\text{snbw} \cdot \text{wy} \cdot \text{s} \ \text{m} \ \text{wp} \cdot \text{t} \ \text{mn} \cdot \text{ty} \ \text{bsby} \]  
Translation:  
Her two battlements are as that which divided the two thighs of Baby.

Witness: M21C  
Transliteration:  
\[\text{msb} \cdot \text{w} \cdot \text{s} \ \text{m} \ \text{wp} \cdot \text{t} \ \text{mn} \cdot \text{ty} \ \text{bsby} \ \text{m} \ \text{wd} \cdot \text{b} \cdot \text{f} \ \text{ts} \]  
Translation:  
Her bailing scoops are as that which divided the two thighs of Baby, as he turned the land back.

Witness: M6C  
Transliteration:  
\[\text{msb} \cdot \text{wt} \cdot \text{s} \ \text{m} \ \text{wp} \cdot \text{t} \ \text{mn} \cdot \text{ty} \ \text{bsby} \ \text{m} \ \text{r} \cdot \text{s} \ \text{dbn} \ \text{n} \cdot \text{f} \ \text{ts} \]  
Translation:  
Her bailing scoops are as that which divided the two thighs of Baby in the mouth of that which the land surrounds for him.

Witness: M2NY  
Transliteration:  
\[\text{msb} \cdot \text{t} \cdot \text{s} \ \text{m} \ \text{wp} \cdot \text{t} \ \text{mn} \cdot \text{ty} \ \text{bsby} \ \text{m} \ \text{r} \cdot \text{s} \ \text{dbn} \ \text{n} \cdot \text{f} \ \text{ts} \]  
Translation:  
Her bailing scoop is as that which divided the two thighs of Baby in the mouth of that which the land surrounds for him.

Witness: M5C  
Transliteration:  
\[\text{msb} \cdot \text{wt} \cdot \text{s} \ \text{m} \ \text{wp} \cdot \text{t} \ \text{mn} \cdot \text{ty} \ \text{bsby} \ \text{m} \ \text{r} \cdot \text{s} \ \text{dbn} \ \text{n} \cdot \text{f} \ \text{ts} \]  
Translation:  
Her bailing scoops are as that which divided the two thighs of Baby in the mouth of that which the land surrounds for him.

Notes:  
Only the F13 is visible.

Witness: M4C  
Transliteration:  
\[\text{msb} \cdot \text{wt} \cdot \text{s} \ \text{m} \ \text{wp} \cdot \text{t} \ \text{mn} \cdot \text{ty} \ \text{bsby} \ \text{m} \ \text{r} \cdot \text{s} \ \text{dbn} \ \text{n} \cdot \text{f} \ \text{ts} \]  
Translation:  
Her bailing scoops are as that which divided the two thighs of Baby in the mouth of that which the land surrounds for him.

Notes:  
Only traces of the F13 and X1 left.

Witness: M1Be  
Transliteration:  
\[\text{snbw} \cdot \text{s} \ \text{m} \ \text{wp} \cdot \text{t} \ \text{mn} \cdot \text{ty} \ \text{bsby} \]  
Translation:  
Her battlement is as that which divided the two thighs of Baby.

Group 2: Nominal \(s\text{dm-f}\) (Nominal use), Lemma \(dbn\) (second position)  
Lemma: \(dbn\) (to go around)  
Morphology 1: \(s\text{dm-f}\) nominal  
Morphology 2: \(s\text{dm-f}\)  
Morphology 3:  
Syntax:  
Subject: Nominal use Pronominal subject
Witness: G1T
Transliteration: 
\textit{snbw.wy}=s \ wp.t mn.ty b\textit{bsby} m \ \textit{dbn}=f \ ts
Translation: 
Her two battlements are that which divided the two thighs of Baby as he goes around the land.

Group 3: Nominal \textit{sdm}=f (Nominal use), Lemma \textit{wdb} (second position)
Lemma: \textit{wdb} (to turn back)
\begin{tabular}{ll}
Morphology 1: & Morphology 2: & Morphology 3:  \\
\textit{sdm}=f & nominal & \\
\end{tabular}
Syntax: Nominal use  
Subject: Pronominal subject

Witness: M21C
Transliteration: 
\textit{mds}[b, w]=s \ m \ wp.t mn.ty b\textit{bsby} m \ \textit{wd}[b]=f \ ts
Translation: 
Her bailing scoops are as that which divided the two thighs of Baby, as he turned the land back.
Notes: Only the G43 and D46 are visible.

Group 4: Imperfective relative \textit{sdm}=f, Lemma \textit{dbn}
Lemma: \textit{dbn} (to go around)
\begin{tabular}{ll}
Morphology 1: & Morphology 2: \\
\textit{sdm}=f & Imperfective relative  \\
\end{tabular}
Syntax:  
Subject: Nominal subject

Witness: M6C
Transliteration: 
\textit{mds}[b, \textit{w}]=s \ m \ wp.t mn.ty b\textit{bsby} m \ \textit{r}(s) \ \textit{dbn} \ n=f \ ts
Translation: 
Her bailing scoops are as that which divided the two thighs of Baby in the mouth of that which the land surrounds for him.

Witness: M2NY
Transliteration: 
\textit{mds}[b, t]=s \ m \ wp.t mn.ty b\textit{bsby} m \ \textit{r}(s) \ \textit{dbn} \ n=f \ ts
Translation: 
Her bailing scoop is as that which divided the two thighs of Baby in the mouth of that which the land surrounds for him.
Witness: M5C
Transliteration: 
\[m\text{ç}b\text{.w}t\text{s} m \text{wp}[.\text{t mn.ty bsby m r(\text{i})} \text{ dbn n-f}] \text{ ts}\]
Translation: 
Her bailing scoops are as that which divided the two thighs of Baby in the mouth of that which the land surrounds for him.

Notes group: 
*Could be read as dbn.n-f or dbn-f as well.*

Notes phrase: 
*In this phrase, the following pattern variations occur: G1+G2 (G1T, A1C), G1+G3 (M21C), G1+G4 (M6C, M2NY, M5C, M4C), G1 (M3C, M13C, M46C, M1Be).*

Spell: 398 Phrase: 5 140 b

**Group 1:** Circumstantial sdm.n-f (Temporal clause), Lemma wђ (first position)

Lemma: wђ (to divide, to separate)
Morphology 1: sdm.n-f (circumstantial)
Syntax: Temporal clause
Subject: Pronominal subject

Witness: G1T
Transliteration: 
\[h\text{t-tsw+w s sbz w'.t} \text{ wђ.n-f šni.t m p.t}\]
Translation: 
Her mast is the lone star, after he has separated the storm from the sky.

Witness: M13C
Transliteration: 
\[[h\text{t}-n-tsw w s sbz w'.t} \text{ wђ.n-f šni.t m p.t} \text{ wђ-mdw}\]
Translation: 
The mast is as the lone star, after he separated the storm from the sky, (the one) who judges.

Witness: M4C
Transliteration: 
\[m\text{ç}b\text{.w}t\text{s} m \text{wp}.t \text{ mn.ty bsby m r(\text{s})} \text{ dbn n-f ts}\]
Translation: 
Her bailing scoops are as that which divided the two thighs of Baby in the mouth of that which the land surrounds for him.

Witness: A1C
Transliteration: 
\[h\text{t-tsw+w s sbz w'.t} \text{ wђ.n-f šni.t m p.t}\]
Translation: 
Her mast is the lone star, after he has separated the storm from the sky.

Witness: M46C
Transliteration: 
\[[h\text{t-n-tsw+w s} m sbz w'.t \text{ wђ.n-f š}[n][.t]} \text{ m p.t} \text{ wђ-mdw}\]
Translation: 
The mast is as the lone star, after he separated the storm from the sky, (the one) who judges.
Her beams are as the lone star, after he separated the storm from the sky, who judges with power.

Notes:
only the Aa21 is visible.

**Group 2:**  
**Perfective active participle (masculine singular), Lemma wddf (first position)**

**Lemma:**  
wddf  (to divide, to separate)

**Morphology 1:**  
participle

**Morphology 2:**  
perfective active

**Morphology 3:**  
masculine singular

**Witness:**  
M3C

**Transliteration:**  
ḥt-n-ḥw-s m sbṣś wddf. t wdff śn[i.t m] p.t

**Translation:**  
Her mast is as the lone star, who separated the storm from the sky.

**Witness:**  
M5C

**Transliteration:**  
ḥz. w=s [m sbṣś wddf. t wdff śn[i.t m] p.t]

**Translation:**  
Her beams are as the lone star, who separated the storm from the sky.
Group 3:  *Imperfective active participle (masculine singular), Lemma wḏ-mdw (second position)*

**Lemma:** wḏ-mdw (to judge)

**Morphology 1:** participle
**Morphology 2:** imperfective active
**Morphology 3:** masculine singular

**Syntax:**

**Subject:**

**Witness:** M13C

**Transliteration:** [ḥt]-n-tsw [m sbš ḫw r wḏ-n-f šni.t m p.t] wḏ-mdw

**Translation:** The mast is as the lone star, after he separated the storm from the sky, (the one) who judges.

**Witness:** M46C

**Transliteration:** [ḥt-n-tsw s m sbš [wʷ] wḏ-n-f š[n][i].t m p.t] wḏ-mdw

**Translation:** Her mast is as the lone star, after he separated the storm from the sky, (the one) who judges.

**Witness:** M21C

**Transliteration:** [ḥs] w=s m sbš [wʷ] wḏ-n-f š[n][i].t m p.t ḫw d-mdw m šhm

**Translation:** Her beams are as the lone star, after he separated the storm from the sky, who judges with power.

**Witness:** M2NY

**Transliteration:** [ḥs] w=s m sbš [wʷ] wḏ-n-f š[n][i].t m p.t ḫw d-mdw m šhm

**Translation:** Her beams are as the lone star, after he separated the storm from the sky, who judges with power.

**Witness:** M4C

**Transliteration:** [ḥs] w=s m sbš wḏ-n-f š[n][i].t m p.t ḫw d-mdw m šhm

**Translation:** Her beams are as the lone star, after he has separated the storm from the sky, who judges with power.

**Notes phrase:**

*In this phrase, the following pattern variations occur: G1 (G1T, A1C, M1Be), G2 (M3C, M6C, M5C), G1+G3 (M13C, M46C, M21C, M2NY, M4C).*

**Spell:** 398  **Phrase:** 5 143 a

Group 1:  *Infinitive (status absolutus), Lemma fṣī*

**Lemma:** fṣī (to raise)

**Morphology 1:** infinitive
**Morphology 2:** status absolutus

**Syntax:**

**Subject:**
The ropes of raising are the backbone of Nehebkau.

**Group 2:** Infinitive (status constructus), Lemma **fši**

*Lemma: fši (to raise)*

*Syntax: Subject:*

The ropes of raising the sail are as the backbone of Nehebkau.

**Group 1:** Circumstantial **sdm-f** (Temporal clause), Lemma **rwī**

*Lemma: rwī (to depart)*

*Syntax: Subject:*

The ropes of raising the sail are like the braided lock of the evil one.

**Notes phrase:**

_In this phrase, the following pattern variations occur: G1 (G1T, A1C), G2 (M3C, M13C, M46C, M1Be). Note that M21C, M6C, M2NY, M5C and M4C do have a phrase here, but it is non-verbal._

**Spell:** 398  **Phrase:** 5 144 b
Witness: G1T
Transliteration: imy-tp=s sxm.t rw=s
Translation: Her stern post is Sekhmet, while she departs.

Notes group:
*Could be read as rwi (to dance) as well, see Faulkner vol. 2 p. 35*

**Group 2:** Circumstantial sḏm=f (Temporal clause), Lemma ḥwi
Lemma: ḥwi (to protect)
Morphology 1: sḏm=f circumstantial

Witness: M3C
Transliteration: imy-ṭp=s m šḥm.t ḥw=s
Translation: Her stern post is as Sekhmet, while she protects.

Witness: M46C
Transliteration: [imy]-ṭp=s m šḥm.t ḥw[*s]
Translation: Her stern post is as Sekhmet, while she protects.

Witness: M6C
Transliteration: tḥ.t-ṭz=s [m šḥ]m.t [ḥw=s]
Translation: Her port side is as Sekhmet, while she protects.

Witness: A1C
Transliteration: imy-ṭp=s sxm.t rw=s
Translation: Her stern post is Sekhmet, while she departs.

Syntax: Temporal clause
Subject: Pronominal subject

Witness: M13C
Transliteration: [imy]-ṭp=s m šḥm.t ḥw=s
Translation: Her stern post is as Sekhmet, while she protects.

Witness: M21C
Transliteration: tḥ=t-ṭz=s m šḥm.t ḥw=s
Translation: Her port side is as Sekhmet, while she protects.

Witness: M2NY
Transliteration: tḥ=t-ṭz=s m šḥm.t ḥw=s
Translation: Her port side is as Sekhmet, while she protects.

Notes:
*Only traces of the G43 left.*
Witness: M5C
Transliteration: hr=s n t>R-wr-t>s m shm[.t] hw+s
Translation: Her port side face is as Sekhmet, while she protects.
Notes: Only traces of the G43 left.

Witness: M4C
Transliteration: t>R-t>s m shm.t hw+s
Translation: Her port side is as Sekhmet, while she protects.

Witness: M1Be
Transliteration: im.y-tp=s m shm.t hw+s
Translation: Her stern post is as Sekhmet, while she protects.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (G1T, A1C), G2 (M3C, M13C, M46C, M21C, M6C, M2NY, M5C, M4C, M1Be).

Spell: 398 Phrase: 5 145 a

Group 1: Imperfective active participle (feminine singular), Lemma sḥ
Lemma: sḥ (to be beneficent)
Morphology 1: Imperfective active feminine singular

Witness: G1T
Transliteration: hr=s m shm.t sḥ r+s
Translation: Her tiller is Sekhmet, who is beneficial to it

Witness: A1C
Transliteration: hr=s m shm.t sḥ r+s
Translation: Her tiller is Sekhmet, who is beneficial to it

Witness: M13C
Transliteration: [hr(.y)-hr]+s m shm[.t] {sḥ} r+s
Translation: Her that which is under the wood is as Sekhmet who is beneficial to it
**Group 2:** *Circumstantial sdm-f (Temporal clause), Lemma ḥwi*

**Lemma:** ḥwi (to protect)

**Morphology 1:** sdm-f
circumstantial

**Syntax:**
Temporal clause

**Subject:** Pronominal subject

**Witness:** M3C

**Transliteration:** ḫr.(y)-ḥt+s m ḥlm.t <ḥw>s

**Translation:**
Her that which is under the wood is as Sekhmet while she protects

**Notes:**
Reconstruction, not written in the original.

**Witness:** M4C

**Transliteration:** imy-tp=s m ḥlm.t ḥw=s

**Translation:**
Her stern post is as Sekhmet, while she protects.

**Group 3:** *Passive circumstantial sdm-f (Temporal clause), Lemma ʿwhj*  

**Lemma:** ʿwhj (to serve)

**Morphology 1:**
sdm-f
circumstantial

**Morphology 2:**

**Morphology 3:** passive

**Syntax:**
Temporal clause

**Subject:** Pronominal subject

**Witness:** M21C

**Transliteration:** imy-tp=s m ʿwhj.s

**Translation:**
Her stern post is as Sekhmet while she is served.

**Witness:** M2NY

**Transliteration:** imy-tp=s m ʿwhj.s

**Translation:**
Her stern post is as Sekhmet, while she is served.

2971
Witness: M5C
Transliteration:
\( t\mathbf{3}.t\mathbf{s}\ s\mathbf{m}.t\ [s\mathbf{h}].w[\mathbf{-s}] \)
Translation:
Her sail is Sekhmet while she is served
Notes:
Only the G43 is visible.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (G1T, A1C, M13C), G2 (M3C, M46C, M4C), G3 (M21C, M2NY, M5C).
Note that M6C does have a phrase here, but it is non-verbal.

Spell: 398 Phrase: 5 146 a

**Group 1:** Imperfective passive participle (feminine singular), Lemma psš

Lemma: psš (to divide)
Morphology 1: participle imperfective passive feminine singular

Witness: M21C
Transliteration:
\( t\mathbf{3}.t\mathbf{s}\ [m]\ n\mathbf{w}.t\ p\mathbf{sš}.t \)
Translation:
Her sail is as Nut who is spread out.
Notes:
the Q3:N37 group is not visible, only traces left of the second N37.

**Group 2:** Stative (3rd person feminine singular), Lemma ḫtp

Lemma: ḫtp (to be content)
Morphology 1: Stative 3rd person feminine singular

Witness: M6C
Transliteration:
\( ḫw(.t)-\mathbf{s}\ m\ [n\mathbf{w}.t\ p\mathbf{sš}.t] \)
Translation:
Her sail is as Nut who is spread out.
Notes:
Her sail is as Nut who is spread out.
**Witness:** M5C

**Transliteration:**

\[ hr^2 s m \ nn.t \ htp[.ti] \]

**Translation:**

Her tiller is as Nut the content

**Notes:**

Only the Q3 is visible, and there are only traces left of the R4 and X1.

**Notes phrase:**

*In this phrase, the following pattern variations occur: G1 (M21C, M6C), G2 (M5C). Note that M2Ny and M4C have a phrase here, but it is non-verbal.*

**Spell:** 398  **Phrase:** 5 149  a

**Group 1:**

Circumstantial sdm-f (Temporal clause), Lemma rmn

**Lemma:** rmn (to support)

**Morphology 1:**

sdm-f  (circumstantial)

**Morphology 2:**

Temporal clause

**Morphology 3:**

Pronominal subject

**Syntax:**

**Subject:**

Witness: M3C

**Transliteration:**

\[ mni.t=s n.t \ hz.t \ m \ hgd.t \ rmn-s \ wzd.t \]

**Translation:**

Her mooring post of the front is as the white crown while it supports Wadjet.

Witness: M21C

**Transliteration:**

\[ 'mn(i).t=s-n.t \ hz.t=s \ m \ hgd.t \ rmn-s \ wzd.t \]

**Translation:**

Her her mooring post of her front is as the white crown while it supports Wadjet.

Witness: M46C

**Transliteration:**

\[ mni.t-s n.t \ hz.t \ m \ hgd.t \ rmn+s \ wzd.t \]

**Translation:**

Her mooring post of the front is as the white one, while she supports Wadjet.

Witness: M2NY

**Transliteration:**

\[ mni.hz.t=s m \ hgd.t \ rmn+s \ wzd.t \]

**Translation:**

The mooring post of her front is as the white crown while it supports Wadjet.
**Witness:** M5C

**Transliteration:**
mni.t=sn.t hs.t m hd.t rmn-s wsd.t

**Translation:**
Her mooring post of the front is as the white crown while it supports Wadjet.

**Group 2:** Circumstantial $sdm$-$f$ (Temporal clause), Lemma $\hat{h}wi$

<table>
<thead>
<tr>
<th><strong>Morphology 1:</strong></th>
<th>$sdm$-$f$</th>
<th><strong>Morphology 2:</strong></th>
<th>circumstantial</th>
<th><strong>Syntax:</strong></th>
<th><strong>Subject:</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Subject:</strong></td>
<td>$sDm=f$</td>
<td><strong>Temporal clause</strong></td>
<td>Pronominal subject</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Witness:** M6C

**Transliteration:**
mni.t=sn.t hs.t m sxm.t $\hat{h}w$-$s$

**Translation:**
Her mooring post of the front is as Sekhmet while she protects.

**Notes:**
note that the hand part of the D43 is not visible.

**Notes phrase:**
In this phrase, the following pattern variations occur: G1 (M3C, M46C, M21C, M2NY, M5C), G2 (M6C). Note that G1T and A1C do have a phrase here, but it is non-verbal.

**Spell:** 398  **Phrase:** 5 150  **c**

**Group 1:** Imperfective active $sdm$-$f$, Lemma $\hat{s}d\hat{i}$ (first position)

<table>
<thead>
<tr>
<th><strong>Morphology 1:</strong></th>
<th>$sdm$-$f$</th>
<th><strong>Morphology 2:</strong></th>
<th>Imperfective relative</th>
<th><strong>Syntax:</strong></th>
<th><strong>Subject:</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Subject:</strong></td>
<td>$sDm=f$</td>
<td><strong>Pronominal subject</strong></td>
<td><strong>Pronominal subject</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Witness: G1T
Transliteration:
ntsn pw šdd.w×sn m pr šnخاص pw šd.n×sn hr nb
Translation:
It is them who they take from the storehouse, them who they have taken (to) Horus, the lord

Witness: G2T
Transliteration:
ntsn pw šdd.w×sn m pr šnخاص pw šd.n×sn hr nb
Translation:
It is them who they take from the storehouse, them who they have taken (to) Horus, the lord

Witness: A1C
Transliteration:
ntsn pw šdd.w×sn <m> pr šnخاص pw šd.n×sn hr nb
Translation:
It is them who they take from the storehouse, them who they have taken (to) Horus, the lord

Group 2: Perfective relative sdm=f, Lemma šdi (first position)
Lemma: šdi (to take)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sdm=f perfective relative Pronominal subject

Witness: T3L
Transliteration:
[ntsn] pw [š]d×k m×s m pr šnخاص pw šd.n×sn [hr nb]
Translation:
It is them, who you took from it, from her storehouse, them who they have taken (to) Horus, the lord
Notes:
Only the D46 is visible.

Group 3: Imperfective active participle (masculine plural), Lemma šdi (first position)
Lemma: šdi (to take)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
participle imperfective active masculine plural
Witness: M2NY
Transliteration: intsn pw šdd.w n-sn m šn N pw šd.n-sn i n ḫr nb
Translation: It is they who take for them from the storehouse, they who they have taken there, for Horus, the lord
Notes: Only traces left of the G43.

Witness: M5C
Transliteration: ntsn pw šdd.w n-sn m šn N pw šd.n-sn i n ḫr nb
Translation: It is they who take for them from the storehouse, they who they have taken there, for Horus, the lord

Witness: M4C
Transliteration: [nt]sn pw šdd.w [m] šn N pw [šd.n]-sn i n ḫr [nb]
Translation: It is they who take from the storehouse, they who have taken there, for Horus, the lord

Witness: G1T
Transliteration: ntsn pw šdd.w=sn m pr šn N pw šd.n-sn ḫr nb
Translation: It is them who they take from the storehouse, them who they have taken (to) Horus, the lord

Witness: G2T
Transliteration: ntsn pw šdd.w=sn m pr šn N pw šd.n-sn ḫr nb
Translation: It is them who they take from the storehouse, them who they have taken (to) Horus, the lord

Witness: A1C
Transliteration: ntsn pw šdd.w=sn <m> pr šn N pw šd.n-sn ḫr nb
Translation: It is them who they take from the storehouse, them who they have taken (to) Horus, the lord

Witness: T3L
Transliteration: [ntsn] pw [š]d-k m=s m pr šn=s pw šd.n-sn [ḥr nb]
Translation: It is them, who you took from it, from her storehouse, them who they have taken (to) Horus, the lord
Witness: M2NY
Transliteration: intsn pw šdd.w n-sn m šnʿ pw šd.n-sn im n ḫr nb
Translation: It is they who take for them from the storehouse, they who they have taken there, for Horus, the lord

Witness: M5C
Transliteration: ntsn pw šdd.w n-sn m šnʿ pw šd.n-sn im n ḫr nb
Translation: It is they who take for them from the storehouse, they who they have taken there, for Horus, the lord

Notes phrase:
In this phrase, the following pattern variations occur: G1+G4 (G1-2T, A1C), G2+G4 (T3L), G3+G4 (M2NY, M5C, M4C).

Spell: 398 Phrase: 5 151 a

Group 1: Infinitive (status pronominalis), Lemma pri (first position)
Lemma: pri (to go forth)
Morphology 1: infinitive status pronominalis
Syntax: Subject:

Witness: G1T
Transliteration: m pr.t-f r p.t špt(.w) r rmṯ.w
Translation: in his going forth to the sky, angry with mankind,

Witness: G2T
Transliteration: m pr.t-f r p.t špt(.w) r rmṯ.w
Translation: in his going forth to the sky, angry with mankind,

Witness: A1C
Transliteration: m pr.t-f r p.t špt(.w) r rmṯ.w
Translation: in his going forth to the sky, angry with mankind,

Witness: T3L
Transliteration: [m] pr.t-f r p.t špt(.w) [r rmṯ].w
Translation: in his going forth to the sky, angry with mankind,
Witness: M5C
Transliteration: 
m pr.t-f r p.t špt(.w) r rmš.w
Translation: in his going forth to the sky, angry with mankind,

**Group 2:** Infinitive (status absolutus), Lemma pri (first position)
Lemma: pri (to go forth)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
infinite status absolutus

Witness: M2NY
Transliteration: 
m pr.t r-f r p.t špt(.w) r rmš.w
Translation: in going forth to him, to the sky, angry with mankind,
Notes: Only traces left of the X1.

**Group 3:** Stative (3rd person masculine singular), Lemma špt (second position)
Lemma: špt (to be angry)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
Stative 3rd person masculine singular

Witness: G1T
Transliteration: 
m pr.t-f r p.t špt(.w) r rmš.w
Translation: in his going forth to the sky, angry with mankind,

Witness: A1C
Transliteration: 
m pr.t-f r p.t špt(.w) r rmš.w
Translation: in his going forth to the sky, angry with mankind,
Witness: M2NY
Transliteration: m pr. t r-f r p. t špt(.w) r rmṯ.w
Translation: in going forth to him, to the sky, angry with mankind,

Witness: M5C
Transliteration: m pr. t r-f r p. t špt(.w) r rmṯ.w
Translation: in his going forth to the sky, angry with mankind,

Witness: M4C
Transliteration: m pr. t r-f r p. tšpt(.w) r rmṯ.w
Translation: in going forth to him, to the sky, angry with mankind,

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (G1-2T, A1C, T3L, M5C), G2+G3 (M2NY, M4C).

Spell: 398 Phrase: 5 151 b

Group 1: Perfective passive participle (masculine singular), Lemma rḍi
Lemma: rḍi (to give, to place)
Morphology 1: perfective participle
topic
Subject: perfective passive
masculine singular

Witness: G1T
Transliteration: dli n-k r-k m-m
Translation: which was even placed for you among

Witness: G2T
Transliteration: dli n-k r-k m-m
Translation: which was even placed for you among

Witness: A1C
Transliteration: rḍi n-k r-k m-m
Translation: which was even placed for you among

Witness: T3L
Transliteration: dli n-k r-k m-m
Translation: which was even placed for you among
which was even placed for you among her cargo,

**Group 2:** Perfective passive participle (masculine singular), Lemma dr

**Lemma:** dr

(to repel)

**Morphology 1:** perfective passive

**Morphology 2:** masculine singular

**Syntax:**

**Subject:**

which was repelled even for you among her cargo,

**Notes phrase:**

In this phrase, the following pattern variations occur: G1 (G1T, G2T, A1C, T3L, M2NY, M4C), G2 (M5C).

**Spell:** 398  Phrase: 5  152  a

**Group 1:** Nominal sdm-f (Emphatic use), Lemma iyi

**Lemma:** iyi

(to come)

**Morphology 1:** nominal

**Morphology 2:**

**Morphology 3:**

**Syntax:**

**Subject:**

Emphatic use  Nominal subject

Your warrant comes even to you.
The warrant of Horus even comes to you.

Notes:
Only traces left.

The warrant comes even to you because of you.

Group 2: Nominal sḏm.n-f (Emphatic use), Lemma iyi

Lemma: iyi (to come)
Morphology 1: sḏm.n-f
Morphology 2: nominal
Morphology 3:
Syntax: Emphatic use
Subject: Pronominal subject

I have come even to you, your warrant.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (G1T, G2T, T3L, M2NY, M5C, M4C), G2 (A1C).

Spell: 398 Phrase: 5 152 d-e

Group 1: Subjunctive sḏm-f (wish clause), Lemma imi (first position)

Lemma: imi (to not do)
Morphology 1: sḏm-f
Morphology 2: subjunctive
Morphology 3:
Syntax: Wish clause
Subject: Pronominal subject
May they not take these away, which they have given me upon the lake which the rushes cover.

May they not take these away, which they gave to me upon the lake which the rush covers.

May they not repel these, which they gave me upon the lake which the rush covers.

May they not take these away, which they gave to me upon the lake which the rush covers.

May they not take these away, which they gave to me upon the lake which the rushes cover.

Do not take them away, these which they gave to me upon the lake, which the rushes cover.

Do not take them away, these which they gave to me upon the lake, which the rushes cover.

Do not take them away, these which they gave to me upon the lake, which the one of Šsr of the rushes.
Group 3: Relative sḏm. n-f, Lemma rdi (second position)

Lemma: rdi (to give, to place)
Morphology 1: relative
Morphology 2: Morphology 3:

Witness: G1T
Transliteration: 
imšn ḥm nn rdi.n-sn wi tp š ršr isr.w
Translation: May they not take these away, which they have given me upon the lake which the rushes cover.

Witness: A1C
Transliteration: 
imšn ḥm nn rdi.n-sn wi tp š ršr isr
Translation: May they not repel these, which they gave me upon the lake which the rush covers.

Witness: M2NY
Transliteration: 
im nḥm sn nn rdi.n-sn n-i tp š śsr isr.w
Translation: Do not take them away, these which they gave to me upon the lake, which the rushes cover.

Witness: M4C
Transliteration: 
im nḥm sn nn rdi.n-sn wi tp š śsr isr.w
Translation: Do not take them away, these which they gave me upon the lake of the one of SAr of the rushes.

Witness: G2T
Transliteration: 
imšn ḥm nn rdi.n-sn n-i tp š ršr isr
Translation: May they not take these away, which they gave to me upon the lake which the rush covers.

Witness: T3L
Transliteration: 
imšn ḥm nn rdi.n-sn n-i tp š isr-sn isr.w
Translation: May they not take these away, which they gave to me upon the lake, while they drive the rushes away.

Witness: M5C
Transliteration: 
im nḥm sn nn rdi.n-sn n-i tp š śsr isr.w
Translation: Do not take them away, these which they gave to me upon the lake, which the rushes cover.
Group 4: Imperfective relative $sdm-f$, Lemma $rSr/Sr$ (third position)

**Lemma:** $rSr/Sr$ (to cover)

**Morphology 1:** Imperfective relative

**Syntax:** Nominal subject

**Witness:**

**Transliteration:**

1. $imi=sn$ $nHm$ $nn$ $rdi.n$-$sn$ $wi$ $tp$ $§$ $rSr$ $isr$.w
2. $im=sn$ $nHm$ $nn$ $rdi.n$-$sn$ $n-i$ $tp$ $§$ $rSr$ $isr$

**Translation:**

1. May they not take these away, which they have given me upon the lake which the rushes cover.
2. May they not take these away, which they gave to me upon the lake which the rush covers

**Witness:**

**Transliteration:**

1. $imi=sn$ $nHm$ $nn$ $rdi.n$-$sn$ $wi$ $tp$ $§$ $rSr$ $isr$.w
2. $im=sn$ $nHm$ $nn$ $rdi.n$-$sn$ $n-i$ $tp$ $§$ $rSr$ $isr$

**Translation:**

1. Do not take them away, these which they gave to me upon the lake, which the rushes cover.
2. Do not take them away, these which they gave to me upon the lake, which the rushes cover.

Group 5: Circumstantial $sdm-f$ (Temporal clause), Lemma $Sr$ (third position)

**Lemma:** $Sr$ (to drive away)

**Morphology 1:** Imperfective relative

**Syntax:** Temporal clause

**Witness:**

**Transliteration:**

1. $im$ $nHm$ $sn$ $nn$ $rdi.n$-$sn$ $n-i$ $tp$ $§$ $Sr$ $isr$.w
2. $im$ $nHm$ $sn$ $nn$ $rdi.n$-$sn$ $n-i$ $tp$ $§$ $Sr$ $isr$

**Translation:**

1. May they not take these away, which they gave to me upon the lake, while they drive the rushes away.
2. Do not take them away, these which they gave to me upon the lake, which the rushes cover.
In this phrase, the following pattern variations occur: G1+G3+G4 (G1-2T, A1C), G2+G3+G4 (M2NY, M5C), G1+G3+G5 (T3L), G2+G3 (M4C).

**Group 1:** Passive circumstantial *sdm*-f (None-initial main clause), Lemma *gmi* (first position)

- **Lemma:** *gmi* (to find)
- **Morphology 1:** *sdm*-f
- **Morphology 2:** circumstantial
- **Morphology 3:** passive
- **Syntax:** None-initial main clause
- **Subject:** Pronominal subject

**Witness:** G1T

Transliteration: *sfx.w ipw nTr.w gmi* sn *ks.w*

Translation: These seven gods, they are found bowing down,

**Group 2:** Circumstantial *sdm.n*-f (None-initial main clause), Lemma *gmi* (first position)

- **Lemma:** *gmi* (to find)
- **Morphology 1:** *sdm.n*-f
- **Morphology 2:** circumstantial
- **Morphology 3:** None-initial main clause
- **Subject:** Pronominal subject

**Witness:** T3L

Transliteration: *sfx.w ipw nw [nTr.w] gmi n-i sn ks.w*

Translation: These seven, these gods, I have found them bowing,

**Group 3:** Passive circumstantial *sdm.n*-f (None-initial main clause), Lemma *gmi* (first position)

- **Lemma:** *gmi* (to find)
- **Morphology 1:** *sdm.n*-f
- **Morphology 2:** circumstantial
- **Morphology 3:** passive
- **Syntax:** None-initial main clause
- **Subject:** Pronominal subject
Witness: M2NY
Transliteration: sfr.w ipw ntr.w gm[n].sn kss.w=sn
Translation: These seven gods, they were found. They are bowed

Witness: M5C
Transliteration: sfr.w ipw ntr.w gm.n=sn kss.w=sn
Translation: These seven gods, they were found. They are bowed

Witness: M4C
Transliteration: sfr.w ipw ntr.w gm.n=s kss.w=sn
Translation: These seven gods, it was found. They are bowed,

Group 4: Stative (3rd person masculine plural), Lemma ksi (final position)
Lemma: ksi (to bow down)
Morphology 1: Stative 3rd person masculine plural
Morphology 2: 
Morphology 3: 
Syntax: 
Subject: 

Witness: G1T
Transliteration: sfr.w ipw ntr.w gm.sn ks.w
Translation: These seven gods, they are found bowing down,

Witness: G2T
Transliteration: sfr.w ipw ntr.w gm.sn ks.w
Translation: These seven gods, they are found bowing down,

Witness: T3L
Transliteration: sfr.w ipw nw [ntr.w] gm.n=i sn ks.w
Translation: These seven, these gods, I have found them bowing

Group 5: Perfective active participle (masculine plural), Lemma ksi (final position)
Lemma: ksi (to bow down)
Morphology 1: participle 
Morphology 2: perfective active 
Morphology 3: masculine plural
Syntax: 
Subject: 

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Witness: A1C
Transliteration: sfb.w ipw ntr.w sfb.w m ksw.w
Translation: These seven gods, the spirits as those who have bowed,

Group 6: Passive nominal sdm-f (Balanced sentence), Lemma ksi (final position)
Lemma: ksi (to bow down)
Morphology 1: sdm-f Nominal
Morphology 2: Passive
Morphology 3: Balanced sentence
Syntax: Pronominal subject

Witness: M2NY
Transliteration: sfb.w ipw ntr.w gm[n]=sn kss.w=sn
Translation: These seven gods, they were found. They are bowed

Witness: M4C
Transliteration: sfb.w ipw ntr.w gm.n=s kss.w=sn
Translation: These seven gods, it was found. They are bowed,

Notes group: Balanced sentence with sfb (5,153,b)

Notes phrase: In this phrase, the following pattern variations occur: G1+G4 (G1-2T), G2+G4 (T3L), G3+G6 (M2NY, M5C, M4C), G5 (A1C).

Spell: 398 Phrase: 5 153 b

Group 1: Circumstantial sdm-f (Temporal clause), Lemma sfb (first position)
Lemma: sfb (to harvest)
Morphology 1: sdm-f circumstantial
Morphology 2: Morphology 3: Syntax: Temporal clause
Subject: Pronominal subject
Witness: G1T
Transliteration: sshmute sn bd.t smitt ks=k
Translation: while they harvest emmer and barley, while you bow

Witness: G2T
Transliteration: sshmute sn bd.t ksm.tt ks=k
Translation: while they harvest emmer and barley, while you bow

Witness: A1C
Transliteration: sshmite sn t bd.t znit ks=k
Translation: while they harvest emmer and barley, while you bow

Witness: T3L
Transliteration: sshmite sn nw bd.t ksm.ty ks=k
Translation: while they harvest these emmer and barley, while you bow
Notes: the Aa1 is not visible, and there are only traces left of the U1

Group 2: Nominal sdm-f (Balanced sentence), Lemma ssh (first position)
Lemma: ssh (to harvest)
Morphology 1: sdm-f
Morphology 2: nominal
Morphology 3: Balanced sentence
Syntax: Subject:

Witness: M2NY
Transliteration: sshmite sn ksm.wtt ks=k
Translation: and they harvest barley, while you bow

Witness: M5C
Transliteration: sshmite sn hskm.wt ks=k
Translation: and they harvest barley, while you bow

Witness: M4C
Transliteration: sshmite sn ksm.wtt ks=k
Translation: and they harvest barley, while you bow

Group 3: Circumstantial sdm-f (Temporal clause), Lemma ksi (final position)
Lemma: ksi (to bow down)
Morphology 1: sdm-f
Morphology 2: circumstantial
Morphology 3: Temporal clause
Syntax: Subject:

Notes:
while they harvest emmer and barley, while you bow

while they harvest emmer and barley, while you bow

while they harvest emmer and barley, while you bow

while they harvest emmer and barley, while you bow

while they harvest emmer and barley, while you bow

Notes group:
_Could theoretically be read as a first person stative as well._

Notes phrase:
_In this phrase, the following pattern variations occur: G1+G3 (G1T, G2T, A1C, T3L), G2+G3 (M2NY, M5C, M4C)._
I have gathered even that which is between their thighs for an invocation offering for them there, in traveling downstream to Letopolis, in sailing upstream. He saw
I gather even that which is between their thighs in order that the voice will go forth for them there,
in traveling downstream to their Letopolis, in traveling upstream. He saw

**Group 3:** Infinitive (status absolutus), Lemma ḫḍi (second position)

**Lemma:** ḫḍi (to travel downstream)

**Morphology 1:**

**Morphology 2:**

**Morphology 3:**

**Syntax:**

**Subject:**
**Group 4:** Subjunctive $s\text{\textit{dm}}=f$ (Object clause), Lemma pri (second position)

<table>
<thead>
<tr>
<th>Lemma</th>
<th>Subject</th>
<th>Syntax</th>
</tr>
</thead>
<tbody>
<tr>
<td>pri</td>
<td>object clause</td>
<td>Nominal subject</td>
</tr>
</tbody>
</table>

Morphology 1: subjunctive
Morphology 2: subjunctive
Morphology 3: subjunctive

Witness: M2NY

Transliteration:
$s\text{k}+i \text{ im.t mn.ty}=\text{sn } r \text{ pr.t } n=\text{sn } \text{ hrw } \text{ im}$
$m \text{ hd}.(t) \text{ r } \text{ hmn.} \text{ t} \text{ m}=\text{sn } m \text{ hsfw.t } \text{ m}=\text{f}$

Translation:
I gather even that which is between their thighs in order that the voice will go forth for them there, in traveling downstream to their Letopolis, in traveling upstream. He saw

Witness: M5C

Transliteration:
$s\text{k}+i \text{ im.wt mn.ty}=\text{sn } r \text{ pr.t } n=\text{sn } \text{ hrw } \text{ im}$
$m \text{ hd}.(t) \text{ r } \text{ hmn.} \text{ t} \text{ m}=\text{sn } m \text{ hsfw.t } \text{ m}=\text{f}$

Translation:
I gather even that which is between their thighs in order that the voice will go forth for them there, in traveling downstream to their Letopolis, in traveling upstream. He saw

**Group 5:** Infinitive (status absolutus), Lemma hsfw (third position)

<table>
<thead>
<tr>
<th>Lemma</th>
<th>Syntax</th>
</tr>
</thead>
<tbody>
<tr>
<td>hsfw</td>
<td>Nominal subject</td>
</tr>
</tbody>
</table>

Morphology 1: infinitive
Morphology 2: status absolutus

Witness: M4C

Transliteration:
$s\text{k}+i \text{ im.t mn.wt}=\text{sn } r \text{ pr.t } n=\text{sn } \text{ hrw } \text{ im}$
$m \text{ hd}.(t) \text{ r } \text{ hmn.} \text{ t} \text{ m}=\text{sn } m \text{ hsfw.t } \text{ m}=\text{f}$

Translation:
I gather even that which is between their thighs in order that the voice will go forth for them there, in traveling downstream to their Letopolis, in traveling upstream. He saw
I have gathered even that which is between their thighs for an invocation offering for them there, in traveling downstream to Letopolis, in sailing upstream. He saw.

I have gathered even that which is between her thighs for an invocation offering for them there, in traveling downstream to Letopolis, in sailing upstream. He saw.

I have gathered even that which is between their thighs for an invocation offering for them there, in traveling downstream to Letopolis, in sailing upstream. He saw.

I gather even that which is between their thighs in order that the voice will go forth for them there, in traveling downstream to their Letopolis, in sailing upstream. He saw.
I gather even that which is between their thighs in order that the voice will go forth for them there, in traveling downstream to their Letopolis, in traveling upstream. He saw
**Witness: G1T**
Transliteration: 
\[ s\overline{3}k.n-i\ im.ty\ mn.ty=sn\ r\ pr.t-\overline{hr}w\ n-sn\ im \]
\[ m\ \overline{hd}.(t)\ r\ \overline{hm}\ m\ \overline{hsfw}(.t)\ m\overline{3}-f \]
**Translation:**
I have gathered even that which is between their thighs for an invocation offering for them there, in traveling downstream to Letopolis, in sailing upstream. He saw

**Witness: G2T**
Transliteration: 
\[ s\overline{3}k.n-i\ im.ty\ mn.ty=sn\ r\ pr.t-\overline{hr}w\ n-sn\ im \]
\[ m\ \overline{hd}.(t)\ r\ \overline{hm}\ m\ \overline{hsfw}(.t)\ m\overline{3}-f \]
**Translation:**
I have gathered even that which is between her thighs for an invocation offering for them there, in traveling downstream to Letopolis, in sailing upstream. He saw

**Witness: A1C**
Transliteration: 
\[ s\overline{3}k.n-i\ im.ty\ mn.t(y)=sn\ r\ pr.t-\overline{hr}w\ n-sn\ im \]
\[ m\ \overline{hd}.(t)\ r\ \overline{hm}\ m\ \overline{hsfw}(.t)\ m\overline{3}-f \]
**Translation:**
I have gathered even that which is between their thighs for an invocation offering for them there, in traveling downstream to Letopolis, in sailing upstream. He saw

**Witness: T3L**
Transliteration: 
\[ s\overline{3}k.n-i\ im.ty\ mn.ty=sn\ r\ pr.t-\overline{hr}w\ n-sn\ im \]
\[ m\ \overline{hd}.(t)\ r\ \overline{hm}\ m\ \overline{hsfw}(.t)\ m\overline{3}-f \]
**Translation:**
I have gathered even that which is between their thighs for an invocation offering for them there, in traveling downstream to Letopolis, in sailing upstream. He saw

**Witness: M2NY**
Transliteration: 
\[ s\overline{3}k.\overline{i}\ im.t\ mn.ty=sn\ r\ pr.t\ n-san\ \overline{hr}w\ im \]
\[ m\ \overline{hd}.(t)\ r\ \overline{hm}-sn\ m\ \overline{hsfw}(.t)\ m\overline{3}-f \]
**Translation:**
I gather even that which is between their thighs in order that the voice will go forth for them there, in traveling downstream to their Letopolis, in traveling upstream. He saw

**Witness: M5C**
Transliteration: 
\[ s\overline{3}k.\overline{i}\ im.wt\ mn.ty=sn\ r\ pr.t\ n-san\ \overline{hr}w\ im \]
\[ m\ \overline{hd}.(t)\ r\ \overline{hm}.ty[-sn]\ m\ \overline{hsf}y\ m\overline{3}-f \]
**Translation:**
I gather even that which is between their thighs in order that the voice will go forth for them there, in traveling downstream to their Letopolis, in traveling upstream. He saw

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Witness: M4C
Transliteration:
si₂=i im.t mn wt-sn r pr.t n=sn ḥrw im
m ḥdl(.t) r ḥm.t=sn m ḥsfw.t m₂=f
Translation:
I gather even that which is between their thighs in order that the voice will go forth for them there,
in traveling downstream to their Letopolis, in traveling upstream. He saw

Notes group:
Could be read as subjunctive or circumstantial as well.
This group should be considered part of the phrase of 5,154,a, rather than this phrase.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3+G5+G8 (G1-2T, A1C, T3L), G2+G4+G6+G7+G8 (M2NY, M5C, M4C).

Spell: 398 Phrase: 5 154 d

Group 1: Subjunctive sd₃m-f (Wish clause), Lemma ḥṣi
Lemma: ḥṣi (to descend)
Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sd₃m-f subjunctive Wish clause Pronominal subject

Witness: G1T
Transliteration:
ḥṣ=k m ḥn.t tin
Translation:
May you descend into the ferry boat.

Witness: G2T
Transliteration:
ḥṣ=k m ḥn.t tin
Translation:
May you descend into the ferry boat.

Witness: A1C
Transliteration:
ḥṣ=k m ḥn.t tin
Translation:
May you descend into the ferry boat.

Witness: M2NY
Transliteration:
ḥṣ.w=k m ḥn.t tin
Translation:
May you descend into this ferry boat.
Witness: M4C
Transliteration:  
ḥṣ.w-k m ḫn.t m
Translation:  
May you descend into this ferry boat.

**Group 2:** Subjunctive ṣḏm-f (Wish clause), Lemma ṭṣi  
Lemma: ṭṣi (to be great)  
Morphology 1:  
Morphology 2: subjunctive  
Morphology 3:  
Syntax:  
Subject:  
Witness: T3L  
Transliteration:  
ṭṣ-k ḡn.t <t>n  
Translation:  
May you be great in this ferry boat.  
Notes:  
Due to the D54 classifier, it is not unlikely that this was a corruption of ḥṣi.

**Group 3:** Imperative (2nd person singular), Lemma ḥṣi  
Lemma: ḥṣi (to descend)  
Morphology 1:  
Morphology 2: imperative  
Morphology 3: 2nd person singular  
Syntax:  
Subject:  
Witness: M5C  
Transliteration:  
ḥṣ r-k ḡn.t m
Translation:  
Descend to this ferry boat.

Notes phrase:  
In this phrase, the following pattern variations occur: G1 (G1-2T, A1C, M2NY, M4C), G2 (T3L), G3 (M5C).
Group 1: Indicative $sDm$-f (Negation), Lemma $r^h$

Lemma: $r^h$ (to know)

Morphology 1: $sDm$-f
Morphology 2: indicative
Morphology 3: Syntax: Subject:
Negation Pronominal subject

Witness: M2NY

Transliteration: $n \ [r]h \cdot k \ t^nw \ d^b \cdot w \cdot k$

Translation: You did not know the number of your fingers

Notes: The D21 is not visible.

Group 2: Active $sDm$.f (Negation), Lemma $r^h$

Lemma: $r^h$ (to know)

Morphology 1: $sDm$.f
Morphology 2: active
Morphology 3: Syntax: Subject:
Negation Pronominal subject

Witness: M4C

Transliteration: $n \ r^h \cdot k \ t^nw \ d^b \cdot w \cdot k$

Translation: You did not yet know the number of your fingers

Notes phrase: In this phrase, the following pattern variations occur: G1 (M2NY, M5C), G2 (M4C).
The second which made two, he has passed by the second of two.

**Group 2:** Imperfective active participle (feminine singular), Lemma sani (first position)

*Lemma:* sani (to pass)
*Morphology 1:* participle
*Syntax:* Subject: imperfective active feminine singular

The second which is passed by, he has passed by the second.

**Group 3:** Nominal s€m. n-f (Emphatic use), Lemma sani (second position)

*Lemma:* sani (to pass)
*s€m. n-f:* nominal
*Syntax:* Subject: Emphatic use Pronominal subject

The second which made two, he has passed by the second of two.

Notes phrase:
In this phrase, the following pattern variations occur: G1+G3 (M2NY, M4C), G2+G3 (M5C).
Group 1: Passive circumstantial sḏm-f (Temporal clause), Lemma fdi (first position)

Lemma: fdi (to uproot)
Morphology 1: sḏm-f
Morphology 2: circumstantial
Morphology 3: passive
Syntax: Temporal clause
Subject: Nominal subject

Witness: G1T
Transliteration: fd.w ḏ d w' sn.t mr ḏi.w ḏi.n-f snn.twt w'^i m-m ḫtn
Translation: Four, while one is uprooted, the two suffer. Five, he has placed the second, my one is among that which is sealed.

Witness: G2T
Transliteration: fd.w ḏ d w' sn.t mr [ḏi].w ḏi.n-f snn.twt w'^i m-m ḫtn
Translation: Four, while one is uprooted, the two suffer. Five, he has placed the second, my one is among that which is sealed.

Witness: A1C
Transliteration: fd.w ḏ d w' sn.t mr ḏi.w ḏi.n snn.twt w'^i m-m ḫtn
Translation: Four, while one is uprooted, the two suffer. Five, the second has placed my one among that which is sealed.

Witness: T3L
Transliteration: fd.w ḏ d w' sn(.w) mr ḏi.w ḏi.n-f snn.w w'^i m-m ḫtn
Translation: Four, while one is uprooted, the two suffer. Five, he has placed the second, my one is among that which is sealed.

Group 2: Nominal sḏm.n-f (Nominal use), Lemma fdi

Lemma: fdi (to uproot)
Morphology 1: sḏm.n-f
Morphology 2: nominal
Morphology 3: Nominal use
Syntax: Pronominal subject
Subject: Pronominal subject

Witness: M2NY
Transliteration: fd.w m ḏ d.n-f ḏ w' snn.t mr ḏi.w ḏd.n-f snn.twt w'^i m-m ḫtn
Translation: Four as he has uprooted the one, the second suffers. Five, he has placed the second, my one is among that which is sealed.

Witness: M5C
Transliteration: fd.w m ḏ d.n-f ḏ [snn.t mr ḏ]i.w ḏd.n-f snn.w ḏ w' m-m ḫtn
Translation: Four as he has uprooted one, the second suffers. Five, he has placed the second, one is among that which is sealed.
### Group 3: Stative (3rd person feminine singular), Lemma mr (second position)

<table>
<thead>
<tr>
<th>Lemma</th>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>mr</td>
<td>stative</td>
<td>3rd person feminine singular</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Witness:** G1T  
**Transliteration:**  
*fd.w fd wُ sn.t mr di.w di.n-f snn.twt wُ-i m-m ِhtm*  
**Translation:**  
Four, while one is uprooted, the two suffer. Five, he has placed the second, my one is among that which is sealed.

**Witness:** G2T  
**Transliteration:**  
*fd.w fd wُ sn.t mr di.l.w di.n-f snn.twt wُ-i m-m ِhtm*  
**Translation:**  
Four, while one is uprooted, the two suffer. Five, he has placed the second, my one is among that which is sealed.

**Witness:** A1C  
**Transliteration:**  
*fd.w fd wُ sn.t mr di.w rdi.n snn.twt wُ-i m-m ِhtm*  
**Translation:**  
Four, while one is uprooted, the two suffer. Five, the second has placed my one among that which is sealed.

**Witness:** M2NY  
**Transliteration:**  
*fd.w m fd.n-f wُ snn.t mr di.w wd.n-f snn.twt wُ-i m-m ِhtm*  
**Translation:**  
Four as he has uprooted one, the second suffers. Five, he has placed the second, one is among that which is sealed.

**Witness:** M5C  
**Transliteration:**  
*fd.w m fd.n-f wُ [snn.t mr d]i.w wd.n-f snn.w wُ m-m ِhtm*  
**Translation:**  
Four as he has uprooted one, the second suffers. Five, he has placed the second, one is among that which is sealed.

### Group 4: Stative (3rd person masculine singular), Lemma mr (second position)

<table>
<thead>
<tr>
<th>Lemma</th>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>mr</td>
<td>stative</td>
<td>3rd person masculine singular</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Witness:** T3L  
**Transliteration:**  
*fd.w fd wُ sn(.w) mr di.w di.n-f snn.w wُ m-m ِhtm*  
**Translation:**  
Four, while one is uprooted, the two suffer. Five, he has placed the second, my one is among that which is sealed.
**Group 5:** Nominal $s\text{m}.n=f$ (Emphatic use), Lemma $rdi$ (third position)

**Lemma:** $rdi$ (to give, to place)

**Morphology 1:** $s\text{m}.n=f$

**Morphology 2:** nominal

**Syntax:** Emphatic use

**Subject:** Pronominal subject

**Witness:** G1T

**Transliteration:**

$fd.w \text{ m} fd.w^e sn.t mr \text{ di}.w \text{ di}.n=f \text{ sn}.twt \text{ w}^e.i \text{ m-m} \text{ ḫtm}$

**Translation:**

Four, while one is uprooted, the two suffer. Five, he has placed the second, my one is among that which is sealed.

**Witness:** G2T

**Transliteration:**

$fd.w \text{ m} fd.w^e sn.t mr \text{ di}.w \text{ di}.n=f \text{ sn}.twt \text{ w}^e.i \text{ m-m} \text{ ḫtm}$

**Translation:**

Four, while one is uprooted, the two suffer. Five, he has placed the second, my one is among that which is sealed.

**Group 6:** Nominal $s\text{m}.n=f$ (Emphatic use), Lemma $wdi$ (third position)

**Lemma:** $wdi$ (to place)

**Morphology 1:** $s\text{m}.n=f$

**Morphology 2:** nominal

**Syntax:** Emphatic use

**Subject:** Pronominal subject

**Witness:** M2NY

**Transliteration:**

$fd.w \text{ m} fd.w^e sn.t mr \text{ di}.w \text{ wdi}.n sn\text{.twt} \text{ w}^e.i \text{ m-m} \text{ ḫtm}$

**Translation:**

Four as he has uprooted the one, the second suffers. Five, he has placed the second, my one is among that which is sealed.

**Witness:** M5C

**Transliteration:**

$fd.w \text{ m} fd.w^e \text{ sn}.t \text{ mr d}\text{i}.w \text{ wdi}.n=f \text{ sn}.t wt w^e.i \text{ m-m} \text{ ḫtm}$

**Translation:**

Four as he has uprooted one, the second suffers. Five, he has placed the second, one is among that which is sealed.

**Group 7:** Imperfective passive participle (masculine singular), Lemma $ḥtm$ (fourth position)

**Lemma:** $ḥtm$ (to seal)

**Morphology 1:** participle

**Morphology 2:** imperfective passive

**Morphology 3:** masculine singular

**Syntax:**

**Subject:**
Witness: G1T
Transliteration: fd.w fd w^ sn.t mr di.w di.n-f snn.twt w^ i m-m ʔtm
Translation: Four, while one is uprooted, the two suffer. Five, he has placed the second, my one is among that which is sealed.

Witness: G2T
Transliteration: fd.w fd w^ sn.t mr [di].w di.n-f snn.twt w^ i m-m ʔtm
Translation: Four, while one is uprooted, the two suffer. Five, he has placed the second, my one is among that which is sealed.

Witness: A1C
Transliteration: fd.w fd w^ sn.t mr di.w rdi.n snn.twt w^ i m-m ʔtm
Translation: Four, while one is uprooted, the two suffer. Five, the second has placed my one among that which is sealed.

Witness: T3L
Transliteration: fd.w fd w^ sn(.w) mr di.w di.n-f snT.nw w^ i m-m ʔtm
Translation: Four, while one is uprooted, the two suffer. Five, he has placed the second, my one is among that which is sealed.

Witness: M2NY
Transliteration: fd.w m fd.n-f snn.t mr di.w wd.n-f snn.twt w^ i m-m ʔtm
Translation: Four as he has uprooted the one, the second suffers. Five, he has placed the second, my one is among that which is sealed.

Witness: M5C
Transliteration: fd.w m fd.n-f w^ [snn.t mr d]i.w wd.n-f snn.w w^ m-m ʔtm
Translation: Four as he has uprooted one, the second suffers. Five, he has placed the second, one is among that which is sealed.

Notes phrase: In this phrase, the following pattern variations occur: G1+G3+G5+G7 (G1-2T, A1C), G2+G3+G6+G7 (M2NY, M5C), G1+G4+G5+G7 (T3L).

Spell: 398 Phrase: 5 156 c

Group 1: Imperative (2nd person singular), Lemma ɳḏ (first position)
Lemma: ɳḏ (to protect)
Morphology 1: imperative 2nd person singular
Greetings to you, eye of Horus, who unites the gods with itself.
**Witness:** M5C

**Transliteration:**
i.n ḫ ī.t₂ ī.r.ī ḫ ḫ[t][h]n.m.ī nṯr.w r+s

**Translation:**
Greetings to you, eye of Horus, who unites the gods with itself.

**Notes:**
The X1:D40-A2 group is visible, only traces left of the T34*G17 group, and the rest is lost.

**Group 3:** Relative ḥn.m (second position)

- **Lemma:** ḫn.m (to unite)
- **Morphology 1:** ṣḏm.n-f (relative)
- **Subject:** Nominal subject

**Witness:** T3L

**Transliteration:**
i.n ḫ ḫ t₂ ī.r.ī ḫ ḫ ḫn.m.t.n nṯr.w r+s

**Translation:**
Greetings to you, eye of Horus, to whom the gods have been joined.

**Notes phrase:**
In this phrase, the following pattern variations occur: G1+G2 (G1T, G2T, A1C, M2NY, M5C), G1+G3 (T3L).

**Spell:** 398  **Phrase:** 5 156  d

**Group 1:** Nominal ṣḏm-f (Emphatic use), Lemma ṣḏś

- **Lemma:** ṣḏś (to tremble)
- **Morphology 1:** ṣḏm-f (nominal)
- **Subject:** Nominal subject

**Witness:** G1T

**Transliteration:**
ṣḏś n-i p.t ir(y).w-tś

**Translation:**
The sky and those who are on earth tremble even for me,
Witness: T3L
Transliteration: 
\[sD\ n-i\ p.t\ \text{ir(y)}.w-t\]
Translation: The sky and those who are on earth tremble even for me,
Notes: Only traces left of the G38.

Witness: M2NY
Transliteration: 
\[sD\ p.t\ \text{ir(y)}.w-t\]
Translation: The sky and those who are on earth even tremble,

Witness: M5C
Transliteration: 
\[sD\ n[=i\ p.t\ \text{iry}].w-t\ is\]
Translation: The sky and those who are on earth tremble for me, while
Notes: Only traces left of the G172.

Group 2: Nominal sdm.n-f (Emphatic use), Lemma sD
Lemma: sD (to tremble)
Morphology 1: \(sDm.n-f\) nominal
Morphology 2: Emphatic use
Morphology 3: Nominal subject

Witness: A1C
Transliteration: 
\[sD\ n\ p.t\ \text{ir(y)}.w-t\]
Translation: The sky and those who are on earth have even trembled,
Notes: In this phrase, the following pattern variations occur: G1 (G1T, G2T, T3L, M2NY, M5C), G2 (A1C).

Spell: 398 Phrase: 5 158 d

Group 1: Passive nominal sdm-f (Emphatic use), Lemma rdi
Lemma: rdi (to give, to place)
Morphology 1: \(sDm-f\) nominal
Morphology 2: passive
Morphology 3: Emphatic use
Morphology 3: Nominal subject
Joy is given to me through it,

My joy is given to me through it,

My joy is given to me through it,

Could be read as a nominal sd\(m.n\)-f as well. (I have given my joy through it)

Group 2: Nominal sd\(m.tw\)-f (Emphatic use), Lemma rdi

Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sd\(m.tw\)-f nominal Emphatic use Nominal subject

Group 3: Nominal sd\(m.n\)-f (Emphatic use), Lemma rdi

Morphology 1: Morphology 2: Morphology 3: Syntax: Subject:
sd\(m.n\)-f nominal Emphatic use Nominal subject
Notes phrase:
In this phrase, the following pattern variations occur: G1 (G1-2T, T3L), G2 (A1C), G3 (M2NY, M5C).

Spell: 398 Phrase: 5 158 e

Group 1: Circumstantial $qdm\cdot f$ (Temporal clause), Lemma $m\tilde{h}$
Lemma: $m\tilde{h}$ (to overflow)
Morphology 1: $qdm\cdot f$ circumstantial
Syntax: Temporal clause
Subject: Nominal subject

Witness: G1T
Transliteration: $m\tilde{h}\ r\ sn\cdot w\ isr\cdot w$
Translation: while the mouth of the offerings of rushes overflows.

Witness: A1C
Transliteration: $m\tilde{h}\ r\ sn\cdot w\ isr\cdot w$
Translation: while the mouth of the offerings of rushes overflows.

Notes phrase:
In this phrase, the following pattern variations occur: G1 (G1-2T, A1C), G2 (M2NY, M5C).

Note that T3L has a phrase here, but it is non-verbal.
Group 1: Circumstantial $sdm$-f (Temporal clause), Lemma $\,d\,si$

Lemma: $d\,si$ (to cross)

Morphology 1: $sdm$-f

Morphology 2: circumstantial

Morphology 3: 

Syntax: 

Subject: 

Witness: G1T

Transliteration: $d\,s\,t$

Translation: while the ferry boat crosses.

Witness: A1C

Transliteration: $d\,s\,t$

Translation: while the ferry boat crosses.

Witness: M5C

Transliteration: $[d\,s\,t]$ (Decayed)

Translation: while the ferry boat crosses.

Group 2: Infinitive (status absolutus), Lemma $d\,si$

Lemma: $d\,si$ (to cross)

Morphology 1: infinitive

Morphology 2: status absolutus

Morphology 3: 

Syntax: 

Subject: 

Witness: G2T

Transliteration: $d\,s\,t$

Translation: while the ferry boat crosses.

Witness: M2NY

Transliteration: $d\,s\,t$

Translation: while the ferry boat crosses.
Witness: T3L
Transliteration: 
Translation: crossing.
Notes: Could be the substantive .Msg.t (ferry boat) as well.

Notes phrase: In this phrase, the following pattern variations occur: G1 (G1T, G2T, A1C, M2NY, M5C), G2 (T3L).

Spell: 398 Phrase: 5 159 c

**Group 1:** Passive subjunctive sḏm=f (Wish clause), Lemma rdi
Lemma: rdi (to give, to place)
Morphology 1: subjunctive Morphology 2: passive Syntax: Wish clause Subject: Nominal subject

Witness: G1T
Transliteration: hw.t-hr di n=i c*f
Translation: Hathor, may your hand be given to me,

Witness: A1C
Transliteration: hw.t-hr di n=i c*f
Translation: Hathor, may your hand be given to me,

Witness: M2NY
Transliteration: hw.t-hr [di n=i c*f]
Translation: Hathor, may your hand be given to me,

Witness: M5C
Transliteration: [hw.t-hr di n]=i a=T
Translation: Hathor, may your warrant be given to me,
**Group 2: Subjunctive sḏm.tw=f (Wish clause), Lemma rḏi**

Lemma: rḏi (to give, to place)

Morphology 1: sḏm.tw=f subjunctive

Syntax: Wish clause

Subject: Nominal subject

Witness: T3L

Transliteration: ḫw.t-hr ḏi.t(w) n+ỉ r+ţi

Translation: Hathor, may your hand be given to me,

Notes phrase: In this phrase, the following pattern variations occur: G1 (G1T, G2T, A1C, M2NY, M5C), G2 (T3L).

**Spelling**

398  Phrase: 5 159  d

**Group 1: Circumstantial sḏm.n=f (Temporal clause), Lemma šḏi**

Lemma: šḏi (to take)

Morphology 1: sḏm.n=f circumstantial

Syntax: Temporal clause

Subject: Pronominal subject

Witness: G1T

Transliteration: šḏ.n=f wỉ r p.t

Translation: after you have taken me to the sky.

**Group 2: Circumstantial sḏm.tw=f (Temporal clause), Lemma šḏi**

Lemma: šḏi (to take)

Morphology 1: sḏm.tw=f circumstantial

Syntax: Temporal clause

Subject: Pronominal subject
Witness: G2T
Transliteration: šd.tw-i r p.t
Translation: while I am taken to the sky.

**Group 3:**  
**Circumstantial sdm-f (Temporal clause), Lemma šdi**

**Lemma:** šdi (to take)  
**Morphology 1:** sdm-f  
**Morphology 2:** circumstantial  
**Syntax:** Temporal clause  
**Subject:** Pronominal subject

**Witness:** A1C
**Transliteration:** šd+tn wi r p.t
**Translation:** while you take me to the sky.

**Notes group:**  
*Could be subjunctive as well.*

**Group 4:**  
**Circumstantial sdm-f (Temporal clause), Lemma rdi**

**Lemma:** rdi (to give, to place)  
**Morphology 1:** sdm-f  
**Morphology 2:** circumstantial  
**Syntax:** Temporal clause  
**Subject:** Pronominal subject

**Witness:** M2NY
**Transliteration:** [di-t] wi r [p.t]
**Translation:** while you give me to the sky.

**Notes group:**  
*Could be subjunctive as well.*

**Notes phrase:**  
*In this phrase, the following pattern variations occur: G1 (G1T), G2 (G2T), G3 (A1C, T3L), G4 (M2NY, M5C).*
Group 1: Prospective sdm-f (Main clause), Lemma itḥ
Lemma: itḥ (to control)
Morphology 1: sdm-f
Morphology 2: prospective
Morphology 3: Syntax: Subject:
Main clause Pronominal subject

Witness: G1T
Transliteration: itḥ+i p’t. t ṭḥ.y.t
Translation: I will control the patricians and the people

Witness: G2T
Transliteration: itḥ+i p’t. t ṭḥ.y.t
Translation: I will control the patricians and the people

Witness: A1C
Transliteration: itḥ+i p’t. t ṭḥ.y.t
Translation: I will control the patricians and the people

Witness: M2NY
Transliteration: [itḥ+i p’t. t ṭḥ.y.t]
Translation: I will control the patricians and the people

Witness: M5C
Transliteration: [itḥ+i p’t. t ṭḥ.y.t]
Translation: I will control the patricians and the people

Group 2: Subjunctive sdm-f (Wish clause), Lemma mns
Lemma: mns (to see)
Morphology 1: sdm-f
Morphology 2: subjunctive
Morphology 3: Syntax: Subject:
Wish clause Pronominal subject

Witness: T3L
Transliteration: mns+sn p’t.
Translation: may they see the patricians
Notes phrase:
In this phrase, the following pattern variations occur: G1 (G1T, G2T, A1C, M2NY, M5C), G2 (T3L).

Spell: 398 Phrase: 5 160 b

**Group 1:** Perfective active participle (feminine singular), Lemma iwi (first position)

<table>
<thead>
<tr>
<th>Lemma</th>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>iwi</td>
<td>participle</td>
<td>perfective active</td>
<td>feminine singular</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Witness: G1T
Transliteration: iw.t n-i m ks.w
Translation: who came to me as one who bowed.

Witness: G2T
Transliteration: iw.t n-i m ks.w
Translation: who came to me as one who bowed.

Witness: M2NY
Transliteration: [iw.t n-i imy-r pr] hpy-∼ṛḥt(y)- fy
Translation: who come to me. The overseer of the domain, ḫpy-∼ṛḥty-fy.

Witness: M5C
Transliteration: [iw.t n-i ḫw.t-ḥr-ḥnt]
Translation: who come to me, ḫw.t-ḥr-ḥnt.

**Group 2:** Infinitive (status pronominalis), Lemma iwi (first position)

<table>
<thead>
<tr>
<th>Lemma</th>
<th>Morphology 1</th>
<th>Morphology 2</th>
<th>Morphology 3</th>
<th>Syntax</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>iwi</td>
<td>infinitive</td>
<td>status pronominalis</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Witness: A1C
Transliteration: iw.t-i m ks.w nfr pw
Translation: my coming is as one who bowed, it is good.

Witness: T3L
Transliteration: iw.t-i m ks.w
Translation: my coming is as one who bowed

Notes group:
Could be a subjunctive or relative sqm-f as well.
Group 3: Perfective active participle (masculine singular), Lemma ksi (second position)

Lemma: ksi (to bow down)
Morphology 1: participle
Morphology 2: perfective active
Morphology 3: masculine singular
Syntax: Subject:

Witness: G1T
Transliteration: iw.t n=i m ks.w
Translation: who came to me as one who bowed.

Witness: G2T
Transliteration: iw.t n=i m ks.w
Translation: who came to me as one who bowed.

Witness: A1C
Transliteration: iw.t=i m ks.w nfr pw
Translation: my coming is as one who bowed, it is good.

Witness: T3L
Transliteration: iw.t=i m ks.w
Translation: my coming is as one who bowed.

Notes phrase: In this phrase, the following pattern variations occur: G1+G3 (G1-2T), G2+G3 (A1C, T3L), G1 (M2NY, M5C).
Appendix 6. Graphical forms of verbal lemmas

The following appendix consists of all the lemmas studied for chapter 5, expanding beyond the lemmas in which some meaningful regionally conditioned variation occurred in the graphical form. Therefore, note that some of the sections in this appendix are identical to those included in chapter 5. However, the list of lemmas which only provided substantives or adjectives, or which were problematic, discussed in chapter 5.2, are excluded from this appendix as well.

The tables are based exclusively on the material from the database, in a manner similar to the one used for the lemmas in chapter 5. Although the material outside the database is included in the discussion, they are not included in the tables, or used for the number of attestations.
Appendix 6.1.  zwi (to extend)

In the database, this lemma is only attested twice, both of which occur in Meir. Therefore, the database does not inform any regional preference. Moreover, the two graphical forms (see table 6.1) are quite distinct, which suggests that this verb form is extremely varied in Meir. However, outside the database, a variant of form 2 without the Z1 (𓊀) classifier is attested in Deir el-Bersha as well. Moreover, outside the database it is possible in Deir el-Bersha and the Theban area to include the Y2 (𓊁) classifier. Nonetheless, the phonetic spelling of form 1 is only attested in Meir.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Meir</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Meir</td>
<td>1^67</td>
<td></td>
</tr>
</tbody>
</table>

Table 6.1 Graphical forms of the stem of zwi.

Appendix 6.2.  zwḥ (to drive out, to drive away)

This lemma is attested only once, in Sq7Sq, a witness from Saqqara, which consists of a fragmentary variant of spell 335, which is partly in a different order. To make matters worse, the graphical form (see figure 6.1) is a reconstruction, as the G1 (𓊀) is not visible, and the A24 (𓊁) is damaged. Thus, other spellings and/or readings of this verb are possible. However, the lemma used in the other witnesses (iḥḥ) is unlikely here, as according to de Buck the V28 (𓊃) is clearly visible.

Appendix 6.3.  zwḥ (to serve)

The lemma zwḥ only occurs three times in the database, and all attestations occur in Meir, in the same phrase. It is not unlikely that the use of this form represents a corruption, as G1T and A1C use šḥ (to be/become a spirit; see appendix 6.7), and M46C and M4C use ḫwḥ (to protect; see appendix 6.183)

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^43 Buck (1947) CT III, p. 11,c; Buck (1954) CT V, p. 149,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 1.
^44 Buck (1947) CT III, p. 156,b (B2Bo,a).
^45 Buck (1935) CT I, p. 222/102 (B16C); Buck (1961) CT VII, p. 25,j (T1Be).
^46 Note that reading this as zwi is highly uncertain, as it might simply be a corruption of zw. wṛ (offerings). See Buck (1947) CT III, p. 11,c (M2C).
^47 Buck (1951) CT IV, p. 411 (236,b). For additional attestations outside the database, see Plas & Borghouts (1998), p. 2.
instead. In general, this section of the text is badly damaged for all witnesses from Meir, which compounds the issues. As one can see in table 6.2, the graphical forms are varied. Based on the additional attestations outside the database,\footnote{Buck (1951) \textit{CT IV}, p. 365,a.} form 2 and 3 are only attested in Meir, while form 1 is attested in Deir el-Bersha as well. However, it is possible outside the database to use a F40 (𓄫) instead of the G1 (𓄽) in Asyut and Deir el-Bersha. Moreover, the A24 (𓀜) classifier can be used in Deir el-Bersha as addition to the D40 (𓆑) classifier.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="Graphical form 1" /></td>
<td>1</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image2.png" alt="Graphical form 2" /></td>
<td>1</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3.png" alt="Graphical form 3" /></td>
<td>1</td>
<td>Meir</td>
<td>1\footnote{See Buck (1951) \textit{CT IV}, p. 365,a (M5C), the G25 (𓄽) is not visible, but de Buck suggest the traces suit a bird. It could simply be a G1 (𓄽) as well.}</td>
</tr>
</tbody>
</table>

Table 6.2 Graphical forms of the stem of 𓅟𓅟𓅟.

Appendix 6.4. 𓅟𓅟𓅟 (to gorge)\footnote{Molen (2000), p. 4.}

In the database the lemma 𓅟𓅟𓅟 occurs in one phrase only,\footnote{Buck (1938) \textit{CT II}, p. 394,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 2.} although it is attested in ten witnesses. As one can see in table 6.3, the variation lies mostly in the use of a different classifier, or in a duplication of the 𓅟 section. Note that in van der Molen 𓅟𓅟𓅟 (form 3) is considered a separate lemma,\footnote{Molen (2000), p. 4.} although still unique to this phrase. Form 4 should be considered a corruption, in which the I9 (𓆑) and G1 (𓄽) switched position.\footnote{Even though it would be possible to read it as 𓅟𓅟 (to lift, to carry) here, the G38 (𓄽) classifier would be unusual.}
Table 6.3 Graphical forms of the stem of $\text{sf}$.

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td>6</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
</tbody>
</table>

Although it is based on a single attestation, it could be suggested that Beni Hasan prefers to use a humanoid classifier over the bird here. However, the additional attestations outside the database show that the use of a humanoid classifier occurs in P.Gard.2 as well, which is suggested to originate from Asyut. Therefore, it cannot be assumed to be a local preference.

The use of the $\text{sf}$ does present an interesting feature. Even though the attestations come from the Theban area and Gebelein, there seems to be some distinction, as T3C and G1T both considered represent the same southern Egyptian school of artist which seemed to exist in the First Intermediate Period. Thus, the duplication of $\text{sf}$ could suggest a regional preference, even if it only occurred during the First Intermediate Period.

Appendix 6.5. $\text{3mm}$ (to seize, to grasp)$^{58}$

The lemma $\text{3mm}$ is attested thirteen times in the database. However, only eleven attestations are from verbal forms. The majority of the attestations are from spell 75, while one attestation comes from spell 313, a unique spell which only occurs in B5C. The attestations per region are set out in table 6.4, for every graphical form of the stem. Note that as this is a 2ae gem. lemma and gemination occurs in the database, the table has been divided in gemination and no gemination.

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>No gemination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td>2</td>
<td>Meir</td>
<td>1</td>
</tr>
</tbody>
</table>


$^{59}$ Buck (1935) CT I, p. 397,b, 397,b; Buck (1951) CT IV, p. 92,h. For additional attestations outside the database, see Plas & Borghouts (1998), p. 3.
Note that form 5 represents an error by the artist, as the second G1 (𓄿) should be read as a G17 (𓅓).

The use of a classifier seems to be the preference in most regions. It is remarkable that form 3 and 5 both use a D36 (𓊷) as classifier, where the D49 (𓊷) and D40 (𓊷) seems more preferable for this verb. Moreover, it has to be a choice by the artist, as the script used in the witnesses (S1C and S2C) is a nearly hieroglyphic form of cursive. This type of script would differentiate between the different signs of the arm, which can become indistinguishable in hieratic and near hieratic cursive script. Thus, it could be argued that Asyut prefers to use the D36 as classifier with ḥmm. However, as S1C and S2C belong to the same owner, it might be a feature of these two supports instead.

Based on the sole attestation from the Theban area, one could suggest that the Theban area prefers not to add a classifier. However, in the original support (T3C) the verb is written together with nḥrd as a double column, which could have been the reason why there is no classifier. Outside the database there are no other attestations from the Theban area which use this lemma, although the absence of a classifier is attested in Asyut as well. Thus, although the absence of a classifier might be a feature of the Theban area, it can be left out in other regions.

Appendix 6.6. ṣr (to drive away)

This lemma is attested 28 times in the database, although the majority of its attestations come from the name of a divinity in spell 335. Note that the first vowel of this lemma is varied, as it can be written as i or si as well. This is most likely a visual representation of the conflation of the s phoneme with the i

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61 It sometimes occurs in the Coffin Texts that the text has repeated features in the text, where for example the subject of a verb is written once in the column, and the two verbs forms are written above it as two columns next to each other, both using the subject that is only written once. Thus, it does not mean that two columns are written in one column, but rather that sections of the phrase in recurrent constructions are written as two columns, instead of repeating parts of the phrase that do not change twice.
62 Buck (1938) CT II, p. 236,c (S1C,b).
64 Buck (1951) CT IV, p. 265,d, 266-267,b, 266-267,e; Buck (1954) CT V, p. 152,d-e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 3.
65 n ḥḥ wr mnh ‘the great one is not driven away’ is his name Buck (1951) CT IV, p. 267,c (M57C). Note that the phrase is extremely variable, and in some witnesses the negation is not written.
in this lemma. In the following table the attestations per region are set out for every graphical form of the stem (table 6.5):

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Meir</td>
<td>1</td>
<td>7</td>
<td>Saqqara</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>Saqqara</td>
<td>1</td>
<td>8</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>3</td>
<td>9</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>el-Lisht</td>
<td>3</td>
<td>10</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Beni Hasan</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Saqqara</td>
<td>1</td>
<td>11</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Theban area</td>
<td>1(^{67})</td>
<td>12</td>
<td>Meir</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.5 Graphical forms of the stem of \(sr\).

Based on these attestations, it seems that in Deir el-Bersha there is the preference to not add a M17 (𓇋) to the word. Although the form \(isr\) is attested once in the Theban area as well, it occurs more often in Meir. In el-Lisht and Beni Hasan there seems to be a preference for writing \(isr\) in a compact format (form 4). Beyond these points, there does not seem to be any clear regional preferences in the spelling of the stem of \(sr\), and especially Meir can be extremely varied in its graphical form.

Appendix 6.7. \(slh\) (to be/become a spirit, to be potent, to be well)\(^{68}\)

In the database, the lemma \(slh\) is attested 63 times. However, some of these are substantives,\(^{69}\) and only 52 attestations represent verbal forms.\(^{70}\) In table 6.6, the attestations per region are set out for every graphical form of the stem:

---


\(^{67}\) Note that the V4 (𓌏) is assumed to be a corruption of the T12 (𓇋) due to their similar form.


\(^{69}\) For example, in Buck (1935) CT I, p. 4,a (B1P), \(slw\) (the potent ones) is used, even though it could be argued that it is technically a participle.

\(^{70}\) Buck (1935) CT I, p. 4-5,a, 141,e, 376,b; Buck (1938) CT II, p. 266-267,d, 273,d-f, 287,d-g, 288-289,a; Buck (1954) CT V, p. 123,c, 145,a, 157,c-d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 3.
In this lemma, there are only scant signs of regional preference. The graphical form used in Meir is highly varied, but it seems that the G25 (𓅜) is never written with a curl or stroke at its claws. The attestations from the Theban area suggest that the Y2 (𓏝) classifier is always written. However, as this is based on one witness only (T3L), it might be a personal preference of the artist responsible for this witness. Moreover, outside the database the Theban area occurs without an Y2 classifier. Asyut seems to have a preference for using the interpretant Aa1 (𓎉) and the Y2 classifier, although the interpretant is not always there. Alternative forms occur in Asyut, but are rare in comparison to form 10 and 11.

Appendix 6.8. 𓎉 (to flourish)\textsuperscript{72}

This lemma is attested 13 times in the database.\textsuperscript{73} Note that the distinction between this lemma and 0 can only be clearly seen in the in the classifier M15 (𓇇).\textsuperscript{74} As one can see in table 6.7, the graphical form of the lemma is remarkably stable, with only one exception (B1Be), which used a Y2 (𓏝) classifier instead of a M15 as classifier.

\textsuperscript{71} Buck (1935) \textit{CT I}, p. 286,f (T9C).
\textsuperscript{72} Molen (2000), p. 6.
\textsuperscript{73} Buck (1938) \textit{CT II}, p. 394,a; Buck (1947) \textit{CT III}, p. 6,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 5.
\textsuperscript{74} It could be argued that this lemma is actually part of 0, as it is related in meaning, although specifically for growth.
Due to the stability of the stem of the lemma, there does not seem to be any sign of regional preferences. Even when the additional attestations of van der Molen are included, the only variation from form 2 is due to errors or corruptions, rather than any intentional change.

Appendix 6.9.  **ṣṣb (to burn, to singe, to glow)**

The lemma ṣṣb occurs 13 times in the database,76 all in spell 335, and all as a participle in the name of a divinity, used in the nfr-ḥr construction. Table 6.8 shows the attestations per region for every graphical form:

For this lemma, there are no clear signs of regional preference, although it is clear that form 4 is the most common. A classifier is only used in Meir in the database, but is more common in the attestations of van der Molen, although that is due to the fact that most of his attestations are actually substantives.78

---

76 Buck (1951) *CT IV*, p. 270-271,b, 272,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 6.
77 Note that ṣḥs is assumed to be a graphical form variation of ṣṣb, instead of a lemma variation.
78 For example, Buck (1938) *CT II*, p. 135,b, which uses ṣṣb.w (the glowing ones), which uses an A40 (𓀭) classifier. Note however that it is possible to still consider this a participle (those that glow).
Appendix 6.10. \( ^{3s\text{h}} \) (to reap, to harvest)\(^{79} \)

In the database, this lemma is attested seven times, all from the same phrase of spell 398.\(^{80} \). The graphical forms are extremely varied, see table 6.9:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Gebelein</td>
<td>1 ZPN</td>
<td>1</td>
<td>5 Meir</td>
<td>1 ZPN</td>
<td>1</td>
</tr>
<tr>
<td>2 Gebelein</td>
<td>1 ZPN</td>
<td>1</td>
<td>6 Theban area</td>
<td>1 ZPN</td>
<td>1</td>
</tr>
<tr>
<td>3 Aswan</td>
<td>1 ZPN</td>
<td>1</td>
<td>7 Meir</td>
<td>1 ZPN</td>
<td>1</td>
</tr>
<tr>
<td>4 Meir</td>
<td>1 ZPN</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.9 Graphical forms of the stem of \( ^{3s\text{h}} \).

Although every attestation of this lemma has its own form, there is some variation of note between Meir and the other regions. Meir uses classifiers representing force and effort (A24 (𓀜), D37 (𓂞) and D40 (𓀝)), where Gebelein and the Theban area use a sign representing a tool, U1 (𓌳) or V24 (𓎗). This could suggest that there is some pattern based on the north south axis in Egypt. Deir el-Bersha uses D40 classifiers as well,\(^{81} \) but in Asyut only the tool is used. Thus, it could be argued that from Meir and northwards this lemma can receive a classifier representing force and effort, but from Asyut to the south the preference lies in only using a classifier representing a tool, most commonly the U1. However, outside the database this is not true, as the D40 is attested in the Theban area as well, although with a U1 classifier as well, and in Saqqara a form with only a U1 classifier is attested as well.\(^{82} \) Thus, it seems unlikely that there is a regional preference for this lemma, even though the absence of any classifier is only attested in Aswan.

---


\(^{80} \) Buck (1954) CT V, p. 153,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 6.

\(^{81} \) Although the absence of a classifier or the use of a U1 (𓌳) occurs as well.

\(^{82} \) Buck (1935) CT I, p. 286,a (T2C, Sq3C).
Appendix 6.11. \( \text{sI} \) (to nurse, to bring up)\(^{83}\)

This lemma is attested 21 times in the database, although ten of these attestations are substantives, as \( \text{sI.yt} \) (nurse) was encoded as part of this lemma.\(^{84}\) Note that all attestations, including the substantives, all occur in the same phrase.\(^{85}\) Additionally, the use of the B5 (𓁔) represents a standardisation, as the scripts used by the witnesses rarely provide the all the specific details of this complex sign. In table 6.10, the attestations per region are set out for every graphical form:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1(^{86})</td>
</tr>
</tbody>
</table>

Table 6.10 Graphical forms of the stem of \( \text{sI} \).

In this lemma, there are no clear signs of regional preferences for the graphical form of the stem. However, one interesting feature stands out. The addition of a M17*M17 (𓁔) group only occurs in Deir el-Bersha, and more specifically in the witnesses that are dated to Amenemhat II – Sesostris III (B15C and B1P).\(^{87}\) The other attestations of Deir el-Bersha (B2Bo, B3Bo, B4Bo and B6C) are all dated to the period of the late 11th dynasty until the early 12th dynasty,\(^{88}\) thus it could be suggested that the addition of the M17*M17 is based on the date of coffin creation. However, outside the database, the addition of this group seems to be unique to this phrase, as it is not repeated in the other attestations from the Coffin Texts.


\(^{84}\) As the noun is technically a participle of \( \text{sI} \) (she who nurses, i.e. a nurse).

\(^{85}\) Buck (1935) \( CT \ I \), p. 48,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 6-7.


\(^{87}\) Note that this form represents a special case, as it only occurs with this witness (B6C). It might be simply a dittography of the \( \text{sI.wt} \) before it in the phrase, but due to the duplication of the V13 (𓁔) with a 2-lit verb, I took it as a sḏmn=f instead here.

Appendix 6.12.  *i* (to say, to speak)\(^{89}\)

In the database, this lemma has 225 attestations. However, only 79 attestations represent verb forms,\(^{90}\) the other attestations are interjections. In table 6.11, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>el-Lisht</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>23</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td>8</td>
<td>el-Lisht</td>
<td>3</td>
</tr>
<tr>
<td>9</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>10</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>11</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.11 Graphical forms of the stem of *i*.

For this lemma, some regional preferences can be distinguished. The addition of a G1 (𓄿) is only attested in the Theban area, although both form 5 and 11 come from the same witness (T1L).\(^{91}\) The use of the Y2 (𓏝) classifier is only attested in Deir el-Bersha, likewise from one witness (B1P). In el-Lisht, there is either no classifier, or a Z1 (𓆑), which suggest that this region prefers to avoid the humanoid classifiers. Gebelein is only attested with form 2. Even though this is only a single attestation, the same form is used for the interjection as well,\(^{92}\) which suggests that form 2 represents the preferred form for Gebelein.

---

\(^{89}\) Molen (2000), p. 11.

\(^{90}\) Buck (1935) *CT I*, p. 32,a, 94,c, 102,a, 107,b, 121,b, 141,b, 145,a, 145,d, 397,a; Buck (1938) *CT II*, p. 79,a, 79,b; Buck (1947) *CT III*, p. 223,f; Buck (1951) *CT IV*, p. 87,b, 92,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 9.

\(^{91}\) Context and the other witnesses make it unlikely that this should be read as *is* (to stride) instead, see appendix 6.13.

\(^{92}\) Buck (1954) *CT V*, p. 120,a.
Appendix 6.13. \textit{i3} (to stride)\textsuperscript{93}

There are seventeen attestations of this lemma in the database.\textsuperscript{94} Table 6.12 shows the attestations per region for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>2\textsuperscript{95}</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>5</td>
</tr>
<tr>
<td>3</td>
<td>Asyut</td>
<td>9</td>
</tr>
</tbody>
</table>

Table 6.12 Graphical forms of the stem of \textit{i3}.

For the attestations in the database, there is a clear difference between the attestations from Asyut and Deir el-Bersha, as the long format of form 3 is only attested in Asyut. For the attestations outside the database this is true as well, although there are hardly any other attestations of this lemma in the Coffin Texts.

Appendix 6.14. \textit{i3wi} (to be aged)\textsuperscript{98}

There are eighteen attestations of this lemma in the database, although only sixteen attestations from the same phrase in spell 75 are verbal forms.\textsuperscript{99} As one can see in table 6.13, there are only two forms used for the stem:

\textsuperscript{93} Molen (2000), p. 11.
\textsuperscript{94} Buck (1935) \textit{CT I}, p. 86-87.b; Buck (1938) \textit{CT II}, p. 68,a, 68,2*, 71,a, 77,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 9 and Gracia Zamacona (2008), p. 12.
\textsuperscript{95} Written as a line in the original witness. Note that the Z1 (\textsuperscript{𓏤}) signs represent filler strokes.
\textsuperscript{96} From the same witness (B3L), see Buck (1938) \textit{CT II}, p. 71,a, 77,c. Due to the A28 (𓀠) classifier is it uncertain if it even is this lemma, the reading is based on S2C which has this lemma in the same phrases. However, it is possible that this represents a corruption of \textit{qAi} (to be tall, to be high), see appendix 6.317, where the use of the A28 makes more sense.
\textsuperscript{97} Note that the Z1 (\textsuperscript{𓏤}) signs represent filler strokes.
\textsuperscript{99} Buck (1935) \textit{CT I}, p. 374-375,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 10.
The only variation occurs in Deir el-Bersha, where form 2 is used in addition to form 1. However, as the other attestations of this lemma in the Coffin Texts outside this lemma only feature witnesses from Deir el-Bersha, it cannot be said if the other regions might use form 2 as well.

Appendix 6.15. *išlī* (to overflow, to be flooded)\(^{100}\)

In the database there is only one attestation of this lemma,\(^ {101}\) in a phrase where the other witnesses use šlī (to flourish; see 0) instead. However, as this lemma is functional in this phrase, it was not adjusted into šlī. Based on the other attestations of this lemma outside the database,\(^ {102}\) it is clear that the form used (figure 6.2) does not represent a regional preference, but rather a common form for this lemma.

Appendix 6.16. *iššī* (to injure, to be injured, to be missing)\(^ {103}\)

This lemma has a total of seventeen attestations in the database, from the same phrase in spell 154.\(^ {104}\) In the following table, the attestations per regions are shown for every graphical form of the stem (table 6.14):

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

---

101 Buck (1947) CT III, p. 6,b (B5C). For additional attestations outside the database, see Plas & Borghouts (1998), p. 11.
102 Buck (1938) CT II, p. 173,f, (Sq3Sq).
103 Molen (2000), p. 16
104 Buck (1938) CT II, p. 276-277,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 12.
Table 6.14 Graphical forms of the stem of *i̯i*.

For this lemma, there are some signs of regional preferences, without clear borders. Although the use of X1 (𓊂) instead of V13 (𓊂) occurs in Deir el-Bersha as well, it is more common in Asyut. Inversely, Deir el-Bersha is more likely to use the V13 instead of the X1. If a classifier is written, Asyut is more likely to use the D57 (𓊄) than the G37 (𓊃), where Deir el-Bersha uses both classifiers at more or less the same rate. The use of other classifiers seems to only occur in Deir el-Bersha. Outside the database there is only one additional attestation of this lemma,\textsuperscript{105} and the only visible attestations are from the Theban area and Saqqara, which use either form 2 or form 8.\textsuperscript{106}

Appendix 6.17. *iyi*\textsuperscript{107} and *iwi*\textsuperscript{108} (to come)

These two lemmas are treated as if the belong to one single lemma, following Winand.\textsuperscript{109} These lemmas occur relatively frequent, with 305 attestations for *iyi* and 190 for *iwi*.\textsuperscript{110} Note however, that due to the

\textsuperscript{105} Buck (1935) *CT I*, p. 295,c.
\textsuperscript{106} Although T2C uses a long format of form 1, and Sq3C used a D56 (𓊒) instead of a D57.
\textsuperscript{107} Molen (2000), p. 16-17.
\textsuperscript{110} Buck (1935) *CT I*, p. 12,b, 20,b, 35,e, 36,d-e, 37,a, 49-50,c-a, 58,c, 73,a, 88-89,b, 89,e, 102-103,a, 107,b, 108,b, 110,b, 113,b-c, 115,a, 116,b, 117,b, 120,c, 121,d, 135,b-c, 137,b, 141,e, 142,c, 145,b, 386,a; Buck (1938) *CT II*, p. 28,c, 55,b, 56,c, 57,b, 58,c, 84,a, 86-87,e-a, 88,c, 91,d, 92,b-c, 402,c; Buck (1947) *CT III*, p. 18,a, 186-187,c-a; Buck (1951) *CT IV*, p. 87,b, 87,l, 88,j, 89,j, 89,k, 89,l, 90,a, 90,b 90,e, 90,i, 206-207,b, 227,a, 256-257,b, 260-261,a, 265,c,
separate encodings of these lemmas, there are some cases where one sub-lemma is preferred over the other in the Coffin Texts. For example, there are 160 attestations of the sḏm.n-f using the sub-lemma iyī, where there are only nine attestations of the sub-lemma iwī. On the other hand, there are only six attestations of the sub-lemma iyī for the sḏm.f, where the sub-lemma iwī has 80 attestations. For the stative, the preference seems to lie with sub-lemma iyī, which has 82 attestations, where sub-lemma iwī only has 26. Moreover, in the database there are no attestations from Saqqara, el-Lisht and Beni Hasan which use the sub-lemma iwī with the stative, while Asyut is only attested in the stative using iwī.\(^{111}\) All the attestations for the imperative have been encoded under the sub-lemma iwī, but as this lemma is irregular, this is rather an aspect of the encoding, than regional preference.

In table 6.15, the attestations per region are set out for every graphical form of the lemma. Note that this table consist of the attestations of both iyī and iwī.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form stem" /></td>
<td>1</td>
<td>el-Lisht</td>
<td>1</td>
<td><img src="image2" alt="Graphical form stem" /></td>
<td>18</td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form stem" /></td>
<td>2</td>
<td>Saqqara</td>
<td>1</td>
<td><img src="image4" alt="Graphical form stem" /></td>
<td>19</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form stem" /></td>
<td>3</td>
<td>Asyut</td>
<td>3(^{112})</td>
<td><img src="image6" alt="Graphical form stem" /></td>
<td>22</td>
<td>Saqqara</td>
<td>3</td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form stem" /></td>
<td>4</td>
<td>Gebelein</td>
<td>2</td>
<td><img src="image8" alt="Graphical form stem" /></td>
<td>18</td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td><img src="image9" alt="Graphical form stem" /></td>
<td>5</td>
<td>Theban area</td>
<td>1</td>
<td><img src="image10" alt="Graphical form stem" /></td>
<td>19</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td><img src="image11" alt="Graphical form stem" /></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image12" alt="Graphical form stem" /></td>
<td>20</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image13" alt="Graphical form stem" /></td>
<td></td>
<td>Gebelein</td>
<td>3</td>
<td><img src="image14" alt="Graphical form stem" /></td>
<td>21</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image15" alt="Graphical form stem" /></td>
<td></td>
<td>Asyut</td>
<td>4</td>
<td><img src="image16" alt="Graphical form stem" /></td>
<td>22</td>
<td>Saqqara</td>
<td>3</td>
</tr>
<tr>
<td><img src="image17" alt="Graphical form stem" /></td>
<td></td>
<td>Gebelein</td>
<td>2</td>
<td><img src="image18" alt="Graphical form stem" /></td>
<td>18</td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td><img src="image19" alt="Graphical form stem" /></td>
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<td>Theban area</td>
<td>1</td>
<td><img src="image20" alt="Graphical form stem" /></td>
<td>19</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td><img src="image21" alt="Graphical form stem" /></td>
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<td>Gebelein</td>
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<td><img src="image22" alt="Graphical form stem" /></td>
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<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image23" alt="Graphical form stem" /></td>
<td></td>
<td>Asyut</td>
<td>23</td>
<td><img src="image24" alt="Graphical form stem" /></td>
<td>21</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

\(^{111}\) However, this might be the result of the encoding of the database, rather than a regional preference. Moreover, the preference of one sub-lemma over the other in a single region does not seem to be true for the sḏm-f or sḏm.n-f forms.

\(^{112}\) Note that the Z1 (𓏤) stroke is actually written between the legs of the D54 (𓊱).

\(^{113}\) P.Gard.2 and Pap.Berl.

---

278,a; Buck (1954) CT V, p. 3,a, 3,c, 4,b, 5,a, 5,c, 151,e, 152,a, 152,b, 157,b, 158,a, 160,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 12-13, 17 and Gracia Zamacona (2008), p. 14-248.
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
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<td>7</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td>9</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>10</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td>11</td>
<td>Deir el-Bersha</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>3</td>
</tr>
<tr>
<td>12</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td>13</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>14</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td>15</td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
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</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Aswan</td>
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</tr>
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<td>16</td>
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</tr>
<tr>
<td>17</td>
<td>Deir el-Bersha</td>
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</tr>
<tr>
<td>24</td>
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</tr>
<tr>
<td></td>
<td>Meir</td>
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</tr>
<tr>
<td>25</td>
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<td>10</td>
</tr>
<tr>
<td>26</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>27</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>el-Lisht</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>28</td>
<td>Saqqara</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>el-Lisht</td>
<td>6</td>
</tr>
<tr>
<td>29</td>
<td>Beni Hasan</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
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</tr>
<tr>
<td>30</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td>31</td>
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<td>1</td>
</tr>
<tr>
<td>32</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>33</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td>34</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.15 Graphical forms of the stem of *iyi* and *iwi*.

As one can see in the table above, the usual form of this lemma group is either form 2, 10 or 22, which occurs in nearly every region. Therefore, there does not seem to be any distinct regional preference, as nearly every form is attested in more than one region, or represents a single attestation.
Some of the forms of el-Lisht stand out (form 1, 12, 23, 31) due to the use of partial forms of hieroglyphs of animates, but as these come from the same witness (L2Li), it should not be considered a regional feature. For the forms of the imperative (form 6-13), it seems that there is the preference in Gebelein to use a compact format (form 6). Form 3 is only attested in Asyut, but as these attestations all come from the same witness (S1C), it is assumed to represent a preference of the artist, rather than a regional variant.

Appendix 6.18. ı̀i (to wash)\textsuperscript{114}

The lemma ı̀i has 26 attestations in the database, although only 21 attestations represent verbal forms.\textsuperscript{115} In table 6.16, the attestations per region are shown for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="graphical form 1" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>5</td>
<td><img src="image2.png" alt="graphical form 4" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3.png" alt="graphical form 2" /></td>
<td>2</td>
<td>Meir</td>
<td>4</td>
<td><img src="image4.png" alt="graphical form 5" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td><img src="image5.png" alt="graphical form 3" /></td>
<td>3</td>
<td>Papyrus (P.Gard.2)</td>
<td>2</td>
<td><img src="image6.png" alt="graphical form 6" /></td>
<td>6</td>
<td>Asyut</td>
<td>4</td>
</tr>
</tbody>
</table>

Table 6.16 Graphical forms of the stem of ı̀i.

From the attestations in the database, one could make the suggestion that Asyut prefers to use a long format (form 5) for this lemma. However, form 1 is attested outside the database in Asyut as well.\textsuperscript{116} In Meir there seems to be a preference for the compact format (form 1). However, the long format occurs outside the database as well.\textsuperscript{117} However, the use of the Y2 (𓏝) seems to only occur in Meir for this lemma. Note that this lemma does not serve as evidence that P.Gard.2 originates from Asyut,\textsuperscript{118} as Asyut usually adds the N35A (𓈗) as classifier, which was not added in P.Gard.2.

Appendix 6.19. ı̀b (to unite, to be united, to hand over)\textsuperscript{119}

In the database, this lemma has a total of 30 attestations.\textsuperscript{120} In table 6.17, the attestations per region are set out for every graphical form of the stem:

---
\textsuperscript{114} Molen (2000), p. 17.
\textsuperscript{115} Buck (1938) \textit{CT II}, p. 81,b; Buck (1947) \textit{CT III}, p. 179,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 13.
\textsuperscript{116} Buck (1954) \textit{CT V}, p. 292,h (S2C).
\textsuperscript{117} Buck (1961) \textit{CT VII}, p. 128,f (M2C).
\textsuperscript{118} Schenkel (1996), p. 125.
\textsuperscript{119} Molen (2000), p. 18.
\textsuperscript{120} Buck (1935) \textit{CT I}, p. 376-377,c, 393,c; Buck (1938) \textit{CT II}, p. 76,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 13-14.
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Graphical form stem no.</th>
<th>Region</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Asyut</td>
<td>9</td>
<td>Gebelein</td>
</tr>
<tr>
<td>2</td>
<td>Asyut</td>
<td>10</td>
<td>Deir el-Bersha</td>
</tr>
<tr>
<td>3</td>
<td>Gebelein</td>
<td>11</td>
<td>Deir el-Bersha</td>
</tr>
<tr>
<td>4</td>
<td>Meir</td>
<td>12</td>
<td>Meir</td>
</tr>
<tr>
<td>5</td>
<td>Deir el-Bersha</td>
<td>13</td>
<td>Deir el-Bersha</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td></td>
<td>Theban area</td>
</tr>
<tr>
<td>6</td>
<td>Deir el-Bersha</td>
<td>14</td>
<td>Deir el-Bersha</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td></td>
<td>Meir</td>
</tr>
<tr>
<td>7</td>
<td>Deir el-Bersha</td>
<td>15</td>
<td>Meir</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Theban area</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.17 Graphical forms of the stem of "'b."

Based on the database, it could be suggested that the attestations from Asyut never add the M17 (𓅆) to the lemma. However, this does occur in Asyut outside the database.\(^{121}\) In Gebelein, the F18 (𓆓) is always added to the spelling, even in attestations outside the database. There do not seem to be any other additional regional preferences, as the graphical form can be remarkably varied.

\(^{121}\) Buck (1951) *CT IV*, p. 173,e (S2C).
Appendix 6.20.  \( i^r \) (to ascend, to draw near)\(^{122}\)

The lemma \( i^r \) is only attested nine times in the database.\(^{123}\) Note that this lemma overlaps with the lemma \( r \) (see appendix 6.45), as they function in a similar manner. In table 6.18, the attestations in the regions are set out to the different graphical forms:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
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<td>1</td>
<td>Deir el-Bersha</td>
<td>1(^{124})</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Gebelein</td>
<td>1(^{125})</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4</td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 6.18 Graphical forms of the stem of \( i^r \).

As there is only one attestation of \( i^r \) in Deir el-Bersha, in a dubious source, it could be suggested that this lemma does not occur in Deir el-Bersha. However, this is not the case as this lemma occurs outside the database in Deir el-Bersha as well.\(^{126}\) Thus, this lemma is most likely used in all regions. In the Theban area, the N31 (\( _)\) classifier can be used or left out. The attestations from Asyut are from the same witness (S2C), and both occur in the same phrase,\(^{127}\) which can only be considered a feature of the support, rather than a regional preference. Moreover, outside the database from 2 is attested in Asyut as well.\(^{128}\) Gebelein seem to only use a form without a classifier, but form 2 is attested in Gebelein as well.\(^{129}\) Thus, there does not seem to be a regional preference for this lemma.

Appendix 6.21.  \( iwi \) (to be boatless, to leave stranded)\(^{130}\)

In the database, there are only six attestations of this lemma.\(^{131}\) As one can see in table 6.19, the graphical form is remarkably stable, and only varies in form 2, which represents the use of partial

---


\(^{124}\) Buck (1935) *CT I*, p. 44,d (B15C). Note that this witness was not seen by de Buck itself, and it is possible that it was incorrectly transcribed (which would explain the unusual classifier as well).

\(^{125}\) Buck (1938) *CT II*, p. 56,d (G2T). Note that no D21 (\( _)\) was written, and based on the other witnesses, it is possible that the M17 (\( _)\) should be read as iy\( i\), and the D36 (\( _)\) as di\( i\), written as a double column above the N35 (\( _)\) which can be read for both (making iy\( i.n\) and di\( i.n\)).

\(^{126}\) Buck (1961) *CT VII*, p. 443,c.

\(^{127}\) Buck (1938) *CT II*, p. 76,b (S2C,a and S2C,b).

\(^{128}\) Buck (1938) *CT II*, p. 110,k (S1C).

\(^{129}\) Buck (1938) *CT II*, p. 110,k (G2T).


hieroglyphs of the hieroglyphs of animates in L1Li. Based on attestations outside the database, there does not seem to be any regional preference in the graphical form.

<table>
<thead>
<tr>
<th>Graphical form</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>el-Lisht</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.19 Graphical forms of the stem of *iwi* (to be boatless).

Appendix 6.22. *iwa* (to inherit)\(^1\)

This lemma is relatively common in the database, with 107 attestations. However, only 51 attestations represent verbal forms.\(^2\) In table 6.20, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>Deir el-Bersha</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>6</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>Deir el-Bersha</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td>7</td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td>8</td>
<td></td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td>9</td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.20 Graphical forms of the stem of *iwa*.

\(^{1}\) Molen (2000), p. 23

\(^{2}\) Buck (1935) *CT I*, p. 15,b, 37,f, 41-42,c-a; Buck (1938) *CT II*, p. 278-279,b, 284-285,c; Buck (1951) *CT IV*, p. 93,d; Buck (1954) *CT V*, p. 154,f. For additional attestations outside the database, see Plas & Borghouts (1998), p. 19.
In general, there does not seem to be a regional preference, although some regional features do seem to exist. The absence of the E9 (𓊘) for this lemma (form 10, 11 and 12) is rare, but it is only attested in Deir el-Bersha and Meir. However, outside the database, the absence is attested in the Theban area as well.\(^{134}\) Nonetheless, based on the database, form 11 and 12 represent the only form in which the attestations from Meir occur,\(^ {135}\) while form 10 seems to be unique to Deir el-Bersha.

**Appendix 6.23.  
*iwr* (to conceive)\(^ {136}\)**

This lemma has seventeen attestations in the database, form the same phrase of spell 75.\(^ {137}\) In table 6.21, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Image" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image2" alt="Image" /></td>
<td>4</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Image" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>4</td>
<td><img src="image4" alt="Image" /></td>
<td>5</td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Image" /></td>
<td>2</td>
<td>Meir</td>
<td>5</td>
<td><img src="image6" alt="Image" /></td>
<td>5</td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td><img src="image7" alt="Image" /></td>
<td>2</td>
<td>Asyut</td>
<td>2</td>
<td><img src="image8" alt="Image" /></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image9" alt="Image" /></td>
<td>2</td>
<td>Theban area</td>
<td>1</td>
<td><img src="image10" alt="Image" /></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.21 Graphical forms of the stem of *iwr*.

For this lemma, there does not seem to be a clear regional preference. Even though form 5 could be suggested to represent a regional form from Gebelein, outside the database a form akin to form 2 and 3 is used in Gebelein as well.\(^ {138}\) Form 6 does not represent a regional variation, but rather a feature of the witness B2L, as outside the database this witness replaces the E9 (𓊘) with a M17 (𓊍) in other attestations as well.\(^ {139}\)

---

134 Buck (1956) *CT VI*, p. 398,h (T1L).
135 There is a lack of additional attestations from Meir to verify this claim. However, when used as *iwa* (heir), see Buck (1938) *CT II*, p. 69,a, the E9 is used in the witnesses from Meir as well.
138 Buck (1938) *CT II*, p. 19,c (G1T).
139 Buck (1938) *CT II*, p. 3,g, 19,c, 39,i.
Appendix 6.24. *ibi* (to be thirsty)\(^{140}\)

There are 47 attestations for this lemma in the database, but only eleven attestations represent verbal forms.\(^{141}\) In table 6.22, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form 1" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image2" alt="Graphical form 2" /></td>
<td>2</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form 3" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>2, Meir</td>
</tr>
<tr>
<td><img src="image4" alt="Graphical form 4" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.22 Graphical forms of the stem of *ibi*.

In the database, it can be suggested that the use of the E8 (𓃙) only occurs in Deir el-Bersha. However, outside the database it occurs in the Theban area and Saqqara as well.\(^{142}\) Additionally, when the attestations beyond the database are included, it becomes clear that form 5 is often used in all regions. Nonetheless, the use of the Y2 (𓏝) classifier seems to only occur in Deir el-Bersha. Moreover, form 2 seems to only occur in Asyut, as all other witnesses add a A2 (𓀁), E8 or N35A (𓀎).

Appendix 6.25. *ip* (to count, to recon, to allot)\(^{143}\)

In the database, there are 29 attestations of this lemma.\(^{144}\) In table 6.23 the attestations per region for every graphical form are set out:

---

141 Buck (1947) *CT III*, p. 19,b, 19,d, 187,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 21. Note that *ib.t* (thirst) was considered to be part of this lemma.
142 Buck (1954) *CT V*, p. 19,a (T1C), 22,c (Sq11C).
144 Buck (1935) *CT I*, p. 70,b, 368-369,b, 402,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 22.
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.23 Graphical forms of the stem of *ip*.

In this table, there is no real sign of regional preferences. Although Saqqara and Gebelein only use form 1, Beni Hasan only uses form 3 and Aswan only uses form 4, all these are single attestations, and cannot be used as indications of regional preference. Outside the database, Aswan is attested with form 1\(^{145}\) and Beni Hasan as well.\(^{146}\) Moreover, Saqqara is attested with form 3.\(^{147}\) Therefore, it seems unlikely that this lemma has any regional preference.

**Appendix 6.26. *imi* (negative verb)\(^{148}\)**

There are only eleven attestations of this lemma in the database.\(^{149}\) As table 6.24 shows, there is hardly any variation in the graphical form:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>2(^{150})</td>
<td>Gebelein</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.24 Graphical forms of the stem of *imi*.

The only major variation in this lemma occurs in form 2, which replaced the D35 (…) with a D37 (…) instead. However, outside the database form 1 is used in Gebelein as well.\(^{151}\) Additionally, form 2 is used in Deir el-Bersha.\(^{152}\) Therefore, form 2 is not unique to Gebelein and Aswan. Form 4 is only attested in el-

---

\(^{145}\) Buck (1938) *CT II*, p. 28,c.
\(^{146}\) Buck (1947) *CT III*, p. 330,b, (BH4C), although all other witnesses use *sip* here instead.
\(^{147}\) Buck (1961) *CT VII*, p. 54,w.
\(^{150}\) Note that this form can easily be mistaken for the imperative of *rdi* (to give, to place). However, these attestations all come from the same phrase (V,152,d-e), where an imperative would be less suitable.
\(^{151}\) Buck (1938) *CT II*, p. 115,h (G2T).
\(^{152}\) Buck (1935) *CT I*, p. 183,b (B12C).
Lisht, but reflects a feature of L2Li, rather than a regional pattern.\textsuperscript{153} Thus, there is no regional preference for this lemma.

Appendix 6.27. \textit{ini} (to bring, to bring away, to buy)\textsuperscript{154}

The lemma \textit{ini} is quite common, and has 233 attestations in the database. However, only 229 of these attestations reflect verbal forms,\textsuperscript{155} as the other four attestations are considered substantives.\textsuperscript{156} In table 6.25, the attestations per region are set out for every graphical form of the stem. Note that this is a 3\textit{ae inf.} lemma and gemination occurs in the database, therefore the table has been divided in gemination and no gemination.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>No Gemination</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>el-Lisht</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Beni Hasan</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Aswan</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Gemination</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Gebelein</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Saqqara</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td></td>
<td>el-Lisht</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Beni Hasan</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>79</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>29</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>23</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Aswan</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Papyrus (Pap.Berl.)</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Unknown (Y1C)</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Gebelein</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Gebelein</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Beni Hasan</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Gebelein</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

\textsuperscript{153} Although the use of partial hieroglyphs for hieroglyphs of animates is only attested in L1Li and L2Li.

\textsuperscript{154} Molen (2000), p. 38.

\textsuperscript{155} Buck (1935) \textit{CT I}, p. 4,b, 4,d, 29,b, 35,e, 36,a, 57,d, 73,b,139,b, 140,b, 140,d-e, 140,g, 369-371,c-a, 375,e, 376-377,b; Buck (1938) \textit{CT II}, p. 59,a, 88-89,d-a, 89,e, 89,h, 390,c, 398,b; Buck (1947) \textit{CT III}, p. 223,g; Buck (1951) \textit{CT IV}, p. 88,m-n, 88,o, 270-271,c, 272,c, 283,d, 299,c, 302,e, 325,a; Buck (1954) \textit{CT V}, p. 120,b, 120-121,c-a, 121,c-d, 154,a, 154,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 29.

\textsuperscript{156} Buck (1935) \textit{CT I}, p. 4,b (B1P, Y1C, S10C), 4,d (Y1C), even though it could be argued that these substantives are participles.
Graphical form stem no. Region Attestations Graphical form stem no. Region Attestations

<table>
<thead>
<tr>
<th>Stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gebelein</td>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 6.25 Graphical forms of the stem of *ini* (to bring).

For this lemma, there are only some vague signs of a regional preference. The use of the D54 (𓊨) classifier is only attested in Gebelein, even though the attestations from Gebelein occur outside the database without the D54 as well. Aswan has one unique feature with form 4, even though this might have simply been an error for a N35 (𓊧), despite the signs being quite different.\(^{157}\) Beyond these features there are no meaningful variations that show regional preferences.

Appendix 6.28. *ini* (to sever)\(^{158}\)

This lemma has only five attestations in the database, from the same phrase in spell 23.\(^{159}\) In table 6.26, one can see the attestations per region for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.26 Graphical forms of the stem of *ini* (to sever).

Based on the database, there does not seem to be a regional preference for this lemma, although the D40 (𓊨) classifier only occurs in the Theban area. The only other attestation of this lemma in the Coffin Texts\(^{160}\) does not disprove the use of D40 classifier in the Theban area, although the lemma can only be seen fully intact in three of the ten witnesses, due to damage.\(^{161}\)

\(^{157}\) See Buck (1954) *CT V*, p. 121,3* and Willems (1996), pl. 21, col. 140.
\(^{159}\) Buck (1935) *CT I*, p. 72,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 30.
\(^{160}\) Buck (1954) *CT V*, p. 287,c.
\(^{161}\) B2Bo,b, B7Bo,b and M23C,b.
Appendix 6.29. *inī* (to fetter)\textsuperscript{162}

In the database, there are a total of five attestations for this lemma, from the same phrase of spell 23.\textsuperscript{163}

In table 6.27, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Deir el-Bersha 1\textsuperscript{164}</td>
<td>1 Deir el-Bersha 1</td>
<td>1 Theban area 1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Deir el-Bersha 1</td>
<td>5 Theban area 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.27 Graphical forms of the stem of *inī*.

As one can see in the table, the graphical forms are extremely varied. Moreover, the use of the V13 (𓂨) is actually rare, which suggests that for this lemma the distinction between the *f* and *t* has already been lost. The use of the A24 (𓀜) classifier seems to be unique to the Theban area, but as this is only one attestation, it might be unique to this witness (T1L) instead.

Appendix 6.30. *iri* (to do, to make, to perform)\textsuperscript{165}

This is one of the most common lemmas in the database, with a total of 836 attestations.\textsuperscript{166} In table 6.28, one can see the attestations per region for the graphical form of the stem. Note that this is a 3ae inf. lemma and gemination occurs in the database, therefore the table has been divided in gemination and no gemination. However, as one can see in form 4, it is possible for the attestations without

\textsuperscript{162}Molen (2000), p. 42.

\textsuperscript{163}Buck (1935) *CT I*, p. 70,c. Assumed to be the only attestation in the *Coffin Texts*, see Plas & Borghouts (1998), p. 33.

\textsuperscript{164}Buck (1935) *CT I*, p. 70,c (86C), could be read as *ini* (to delay) as well.

\textsuperscript{165}Molen (2000), p. 48.

\textsuperscript{166}Buck (1935) *CT I*, p. 4,c, 4,d, 4-5,e, 5,f, 5,g, 5,h, 9,c, 10,e 10,f, 13,c, 13-14,e-a,18,c, 18,e, 18,f, 19,a, 21,a, 21,d, 22,c, 24,b, 25,b, 29,a, 32,b, 33,c, 35,c, 35, d, 35,e, 36,c, 40,b, 40,c, 46,b, 46,c, 46,d 52,b, 52,c, 52,d-e, 52,g, 59,f, 60,b, 61,a, 72,c, 79,b, 79,c, 80,e, 83,f, 96,a, 106-107,c, 110,c, 112,c, 112,d, 119,b, 121,g, 336-339,c-a, 344-345,a-b, 344-347,d-a, 346-347,b, 356-357,b, 363,g, 380,b, 382-383,b, 385,c, 386,c, 390,c, 394,d, 395,d, 398,e, 402-403,e-a; Buck (1938) *CT II*, p. 68,b, 68,2*, 71,b, 77-78,d-a, 79,c, 83,c, 274-275,b, 282-283,a, 286-287,a, 392,d, 401,b, 402,b, 403,c; Buck (1947) *CT III*, p. 6,a, 22,a, 230-231,c, 232-233,a, 247,g, 247,h; Buck (1951) *CT IV*, p. 87,a, 88,e, 90,m, 91,a, 91,b, 91,k, 91,l, 194-195,a, 195,d, 199,d, 236-237,c, 249,a, 258-259,a, 258-259,b, 264-265,b, 284-285,a, 288-289,a, 290-291,a, 302,a, 303,a, 322,a, 324,b, 326,n; Buck (1954) *CT V*, p. 122,c, 122,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 35-37.
gemination to have an D21 (ramids) attached as an interpretant, and therefore look identical to form 9 with gemination.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>No gemination</td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>2&lt;sup&gt;167&lt;/sup&gt;</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>el-Lisht</td>
<td>1&lt;sup&gt;168&lt;/sup&gt;</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Saqqara</td>
<td>35</td>
</tr>
<tr>
<td></td>
<td></td>
<td>el-Lisht</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Beni Hasan</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>313</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>129</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>92</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>91</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aswan</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Papyrus (Pap.Berl.)</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Unknown (Y1C)</td>
<td>6</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>No gemination</td>
<td>4</td>
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<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.28 Graphical forms of the stem of iri.

As one can see in form 3 and 9, for most attestations the same form is used for nearly every region. Nonetheless, there are some features that can represent a regional variation. The addition of M17 (𓇋) is rare, and occurs in Beni Hasan and Deir el-Bersha as well (form 6, 7 and 13), but it is much more common in the Theban area. However, it does not represent any specific period, as it occurs in witnesses dated to the reign of Mentuhotep II (T9C) and to the reign of Sesostris III (T2Be).

<sup>167</sup> Buck (1938) *CT II*, p. 274,b (B2P), 275,b (B1C).

<sup>168</sup> Buck (1935) *CT I*, p. 110,c (L2Li), the D21 (ramids) represents an eye without a pupil.

<sup>169</sup> Buck (1951) *CT IV*, p. 194,a (Sq4Sqq). This attestation is problematic, as it does not show gemination where it should, as I took it as a nominal sḏm.ṯw=f here. However, the t(w) is written with a V13 (𓏏), and it is possible that this sign should be read as an N35 (埞) and X1 (𓏏) instead, which would make this a nominal sḏm.n.tw=f, which is what occurs in the other witnesses. Moreover, this would not require gemination.
The use of the pupil of the eye, D12 (𓁹), for the entire eye, D4 (𓁹), is quite rare in the Middle Kingdom, and seems to only occur in Deir el-Bersh. The use of D21 for iři only occurs in el-Lisht, although it is far from unlikely that this is a modern error, in which the pupil of the D4 was lost, instead of an intentional change.

Even though form 3 occurs in Beni Hasan for the absence of gemination, it is remarkable that in case of gemination, there are always two D21 signs added (form 10 and 13). Moreover, there is one witness in Beni Hasan (BH5C), which always added the interpretant D21, as there is no attestation in this witness with only the D4.

Appendix 6.31. itp (to be effective)

This lemma has only nine attestations in the database, and only six of these are considered verbal forms. As one can see in table 6.29, there are only three graphical forms, of which one is an error (form 2).

<table>
<thead>
<tr>
<th>Graphical stem</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersh</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersh</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.29 Graphical forms of the stem of itp.

The only meaningful variation is the absence of the Y2 (𓏝) classifier in Beni Hasan. However, outside the database the Y2 classifier is used in Beni Hasan as well, and the absence of the Y2 occurs in Deir el-Bersh as well. Therefore, this lemma does not seem to have a regional preference.

Appendix 6.32. ith (to drag, to pull off)

In the database, there are 24 attestations of the lemma ith. In table 6.30, the attestations per region are set out for every graphical form of the stem. Note that the use of the D20 (𓁹) might actually represent the U31 (𓁹), as in near hieratic cursive script these two signs can become indistinguishable.

---

171 Buck (1935) CT I, p. 4-5,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 43.
172 Buck (1935) CT I, p. 4,a (B1P). However, based on a photo of the original, I would not completely agree with de Buck that a Q3 (𓁹) should be read, although the remnants of the sign are clearly too large for a X1 (𓏏).
173 Buck (1947) CT III, p. 271,d (BH3Ox).
174 Buck (1956) CT VI, p. 327,a (B1P), although it is spelled as ipt here.
177 See Möller (1909), p. 8, 46, no. 90 and 491.
For this lemma, there does not seem to be a regional preference. The only form which is clearly different is form 6, but it is unlikely that this is a regional feature of the Theban area, as de Buck added a sic with the bird. Based on the database, it would be possible to suggest that Gebelein and Aswan do not use the V1 (𓊭) classifier. However, outside the database the V1 is used in Gebelein as a classifier. Beni Hasan only has an attestation for form 3, but as it is the only attestation from Beni Hasan in the Coffin Texts, it would be assumptive to suggest it represents a regional preference.

Appendix 6.33. 𓊭 (to take)

The lemma 𓊭 has 86 attestations in the database. In table 6.31, the attestations per region are set out for every graphical form of the stem. Note that with this lemma it is often difficult to know if the X1 (𓊭) should be considered an interpretant, or an addition due to the morphology of the verbal form in which it is used.

---

178 Buck (1935) CT I, p. 45,c (B4Bo). Assumed to be a corruption, as ṛḫḥ (to bake) makes little sense in this phrase.
179 Buck (1935) CT I, p. 45,c (T9C).
180 Buck (1961) CT VII, p. 139,n.
181 Buck (1954) CT V, p. 7,a (BH3Ox).
183 Buck (1935) CT I, p. 15,b, 23,c, 27,a, 37,c, 37,e, 53,b, 58,a, 79,l, 94,b, 399,c; Buck (1951) CT IV, p. 93,e, 236-237,b, 270,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 44.
As one can see, the majority of the attestations are either form 5 or form 7. However, some regional preferences seem to occur. The use of the initial M17 (𓇋) seems to only occur in the Theban area, as the sole attestation from Asyut in form 2 represents a reconstruction.

The use of a stroke at the toe of the V15 (𓎁) seems to only occur in Deir el-Bersha in the database, but this form is attested outside the database in Beni Hasan as well.\(^{187}\) Thus, it is unlikely to be a regional preference. The use of a D40 (𓊲) classifier seems to only occur in Deir el-Bersha, as the attestation from Meir (form 8) is a reconstruction. The attestations from Saqqara and el-Lisht do not seem to appear without the X1 interpretant in the database. However, outside the database this is not true for Saqqara,\(^{188}\) nor for el-Lisht.\(^{189}\)

\(^{184}\) Buck (1935) *CT I*, p. 23,c (S10C), reconstruction, only the V15-A24 (𓎁𓀜) group is visible. It is possible that the particle iw was written above the V15, instead of only the M17 (𓇋).

\(^{185}\) Buck (1951) *CT IV*, p. 237,b (M57C). Partially reconstructed, the D40 (𓊲) is not visible, thus might not have been there at all.

\(^{186}\) All attestations are from the same witness (B1P).

\(^{187}\) Buck (1938) *CT II*, p. 116,w.

\(^{188}\) Buck (1938) *CT II*, p. 176,g.

\(^{189}\) Buck (1961) *CT VII*, p. 9,r, 9,s.
Appendix 6.34. *idi* (to be censed)\(^{190}\)

This lemma has 35 attestations in the database, of which 32 attestations represent verbal forms.\(^{191}\) In table 6.32, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Meir</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.32 Graphical forms of the stem of *idi*.

Based on the database, it seems that although the D40 (𓚙) is used as well, Meir has the tendency with this lemma to use D40A (𓚚), which does not occur in the other regions. However, outside the database there is are attestations of the D40A in P.Gard.3.\(^{192}\) However, as there are no coffins with this hieroglyph, it can still function as a regional preference for Meir.

Although the N4 (𓇲) classifier (form 6 and 12) occurs outside Deir el-Bersha as well, it seems that Deir el-Bersha is more likely than either Asyut or the Theban area to use it as classifier. Form 11 seems only to occur in the Theban area, although it is only attested in one witness (MC105).

Appendix 6.35. *gpsi* (to be great)\(^{193}\)

This lemma is relatively common as it has 341 attestations. However, this is deceptive, as the majority of the attestations do not actually represent verb forms, but rather adjectives or substantives. In the

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\(^{191}\) Buck (1935) *CT I*, p. 21,c, 332-333,a, 333,2³. For additional attestations outside the database, see Plas & Borghouts (1998), p. 44.

\(^{192}\) Buck (1961) *CT VII*, p. 165,i, 167,b.

database, there are 31 attestations where "si is actually used as a verbal form. In the majority of the attestations (23), "si is used as a stative. There are five attestations where "si is used as a sdm.n-f, and two attestations for both a sdm-f and participle. The graphical form of the stem is relatively stable, as one can see in table 6.33:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>4</td>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Saqqara</td>
<td>1</td>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>11</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.33 Graphical forms of the stem of "si.

As one can see in this table, the graphical form of the stem is relatively stable. In the majority of the attestations the interpretant G1 (𓄿) is added, and only rarely is there a classifier added. Based on these attestations, there does not seem to be a regional preference for writing "si, when used as a verbal form.

Appendix 6.36. "sb (to create)

This is a rare lemma, currently only attested in one witness, M4C. In the database, this verb occurs twice. According to van der Molen, there might be another attestation in B2L, although that might not be the same verb. For M4C, the graphical form does not vary, and it consistently uses the same stem, M43-D58 (see figure 6.3).

However, this lemma could be considered unique to Meir, although this assumption would be based on one witness, and could simply be a feature of this witness, rather than a regional feature.

Appendix 6.37. "pr (to acquire, to provide, to equip)

The lemma "pr occurs relatively often, with 98 attestations in the database. However, as this lemma occurs as a substantive and adjective as well, there are only 78 attestations where "pr is used as a verb form. Note that the instances of the Aa20 (𓂍) only reflect a standardisation of the graphemes used in

---

194 Buck (1935) CT I, p. 38,b-c, 374,d; Buck (1938) CT II, p. 268,e; Buck (1951) CT IV, p. 92, i-j, 214,a; Buck (1954) CT V, p. 154,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 49.
196 Molen (2000), p. 66, see Buck (1951) CT IV, p. 147,g. For additional attestations outside the database, see Plas & Borghouts (1998), p. 50.
197 Note that the M43 (𓇭) is a placeholder for a cursive simplification of the sign, which is currently not covered by Jsesh.
199 Buck (1935) CT I, p. 86-87,c, 89,d, 119,a, 138,c 141,e, 399,d; Buck (1954) CT V, p. 145,b, 147,b, 154,b, 157,b, 157,c-d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 51-52.
the original texts, as the exact form can vary greatly. Table 6.34 shows the different graphical forms of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th></th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphic Form 1" /></td>
<td>1</td>
<td>Gebelein</td>
<td>2</td>
<td><img src="image2" alt="Graphic Form 7" /></td>
<td>7</td>
<td>el-Lisht</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td><img src="image3" alt="Graphic Form 2" /></td>
<td>2</td>
<td>Meir</td>
<td>1&lt;sup&gt;200&lt;/sup&gt;</td>
<td><img src="image4" alt="Graphic Form 8" /></td>
<td>8</td>
<td>Asyut</td>
<td>1&lt;sup&gt;201&lt;/sup&gt;</td>
<td></td>
</tr>
<tr>
<td><img src="image5" alt="Graphic Form 3" /></td>
<td>3</td>
<td>Asyut</td>
<td>1&lt;sup&gt;202&lt;/sup&gt;</td>
<td><img src="image6" alt="Graphic Form 9" /></td>
<td>9</td>
<td>el-Lisht</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td><img src="image7" alt="Graphic Form 4" /></td>
<td>4</td>
<td>Asyut</td>
<td>1</td>
<td><img src="image8" alt="Graphic Form 10" /></td>
<td>10</td>
<td>Meir</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td><img src="image9" alt="Graphic Form 5" /></td>
<td>5</td>
<td>el-Lisht</td>
<td>1</td>
<td><img src="image10" alt="Graphic Form 11" /></td>
<td>11</td>
<td>Theban area</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td><img src="image11" alt="Graphic Form 6" /></td>
<td>6</td>
<td>el-Lisht</td>
<td>1</td>
<td></td>
<td><img src="image12" alt="Graphic Form 12" /></td>
<td>12</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image13" alt="Graphic Form 7" /></td>
<td>7</td>
<td>el-Lisht</td>
<td>1</td>
<td></td>
<td><img src="image14" alt="Graphic Form 8" /></td>
<td>8</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image15" alt="Graphic Form 9" /></td>
<td>9</td>
<td>el-Lisht</td>
<td>1</td>
<td></td>
<td><img src="image16" alt="Graphic Form 10" /></td>
<td>10</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image17" alt="Graphic Form 11" /></td>
<td>11</td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td><img src="image18" alt="Graphic Form 12" /></td>
<td>12</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.34 Graphical forms of the stem of ‘pr.

The major variation between the forms is the use of only the Aa20 or the addition of the Y2 (𓏝) classifier. In Aswan and Gebelein there are no attestations of the use of the Y2 classifier. The witnesses A1C, G1T and G2T, which provide these attestations should be considered a group, as they represent a southern Egyptian school of artists in the First Intermediate Period, together with T3C.<sup>203</sup> The fact that both Aswan and Gebelein do not have the Y2 classifier supports that grouping. However, as one can see in form 12, the Y2 classifier is used in the Theban area by T1L. As this witness is dated to the reign of Mentuhotep II-III,<sup>204</sup> it is possible that the complete absence of the Y2 in the form is only limited to Aswan and Gebelein.

In Deir el-Bersha it is possible to use the Y2 classifier or leave it out, although the addition of the Y2 is more likely than the absence. Moreover, witnesses that are dated to the late 11th dynasty and the early

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<sup>200</sup> Note that this form is reconstructed, based on traces visible on a support de Buck did not see himself.

<sup>201</sup> Note that the Aa20C is a placeholder for an unusual variant of this sign, see Buck (1935) CT I, p. 86,c (S11C).

<sup>202</sup> Note that this is a placeholder for an unusual variant of this sign, see Buck (1935) CT I, p. 86,c (S10C).


<sup>204</sup> Willems (1988) p. 115.
12th dynasty\textsuperscript{205} are more likely leave the Y2 classifier out.\textsuperscript{206} Asyut and Meir do not seem to have a specific preference.

Appendix 6.38. \Grave{f}\^{h} (to smash, to crush)\textsuperscript{207}

The lemma \Grave{f}\^{h} is relatively rare, with only eleven attestations, of which ten come from the same phrase.\textsuperscript{208} As table 6.35 shows, the form of the stem can be highly variable, to the extent that form 6 and 7 are technically no longer the same word. However, as \Grave{f}\^{h} does not seem to exist as a lemma, it was considered a corruption of \Grave{f}\^{h}. Same principle was applied to form 6, even though a noun \Grave{s}\textsuperscript{f} (gluttony, glutton) does exist.\textsuperscript{209}

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.35 Graphical forms of the stem of \Grave{f}\^{h}.

For this lemma, there does not seem to be any regional preference, as the variation originates only in the use of a classifier. Witnesses from Deir el-Bersha are more likely to use the F51 (\textbf{𓄹}) as a classifier.\textsuperscript{210} However, as this occurs in the Theban area as well, it might be a personal choice of the artist.

\textsuperscript{205} B2Bo and B3Bo, see Willems (1988), p. 70-74.
\textsuperscript{206} For form 5 only three of the eight attestations do not belong to this group (B16C and B1L), where there is only one attestation of B2Bo with form 9.
\textsuperscript{207} Molen (2000), p. 70.
\textsuperscript{208} Buck (1935) CT I, p. 30,b, 330,b, occurs only in one witness, S2C, where it seems to be a corruption of \textit{di-i f}\textsuperscript{w} (I give splendour), see S1C.
\textsuperscript{209} However, as this occurs in S10C in connection with the testicles of Seth and in a \textit{sdm.n-f}, considering this a corruption in comparison to the other witnesses would be preferred here. As this form has a D40 (\_\_) classifier, it is necessary to read the D36 (\_\_), which is why it cannot be considered a variant of lemma \textit{sfi}, see appendix 6.4.
\textsuperscript{210} Note that the difference between form 3 and 4 only rests in the orientation of the F51.
Appendix 6.39.  ꜜn (to cover, to be covered) \(^{211}\)

The lemma ꜜn is in the database only attested in one phrase, \(^{212}\) where it is attested for six witnesses. As one can see in table 6.36, variation lies mostly in the use of a classifier, and which classifier is used. Note that form 4 represents a corruption, as the N35 ( _) is lost. \(^{213}\) However, based on the classifier it can be assumed that the lemma ꜜn is intended here, rather than the verb ꜗ (to squeeze). \(^{214}\)

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>ꜜ</td>
<td>1</td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td>ꜛ</td>
<td>2</td>
<td>Meir</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>ꜜ</td>
</tr>
<tr>
<td>ꜛ</td>
</tr>
</tbody>
</table>

Table 6.36 Graphical forms of the stem of ꜜn.

With the exception of form 2, all the variants with a classifier use some variant of T12 (𓌗), which seems to be influenced more by the type of script used in the witness, instead of intentionally using a graphical variant of the sign. However, form 3 seems to be the preferred form of this lemma, as it is attested outside the database in Asyut as well. \(^{215}\) In the database, form 2 seems to only occur in Meir, but is attested in Deir el-Bersha as well. \(^{216}\) Thus, there does not seem to be a regional preference for this lemma.

Appendix 6.40.  ꜐m (to swallow, to devour, to absorb) \(^{217}\)

In the database, this lemma is attested thirteen times. \(^{218}\) For these attestations the verb is constantly used as an imperfective participle, as it is used in the name of divinities: ‘the one who swallows ...’. For this lemma, the variation is limited to the use and position of the classifier (see table 6.37).

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\(^{212}\) Buck (1954) CT V, p. 158,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 52.
\(^{213}\) Moreover, the classifier was only added after the first-person stative ending in the original (A1C), rather than before it.
\(^{214}\) Molen (2000), p. 70 added ꜜ as a separate entry, which refers to ꜜn.
\(^{215}\) Buck (1938) CT II, p. 132,b (S1C).
\(^{216}\) Buck (1938) CT II, p. 4,b (81Bo).
\(^{218}\) Buck (1951) CT IV, p. 217,d-e, 314,b, 314,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 52.
The majority of the attestations use the A2 (𓀁) classifier. Meir both has one attestation without a classifier, and one where the A2 has been written next to the G17 (𓅓). However, it would be assumptive to suggest more freedom in Meir, as the absence or the placement of the A2 could be simply due to the amount of space available, rather than any specific pattern. Moreover, the absence of a classifier is attested in Deir el-Bersha as well,\(^{219}\) as is form 2.\(^{220}\) Even so, the long format of form 3 is the preferred form for this lemma in most regions. Note that outside the database it is possible in Deir el-Bersha to use a Y2 (𓏝) classifier as well.\(^{221}\)

The use of the F20 (𓄓) as classifier in the Theban area could suggest a unique feature. However, as this is based on the witness T1Be, which prefers to write the hieroglyphs clustered together,\(^{222}\) it might have been a choice by the artist to use a sign which could form around the next word, and use less space. On the other hand, the F20 classifier is attested outside the database in T2Be as well.\(^{223}\)

**Appendix 6.41. ḫn (to entwine, to bind up)**\(^{224}\)

This lemma is rare in the database, with nine attestations that all occur in the same phrase.\(^{225}\) The following table (table 6.38) shows the variations in the stem. As this verb is a *2ae gem* lemma and gemination occurred, distinction was made between gemination and no gemination in the table.

\(^{219}\) Buck (1938) *CT II*, p. 341,b (B9C).
\(^{221}\) Buck (1938) *CT II*, p. 12,g (B1C, B1P, B2L).
\(^{222}\) See Buck (1951) *CT IV*, p. 314,a-b (T1Be), where the final sign of IV,314,a is actually written in front of the D36:M17 group of ḫm in the column.
\(^{223}\) Buck (1956), p. 145,d (T2Be).
\(^{224}\) Molen (2000), p. 73.
\(^{225}\) Buck (1938) *CT II*, p. 401,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 53.
Table 6.38 Graphical forms of the stem of ‘nn (to entwine).

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>No gemination</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>Gemination</td>
<td>Beni Hasan</td>
<td>3</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gemination</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
</tbody>
</table>

As one can see, the use of the V1 (𓇛) classifier is completely stable. Beni Hasan seems to add a M29 (𓇛) to the classifier group, but this is based on de Buck, and not yet validated with the original. Thus, the M29 might be an interpretation by the author, rather than the correct sign. Nonetheless, the sole attestation of this verb in the database from Beni Hasan adds an additional feature to the classifier. However, it might be a unique feature of this witness (BH2C), as another attestation outside the database does not have it.  

For the current attestations in the database, it could be suggested that the use of the M22*M22 group (𓇒) could be considered a feature of Meir. However, outside the database the use of M22*M22 group occurs as well in Deir el-Bersha and in P.Gard.2. Thus, there do not seem to be any regional preferences for this lemma.

Appendix 6.42. ‘nn (to turn back, to bring back, to wring)  

This lemma is extremely rare, as it occurs three times in the database. As it only occurs once in Deir el-Bersha, Beni Hasan and the Theban area, it is not possible to make meaningful claims for regional preference. Moreover, form 2 shows that it the spelling could be identical to ‘nn in 0. In table 6.39 one can see the three different graphical forms:

\[\text{Graphical form stem} \quad \text{Region} \quad \text{Attestations} \]

1. Theban area 1
2. Meir 1
3. Beni Hasan 1
4. Deir el-Bersha 4
5. Meir 1
6. Asyut 1

---

226 Buck (1951) CT IV, p. 17,b.
227 Buck (1951) CT IV, p. 3,b; Buck (1956) CT VI, p. 346,c; Buck (1961) CT VII, p. 225,h.
228 Molen (2000), p. 73.
229 Buck (1935) CT I, p. 72,b; Buck (1951) CT IV, p. 321,f. For additional attestations outside the database, see Plas & Borghouts (1998), p. 53 and Gracia Zamacona (2008), p. 262-263.
Appendix 6.43. ūnh (to live)\textsuperscript{230}  

The lemma of ūnh is relatively common, with a total of 347 attestations. However, as was the case with Ṇsi (see appendix 6.35), a large number of these attestations are actually substantives or adjectives.\textsuperscript{231} In the database, there are a total of 183 attestations where this lemma is used as a verb form.\textsuperscript{232} In table 6.40, one can see that the majority of the graphical forms are either form 3 or form 4, which is simply a variation between a long format and a compact format. Form 1 is a rare spelling, in which the word is written phonetically.

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|}
\hline
Graphical form stem & no. & Region & Attestations \\
\hline
\includegraphics[width=0.3\textwidth]{image1.png} & 1 & Deir el-Bersha & 1 \\
\hline
\includegraphics[width=0.3\textwidth]{image2.png} & 2 & Saqqara & 4 \\
& & el-Lisht & 1 \\
& & Beni Hasan & 8 \\
& & Deir el-Bersha & 42 \\
& & Meir & 23 \\
& & Asyut & 3 \\
& & Theban area & 13 \\
& & Gebelein & 6 \\
& & Papyrus\textsuperscript{234} & 5 \\
\hline
\end{tabular}
\caption{Table 6.39 Graphical forms of the stem of ūnh (to turn back).}
\end{table}

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|}
\hline
Graphical form stem & no. & Region & Attestations \\
\hline
\includegraphics[width=0.3\textwidth]{image3.png} & 3 & Asyut & 1\textsuperscript{233} \\
\hline
\includegraphics[width=0.3\textwidth]{image4.png} & 4 & Beni Hasan & 1 \\
& & Deir el-Bersha & 26 \\
& & Meir & 2 \\
& & Asyut & 24 \\
& & Theban area & 15 \\
& & Aswan & 1 \\
& & Papyrus (P.Gard.2) & 1 \\
& & Unknown (Y1C) & 6 \\
\hline
\end{tabular}
\caption{Table 6.40 Graphical forms of the stem of ūnh.}
\end{table}

\textsuperscript{230} Molen (2000), p. 73.

\textsuperscript{231} Although it could be argued that the border between a participle and a substantive for this lemma is extremely vague.

\textsuperscript{232} Buck (1935) CT I, p. 61,c, 62,f, 79,d-e, 88-89,b, 89,e, 393,f; Buck (1938) CT II, p. 68,a, 71,a, 77,c, 391,b, 391,e, 394-395,c-a, 396,b, 397,a, 398,d, 398,e-f; Buck (1947) CT III, p. 178,c, 234-235,a, 236-237,a; Buck (1951) CT IV, p. 312,c, 313,c, 320,b, 321,a; Buck (1954) CT V, p. 1,a.

\textsuperscript{233} Note that the ZAA ( ) represent filler strokes here, as this witness (SSC) prefers to use strokes to fill empty spaces.

\textsuperscript{234} P.Gard.2 and Pap.Berl.
Although it is based on the position of the S34 (𓋹), there does seem to be some regional preferences. In Asyut the compact format of form 2 does occur, but it is relatively rare, as it only has three attestations versus 24 attestations of the long format of form 4. Thus, there seem to be a clear preference for the long format in Asyut. This preference would support the suggestion that Y1C originates from Asyut, as it only uses the long format. However, the majority of the attestations in P.Gard.2 and Pap.Berl use form 2, while they are suggested to originate from Asyut as well. Thus, although using the long format in Asyut might be the case for coffins, it does not seem to apply for papyri.

Although not bound to a single region, there seems to have been a preference for using the compact format (form 3) in Saqqara, el-Lisht and Gebelein. In Beni Hasan likewise there seems to have been a preference for the compact format, although the long format occurred there as well. The same is the case for witnesses from Meir, which have a clear preference for the compact writing, although the long format occurs twice. With 42 attestations, it is clear that the preference in Deir el-Bersha lies with the compact format. However, as the long format is attested 26 times as well, there seems to have been some freedom in Deir el-Bersha. In the Theban area there is no preference in the graphical form, as the attestations of form 2 and 4 are about the same.

Appendix 6.44. 𓉫 (to swear)

This is a unique lemma, which only occurs once in the database. Due to the use of a A2 (𓉫) classifier (see figure 6.4), it is clear that it should not be read as 𓉫 (to live; see appendix 6.43). The sole attestation comes from Meir (M1NY), but it is possible that it is a corruption, as all the other witnesses use 𓉫 (to live) in the phrase. However, when the classifier is not taken into regard, it follows the preference of Meir to use a compact format for 𓉫 (see appendix 6.43).

Appendix 6.45. 𓉫 (to mount up, to ascent, to approach)

The lemma 𓉫 is attested 22 times in the database. Note that there is overlap for this lemma with 𓉫 (see appendix 6.20), as they are functionally similar, and for example in I,44,d and II,76,b, where both lemmas are used by the witnesses. In table 6.41, the attestation per region are set out for every graphical form of the stem:

---

237 Buck (1951) CT IV, p. 312,c.
238 It is possible the A2 was added as a clarification that the god who is discussed here does not ‘lives in butchery’ (location), but rather ‘lives through butchery’ (agency), as if the god is nourished by it. In this case, it would fall under 𓉫 (to live) instead.
240 Buck (1935) CT I, p. 44,d, 358,b; Buck (1938) CT II, p. 76,b; Buck (1951) CT IV, p. 91,l.
241 In I,44,d, T9C, there is even a case where both 𓉫 and 𓉫 are used in the same phrase, where the other witnesses usually use one or the other.
As one can see in the table, the graphical form of this lemma is surprisingly stable. The use of the D54 (𓍁) classifier only occurs Deir el-Bersha. In general, this lemma is only rarely used outside Deir el-Bersha, as both attestations of Asyut are dubious and the occurrence of form 2 in the Theban area seems to be an exception, as the other witnesses from the Theban area use the lemma ỉr instead in the same phrase. Based on this, it could be argued that the use of ỉr over ỉr might be a preference of Deir el-Bersha. However, in the attestations of this lemma in Gracia Zamacona, which includes all attestations of this lemma in the Coffin Texts, it becomes clear that ỉr is used in other regions as well.

Appendix 6.46. ToEnd of {End of} 246

This lemma is relatively common, as it is attested 155 times in the database. However, in the same manner as -cols, the lemma is often used for substantives and is only attested 30 times as a verb form. Note that it was attempted to correctly represent the different graphical forms of D34 (𓍂), and that the exact form should not be considered important. Due to the varied type of script used in most witnesses, the distinctions in the different classes of D34 are usually not clearly visible. In table 6.42, one can see that form 2 is completely unique. This form represents a unique spelling of ỉh as ihn, which is currently only attested in Beni Hasan. However, as this is based on only one witness (BH1Br), the current data is not sufficient to suggest that this only occurs in Beni Hasan.

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242 Buck (1935) CT I, p. 44,d (S10C), the Aa1 (𓍁) is assumed to be a corruption of a D21 (𓍁—).  
243 Buck (1935) CT I, p. 44,d (S10C), reconstructed, no longer visible, so the spelling or graphical form might have been completely different.  
244 Buck (1935) CT I, p. 44,d, see appendix 6.20 for more details.  
245 Gracia Zamacona (2008), p. 264-274. Note that he did not make any distinction between ỉr and ỉr.  
247 As for example fighter, battlefield and warship were added under this lemma in the database, instead of receiving their own lemma.  
248 Buck (1935) CT I, p. 19,c, 325-327,d-a; Buck (1951) CT IV, p. 234-235,b, 292,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 55.  
249 A class is considered a group of graphemes with similar iconic features, see Polis (2020) About That Sign List (TSL). Goal, datamodel and audience of TSL, http://thotsignlist.org/About (accessed 29-06-2020). The new grapheme was made by myself for the TSL, and is currently not yet part of the repertoire of Jsesh.  
250 Note that although it is spelled ih or ỉh here, ihn is the more common form of this lemma for the substantive forms in BH1Br.
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Theban area</td>
<td>1</td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Theban area</td>
<td>6</td>
</tr>
<tr>
<td>2</td>
<td>Beni Hasan</td>
<td>1</td>
<td>6</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>Saqqara</td>
<td>2</td>
<td>7</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>el-Lisht</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Meir</td>
<td>1</td>
<td>8</td>
<td>Meir</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.42 Graphical forms of the stem of 𓆢𓄙.

The use of the D40 (𓆢) classifier is less common than the A24 (𓀜), which is rather remarkable, as the A24 takes up a lot more space in the column than the D40 would. The use of the D40 classifier in Saqqara needs to be discounted however, as it is a reconstruction (Sq8Sq).\(^{251}\) The other two attestations from Saqqara do not have any classifier, which is the case in el-Lisht as well. Thus, it could be suggested that that for the most northern attestations of this lemma in the Coffin Texts, there could be a preference for not using a classifier at all, as the other regions like Deir el-Bersha and the Theban area can occur with and without classifier. In Meir however, all the attestations have some sort of classifier attached,\(^{252}\) although the exact form may vary. Thus, it seems that the use of a classifier is preferred in Meir.

The use of the G1 (𓆢) interpretant occurs once in Meir and the Theban area. However, it seems to represent a personal preference of the artist. The use of the humanoid figure in form 1 is extremely rare, and seems to represent an interpretation of de Buck, instead of a distinct separate sign.\(^{253}\)

\(^{251}\) This witness is one of the witnesses with spell 335 which de Buck added separately, as they are extremely fragmentary. However, the reconstruction was not completely random, as the substantive of 𓆢𓄙 of IV,232,b, see Buck (1951) CT IV, p. 408, is actually written with a D40 classifier.

\(^{252}\) Including form 4, as I consider the Z1 (𓏤) a classifier here.

\(^{253}\) Buck (1935) CT I, p. 19,c (MC105), de Buck added a sic to this sign, and it seems that it might have been a corruption of the D34 instead, where the weapon was turned into two legs.
Appendix 6.47. 𓊴 (to stand, to rise up)\textsuperscript{254}

This lemma is occurs relatively often, as it was attested 82 times\textsuperscript{255} in the database when used as a verbal form.\textsuperscript{256} In table 6.43, one can see that form 4 is most common, as it is attested 61 times. The use of a classifier is relatively rare, but can occur. Additionally, there are many unique spellings as well.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>1</td>
<td>Unknown (Y1C)</td>
<td>1</td>
<td><img src="image2" alt="Graphical form" /></td>
<td>7</td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
<td>2</td>
<td>Gebelein</td>
<td>1</td>
<td><img src="image4" alt="Graphical form" /></td>
<td>8</td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
<td>3</td>
<td>Papyrus (P.Gard.2)</td>
<td>1</td>
<td><img src="image6" alt="Graphical form" /></td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form" /></td>
<td>4</td>
<td>El-Lisht, Deir el-Bersha, Meir, Asyut, Theban area, Papyrus (Pap.Berl.)</td>
<td>2</td>
<td><img src="image8" alt="Graphical form" /></td>
<td>10</td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td><img src="image9" alt="Graphical form" /></td>
<td>5</td>
<td>Theban area</td>
<td>1</td>
<td><img src="image10" alt="Graphical form" /></td>
<td>11</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image11" alt="Graphical form" /></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>6</td>
<td><img src="image12" alt="Graphical form" /></td>
<td>12</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.43 Graphical forms of the stem of ‘𓊴’.

One of the features that might reflect a regional preference is the use of the D54 (𓊴) classifier which is attested in Deir el-Bersha, Meir and the Theban area. However, form 6 occurs only in Deir el-Bersha, whereas Meir and the Theban area only use the classifier when there is no D36 (𓊴) before the P6 (𓊨). Thus, the combination of the classifier and an initial D36 seems to be unique to Deir el-Bersha, although the form without an initial D36 occurs once as well (form 9). Additionally, the use of the D54 classifier seems to only occur in witnesses from Amenemhat II onwards,\textsuperscript{257} and thus might represent a development over time.

\textsuperscript{254} Molen (2000), p. 77.

\textsuperscript{255} In total there are 114 attestations, but 32 of these attestations are substantives.

\textsuperscript{256} Buck (1935) \textit{CT I}, p. 14,b, 25,a, 25,b, 26,b, 330-331,a, 386,b, 405,d; Buck (1947) \textit{CT III}, p. 17,c, 186,b, 248-249,d; Buck (1951) \textit{CT IV}, p. 278,c, 279,d, 281,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 56 and Gracia Zamacona (2008), p. 275-327.

\textsuperscript{257} The use of a D54 classifier occurs in B1C, B5C, B15C, B17C, B1Y, M4C, T1Be, T2Be and T2L. Only T2L is slightly earlier, as Willems (1988), p. 115, dates it to a period between Sesostris I and Amenemhat II.
The use of humanoid signs as classifiers or phonemograms is rare, and only occurs once in the Theban area and twice in two witnesses which are believed to be from Asyut.\textsuperscript{258} It would be assumptive to base a claim on only three witnesses, but for the lemma \( \textit{ḫm} \) the use of a humanoid sign would not support the suggestion that Pap.Berl. and Y1C originate from Asyut.

The use of P7 (𓊣) is only attested twice, once in Deir el-Bersha (form 12) and once in Aswan (form 7). The use of this grapheme seems not to be a regional preference, but rather a feature of the writing style and amount of space available to the artist.

For this lemma, there are only a few signs of regional preference, with fuzzy borders. There is a distinct form where there is an initial D36 when the classifier D54 is used, which only occurs in Deir el-Bersha. However, the use of D54 on its own occurs in Meir and the Theban area as well. The lack of an initial D36 does occur in multiple regions, but is most common in witnesses from the Theban area.

**Appendix 6.48. \textit{ḥm} (to extinguish, to quench)\textsuperscript{259}**

In the database, this lemma occurs 27 times.\textsuperscript{260} As one can see in table 6.44, the graphical form of this lemma is remarkably constant over the various regions.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>![Graphical form 1]</td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>13</td>
<td>![Graphical form 3]</td>
<td>3</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>![Graphical form 2]</td>
<td>2</td>
<td>Asyut</td>
<td>1</td>
<td>![Graphical form 4]</td>
<td>4</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>![Graphical form 2]</td>
<td>2</td>
<td>Asyut</td>
<td>1</td>
<td>![Graphical form 4]</td>
<td>4</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.44 Graphical forms of the stem of \textit{ḥm}.

Form 2 should be considered the same as form 1, as the only variation is the orientation of the classifier. This alternative orientation is due to the fact that in I,378,a, S1C is written oriented to the right, rather than to the left. This causes certain signs, like the V31A (𓎚) to be written as the V31 (𓎚), even if the witness would normally use V31A if the writing was oriented to the left. Thus, the orientation of the glyphs should not represent a regional pattern.

Even though the graphical form of the attestations is relatively constant, there are two attestations from the Theban area that add a M17 (𓇋) or replace the D36 (𓂝) with a M17. It could be suggested that this is

\textsuperscript{259} Molen (2000), p. 78.
\textsuperscript{260} Buck (1935) CT I, p. 21,b, 378-379,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 56.
a preference of the Theban area, but outside the database there is an attestation from Meir as well. Nonetheless, it is clear that the Theban area is more likely to use the M17 with this lemma, although it is rarely the preferred form.

Appendix 6.49. ʿḫi (to fly, to fly away)

The lemma ʿḫi is attested eleven times in the database, although all attestations come from the same phrase in spell 335. As one can see in table 6.45, there are three different graphical forms, which vary based on the classifier.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
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<td>Meir</td>
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</tr>
<tr>
<td><img src="image2" alt="Graphical form 2" /></td>
<td>2</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form 3" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td><img src="image4" alt="Graphical form 4" /></td>
<td>3</td>
<td>Theban area</td>
<td>3</td>
</tr>
</tbody>
</table>

Table 6.45 Graphical forms of the stem of ʿḫi.

The use of G40 (𓊴) occurs in one witness (M1NY), but this is rather due to the type of script used in this witness. Whereas the other witnesses use a near hieratic cursive script, M1NY is much closer to hieroglyphic. In hieratic, it is nearly impossible to differentiate between G40 and G41 (𓊵), thus it could be argued that the other witnesses might have intended to use the G40, but it can no longer be recognised as such. The additional classifier D54 (𓂻) only occurs in Meir and the Theban area, which could suggest that this only occurred in the southern regions of Egypt. However, this suggestion might be assumptive, as there are no additional attestations of this lemma in the Coffin Texts.

Appendix 6.50. ʿz3 (to be numerous, to be many)

This lemma is attested 25 times in the database, but the majority of these attestations are substantive. Only in six attestations is it used as a verb, in a ḫfr-ḫr construction. The variation in the spelling is relatively limited, with only three different forms attested (table 6.46):

---

263 Buck (1951) *CT IV*, p. 310,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 56.
264 Fischer (1976), p. 41, fig. 4, type 3b-4.
265 See appendix 1 for more detail.
266 Möller (1909), p. 21, no. 221 and no. 222.
268 Buck (1938) *CT II*, p. 90,b, 90,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 57.
Based on this table, one can assume that Meir prefers only the use of the I1 (𓆈), where Deir el-Bersha can use a variety of graphical forms. However, when compared to the stem of a substantive,\textsuperscript{269} it becomes clear that Meir can include the interpretant G1 (𓄿). However, the use of the phonetic spelling (form 1) is only attested in Deir el-Bersha, even though it occurs in P.Gard.4 as well, although the I1 is included in this witness.\textsuperscript{270} The complete absence of the I1 is only attested in Deir el-Bersha, while a Y2 (𓄲) classifier can be included in Deir el-Bersha.\textsuperscript{271}

Appendix 6.51. 𓄨 (to enter)\textsuperscript{272}

The lemma 𓄨 is attested 122 times in the database.\textsuperscript{273} In table 6.47, the different graphical forms of 𓄨 are set out. Note that in form 4,\textsuperscript{274} the G1 (𓄿) is considered to be a corruption of a G35 (𓄲).\textsuperscript{275} Alternatively, it could be the lemma 𓄨 (to be accurate), although it would be the only attestation of that lemma in the database.\textsuperscript{276}

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|}
\hline
Graphical form stem & no. & Region & Attestations \\
\hline
\includegraphics[width=1cm]{stem1} & 1 & Deir el-Bersha & 1 \\
\includegraphics[width=1cm]{stem2} & 2 & Deir el-Bersha & 1 \\
& & Meir & 3 \\
\includegraphics[width=1cm]{stem3} & 3 & Deir el-Bersha & 1 \\
\hline
\end{tabular}
\caption{Graphical forms of the stem of 𓄨.}
\end{table}

\textsuperscript{269} Buck (1935) CT I, p. 325,a.
\textsuperscript{270} Buck (1956) CT VI, p. 139,i (P.Gard.4).
\textsuperscript{271} Buck (1951) CT IV, p. 145,d (B2L).
\textsuperscript{272} Molen (2000), p. 80.
\textsuperscript{273} Buck (1935) CT I, p. 141,a, 142,e, 144,c, 144,g, 387,a, 399,b; Buck (1938) CT II, p. 266,e, 273,d-f, 288-289,b; Buck (1947) CT III, p. 239,b; Buck (1951) CT IV, p. 268-269,d, 271,d, 278-279,a, 290-291,c, 306,a, 323,b, 326,j, 326,k. For additional attestations outside the database, see Plas & Borghouts (1998), p. 57 and Gracia Zamacona (2008), p. 329-385.
\textsuperscript{274} See Buck (1951) CT IV, p. 269,d (T3Be).
\textsuperscript{275} Which is not impossible due to the near hieratic cursive script this witness (T3Be) uses.
\textsuperscript{276} Although it occurs often enough in the Coffin Texts, see Molen (2000), p. 80.
As one can see above, most of the graphical variants are used in multiple regions, and there might be a regional preference, but only to the extent that one graphical form occurs more in one region than the other. For example, Deir el-Bersha uses form 2, 3, 5, 6 and 8, but form 3 and 8 are attested the most. However, in Asyut there is a clear preference to use either form 6 or 8.

As Table 6.47 shows, there are only two graphical forms, which vary based on the addition of the G1 (𓀡) interpretant. Although the table suggests that the absence of the G1 only occurs in Deir el-Bersha, it occurs in other regions as well.

Appendix 6.52.  w3i (to be far)

This lemma has eight attestations in the database, from the same phrase of spell 20. As table 6.48 shows, there are only two graphical forms, which vary based on the addition of the G1 (𓀡) interpretant. Although the table suggests that the absence of the G1 only occurs in Deir el-Bersha, it occurs in other regions as well. Note that outside the database the D54 (𓉩) classifier can be added in Deir el-Bersha.

---

277 Note that this attestation, Buck (1935) CT I, p. 399,b (M23C) is reconstructed, and could therefore be spelled differently as well.
278 It is possible that additional graphical forms that do include the D36 or N29 exist in Asyut, but were not covered by the spells currently encoded in the database.
279 Molen (2000), p. 82.
281 Buck (1938) CT II, p. 143,g (S1C, S2C, G2T).
and Asyut as well. However, as there are no features that is unique to one region, it seems unlikely that there is a regional preference for this lemma.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form stem" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image2" alt="Graphical form stem" /></td>
<td>2</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form stem" /></td>
<td></td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td><img src="image4" alt="Graphical form stem" /></td>
<td></td>
<td>Theban area</td>
<td>3</td>
</tr>
</tbody>
</table>

Table 6.48 Graphical forms of the stem of \( w\alpha l \).

Appendix 6.53. \( w3\hat{h} \) (to lay down, to offer, to endure)

In the database there are eight attestations of this lemma. In table 6.49, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image5" alt="Graphical form stem" /></td>
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<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image6" alt="Graphical form stem" /></td>
<td>2</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form stem" /></td>
<td>3</td>
<td>Asyut</td>
<td>5</td>
</tr>
<tr>
<td><img src="image8" alt="Graphical form stem" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.49 Graphical forms of the stem of \( w3\hat{h} \).

In the database it seems that the Y2 (𓏝) classifier only occurs in Deir el-Bersha. However, outside the database, the Y2 classifier is attested in Asyut and Meir as well. The use of the G1 (𓄿) interpretant occurs only in Asyut in the database, but occurs in other regions outside the database as well. In the database it seems that only in Deir el-Bersha the V4 (𓇽) phonogram can be left out (form 1), but outside the database this occurs in other regions as well. However, it needs to be noted that in Asyut the V4 phonogram is always added for this lemma.

---

282 Buck (1938) CT II, p. 45,d (B1C); Buck (1951) CT IV, p. 57,j (B3L); Buck (1956) CT VI, p. 215,j (SSC).
285 Buck (1947) CT III, p. 63,c (M57C); Buck (1951) CT IV, p. 170,c (S2C).
286 Buck (1935) CT I, p. 128,b (B4L, B13C).
287 Buck (1935) CT I, p. 134,e (L2Li); Buck (1956) CT VI, p. 130,c (M3C).
Appendix 6.54. \textit{w3d} (to be green, to be fresh, to cause to flourish)\textsuperscript{288}

This lemma has 22 attestations in the database, but only nine represent verbal forms.\textsuperscript{289} In table 6.50, the attestations per region are set out for every graphical form of the stem. Note that as de Buck corrected every M13A (𓊍) into a M13 (𓊍), it was only possible to distinguish between the two classes of the same sign in the attestations which were seen by the author. Therefore, the variation between these two classes of the same sign should not be considered relevant.

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Meir</td>
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</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.50 Graphical forms of the stem of \textit{w3d}.

In the database, it seems that only in Meir and the Theban area the M13/M13A can be used without interpretants or classifiers. Outside the database this is attested in Deir el-Bersha.\textsuperscript{290} The use of the M14 (𓊍) is only attested in Deir el-Bersha and the Theban area. There do not seem to be any other regional features for this lemma, although it is possible to write this lemma phonetically with a V4 (𓊍) phonemogram outside the database.\textsuperscript{291}

Appendix 6.55. \textit{wai} (to be alone, to be unique)\textsuperscript{292}

This lemma is relatively common in the database, with 191 attestations. However, the majority of these attestations are adjectives or substantives, with only 46 attestations representing verbal forms.\textsuperscript{293} In table 6.51, the attestations per region are set out for every graphical form of the stem:

\textsuperscript{288} Molen (2000), p. 85.
\textsuperscript{289} Buck (1951) \textit{CT IV}, p. 316,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 61.
\textsuperscript{290} Buck (1947) \textit{CT III}, p. 72,c (B2L).
\textsuperscript{291} Buck (1947) \textit{CT III}, p. 72,c (B3Bo, T1L); Buck (1954) \textit{CT V}, p. 386,b (B1Bo).
\textsuperscript{292} Molen (2000), p. 87.
\textsuperscript{293} Buck (1935) \textit{CT I}, p. 334,c, 374-375,d; Buck (1951) \textit{CT IV}, p. 184,d, 186-187,a; Buck (1954) \textit{CT V}, p. 154,f. For additional attestations outside the database, see Plas & Borghouts (1998), p. 65.
For this lemma, the use of the T21 (𓌡) alone seems to only occur in Asyut when used as a verbal form, although in Asyut it is more common outside the database to use form 1. Form 2 is only attested in Meir and the Theban area, which is true outside the database as well. In the database, it seems that the G37 (𓅪) classifier is only used in Meir (form 3), but outside the database this is attested in Deir el-Bersha as well. Nonetheless, it seems that form 1 and form 4 are the preferred forms for this lemma in all regions.

### Appendix 6.56.  \(w^\text{b}(\text{to purify, to be pure})\)

In the database, there are 71 attestations of this lemma. However, only 51 of these attestations represent verbal forms. In table 6.52, the attestations per region are set out for every graphical form of the stem:

---

_Buck (1938) CT II, p. 33,e (B2L)._  
_Molen (2000), p. 88._  
_Buck (1935) CT I, p. 61,b, 61,d, 62,c, 62,g; Buck (1951) CT IV, p. 210-211,b, 324,c, 326,a-b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 66._
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Saqqara</td>
<td>3</td>
</tr>
<tr>
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<td>Deir el-Bersha</td>
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</tr>
<tr>
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<td>Theban area</td>
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</tr>
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</tr>
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<td></td>
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</tr>
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<td></td>
<td>Theban area</td>
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</tr>
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<td>6</td>
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</tr>
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<td>Theban area</td>
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</tr>
<tr>
<td></td>
<td>Theban area</td>
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</tr>
<tr>
<td>8</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>9</td>
<td>Saqqara</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>el-Lisht</td>
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</tr>
<tr>
<td></td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
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</tr>
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</tbody>
</table>

For this lemma, there does not seem to be a regional preference, as most features are attested in multiple regions. Even though the database suggests that in the Theban area the N35A (𓊫) classifier is constantly added, outside the database the lemma can leave it out as well.\(^{298}\)

\(^{297}\) Buck (1935) *CT I*, p. 21.d (T9C). Note that this is the only attestations of this lemma in the database which received a *i*. prefix.

Appendix 6.57. \( w^r \) (to flee, to move quickly)\textsuperscript{299}

In the database there are eleven attestations of this lemma, from the same phrase in spell 398.\textsuperscript{300} In table 6.53, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Gebelein</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Meir</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Meir</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.53 Graphical forms of the stem of \( w^r \).

In the database it seems that the D54 (𓊌) classifier only occurs in Meir, but outside the database it is attested in Deir el-Bersha\textsuperscript{301} and Asyut as well.\textsuperscript{302} Thus, it seems unlikely that there is any regional preference for this lemma, although Gebelein seems to prefer a compact format (form 1).

Appendix 6.58. \( wb^3 \) (to drill, to open)\textsuperscript{303}

In the database, there are 26 attestations for this lemma.\textsuperscript{304} In table 6.54, the attestations per region are set out for every graphical form of the stem:

---

\textsuperscript{299} Molen (2000), p. 88-89.

\textsuperscript{300} Buck (1954) CT V, p. 120-121, c-a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 66 and Gracia Zamacona (2008), p. 392-394.

\textsuperscript{301} Buck (1951) CT IV, p. 366,n (B9C).

\textsuperscript{302} Buck (1947) CT III, p. 394, j (S1C).

\textsuperscript{303} Molen (2000), p. 89.

\textsuperscript{304} Buck (1935) CT I, p. 76, f); Buck (1938) CT II, p. 268,a-b, 273,g-h, 288-289,d); Buck (1951) CT IV, p. 89,g); Buck (1954) CT V, p. 7, a, 7,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 66-67 and Gracia Zamacona (2008), p. 395.
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Asyut</td>
<td>1</td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Beni Hasan</td>
<td>1</td>
<td>8</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Asyut</td>
<td>2</td>
<td>10</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td>5</td>
<td>Asyut</td>
<td>4</td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Asyut</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.54 Graphical forms of the stem of *wbA*.

The use of the G43 (𓊢) phonemogram is only attested in Beni Hasan in the database. However, it occurs in other regions outside the database as well.\(^{306}\) In the database, the addition of the G1 interpretant is only attested in Deir el-Bersha (form 11), but it occurs in Meir as well.\(^{307}\) Furthermore, it seems that Gebelein and Aswan only use form 7, but outside the database form 8 is used in these regions as well.\(^{308}\) The Y2 (𓊥) classifier is only attested in Deir el-Bersha in the database, but occurs outside of it in the Theban area as well.\(^{309}\) Finally, the use of N2 (𓊤) or one of its classes to replace the U26 (𓊞) is only attested in Deir el-Bersha and Asyut, and only rarely. Thus, except in the exact form of the U26 or its variants there might be a regional preference, for example with form 5 and 6 in Asyut. There do not seem to be any additional regional features for this lemma.

---

\(^{305}\) Buck (1938) *CT II*, p. 273,g-h (S1C,b). The sign used should be considered a class of U26 (𓊞).

\(^{306}\) Buck (1938) *CT II*, p. 164,h (B2L, B2P, Sq3Sq, Sq4C).

\(^{307}\) Buck (1938) *CT II*, p. 122,a (M48C).

\(^{308}\) Buck (1938) *CT II*, p. 29,h (G1T, A1C).

\(^{309}\) Buck (1947) *CT III*, p. 211,j (T3Be).
Appendix 6.59.  *wbn* (to shine, to rise)*\(^{310}\)

This lemma has 52 attestations in the database. However, only 51 represent verbal forms.*\(^{311}\) In table 6.55, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>![Graphical form 1]</td>
<td>1</td>
<td>Theban area</td>
<td>1(^\text{312})</td>
<td>![Graphical form 11]</td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>![Graphical form 12]</td>
<td>12</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>![Graphical form 2]</td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>![Graphical form 13]</td>
<td>13</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>![Graphical form 3]</td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td>![Graphical form 14]</td>
<td>14</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>![Graphical form 4]</td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td>![Graphical form 15]</td>
<td>15</td>
<td>Saqqara</td>
<td>4</td>
</tr>
<tr>
<td>![Graphical form 5]</td>
<td>5</td>
<td>Theban area</td>
<td>1</td>
<td>![Graphical form 16]</td>
<td>16</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>![Graphical form 6]</td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>![Graphical form 17]</td>
<td>17</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>![Graphical form 7]</td>
<td>7</td>
<td>Saqqara</td>
<td>2</td>
<td>![Graphical form 7]</td>
<td>7</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td>![Graphical form 7]</td>
<td>7</td>
<td>Beni Hasan</td>
<td>2</td>
<td>![Graphical form 7]</td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>8</td>
</tr>
<tr>
<td>![Graphical form 7]</td>
<td>7</td>
<td>Meir</td>
<td>2</td>
<td>![Graphical form 7]</td>
<td>7</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>![Graphical form 7]</td>
<td>7</td>
<td>Asyut</td>
<td>1</td>
<td>![Graphical form 7]</td>
<td>7</td>
<td>Theban area</td>
<td>2</td>
</tr>
</tbody>
</table>

---


*\(^{311}\)* Buck (1935) *CT I*, p. 29,a, 54,a, 114,c, 115,a; Buck (1951) *CT IV*, p. 186,c, 187,d-f, 292-293,c, 294-295,a, 296-297,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 67 and Gracia Zamacona (2008), p. 397-411.

*\(^{312}\)* Buck (1935) *CT I*, p. 114,c (T1L,a). Due to the N8 (𓇶) classifier I assume the w was lost.
Table 6.55 Graphical forms of the stem of *wbn*.

Although the graphical form is highly varied in this lemma, there does not seem to be a clear regional preference. The use of the $H8$ ($\𓇶$) occurs in Deir el-Bersha and the Theban area (form 2, 3, 4, 11, 12, 13 and 16), but is more likely to be added in Deir el-Bersha than the Theban area. In the database it seems that Asyut only uses form 15, but outside the database form 7 is used as well.\(^{314}\) Form 19 only occurs in el-Lisht, but represents a feature of the witness (L2Li), rather than a regional feature.\(^{315}\)

**Appendix 6.60.  *wpi* (to divide, to open)\(^{316}\)**

In the database, there are 78 attestations of this lemma.\(^{317}\) In table 6.56, the attestations per region are set out for every graphical form of the stem:

\(^{313}\) Buck (1935) *CT I*, p. 115,a (B13C). Due to the N8 ($\𓇶$) classifier I assume this is a variation of form 7.

\(^{314}\) Buck (1938) *CT II*, p. 314,b (S3C).

\(^{315}\) Even though the use of partial hieroglyphs for the hieroglyphs of animates is only attested in el-Lisht (L1Li, L2Li).


\(^{317}\) Buck (1935) *CT I*, p. 34,a, 74,i, 340,b, 342,b, 356-358,d-a; Buck (1947) *CT III*, p. 179,d, 179,e, 180,b, 180,c, 181,a, 219,c; Buck (1954) *CT V*, p. 134,a, 139,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 67.
In the database, the Z9 (𓏴) classifier is only attested in Deir el-Bersha and Meir. However, outside the database this classifier occurs in Saqqara and the Theban area as well.\(^{318}\) The combination of the Z9 and Y2 (𓏝) classifier is only attested in Deir el-Bersha in the database, but occurs in Meir as well.\(^{319}\) Form 4 only occurs in Deir el-Bersha and seems to be unique. However, it is possible that the N31 (𓈐) is not a classifier, but rather an erroneous addition, as this lemma often occurs in combination with ws.t (road).\(^{320}\) The use of the G43 (𓅱) in the initial position is limited to Deir el-Bersha, Meir and P.Gard.2 in the database, but as it occurs in Gebelein as well,\(^ {321}\) therefore it cannot be considered a regional feature.

### Appendix 6.61. \textit{wpS} (to scatter light, to illuminate)\(^ {322}\)

There are 42 attestations in the database for this lemma.\(^ {323}\) In table 6.57, the attestations per region are set out for every graphical form of the stem:

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|c|c|c|}
\hline
\textbf{Graphical} & \textbf{no.} & \textbf{Region} & \textbf{Attestations} & \textbf{Graphical} & \textbf{no.} & \textbf{Region} & \textbf{Attestations} \\
\hline
\textbf{form stem} & & & & \textbf{form stem} & & & \\
\hline
\hline
\includegraphics[width=0.1\textwidth]{image1} & 1 & Deir el-Bersha & 1 & \includegraphics[width=0.1\textwidth]{image2} & 5 & Deir el-Bersha & 15 \\
& & Theban area & 1 & & & & \\
\hline
\includegraphics[width=0.1\textwidth]{image3} & 2 & Meir & 3 & \includegraphics[width=0.1\textwidth]{image4} & 6 & Deir el-Bersha & 7 \\
& & & & & & Meir & 5 \\
\hline
\includegraphics[width=0.1\textwidth]{image5} & 3 & Deir el-Bersha & 10 & \includegraphics[width=0.1\textwidth]{image6} & 7 & Deir el-Bersha & 4 \\
& & Meir & 9 & & & & \\
& & Asyut & 2 & & & & \\
& & Theban area & 1 & & & & \\
& & Gebelein & 2 & & & & \\
& & Aswan & 2 & & & & \\
& & Papyrus (P.Gard.2) & 2 & & & & \\
\hline
\includegraphics[width=0.1\textwidth]{image7} & 4 & Deir el-Bersha & 1 & \includegraphics[width=0.1\textwidth]{image8} & 9 & Deir el-Bersha & 1 \\
& & & & & & Meir & 1 \\
& & & & & & Papyrus (P.Gard.2) & 5 \\
\hline
\end{tabular}
\caption{Table 6.56 Graphical forms of the stem of \textit{wpi}.}
\end{table}

\(^{318}\) Buck (1947) \textit{CT III}, p. 312.g (T3L)); Buck (1951) \textit{CT IV}, p. 40.g (Sq1C).
\(^{319}\) Buck (1954) \textit{CT V}, p. 201,c (M1NY).
\(^{320}\) For example, see Buck (1935) \textit{CT I}, p. 312,i.
\(^{321}\) Buck (1938) \textit{CT II}, p. 110,h (G2T).
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Meir</td>
<td>1</td>
<td>6</td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Meir</td>
<td>1</td>
<td>7</td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>7</td>
<td>8</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Theban area</td>
<td>1</td>
<td>9</td>
<td>Asyut</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Aswan</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.57 Graphical forms of the stem of wpš.

For this lemma, the F13 (𓄋) is not written in Gebelein and Aswan. However, there are no additional attestations of this lemma from these regions in the Coffin Texts to verify whether this is a regional preference of the two southernmost regions. Moreover, the use of the G43 (𓅱) seems to only occur to the south of Meir in the database (form 6-9). Outside the database this is attested in Deir el-Bersha as well.\(^{324}\) The use of the Y2 (𓏝) classifier is only attested in Deir el-Bersha.

Appendix 6.62. \textit{wn} (to open)\(^{325}\)

This is a common lemma in the database, with 197 attestations.\(^{326}\) In table 6.58, the attestations per region are set out for every graphical form of the stem:

\(^{324}\) Buck (1956) \textit{CT VI}, p. 382.j (B1C). Note that it is technically written as wpš here, as if the artist was trying to write psš (to divide; see appendix 6.93). However, reading wpš makes more sense in this phrase.


\(^{326}\) Buck (1935) \textit{CT I}, p. 11,a, 40,d, 56,a, 57,c, 75,d; Buck (1938) \textit{CT II}, p. 72,b-c, 75,a, 89,b, 91,b, 255,a, 255,c, 256,b, 256,c, 256,e, 268-271,f-c, 270-271,d, 392,b; Buck (1947) \textit{CT III}, p. 212,e, 214-215,b, 214-215,c, 215,f-g, 218-219,b; Buck (1954) \textit{CT V}, p. 1,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 68.
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>8</td>
</tr>
<tr>
<td>2</td>
<td>Saqqara</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>Beni Hasan</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>57</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>16</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>32</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>23</td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Papyrus (Pap.Berl)</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Unknown (Y1C)</td>
<td>4</td>
</tr>
<tr>
<td>3</td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td></td>
</tr>
</tbody>
</table>

Table 6.58 Graphical forms of the stem of \( wn \).

Although the clear majority of the attestations are form 2, which is used in nearly all other regions, there are some features that could be considered a regional preference. The use of the M42 (𓇬) is only attested in el-Lisht and Deir el-Bersha (form 7). Moreover, el-Lisht only uses this form for this lemma, as the E34 (𓉿) is not attested in this region for this lemma. Finally, using the O31 (𓈻) as logogram is only attested in Deir el-Bersha.

Appendix 6.63. \( wnm \) (to eat)

The lemma \( wnm \) has 133 attestations in the database. However, only 132 attestations represent verbal forms. In table 6.59, the attestations per region are set out for every graphical form of the stem:

---

327 Buck (1935) \( CT I \), p. 11,a, 56,a (T9C). As a \( sgm-nf \) does not make sense in these phrases, I assume this was an error in this witness.


329 Buck (1935) \( CT I \), p. 11,e, 76,c; Buck (1938) \( CT II \), p. 74,b, 75,b-c; Buck (1947) \( CT III \), p. 5,a, 12,c, 16,c, 17,a, 21,a, 175,b, 184,b, 185,c, 185,d, 234,a, 234-235,c, 236,a; Buck (1954) \( CT V \), p. 136,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 69.
In this lemma, the use of the A2 (𓀁) as logogram (form 1) is only attested in Deir el-Bersha. Moreover, although the use of the double X7 (𓏘) is attested in multiple regions, it is more likely to be used in Deir el-Bersha. The addition of the G17 (𓅓) interpretant seems to only occur in Deir el-Bersha. The use of the

---

330 P.Gard.2 and Pap.Berl.
331 However, this might be a feature of the overrepresentation of Deir el-Bersha sources in de Buck.
M17 (𓎊) as replacement classifier for the A2 is attested in Meir and the Theban area (form 11 and 22), but should be considered features of the supports (M2NY and T1Be), as the A2 is attested often enough in both regions. The use of the double X2 (𓏐) is only attested in Deir el-Bersha and Meir, although it is rare in both regions.

**Appendix 6.64. wnn (to be, to exist)**

This lemma is common in the database, with 209 attestations. In table 6.60, the attestations per region are set out for every graphical form of the stem. Note that this is a 2ae gem. lemma and gemination occurs. Therefore, the table was separated in gemination and no gemination.

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>No gemination</td>
<td></td>
<td></td>
<td>No gemination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Saqqara</td>
<td>1</td>
<td>4</td>
<td>Saqqara</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>Meir</td>
<td>1</td>
<td>5</td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td>Saqqara</td>
<td>14</td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>El-Lisht</td>
<td>11</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Beni Hasan</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>29</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>21</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>20</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gemination</td>
<td></td>
<td></td>
<td>Gemination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Saqqara</td>
<td>13</td>
<td>8</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Beni Hasan</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>30</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>19</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>26</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.60 Graphical forms of the stem of wnn.

There is no clear regional variation for this lemma, although in the database the use of the M42 (𓇬) is only attested in Deir el-Bersha and el-Lisht. However, outside the database this occurs in the Theban area as well. Therefore, this variation from the E34 (𓃹) should not be considered a regional feature. Form 5 is a unique form, which only occurs in Deir el-Bersha, but is more likely to be a feature of the witness (B5C), as form 3 and 7 are the more common forms of this lemma in this support.

---

333 Buck (1935) CT I, p. 33,a, 52,d-e, 55,b, 78,a, 83,j, 140,g, 141,e, 393,b; Buck (1938) CT II, p. 89,b, 89,f; Buck (1951) CT IV, p. 88,c, 186-187,a, 200-201,a, 200-201,d, 203,e, 206-207,b, 207,c-d, 230-231,b, 262-263,a, 293,b, 298-299,b, 301,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 70.
334 Buck (1951) CT IV, p. 187,a (T3L). I assume the S43 (𓎊) is an error, and needs to be deleted.
335 Buck (1935) CT I, p. 276,a, (T9C).
Appendix 6.65. *wrr* (to be great)\textsuperscript{336}

This lemma is common in the database, with 442 attestations. However, most of these are adjectives or substantives, with only 54 attestations representing verbal forms.\textsuperscript{337} In table 6.61, the attestations per region are set out for every graphical form of the stem. Note that form 4 and 5 represent geminating forms.

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>32</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>7</td>
</tr>
<tr>
<td>3</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.61 Graphical forms of the stem of *wrr*.

In this lemma, the A19 (𓀗) phonemogram is only used in Deir el-Bersha and Asyut. The use of the Y2 (𓏝) classifier is only attested in Deir el-Bersha, which is true outside the database as well. Form 3 is unique to el-Lisht, but should be considered a feature of the witness (L2Li), rather than a regional feature.\textsuperscript{338} Note that outside the database it is possible in Saqqara to only write the G36 (𓅨) phonemogram.\textsuperscript{339}

Appendix 6.66. *whn* (to overturn, to overthrow)\textsuperscript{340}

In the database there are fifteen attestations of this lemma.\textsuperscript{341} In table 6.62, the attestations per region are set out for every graphical form of the stem:

\begin{table}
\centering
\begin{tabular}{|c|c|c|c|c|}
\hline
Graphical form stem & no. & Region & Attestations & Graphical form stem & no. & Region & Attestations \\
\hline
\end{tabular}
\end{table}

\begin{table}
\centering
\begin{tabular}{|c|c|c|c|c|}
\hline
Graphical form stem & no. & Region & Attestations & Graphical form stem & no. & Region & Attestations \\
\hline
\end{tabular}
\end{table}

\textsuperscript{336} Molen (2000), p. 96.
\textsuperscript{337} Buck (1935) *CT I*, p. 16,c, 38,b, 38,c, 143,b; Buck (1938) *CT II*, p. 268-269,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 71.
\textsuperscript{338} As L1Li and L2Li prefer to write partial forms for the hieroglyphs of animates.
\textsuperscript{339} Buck (1935) *CT I*, p. 280,c (Sq3C).
\textsuperscript{341} Buck (1935) *CT I*, p. 60,e, 400-401,d-a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 74.
There are no regional preferences for this lemma, except for the use of the D40 (𓍀) classifier, which is only attested in Deir el-Bersha. Although the database suggests that the O37 (𓍀) classifier is only attested in Deir el-Bersha and the Theban area, outside the database this classifier is attested in Saqqara and Asyut as well.  

Appendix 6.67.  \textit{whn} (to loosen, to explain, to release)\textsuperscript{343}

The lemma \textit{whn} has 30 attestations in the database.\textsuperscript{344} In table 6.63, the attestations per region are set out for every graphical form of the stem:

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|c|}
\hline
Graphical form stem & no. & Region & Attestations \\
\hline
\text{ Glyph 1 } & 1 & Asyut & 1 \\
\text{ Glyph 2 } & 2 & Deir el-Bersha & 6 \\
\text{ Glyph 3 } & 3 & Deir el-Bersha & 1 \\
\text{ Glyph 4 } & 4 & Deir el-Bersha & 1 \\
\text{ Glyph 5 } & 5 & Theban area & 1 \\
\text{ Glyph 6 } & 6 & Meir & 2 \\
\text{ Glyph 7 } & 7 & Deir el-Bersha & 3 \\
\text{ Glyph 8 } & 8 & Deir el-Bersha & 1 \\
\hline
\end{tabular}
\caption{Graphical forms of the stem of \textit{whn}.}
\end{table}
In the database, the Theban area only occurs using the P4 (𓊠) as a logogram. However, outside the database the lemma is written phonetically (form 5) as well.\(^{345}\) Asyut and Gebelein do not use the P4 as logogram in the database, but are both attested outside the database using the P4 as logogram as well.\(^{346}\) Thus, there does not seem to be a regional preference for this lemma, as nearly every feature is attested in more than one region.

Appendix 6.68. \textit{wَhَm} (to repeat)\(^{347}\)

This lemma has 37 attestations in the database. However, only 34 attestations represent verbal forms.\(^{348}\) In table 6.64, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Meir</td>
<td>1</td>
<td></td>
<td>5</td>
<td>Deir el-Bersha</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>7</td>
<td></td>
<td>6</td>
<td>Deir el-Bersha</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>4</td>
<td>Asyut</td>
<td>5</td>
<td>Asyut</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>3</td>
<td>Theban area</td>
<td>1</td>
<td>Theban area</td>
</tr>
<tr>
<td></td>
<td>Unknown (Y1C)</td>
<td>1</td>
<td></td>
<td>7</td>
<td>Asyut</td>
</tr>
</tbody>
</table>

\(^{345}\) Buck (1951) \textit{CT IV}, p. 34.g (T1L).
\(^{346}\) Buck (1947) \textit{CT III}, p. 342,i (S2C); Buck (1951) \textit{CT IV}, p. 174,d (G1T).
\(^{348}\) Buck (1935) \textit{CT I}, p. 8,a, 326-327,b, 393,g; Buck (1951) \textit{CT IV}, p. 88,j, 89,f, 89,i, 90,i, 90,o. For additional attestations outside the database, see Plas & Borghouts (1998), p. 74.
The use of the Y2 (𓏝) classifier is only attested in Deir el-Bersha and Asyut, which is true outside the database as well. However, the use of the Y2 is rare in Asyut, while much more common in Deir el-Bersha, albeit only in the witnesses of the later period of coffin decoration. Beni Hasan is the only region where the use of the A26 (𓀞) is attested (form 4), which is true outside the database as well. There are no other features which represent a regional preference for this lemma.

Appendix 6.69. \textit{wHm} (to throw off, to shake out)\textsuperscript{350}

This lemma has sixteen attestations in the database.\textsuperscript{351} In table 6.65, the attestations per region are set out for every graphical form of the stem:

For this lemma, in Asyut there seems to be a preference for the long format of form 2 and 4, both within and outside of the database. The absence of the Aa1 (𓆄) interpretant is only attested in the Theban area.

---

\textsuperscript{349} Buck (1935) \textit{CT I}, p. 326,b (T3C). I assume the F35 (𓀞) is a corruption of the F25 (𓀞), as in near hieratic cursive script one can be mistaken for the other, if poorly made. See Möller (1909), p. 15-16, no. 162 and 180.


\textsuperscript{351} Buck (1935) \textit{CT I}, p. 90,d; Buck (1947) \textit{CT III}, p. 248-249,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 75.

\textsuperscript{352} Buck (1935) \textit{CT I}, p. 90,d (S5C). The strokes are filler, as this witness often has strokes added for pure decorative purposes.
(form 5), but its absence is rare. Note that it is possible in Deir el-Bersha to replace the M12 (𓊰) with an M16 (𓊱) instead.  

**Appendix 6.70. **wsr (to be powerful, to be strong)  

The lemma wsr has 42 attestations in the database, but only 24 represent verbal forms. In table 6.66, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Meir</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Aswan</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Asyut</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Meir</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Theban area</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Beni Hasan</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Gebelein</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

Table 6.66 Graphical forms of the stem of wsr.

In the database, it seems as if the Y2 (𓏝) classifier is only attested in Meir and Asyut. However, outside the database it occurs in Deir el-Bersha as well. The use of the G43 (𓅱) occurs only in Beni Hasan and Meir in the database, but is attested outside the database in Deir el-Bersha and Asyut as well. Moreover, in the database it seems that Asyut and Gebelein do not include the S29 (𓋴) interpretant in this lemma. However, outside the database the S29 interpretant is attested for both regions. The use of the A24 (𓀜) is only attested in Deir el-Bersha in the database, but occurs in the Theban area as well. Thus, there does not seem to be a clear regional preference for this lemma.

---

355 Buck (1935) *CT I*, p. 320, c, 324-327, c-a, 328, b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 76.
358 Buck (1947) *CT III*, p. 339, g (S1C, S2C); Buck (1956) *CT VI*, p. 263, r (G1T).
359 Buck (1956) *CT VI*, p. 144, f (T2L).
Appendix 6.71. \textit{wśb} (to answer, to answer for)\textsuperscript{360}

This lemma has only six attestations in the database. However, only four represent verbal forms.\textsuperscript{361} As table 6.67 shows, every attestation has its own form:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form 1" /></td>
<td>1</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image2" alt="Graphical form 2" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image3" alt="Graphical form 3" /></td>
<td>3</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image4" alt="Graphical form 4" /></td>
<td>4</td>
<td>Asyut</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.67 Graphical forms of the stem of \textit{wśb}.

In the database, the A2 (𓀁) classifier is only attested in Asyut. Outside the database it is attested in Deir el-Bersha and Meir as well.\textsuperscript{362} Nonetheless, it seems that Asyut always includes the A2 classifier, which is true outside the database as well. Additionally, only in Asyut is the F16 (𓄏) classifier added (form 4). Finally, the Y2 (𓏝) classifier is only attested in Deir el-Bersha.

Appendix 6.72. \textit{wś} (to raise up, to lift up, to carry)\textsuperscript{363}

There are only two attestations of this lemma in the database, from the same phrase of spell 75.\textsuperscript{364} As table 6.68 shows, both regions have their own form. Form 1 is additionally attested in other,\textsuperscript{365} but form 2 seems to be unique to Aswan. However, in this lemma the T14 (𓌙) or O30 (𓉽) are habitually written as classifiers, instead of the initial position.\textsuperscript{366} Note that it is possible to have the T14 on the second position in Gebelein as well.\textsuperscript{367}

\textsuperscript{360} Molen (2000), p. 104.

\textsuperscript{361} Buck (1947) \textit{CT III}, p. 20,c. Note that Plas & Borghouts (1998), p. 77 consider this phrase part of \textit{wśb} (to feed) instead, and does not include this lemma. However, I considered this lemma more suitable in this phrase. However, as both these lemmas are difficult to visually distinguish, I used the entries in \textit{wśb} (to feed) to verify the forms.

\textsuperscript{362} Buck (1947) \textit{CT III}, p. 204,b (B2Bo, M22C).

\textsuperscript{363} Molen (2000), p. 106.

\textsuperscript{364} Buck (1935) \textit{CT I}, p. 327-329, c-a (G1T, A1C). For additional attestations outside the database, see Plas & Borghouts (1998), p. 78.

\textsuperscript{365} Buck (1935) \textit{CT I}, p. 178,h (B2Bo); Buck (1947) \textit{CT III}, p. 309,d (T3L).

\textsuperscript{366} For example, see Buck (1935) \textit{CT I}, p. 305,g, and even in Gebelein as well, see Buck (1938) \textit{CT II}, p. 115,f (G2T).

\textsuperscript{367} Buck (1938) \textit{CT II}, p. 7,b (G1T).
Appendix 6.73. *wdi* (to put, to place)\textsuperscript{368}

There are 50 attestations of this lemma in the database.\textsuperscript{369} In table 6.69, the attestations per region are set out for every graphical form of the stem. Note that as this is a 3ae inf. lemma and gemination occurs, the table has been separated in gemination and no gemination.

\begin{table}
\centering
\begin{tabular}{|c|c|c|}
\hline
Graphical form stem & Region & Attestations \\
\hline
1 & Gebelein & 1 \\
2 & Aswan & 1 \\
\hline
\end{tabular}
\caption{Graphical forms of the stem of *w*\textsubscript{s}.}
\end{table}

\begin{tabular}{|c|c|c|}
\hline
Graphical form stem & Region & Attestations \\
\hline
No gemination & el-Lisht & 1 \\
 & Deir el-Bersha & 5 \\
 & Theban area & 1 \\
\hline
No gemination & 7 & Deir el-Bersha & 4 \\
\hline
No gemination & Saqqara & 2 \\
 & el-Lisht & 1 \\
 & Beni Hasan & 1 \\
 & Deir el-Bersha & 1 \\
 & Meir & 2 \\
 & Theban area & 1 \\
\hline
No gemination & 8 & Deir el-Bersha & 1\textsuperscript{370} \\
\hline
No gemination & 9 & Meir & 1 \\
\hline
No gemination & 10 & Saqqara & 1 \\
\hline
\end{tabular}

\textsuperscript{369} Buck (1935) CT \textit{I}, p. 31-32,d-a, 36,d-e; Buck (1938) CT \textit{II}, p. 85,d; Buck (1951) CT \textit{IV}, p. 87,l, 88,e, 88,i, 90,n, 236-237,a, 300,b, 315,d; Buck (1954) CT \textit{V}, p. 155,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 78-79.
\textsuperscript{370} Buck (1951) CT \textit{IV}, p. 88,e (B5C). I assume the addition of the G37 (𓊫) classifier is due to the negative nature of the phrase here.
Table 6.69 Graphical forms of the stem of wdi.

Note that the use of the different arms as classifier should not be considered a valid ground for variation, as in near hieratic cursive script these signs resemble each other. Nonetheless, the U32 (𓀱) is only attested in Deir el-Bersha. The use of a A24 (𓀣) classifier only occurs in Saqqara in the database, but occurs outside the database in Deir el-Bersha as well. The use of the Z9 (𓀤) and the T30 (𓀠) classifiers are only attested in Meir. However, these represent a specific reading of this lemma together with sTA (to inflict a wound). The G37 (𓀯) classifier is only attested in Deir el-Bersha, with the classifier representing the negative nature of this lemma in this phrase, rather than a general regional feature.

Appendix 6.74.  wdn (to be heavy, to weigh upon)

There are eight attestations of this lemma in the database. In table 6.70, the attestations per region are set out for every graphical form of the stem:

---

371 Buck (1951) CT IV, p. 237,a (MS4C). This witness habitually replaces humanoid hieroglyphs with the M17*Z1 (𓀱) group, thus this form most likely represents form 10.


373 Buck (1956) CT VI, p. 173,j (B1Bo).


375 Buck (1935) CT I, p. 71,b, 71,f. For additional attestations outside the database, see Plas & Borghouts (1998), p. 79.
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.70 Graphical forms of the stem of wdn.

In the database, the absence of the N35 (𓀖) is only attested in Deir el-Bersha, but outside the database Asyut can leave it out as well.\(^{378}\) The use of the A24 (𓀜) classifier is only attested in the Theban area, while the D40 (𓀖) classifier is only attested in Deir el-Bersha. Finally, form 5 is only attested in the Theban area, but seems to be a unique form.

Appendix 6.75. \textit{wḏ} (to command, to order, to decree)\(^{379}\)

This lemma is common in the database, with a total of 157 attestations. However, only 138 attestations represent verbal forms.\(^{380}\) In table 6.71, the attestations per region are set out for every graphical form of the stem:

---

\(^{376}\) Note that this form could be easily mistaken for form 6 of \textit{wdi}, see table 6.69.

\(^{377}\) Note that this form could be easily mistaken for form 7 of \textit{wdi}, see table 6.69.

\(^{378}\) Buck (1951) \textit{CT} IV, p. 152,b (S1C,a-b).


\(^{380}\) Buck (1935) \textit{CT} I, p. 8,a, 28,b, 115,c, 385,c, 393-394,e-a, 394,d, 402-403,e-a; Buck (1938) \textit{CT} II, p. 67,d 70,d, 76,b, 77,b, 86,d, 90,b; Buck (1947) \textit{CT} III, p. 232-233,a, 247,h; Buck (1951) \textit{CT} IV, p. 91,a, 93,g, 194-195,a). For additional attestations outside the database, see Plas & Borghouts (1998), p. 79.
<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1(^{381})</td>
<td><img src="image2" alt="Graphical form" /></td>
<td>11</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
<td>2</td>
<td>Meir</td>
<td>1(^{382})</td>
<td><img src="image4" alt="Graphical form" /></td>
<td>12</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
<td>3</td>
<td>el-Lisht</td>
<td>1</td>
<td><img src="image6" alt="Graphical form" /></td>
<td>13</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image8" alt="Graphical form" /></td>
<td>14</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image9" alt="Graphical form" /></td>
<td>5</td>
<td>Deir el-Bersha, Theban area, Gebelein, Papyrus (Pap.Berl)</td>
<td>6</td>
<td><img src="image10" alt="Graphical form" /></td>
<td>15</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td><img src="image11" alt="Graphical form" /></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>14</td>
<td><img src="image12" alt="Graphical form" /></td>
<td>16</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image13" alt="Graphical form" /></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image14" alt="Graphical form" /></td>
<td>17</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td><img src="image15" alt="Graphical form" /></td>
<td>8</td>
<td>Deir el-Bersha, Theban area</td>
<td>1</td>
<td><img src="image16" alt="Graphical form" /></td>
<td>18</td>
<td>Deir el-Bersha</td>
<td>7</td>
</tr>
<tr>
<td><img src="image17" alt="Graphical form" /></td>
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<td>Theban area</td>
<td>1</td>
<td><img src="image18" alt="Graphical form" /></td>
<td>19</td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td><img src="image19" alt="Graphical form" /></td>
<td>10</td>
<td>Deir el-Bersha</td>
<td>18</td>
<td><img src="image20" alt="Graphical form" /></td>
<td>11</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td><img src="image21" alt="Graphical form" /></td>
<td></td>
<td>Meir</td>
<td>16</td>
<td><img src="image22" alt="Graphical form" /></td>
<td>12</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image23" alt="Graphical form" /></td>
<td></td>
<td>Asyut</td>
<td>7</td>
<td><img src="image24" alt="Graphical form" /></td>
<td>13</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image25" alt="Graphical form" /></td>
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<td>Theban area</td>
<td>2</td>
<td><img src="image26" alt="Graphical form" /></td>
<td>14</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image27" alt="Graphical form" /></td>
<td></td>
<td>Unknown (Y1C)</td>
<td>1</td>
<td><img src="image28" alt="Graphical form" /></td>
<td>15</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td><img src="image29" alt="Graphical form" /></td>
<td></td>
<td>Meir</td>
<td>1</td>
<td><img src="image30" alt="Graphical form" /></td>
<td>16</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image31" alt="Graphical form" /></td>
<td></td>
<td>Asyut</td>
<td>7</td>
<td><img src="image32" alt="Graphical form" /></td>
<td>17</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td><img src="image33" alt="Graphical form" /></td>
<td></td>
<td>Theban area</td>
<td>2</td>
<td><img src="image34" alt="Graphical form" /></td>
<td>18</td>
<td>Deir el-Bersha</td>
<td>7</td>
</tr>
<tr>
<td><img src="image35" alt="Graphical form" /></td>
<td></td>
<td>Asyut</td>
<td>6</td>
<td><img src="image36" alt="Graphical form" /></td>
<td>19</td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td><img src="image37" alt="Graphical form" /></td>
<td></td>
<td>Theban area</td>
<td>2</td>
<td><img src="image38" alt="Graphical form" /></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.71 Graphical forms of the stem of \( wD \).

\(^{381}\) Buck (1935) *CT I*, p. 402-403,e-a (B1P)) Based on the other witnesses, I assumed the Aa27 (𓎫) was an error for the V25 (𓎫).

\(^{382}\) Buck (1938) *CT II*, p. 76,b (M28C)) The G43 (𓅫) is a reconstruction that might not have been there at all.
Even though the graphical form of this lemma can be remarkably varied, there does not seem to be a regional preference for this lemma, as most features are shared in multiple regions. However, the use of the Z7 (𓊛) instead of a G43 (𓊕) in form 7 only occurs in Deir el-Bersha, although it is rare in that region as well.

Appendix 6.76.  \textit{wd-md\textit{w}} (to command, to give commands)\textsuperscript{383}

This compound should technically be considered a part of \textit{wd} (to command; see appendix 6.75). In the database there are only four attestations for this lemma, although only two represent verbal forms.\textsuperscript{384} These two attestations were taken separately from \textit{wd}, due to the placement of the Y2 (𓊢) classifier (see figure 6.5), which suggests that the compound was understood as an unit for the Ancient Egyptians. Figure 6.5 represents one of the common graphical forms for this lemma,\textsuperscript{385} although it is possible in Deir el-Bersha to include the D46 (𓊫) interpretant of \textit{md\textit{w}} above the Y2 in the column.\textsuperscript{386}  

Appendix 6.77.  \textit{wdz} (to be hale, to be uninjured)\textsuperscript{387}

This lemma is relatively common, with a total of 68 attestations in the database.\textsuperscript{388} The following table shows the attestations per region for the graphical forms of the stem (table 6.72):

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>1</td>
<td>Beni Hasan</td>
<td>1</td>
<td><img src="image2" alt="Graphical form" /></td>
<td>10</td>
<td>Saqqara</td>
<td>6</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
<td>2</td>
<td>Meir</td>
<td>2</td>
<td><img src="image4" alt="Graphical form" /></td>
<td>11</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image6" alt="Graphical form" /></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\textsuperscript{384} Buck (1935) \textit{CT I}, p. 46,a (B2Bo, B3Bo). For additional attestations outside the database, see Plas & Borghouts (1998), p. 79.  
\textsuperscript{385} Buck (1954) \textit{CT V}, p. 107,h (T1Be).  
\textsuperscript{386} Buck (1938) \textit{CT II}, p. 264,c, (B1C).  
\textsuperscript{388} Buck (1947) \textit{CT III}, p. 7,b; Buck (1951) \textit{CT IV}, p. 246-247,a, 324,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 80.  
\textsuperscript{389} Buck (1951) \textit{CT IV}, p. 247,a (T2Be). Due to the other witnesses, this form was added to this lemma, although due to the D54 classifier, it could be argued that it should be part of \textit{wdz} (to proceed) instead (see appendix 6.78).
In this table, form 2 represents a rare form, as it only occurs in one witness (M1NY). However, the variation with form 3 is only due to the use of a Y1 (𓏛) classifier over Y2 (𓏝), as the type of script in M1NY allows for the differentiation between the two signs. Note that form 12 and 15 are problematic, as they can be read as part of lemma DA (to extend; see appendix 6.349) or DA (to cross; see appendix 6.350) as well.

As one can see, the graphical form of the lemma can be extremely varied, and there does not seem to be a clear regional preference for one form over another.

Note that the classifier is a representation of an unclear sign, see Buck (1951) CT IV, p. 246,a (B1P).
Buck (1951) CT IV, p. 247,a (L3Li)) Due to the other witnesses, this form was added to this lemma, although due to the D54 (𓊳) classifier, it could be argued that it should be part of wD (to proceed) instead (see appendix 6.78).
Buck (1947) CT III, p. 7,b (Sq10C) reconstructed, could be any other form as well.
See appendix:supports for more detail.
Appendix 6.78.  \( \text{w}d\text{3} \) (to proceed, to go in procession)\textsuperscript{394}

This lemma is attested 52 times, although it is limited to spell 335 in the database.\textsuperscript{395} Note that it can be difficult to differentiate between this lemma and \( \text{w}d\text{3} \) (to be hale; see appendix 6.77), due to the similar forms. Moreover, the use of the D54 (𓂷) classifier is not limited to this lemma alone.\textsuperscript{396} In table 6.73, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>1</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>1</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>3</td>
<td>Theban area</td>
<td>3</td>
</tr>
<tr>
<td>5</td>
<td>1</td>
<td>Saqqara</td>
<td>4</td>
</tr>
<tr>
<td>6</td>
<td>1</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>1</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>9</td>
<td>5</td>
<td>Saqqara</td>
<td>5</td>
</tr>
<tr>
<td>10</td>
<td>1</td>
<td>Beni Hasan</td>
<td>2</td>
</tr>
<tr>
<td>11</td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td>12</td>
<td>2</td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td>13</td>
<td>2</td>
<td>Theban area</td>
<td>5</td>
</tr>
<tr>
<td>14</td>
<td>1</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.73 Graphical forms of the stem of \( \text{w}d\text{3} \) (to proceed).

\textsuperscript{395} Buck (1951) CT IV, p. 218,a, 220-221,b, 221a, 226-227,a, 308,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 80 and Gracia Zamacona (2008), p. 430-439.
\textsuperscript{396} See appendix 6.77, table 6.72, form 8 and 11.
\textsuperscript{397} Sq2C Buck (1951) CT IV, p. 407 (308,b). Reconstruction, could be any other form as well.
As one can see here, the forms for this lemma are highly varied, but in a same manner as appendix 6.77, there does not seem to be any regional preference. Form 12, 13 and 14, where the G43 (𓅱) is written after the U29 (𓆜) seems to occur in Saqqara and the Theban area only, but the attestations are in the minority in comparison to the attestations in the same regions for form 5 and 9, that can be considered the two main preferred forms for all the regions. Although form 5 is not attested in the Theban area, the use of a long format cannot be used as a preference, as form 2, 4, 6 and 12 represent compact formats, that occur in the Theban area as well. Form 9 is the only form which occurs in Beni Hasan. However, the attestations are both from the same witness (BH1Br). As these two attestations are the only attestations of this lemma from Beni Hasan in the Coffin Texts, it cannot be stated if this form represents Beni Hasan or if it represents this witness alone.

Appendix 6.79.  \textit{w\textit{di} (to send, to depart)}

There are twelve attestations of this lemma in the database. In table 6.74, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>1</td>
<td>Theban area</td>
<td>1</td>
<td><img src="image" alt="Graphical form" /></td>
<td>5</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>2</td>
<td>Meir</td>
<td>2</td>
<td><img src="image" alt="Graphical form" /></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>3</td>
<td>Meir</td>
<td>1</td>
<td><img src="image" alt="Graphical form" /></td>
<td>7</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>4</td>
<td>Theban area</td>
<td>1</td>
<td><img src="image" alt="Graphical form" /></td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>1\textsuperscript{400}</td>
</tr>
</tbody>
</table>

Table 6.74 Graphical forms of the stem of \textit{w\textit{di}}.

\textsuperscript{398} The attestations outside the database in van der Plas & Borghouts and Gracia Zamacona do not include another witness from Beni Hasan.

\textsuperscript{399} Buck (1951) \textit{CT IV}, p. 314,d, 317,d. This lemma is not attested in van der Molen and van der Plas & Borghouts, as they consider these phrases part of \textit{wdi} (to put; see appendix 6.73). However, the method I used for encoding required the use of this lemma, as \textit{w\textit{di}} is a valid lemma.

\textsuperscript{400} Buck (1951) \textit{CT IV}, p. 314,d (B1Y). I assume the I9 (𓆜) is a corruption of the I10 (𓆆), due to the similarity between the two signs in near hieratic cursive script, see Möller (1909), p. 24-25, no. 250, 263.
As this lemma is not attested in van der Molen and van der Plas & Borghouts, these attestations are currently the only ones of this lemma in the Coffin Texts. Based on table 6.74, it seems that the use of the D46 (𓋱) only occurs in Deir el-Bersha and the Theban area. The use of the D40 (𓋱) classifier is only attested in the Theban area, and the G37 (𓋲) classifier is only attested in Meir.

Appendix 6.80. \(wd\) (to separate, to judge, to appoint)

In the database there are 125 attestations of this lemma, but only 123 of these attestations represent verbal forms. In table 6.75, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Beni Hasan</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Gebelein</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Meir</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>4</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>9</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>Meir</td>
<td>1(^{404})</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>Theban area</td>
<td>2(^{405})</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
</tbody>
</table>

\(^{401}\) However, I find it likely that more can be found.


\(^{403}\) Buck (1935) CT I, p. 24,a, 26,a, 33,d, 43,a, 44-45,e-a, 47,b, 361,b, 378-391,d-a, 382-383,c, 386,b, 391,b; Buck (1938) CT II, p. 75,a, 90,d, 394,a; Buck (1951) CT IV, p. 234,b, 236,b; Buck (1954) CT V, p. 121,b, 140,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 80.

\(^{404}\) Buck (1935) CT I, p. 391,b (M28C). As this witness was not seen by de Buck himself, I assume the N37 (𓋲) is a modern corruption of an Y2 (𓋲).

\(^{405}\) Buck (1935) CT I, p. 24,a (MC105, T9C). I am not certain why the D36 (𓋱) geminates here, as the addition of the X1 (𓋲) in the original makes it unlikely that this should be read as a sḏmm-f, which would not make much sense here to begin with. However, it is remarkable that this only occurs in the Theban area.
Table 6.75 Graphical forms of the stem of *wDa*.

In the database, the use of the G43 (𓅱) on the initial position only occurs in Deir el-Bersha (form 16). However, outside the database this is attested in other regions as well.406 The V1 (𓆥) classifier is only attested in Deir el-Bersha in the database (form 7), but outside of it occurs in Saqqara as well.407 In the database it seems the Aa22 (𓌤) is only attested in Deir el-Bersha and Meir (form 13-15), but occurs outside the database in the Theban area as well.408 The use of the T30 (𓌍) as classifier only occurs in Deir el-Bersha and Meir in the database, but is attested in multiple other regions as well.409 The A2 (𓀁) classifier is only attested in Beni Hasan and Deir el-Bersha (form 9), and might represent a feature of the more northern attestations of this lemma, although it does not occur in Saqqara or el-Lisht.

Appendix 6.81. *wDa*-mdw (to judge, to separate words)410

This lemma has 86 attestations in the database. However, only 43 attestations represent verbal forms.411 Note that this lemma is technically part of *wDa* (to separate; see appendix 6.80). In table 6.76, the attestations per region are set out for every graphical form of the stem:

---

406 Buck (1935) *CT I*, p. 288,h (T1C, Sq3C); Buck (1951) *CT IV*, p. 126,a (S1C).
407 Buck (1938) *CT II*, p. 163,e (Sq3Sq).
408 Buck (1935) *CT I*, p. 288,h (T2C).
409 Buck (1938) *CT II*, p. 154,e (G2T); Buck (1947) *CT III*, p. 344,d (S1C, S2C,a); Buck (1956) *CT VI*, p. 255,h (Sq3C). I assume this classifier is habitually used when *wDa* should be read as a more aggressive form of separation (to sever, to cut off).
411 Buck (1935) *CT I*, p. 21,d, 35,c, 47,b, 360-361,b; Buck (1954) *CT V*, p. 140,b, 159,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 80-81.
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
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<td></td>
</tr>
<tr>
<td>1</td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Theban area</td>
<td>1&lt;sup&gt;412&lt;/sup&gt;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Meir</td>
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</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
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<td></td>
</tr>
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</tr>
<tr>
<td></td>
<td>Meir</td>
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<tr>
<td></td>
<td>Asyut</td>
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</tr>
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<td></td>
<td>Theban area</td>
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<tr>
<td>7</td>
<td>Saqqara</td>
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<td>Deir el-Bersha</td>
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</tr>
<tr>
<td></td>
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<td>Aswan</td>
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<tr>
<td></td>
<td></td>
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</tr>
<tr>
<td>10</td>
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<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Theban area</td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>12</td>
<td>Gebelein</td>
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<tr>
<td></td>
<td></td>
<td></td>
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<tr>
<td>13</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Meir</td>
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<tr>
<td></td>
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<tr>
<td>15</td>
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<td></td>
</tr>
<tr>
<td>16</td>
<td>Aswan</td>
<td>1</td>
</tr>
</tbody>
</table>

<sup>412</sup> Buck (1935) *CT I*, p. 21,d (T9C). The M17 (𓇋) is assumed to be a corruption of the S43 (𓌃).
In the database, it seems that in Gebelein the D46 (𓁩) and G43 (𓅱) are always added (form 1, 8 and 12). However, outside the database they can be left out as well.\textsuperscript{414} In Asyut there seems to be a preference to write this lemma in a compact form only (form 4-6), but outside the database long formats are attested as well.\textsuperscript{415} Finally, the use of the A2 (𓁫) classifier is only attested in Meir and the Theban area, which is true outside the database as well, although the use of any humanoid classifier is rare.\textsuperscript{416} Thus, this lemma does not have any clear regional preferences.

**Appendix 6.82. \textit{wdb} (to turn, to turn back)\textsuperscript{417}**

This lemma has 24 attestations in the database.\textsuperscript{418} In table 6.77, the attestations per region are set out for every graphical form of the stem:

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|}
\hline
\textit{Graphical form stem} & \textit{Region} & \textit{Attestations} \\
\hline
8 & Deir el-Bersha & 1 \\
Gebelein & & 1 \\
9 & Deir el-Bersha & 1 \\
& & 1\textsuperscript{413} \\
17 & Deir el-Bersha & 1 \\
18 & Theban area & 1 \\
\hline
\end{tabular}
\caption{Graphical forms of the stem of \textit{wdb}-\textit{mdw}.}
\end{table}

\begin{itemize}
\item \textsuperscript{413} Buck (1954) \textit{CT V}, p. 159,e (T3L). I assume that the X1 (𓀏) and D21 (𓁩) group are a corruption of the Y2 (𓀏) classifier.
\item \textsuperscript{414} Buck (1947) \textit{CT III}, p. 154,d (G2T).
\item \textsuperscript{415} Buck (1947) \textit{CT III}, p. 354,a (S1C,b, S2C,c).
\item \textsuperscript{416} The only other attestation which I spotted with a humanoid classifier was from Beni Hasan, see Buck (1951) \textit{CT IV}, p. 22,c (BH2C).
\item \textsuperscript{417} Molen (2000), p. 111.
\item \textsuperscript{418} Buck (1935) \textit{CT I}, p. 34,b, 385,b, 387,a; Buck (1954) \textit{CT V}, p. 139,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 81 and Gracia Zamacona (2008), p. 440-442.
\end{itemize}
<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>1</td>
<td>Meir</td>
<td>1</td>
<td><img src="image2" alt="Graphical form" /></td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
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<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image4" alt="Graphical form" /></td>
<td>10</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image6" alt="Graphical form" /></td>
<td>11</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td><img src="image8" alt="Graphical form" /></td>
<td>12</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image9" alt="Graphical form" /></td>
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<td>Asyut</td>
<td>1</td>
<td><img src="image10" alt="Graphical form" /></td>
<td>13</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
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<td>Deir el-Bersha</td>
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<td><img src="image12" alt="Graphical form" /></td>
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<td>Asyut</td>
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<td><img src="image14" alt="Graphical form" /></td>
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<td></td>
</tr>
</tbody>
</table>

Table 6.77 Graphical forms of the stem of \( \text{w} \text{d} \text{b} \).

---

419 Buck (1935) *CT I*, p. 34,b (MC105). Reconstruction, the phrase is completely lost. Could be any other graphical form as well.

420 Buck (1935) *CT I*, p. 385,b (S1C). I assume the N18 (…) is a corruption of the F46 (…) or any of its classes, or for the N21 (…).

421 Buck (1935) *CT I*, p. 34,b (T9C). The V28 (l) is assumed to be a corruption of the V24 (l), and the tusk of form 15 a variation for the N21 (…).
In the database, the D55 (𓄽) classifier is only attested in Meir and Deir el-Bersha. However, outside the database the D55 classifier is attested in Asyut as well. In the database it seems that Asyut always uses the F46 (𓎫) or any of its classes for this lemma (form 5-7). However, outside the database the N21 (𓉥) is attested in Asyut as well. The absence of the V24 (𓆀) and the use of a D46 (𓄽) is only attested in Meir, which is true outside the database as well. Note that outside the database it is possible in Meir to use a D40 (𓄽) classifier, or use the F46 as logogram.

Appendix 6.83. *b3gi* (to be weary, to be languid, to be limp)\textsuperscript{425}

In the database, the lemma *b3gi* is attested 11 times, although only two attestations are of a verb form, both from the same phrase in spell 6. However, as one is reconstructed, only one graphical form is attested (see figure 6.6) from S10C. However, the attestations of substantives in the database show that there is a preference in the other regions to include a D58 (𓄽) as well in the spelling, although none of these include an attestation from Asyut, so it cannot be said if this is a regional preference, or a particularity of S10C.

Appendix 6.84. *bnn* (to beget)\textsuperscript{427}

This lemma is attested eleven times in the database, where all attestations occur in the same phrase of spell 15. The following table sets out the attestations per region for every graphical form (table 6.78):

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>2\textsuperscript{429}</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>2\textsuperscript{430}</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.78 Graphical forms of the stem of *bnn*.

\textsuperscript{422} Buck (1938) *CT II*, p. 242,d (S1P).
\textsuperscript{423} Buck (1938) *CT II*, p. 242,d (S1C,b, S2C,d).
\textsuperscript{424} Buck (1961) *CT VII*, p. 128,i (M5C, M6C).
\textsuperscript{426} Buck (1935) *CT I*, p. 18,a. Note that the other witnesses in this spell use *p3g* (to kneel) instead. I assume the variation occurred due to the phonetic proximity between *p* and *b*, and the fact that both lemmas use the same classifiers (A7 (𓄽) or any of its classes). For additional attestations outside the database, see Plas & Borghouts (1998), p. 85 and Gracia Zamacona (2008), p. 443.
\textsuperscript{427} Molen (2000), p. 121.
\textsuperscript{428} Buck (1935) *CT I*, p. 45,b.
\textsuperscript{429} Note that one attestation (B4C) is reconstructed.
\textsuperscript{430} Note that both attestations (MC105 and T2C) are reconstructed.
For this lemma, the use of the phallus classifier seems to be restricted to Deir el-Bersha, although the damage in the witnesses from the Theban area makes it difficult to be certain. Moreover, T9C used form 4, where a T30 (𓌪) is used instead of a phallus classifier, which can be assumed to be a corruption. As there are no other attestations in the database or in van der Molen, or in van der Plas & Borghouts for the Coffin Texts, it cannot be stated with certainty whether the Theban area used a phallus classifier or not.

Appendix 6.85.  bḥni (to cut up, to cut off, to punish)

The lemma bḥni is attested twelve times in the database. In table 6.79, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Deir el-Bersha</td>
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<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.79 Graphical forms of the stem of bḥni.

For this lemma, the clear preference lies with form 1. However, there are some distinct features in Deir el-Bersha. The use of the D40 (𓆨) as addition to the T30 (𓌪) classifier seems only to occur in Deir el-Bersha (B1C and B5C), specifically in the witnesses that are dated to the later period of coffin decoration. However, as B1C additionally uses form 1 in the same phrase (I,402,b-c), it is not exclusive. Form 3 occurs only in Deir el-Bersha, in B1Bo. It could be argued that it represents a style from the earlier period of coffin decoration in Deir el-Bersha. However, B6C, which is dated to the same period, uses form 1, thus the use of form 3 is more likely a quirk of this support than a regional preference. The use of the F18 (𓄑) phonemogram in the Theban area seems unique, and does not occur outside the database. Therefore, it would be assumptive to associate this with a single region based on a single attestation. However, the F18 is used as classifier in Beni Hasan.

---

433 Buck (1935) CT I, p. 21,a, 402,b-c; Buck (1951) CT IV, p. 90,m. For additional attestations outside the database, see Plas & Borghouts (1998), p. 87.  
434 Including with other attestations in van der Molen, for all regions, although variations with other classifiers, see for example Buck (1961) CT VII, p. 154,s, where A24 (𓆮) is used as a classifier, instead of T30 (𓌪).  
437 Buck (1938) CT II, p. 116,g (BH3C).
Appendix 6.86. *bs* (to introduce, to initiate)\textsuperscript{438}

This lemma is attested 25 times in the database.\textsuperscript{439} In table 6.80, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
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<td>7</td>
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<td></td>
<td></td>
<td>Asyut</td>
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<td></td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Asyut</td>
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<td></td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>1</td>
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<tr>
<td></td>
<td>3</td>
<td>Deir el-Bersha</td>
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<td>10</td>
<td>Deir el-Bersha</td>
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<tr>
<td></td>
<td>4</td>
<td>Asyut</td>
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<td></td>
<td>11</td>
<td>Deir el-Bersha</td>
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<td>el-Lisht</td>
<td>1</td>
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<td>12</td>
<td>Deir el-Bersha</td>
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<td></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td></td>
<td>Asyut</td>
<td>3</td>
</tr>
</tbody>
</table>

Table 6.80 Graphical forms of the stem of *bs*.

In Asyut, there seems to be a possibility to write *bs* only phonetically, without the addition of a phono-repeater or classifier, which does not occur in the other regions. However, beyond the database, there is an attestation from Deir el-Bersha\textsuperscript{440} and the Theban area\textsuperscript{441} that does not include a phono-repeater or classifier. It must be noted that the absence of both is more common in Asyut than in the other regions. In Deir el-Bersha, it is possible to use a A2 (𓀁) as a classifier, which seems be unique to the region.

\textsuperscript{438} Molen (2000), p. 123.
\textsuperscript{439} Buck (1935) *CT I*, p. 141,f; Buck (1938) *CT II*, p. 272-273,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 88.
\textsuperscript{440} Buck (1954) *CT V*, p. 67,c (B2L,b). Note that B2L,a does have the K5 (𓆟) phono-repeater.
\textsuperscript{441} Buck (1947) *CT III*, p. 310,d (T1Be), although the gemination of the s is unusual if *bs* is a 2-lit verb, which means it might be *bsi* (to flow forth) here instead.
Appendix 6.87.  *pA* (auxiliary verb, to have done in the past)\(^{442}\)

In the database, there are eighteen attestations of this lemma, from the same phrase of spell 30.\(^{443}\) In table 6.81, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
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<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image2.png" alt="Image" /></td>
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<td>Asyut</td>
<td>2</td>
</tr>
<tr>
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<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image4.png" alt="Image" /></td>
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<td>Asyut</td>
<td>1</td>
</tr>
<tr>
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<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image6.png" alt="Image" /></td>
<td>4</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image7.png" alt="Image" /></td>
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<td>Deir el-Bersha</td>
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<td><img src="image8.png" alt="Image" /></td>
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<td>Meir</td>
<td>2(^{445})</td>
</tr>
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<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image10.png" alt="Image" /></td>
<td>7</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
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</tr>
<tr>
<td><img src="image12.png" alt="Image" /></td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image13.png" alt="Image" /></td>
<td>10</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
</tbody>
</table>

**Table 6.81 Graphical forms of the stem of *pA*.**

One of the major variations is in the use of the G41 (𓄎) instead of the G40 (𓄓), which occurs in Deir el-Bersha and the Theban area. However, it is not unlikely that this variation occurs due to transcription, rather than original intent, as the witnesses with form 8-10 all use a near hieratic cursive script, in which it is not possible to differentiate between the G40 and G41.\(^{446}\) However, Deir el-Bersha has one feature which is not attested in the other regions, which is the addition of a circle sign (𓄎) at the end of the word (form 8 and 10). In Asyut it is possible to only add the Q3 (𓄎) interpretant (form 2-4), which is not

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\(^{443}\) Buck (1935) *CT I*, p. 84-85,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 92.

\(^{444}\) Buck (1935) *CT I*, p. 84,c (S11C), assumed to be a corruption, as the *mAA* that follows is not written in this, thus the G1 (𓄎) signs could be the remnant of *mAA*, instead of interpretants of *pA*.

\(^{445}\) Buck (1935) *CT I*, p. 84,c (M24C, M25C), complete reconstruction, could be any other form as well.

\(^{446}\) Möller (1909), p. 21, no. 221 and 222. Note that the script type of T1L (the Theban area attestations of form 9) is not known to me.
attested in the other regions. Regrettably, there are no additional attestations of this lemma from Meir outside the database, which makes it impossible to say if the reconstructions are correct.

Appendix 6.88. \(p\text{ṣh} (\text{to scratch})\)^{447}

In the database there is only one attestation,^{448} as most of the other witnesses use \(p\text{ṣg} \) (to kneel; see appendix 6.89) here. However, it is possible that this lemma does not even exist in this phrase, as de Buck did not see this witness (B15C) himself (see figure 6.7), so the Aa1 (𓀃) could be a modern error for the W11 (𓀂). Based on the attestations from outside the database, the graphical form seems to be the common form of this lemma, even though the D40 (𓀃) classifier can be added in Deir el-Bersha as well.^{449}

Appendix 6.89. \(p\text{ṣg} \) (to kneel, to squat)^{450}

The lemma \(p\text{ṣg} \) only has six attestations in the database, from the same phrase of spell 6.^{451} As one can see in table 6.82, there are only two graphical forms, based on the addition of the G1 (𓀃). However, as all attestations are from Deir el-Bersha, and there are no other attestations of this lemma in the Coffin Texts, it cannot be said that these two graphical forms represent a regional preference. Moreover, there does not seem to be a variation based on the date of the witness, as form 2 is attested with B4Bo and B1P, which represent the early and later period of coffin decoration in Deir el-Bersha.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>□</td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>□</td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.82 Graphical forms of the stem of \(p\text{ṣg} \).

---

^{448} Buck (1935) CT I, p. 18,a (B15C). For additional attestations outside the database, see Plas & Borghouts (1998), p. 92.
^{449} Buck (1961) CT VII, p. 491,d (B1Be).
^{451} Buck (1935) CT I, p. 18,a. However, based on Plas & Borghouts (1998), p. 93. and Gracia Zamacona (2008), p. 464, this is the only attestation of this lemma in de Coffin Texts.
Appendix 6.90. *pri* (to go forth)\(^{452}\)

This lemma is one of the most common verb forms in the database, with 669 attestations. However, as the substantive *pr.t* (procession) was encoded under this lemma as well, only 641 attestations represent verbal forms.\(^{453}\) In Table 6.83, the attestations per region are set out for every graphical form of the stem. As this verb is a *3ae inf* lemma and gemination occurred, the distinction between gemination and no gemination has been made in the table.

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
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<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
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</thead>
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<td></td>
<td>No gemination</td>
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<td><img src="image2.png" alt="Image" /></td>
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<td>Asyut</td>
</tr>
<tr>
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<td>2</td>
<td>Saqqara</td>
<td><img src="image4.png" alt="Image" /></td>
<td>10</td>
<td>Meir</td>
</tr>
<tr>
<td><img src="image5.png" alt="Image" /></td>
<td>3</td>
<td>Theban area</td>
<td><img src="image6.png" alt="Image" /></td>
<td>11</td>
<td>Deir el-Bersha</td>
</tr>
<tr>
<td><img src="image7.png" alt="Image" /></td>
<td>4</td>
<td>Theban area</td>
<td><img src="image8.png" alt="Image" /></td>
<td>12</td>
<td>Asyut</td>
</tr>
<tr>
<td><img src="image9.png" alt="Image" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td><img src="image10.png" alt="Image" /></td>
<td>13</td>
<td>Beni Hasan</td>
</tr>
<tr>
<td><img src="image11.png" alt="Image" /></td>
<td>6</td>
<td>Saqqara</td>
<td><img src="image12.png" alt="Image" /></td>
<td>14</td>
<td>Deir el-Bersha</td>
</tr>
<tr>
<td><img src="image13.png" alt="Image" /></td>
<td>7</td>
<td>el-Lisht</td>
<td><img src="image14.png" alt="Image" /></td>
<td>15</td>
<td>Theban area</td>
</tr>
</tbody>
</table>


\(^{453}\) Buck (1935) *CT I*, p. 21,b, 26,b, 28,b, 37,a, 38,b, 38,c, 41,b, 41-42,c-a, 42,c, 43,a, 43-44,c-a, 44,b, 54,c-d, 54,f, 58,d, 60,c, 60,d, 66,d, 68,a, 69,d, 71,d, 80,d, 82-83,a, 113,b-c, 320-323,d-a, 374-375,b, 374-375,c, 382-384,d-a, 384-385,c, 387,a, 391,a, 399,b; Buck (1938) *CT II*, p. 56,a, 57,a, 67,b, 68,2*, 68,c, 68,d, 71,c, 72,a, 73,a, 73,b, 75,a, 78,b, 78,c, 78,d, 79,b, 80,b, 80,c, 81-82,c-a, 85,b, 86,b, 91,a, 255,a, 256,d, 256,e, 257,a, 258,a-b, 273,d-f, 288-289,c, 393,a; Buck (1947) *CT III*, p. 8,a, 11,b, 12,a, 13,a, 24-25,c-a, 25,b, 212,b-d, 218-219,d, 220-221,a, 223;j; Buck (1951) *CT IV*, p. 92,n, 93,k, 184-185,a, 207,b, 208,e-g, 222-223,b, 227,a, 243,d, 270-271,b, 272,a, 279,d, 293,e-f, 293,g, 322,c, 326,g, 236,j, 236;k; Buck (1954) *CT V*, p. 1,b, 7,c, 151,a, 153,c, 156,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 101-102 and Gracia Zamacona (2008), p. 466-673.

\(^{454}\) Buck (1951) *CT IV*, p. 322,c (B3C). As I consider this an infinitive, it is assumed that the second D21 (…) is a corruption of what should be a X1 (…).

\(^{455}\) Buck (1935) *CT I*, p. 71,d, (T1C), based on the other witnesses, and the general structure of the phrase it seems unlikely that this should be read as *pr* (house) instead.
Table 6.83 Graphical forms of the stem of *pri*.

As this is a common lemma, it is not surprising that there is a form (form 8 and 18) which is used in nearly every region. The majority of the variation can be considered errors (form 16) or due to additions of Z1 (𓏤) strokes which are unnecessary (form 6, 9 and 10), but should not be considered regional preferences. Nonetheless, in Gebelein there is a higher tendency to use a compact format (form 1, 2, 5, 19), even though the long format of form 8 occurs as well.

Appendix 6.91. *phr* (to turn, to go around, to envelop)\(^{456}\)

In the database there are 92 attestations of this lemma.\(^{457}\) In table 6.84, the attestations per region are set out for every graphical form of the stem:

---

<table>
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<tr>
<th>Graphical form stem</th>
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<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
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<tr>
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<td>19</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
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</tr>
<tr>
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<td>Deir el-Bersha</td>
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<td></td>
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<td>Gebelein</td>
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</tr>
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<td></td>
<td>21</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.84 Graphical forms of the stem of *phr*.

Although form 1, 3 and 4 are relatively common for this lemma, it needs to be noted that these forms only occur in the database when used in the construction *ts-phr* (vice-versa). Only in the Theban area does form 2 occur, although it only occurs in T9C. Outside the database it is attested in T1C as well, while form 2 occurs in Asyut as well.\footnote{Buck (1947) *CT III*, p. 379,c (S1C,a).} In the database, the use of the F47 (𓄲) instead of the F46 (𓄲),

\footnote{Buck (1947) *CT III*, p. 210,c (T1C).}
see form 3, is only attested in the Theban area, but outside the database it is attested in Asyut as well.\textsuperscript{460} In the database, Gebelein is only attested with a F48 (𓄱), but outside the database form 19 is attested as well for Gebelein.\textsuperscript{461} However, it seems that only using the two interpretants Q3 (𓆸) and D21 (𓊪) and the classifier D54 (𓀣) is the preferred form in Gebelein for this lemma. The use of the F48 is only attested in Deir el-Bersha, the Theban area and Gebelein (form 4, 11, 17, 20). However, the use of the F49 (𓄱) is only attested in the Theban area (form 12), which is more likely to use F48 or F49 instead of F46. The attestations from Beni Hasan seem to include the Q3, F32 (𓄡) and D21 in all its attestations, which is true outside the database as well.\textsuperscript{462} Only in Asyut is the F32 replaced by an Aa1 (𓀣). However, this only occurs in S10C (form 5-7), and should be considered a feature of this witness, rather than a regional preference in Asyut. The use of the D55 (𓀣) classifier (form 10 and 16) is only attested in Deir el-Bersha, but all attestations come from the same witness (B2Bo).

Appendix 6.92. \textit{psH} (to bite)\textsuperscript{463}

The lemma \textit{psH} has seven attestations in the database, from the same phrase of spell 22.\textsuperscript{464} In table 6.85, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
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<th>Attestations</th>
</tr>
</thead>
<tbody>
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<td>Deir el-Bersha</td>
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<td><img src="image2" alt="Graphical form 4" /></td>
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<td>Theban area</td>
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<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image4" alt="Graphical form 5" /></td>
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<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form 3" /></td>
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<td>Deir el-Bersha</td>
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<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
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<td>Theban area</td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.85 Graphical forms of the stem of \textit{psH}.

For this lemma, there do seem to be some regional preferences. The Theban area seems to prefer the long format of form 3 and 4.\textsuperscript{465} The use of a Y2 (𓈊) classifier is only attested in Deir el-Bersha, although it

\textsuperscript{460} Buck (1956) \textit{CT VI}, p. 180,h (S1C).

\textsuperscript{461} Buck (1956) \textit{CT VI}, p. 263,b (G1T).

\textsuperscript{462} Buck (1961) \textit{CT VII}, p. 107,a (BH4C). However, in this attestation the F46 is used as a phono-repeater, instead of a phonogram.

\textsuperscript{463} Molen (2000), p. 139.

\textsuperscript{464} Buck (1935) \textit{CT I}, p. 64-65,c-a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 103.

\textsuperscript{465} Note that outside the database there are attestations without the A2 (𓀁) classifier as well, see Buck (1951) \textit{CT IV}, p. 34,f (T1L), but it is constantly written in the long format.
might be a feature of the witness (B1P), rather than a regional preference. Form 5 suggests that there is a preference in Beni Hasan to use a S29 (𓋴). However, there do not seem to be any other attestations from Beni Hasan in the Coffin Texts, thus it might be simply a feature of the witness (BH5C), rather than a regional feature.

Appendix 6.93. *psš* (to divide)

There are 27 attestations of this lemma in the database, but only eight attestations represent verbal forms. In table 6.86, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
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<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
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<td>Meir</td>
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<td>4</td>
<td>Beni Hasan</td>
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</tr>
<tr>
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<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td>5</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Beni Hasan</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.86 Graphical forms of the stem of *psš*.

There does not seem to be any real regional preference for this lemma. The attestations from Beni Hasan do always have a classifier, but as all attestations are from the same witness (BH1Br), this might be a feature of the witness, rather than Beni Hasan. Note that outside the database form 2 and form 4 are most commonly used in all the regions.\(^{469}\)

Appendix 6.94. *psḏ* (to shine)

In the database there are 21 attestations of this lemma. In table 6.87, the attestations per region are set out for every graphical form of the stem:

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\(^{466}\) Molen (2000), p. 139-140.


\(^{468}\) Buck (1951) CT IV, p. 283,b (M1C). Assumed to be part of this lemma due to the Z9 (𓋴) classifier.

\(^{469}\) For example, see Buck (1951) CT IV, p. 16,j (B2Be, B1Bo); Buck (1954) CT V, p. 275,c (S1C), although the O34 (𓊃) can be replaced with an S29 (𓋴) as well.


\(^{471}\) Buck (1951) CT IV, p. 292-293,c, 294-295,a, 294,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 103.
<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>el-Lisht</td>
<td>1</td>
<td></td>
<td></td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>2</td>
<td></td>
<td></td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td>9</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Meir</td>
<td>1</td>
<td></td>
<td>10</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td>11</td>
<td>Theban area</td>
<td>1(^{472})</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>Saqqara</td>
<td>1(^{473})</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.87 Graphical forms of the stem of psḏ.

For this lemma, there does not seem to be any regional preferences. However, the classifier of form 4 and 5 are only attested in Deir el-Bersha and Meir, although it is possible that these attestations represent features of the witness,\(^{474}\) rather than a regional feature.

Appendix 6.95. \(pšn\) (to split)\(^{475}\)

In the database there are 34 attestations of this lemma.\(^{476}\) In table 6.88, the attestations per region are set out for every graphical form of the stem:

---

\(^{472}\) Buck (1951) *CT IV*, p. 293,c (T28e). I assume that the F37 (𓄦) was attached due to the homonym psḏ (back).

\(^{473}\) Buck (1951) *CT IV*, p. 407, 294,a (Sq2C). Partial reconstruction, it is possible that the N5 (𓊹) should be read as a N8 (𓊹), see form 6.

\(^{474}\) As this classifier is only attested in B1P for Deir el-Bersha, including attestations outside the database. For example, Buck (1938) *CT II*, p. 44,d (B1P).

\(^{475}\) Molen (2000), p. 142. Note that \(pšn\) Molen (2000), p. 140 was encoded under this lemma as well.

\(^{476}\) Buck (1951) *CT IV*, p. 282-283,b, 287,e, 288-289,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 104. Note that \(pšn\) is added under psḏ (see appendix 6.93) in Plas & Borghouts (1998), p. 103.
Table 6.88 Graphical forms of the stem of psḥn.

In the database, it seems that Deir el-Bersha prefers to use psḥn rather than pšn for this lemma, even though pšn occurs in Deir el-Bersha as well (form 5). However, based on the attestations outside the database, it becomes clear that psḥn is only used in witnesses from the later period of coffin creation in Deir el-Bersha, as the earlier witnesses use pšn or psḥ. The variant psḥn occurs in Saqqara and Meir as well, but are more an exception rather than the rule. The addition of an additional classifier beyond the Z9 (𓊱) is rare, and is only attested in Meir and the Theban area. Moreover, the use of the D54 (𓂻) classifier is only attested in Meir, although it is the only attestation of this classifier, and might therefore represent a feature of the witness (M1NY) rather than a regional feature, as M1NY is attested with form 5 as well.

Appendix 6.96. psšš (to spread out)

In the database there are only two attestations of this lemma. However, one of the two attestations (M6C) is a reconstruction. The form used in M21C (see figure 6.8) is simple, and there are only two other attestations of this lemma in the Coffin Texts, which use a different classifier. Therefore, it cannot be said with certainty if figure 6.8 is the preferred form in Meir, or if it represents a feature of M21C.

---

477 Buck (1951) CT IV, p. 288,c, (B1P), I consider the G43 (𓊱) an error, rather than reading pw sšn Here.
478 Buck (1951) CT IV, p. 143 (B2L); Buck (1956) CT VI, p. 63,l (B2L).
479 psšn is only attested in Deir el-Bersha in the witnesses B9C, B2L, B1P and B1Y, although B1Y is a reconstruction.
482 Buck (1956) CT VI, p. 264,a (A1C, G1T).
Appendix 6.97. *pg₃* (to unfold, to open up)⁴⁸³

The lemma *pg₃* has twelve attestations in the database.⁴⁸⁴ In table 6.89, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Image" /></td>
<td>1</td>
<td>Theban area</td>
<td>1⁴⁸⁵</td>
<td><img src="image2" alt="Image" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td><img src="image3" alt="Image" /></td>
<td>2</td>
<td>Gebelein</td>
<td>1</td>
<td><img src="image4" alt="Image" /></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Image" /></td>
<td>3</td>
<td>Beni Hasan</td>
<td>2</td>
<td><img src="image6" alt="Image" /></td>
<td>5</td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
<td><img src="image7" alt="Image" /></td>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.89 Graphical forms of the stem of *pg₃*.

In this lemma, there does not seem to be any regional preference, as most witnesses use form 4. Gebelein seems to prefer the compact format of form 2, but outside the database form 4 is attested in Gebelein as well.⁴⁸⁶ The use of the F51 (𓄼) classifier is only attested in Y1C, and seems to represent a unique feature of that witness. In Beni Hasan the D40 (𓂡) classifier is not used. However, as there are no additional attestations of this lemma in Beni Hasan, it might represent a regional feature, even though form 3 is not unique to Beni Hasan.⁴⁸⁷

Appendix 6.98. *ptr* (to see, to behold)⁴⁸⁸

In the database there are seven attestations of this lemma, in the same phrase of spell 97.⁴⁸⁹ In table 6.90, the attestations per region are set out for every graphical form of the stem:

---

⁴⁸⁴ Buck (1938) *CT II*, p. 30,b, 390,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 104.
⁴⁸⁵ Buck (1938) *CT II*, p. 390,b (T3C). Assumed not to be intentional, but rather due to limited space at the end of a column.
⁴⁸⁶ Buck (1938) *CT II*, p. 138,b (G2T).
⁴⁸⁷ Buck (1938) *CT II*, p. 138,b (S1C, G1T, A1C).
⁴⁸⁹ Buck (1938) *CT II*, p. 92,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 104.
In the database, it seems that there are distinct forms for every region. However, outside the database this is not true. Meir is only attested in the database without an eye classifier, but outside the database it is attested with a D5 (𓁺) classifier as well. Deir el-Bersha is the only attestation in the database with a D5 classifier, but outside the database it is attested in other regions as well. However, if an eye is added as classifier in Deir el-Bersha, the D5 is commonly used. The use of the D4 (𓁹) as classifier is only attested in the Theban area in the database, which is true outside the database as well. However, it is remarkable that the D5 classifier does not occur in the Theban area, although other eyes like the D10 (𓂀) are used as classifier there. The absence of an eye classifier is attested in all the other regions which use this lemma.

Appendix 6.99.  *pd* (to stretch out, to spread out)\textsuperscript{492}

This lemma has nine attestations in the database.\textsuperscript{493} In table 6.91, the attestations per region are set out for every graphical form of the stem:

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|c|}
\hline
Graphical form stem & no. & Region & Attestations \\
\hline
\includegraphics[width=1cm]{graph1} & 1 & el-Lisht & 1 \\
& & Deir el-Bersha & 1 \\
& & Asyut & 1 \\
\hline
\includegraphics[width=1cm]{graph2} & 2 & Asyut & 1 \\
\hline
\includegraphics[width=1cm]{graph3} & 3 & Asyut & 1 \\
\hline
\hline
Graphical form stem & no. & Region & Attestations \\
\hline
\includegraphics[width=1cm]{graph4} & 4 & Deir el-Bersha & 1 \\
\hline
\includegraphics[width=1cm]{graph5} & 5 & Saqqara & 2 \\
& & Deir el-Bersha & 1 \\
\hline
\end{tabular}
\caption{Table 6.91 Graphical forms of the stem of *pd*.}
\end{table}

\textsuperscript{490} Buck (1954) *CT V*, p. 207,e (M1C).
\textsuperscript{491} Buck (1951) *CT IV*, p. 383,b (T3Be).
\textsuperscript{492} Molen (2000), p. 143-144.
In this lemma, there is some variation in the classifiers. Deir el-Bersha can replace the T9 (𓌒) with the T10 (𓌔), although it seems to be a feature of the witness B1Bo, rather than a regional preference of Deir el-Bersha. The addition of the D54 (𓂻) is only attested in Saqqara and Deir el-Bersha. Note that outside the database form 2 is attested in Saqqara as well.\footnote{Buck (1961) CT VII, p. 62,f (Sq3C).} The addition of the D56 (𓂾) in Asyut (form 3) seems to be a unique feature, which is not repeated in the Coffin Texts. However, form 1 and 2 are most commonly used for this lemma in the Coffin Texts.

Appendix 6.100. \textit{f\texttt{s}i} (to lift, to carry, to raise)\footnote{Molen (2000), p. 145.}

The lemma \textit{f\texttt{s}i} is relatively common in the database, with a total of 59 attestations.\footnote{Buck (1935) CT \textit{I}, p. 366-369,c-a, 368,b, 371,h, 371,i, 368-371,c-a, 370-371,b); Buck (1951) CT \textit{IV}, p. 184,d; Buck (1954) CT \textit{V}, p. 142,b, 143,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 107.} In table 6.92, the attestations per region are set out for every graphical form of the stem. As this is a 3ae inf. lemma, the table is separated due to the occurrence of gemination.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>No Gemination</td>
<td>1</td>
<td>Meir</td>
<td>1</td>
<td>No Gemination</td>
<td>4</td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Meir</td>
<td>4</td>
<td></td>
<td>5</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Deir el-Bersha Gebelein</td>
<td>1</td>
<td></td>
<td>6</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td>Gemination</td>
<td>7</td>
<td>Gebelein</td>
<td>1</td>
<td>Gemination</td>
<td>13</td>
<td>Deir el-Bersha</td>
<td>1\footnote{Buck (1935) CT \textit{I}, p. 370,b (B7C), reconstructed. Could be any other form as well.}</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td>14</td>
<td>Deir el-Bersha</td>
<td>3\footnote{All three attestations come from the same witness (B1C).}</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>Saqqara</td>
<td>2</td>
<td></td>
<td>15</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>4</td>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
</tbody>
</table>

\footnote{Buck (1935) CT \textit{I}, p. 370,b (B7C), reconstructed. Could be any other form as well.}
<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphic" /></td>
<td>10</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td><img src="image2" alt="Graphic" /></td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphic" /></td>
<td>12</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image4" alt="Graphic" /></td>
<td>16</td>
<td>Deir el-Bersha</td>
<td>6&lt;sup&gt;499&lt;/sup&gt;</td>
</tr>
<tr>
<td><img src="image5" alt="Graphic" /></td>
<td>17</td>
<td>Deir el-Bersha</td>
<td>1&lt;sup&gt;500&lt;/sup&gt;</td>
</tr>
<tr>
<td><img src="image6" alt="Graphic" /></td>
<td>18</td>
<td>Meir</td>
<td>3&lt;sup&gt;501&lt;/sup&gt;</td>
</tr>
</tbody>
</table>

Table 6.92 Graphical forms of the stem of ḥṣl.

Even though the Theban area is underrepresented, it has an interesting feature, as the A9 (𓀋) only occurs as a logogram. However, this is only based on one witness (T3C). Attestations outside the database<sup>502</sup> indicate that classifiers are used in the Theban area as well. The witnesses from Asyut are only attested with form 13 in the database, even though outside the database they are attested with a A9 or equivalent as well. Thus, it cannot be suggested that Asyut prefers to write this lemma phonetically, even though the use of A9 or equivalent signs seems to be less common.

Deir el-Bersha has access to an extreme variety of forms, but based on the database, it seems that the use of the Y2 (𓀋) classifier only occurs in Deir el-Bersha. In Gebelein there seems to be a unique form as well (form 7). However, as it is based on one witness (G1T), it might represent a feature of this witness, rather than regional preference. In Meir, there seems to be a preference to use the A9 or an equivalent sign as a classifier rather than a logogram, when the lemma geminates (see form 16 and 18). However, the A9 or any equivalent can be left out as well (form 13), and is used as a logogram when the lemma does not geminate.

---

<sup>499</sup> Two attestations are reconstructions from B7C, see Buck (1935) <em>CT I</em>, p. 366-368,c-a, 368-370,c-a.
<sup>500</sup> Buck (1935) <em>CT I</em>, p. 368-370,c-a (B1P), the duplication of the A9 (𓀋) is assumed to be a corruption.
<sup>501</sup> All three attestations come from the same witness (M28C).
<sup>502</sup> Buck (1961) <em>CT VII</em>, p. 38,h.
Appendix 6.101. \( f(z)k \) (to be shaved, to be shorn)\(^503\)

In the database, there are a total of 37 attestations for this lemma, although only seven of these attestations are verb forms,\(^504\) which all occur in the same phrase of spell 154, where the other witnesses with this phrase use a substantive. Moreover, all the attestations do not vary in the graphical form of the stem (see figure 6.9), and are all from Deir el-Bersha. Thus, based on the database, it is not possible to suggest that there is a clear preference in the graphical form of the lemma \( f(z)k \), when used as a verbal form. As there are no other attestations, the only comparison can be made with the other substantives, which only vary due to the inclusion or the exclusion of the D3 (𓁸) classifier, which seems to be more prevalent in Deir el-Bersha, but its addition occurs in the other regions as well.

Appendix 6.102. \( fdi \) (to pluck, to uproot)\(^505\)

This lemma is rare in the database, with a total of six attestations, in the same phrase of spell 398.\(^506\) As one can see in table 6.93, the spelling is relatively constant, with only some variation in the classifiers.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Meir</td>
<td>1(^507)</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Meir</td>
<td>1(^508)</td>
</tr>
</tbody>
</table>

Table 6.93 Graphical forms of the stem of \( fdi \).

Based on the database, only in Meir is the humanoid replaced by an arm. However, outside the database this is attested as well in the Theban area and Deir el-Bersha.\(^509\) Gebelein and Aswan are only attested with the humanoid classifier.


\(^{507}\) Note that the D37 (𓁸) could be read as a D40 (𓁸) as well.

\(^{508}\) M5C has an unusual addition to the classifier, and the V1 (𓊁) is only an approximation of the additional line written with the A19 (𓊁).

\(^{509}\) Buck (1954) *CT V*, p. 115,k (T1C), 397,f (B2L).
Appendix 6.103. \textit{m33} (to see)$^{510}$

The lemma \textit{m33} is one of the common lemmas in the database, with 432 attestations. However, only 397 attestations are verbal forms.$^{511}$ In table 6.94 the attestations per region are set out for every graphical form. Note that the forms which include a N35 (\(\text{𓈖}\)) or S4 (\(\text{𓋕}\)) represents a subjunctive \textit{sdlm-f}.$^{512}$

\begin{center}
\begin{tabular}{|c|c|c|c|c|c|}
\hline
Graphical form stem & no. & Region & Attestations & Graphical form stem & no. & Region & Attestations \\
\hline
\multirow{5}{*}{\begin{sideways}  \\
\end{sideways}} & 1 & el-Lisht & 3 & 15 & Gebelein & 1 \\
& & Deir el-Bersha & 4 & & & \\
& & Meir & 2 & & & \\
& & Asyut & 6 & & & \\
& & Theban area & 1 & & & \\
\hline
& 2 & Beni Hasan & 2 & 16 & Saqqara & 3 \\
\hline
& 3 & Asyut & 1 & 17 & Asyut & 5 \\
\hline
& 4 & Asyut & 1 & 18 & Asyut & 1 \\
\hline
& 5 & Asyut & 1$^{513}$ & 19 & Asyut & 1$^{514}$ \\
\hline
\end{tabular}
\end{center}

\textsuperscript{510} Molen (2000), p. 151-152.
\textsuperscript{511} Buck (1935) \textit{CT I}, p. 37.a, 54.a, 84-85.b, 84-85.c, 84-85.d, 96-97.b-c, 98-99.a-b, 98-100.d-a, 112.b, 113.b-c, 136.a, 142.a, 328-329.b, 334-335.a, 334-335.c, 337.a, 357.f, 358-359.c, 367-369.c-a, 368.b, 371.g, 386.d, 387.c, 388.c, 389.c, 391.a; Buck (1938) \textit{CT II}, p. 244.a, 284-285.d, 402.d; Buck (1951) \textit{CT IV}, p. 87.c, 87.f, 87.n, 88.g, 91.o-p, 92.b, 244-245.a, 253.d-f, 270-271.c, 272.c, 283.d, 300.b, 307.c, 307.f, 314.e; Buck (1954) \textit{CT V}, p. 131.a, 153.c, 158.a, 160.a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 120-121.
\textsuperscript{512} Malaise & Winand (1999), p. 342.
\textsuperscript{513} Note that the strokes are decorative here, this form should be considered similar to form 1.
\textsuperscript{514} Note that the strokes are decorative here, this form should be considered similar to form 16.
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>5</td>
</tr>
<tr>
<td>7</td>
<td>Saqqara</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>el-Lisht</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>75</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>55</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>29</td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Aswan</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>9</td>
<td>Deir el-Bersha</td>
<td>3(^{515})</td>
</tr>
<tr>
<td>10</td>
<td>Asyut</td>
<td>2(^{516})</td>
</tr>
<tr>
<td>11</td>
<td>el-Lisht</td>
<td>4</td>
</tr>
<tr>
<td>12</td>
<td>Saqqara</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td>13</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>4</td>
</tr>
<tr>
<td></td>
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</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>3</td>
</tr>
<tr>
<td>20</td>
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</tr>
<tr>
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<td>Deir el-Bersha</td>
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</tr>
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<tr>
<td>22</td>
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</tr>
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<td>Deir el-Bersha</td>
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</tr>
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</tr>
<tr>
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<td>Asyut</td>
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</tr>
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</tr>
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<td>Asyut</td>
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<td>25</td>
<td>Asyut</td>
<td>1</td>
</tr>
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</tr>
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</tr>
<tr>
<td>28</td>
<td>Asyut</td>
<td>1</td>
</tr>
</tbody>
</table>

\(^{515}\) All from the same witness (B4L). Two attestations are reconstructions due to the tabular form of spell 31, where the same phrase Buck (1935) *CT I*, p. 96,b, needs to be read for every column below it.

\(^{516}\) Note that the strokes are decorative here, this form should be considered similar to form 8.
Form 7, 16 and 23 are the most common forms for this lemma, and are represented in nearly every region. However, some regional preferences seem to occur. The Theban area seems to have a preference not to write the N35 with the subjunctive $sd$m=f, apart from some rare instances. The use of the S4 occurs only in Asyut, but as it only occurs in one witness (S11C), it cannot be considered a regional preference.

In Gebelein, there seems to be a preference for compact formats (form 6, 13, 15 and 22), although the long format of form 7 is attested as well. Additionally, the G1 (𓄿) is always included in the forms used in Gebelein, which is true for Aswan as well. Moreover, although the Theban area is attested without the G1, this is not true for T3C. Thus, it could be argued that the constant inclusion of a G1 interpretant is a feature of the First Intermediate Period south Egyptian school of artists.

Appendix 6.104. m3c (to be true)

In the database, this lemma has 45 attestations. However, only 37 attestations represent a verbal form. In table 6.95, the attestations per region for every graphical form of the stem are set out:

---

517 There are 2 attestations with the N35 in the Theban area (form 23), while there are 10 attestations without the N35 (form 1 and 7).

518 Although not uniquely for this group, as for example BSC only attestations with the G1 as well. However, for this period the inclusion is constant, where B1Bo, which is one of the earliest witnesses from Deir el-Bersha can leave the G1 out.


520 Buck (1935) CT I, p. 25,b, 37,b, 41-42,c-a, 42,c, 43,a, 78,f, 80,e, 89,e, 113,b-c, 405,e; Buck (1951) CT IV, p. 184-185,a, 263,c, 266,b, 269,b, 289,b, 298,a 304,b, 318,b 326,h-i, 326,l, 236,n. For additional attestations outside the database, see Plas & Borghouts (1998), p. 121.
Table 6.95 Graphical forms of the stem of mAa (to be true).

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Saqqara</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>Saqqara</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>3</td>
</tr>
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<td></td>
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<td>2</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
</tbody>
</table>

In the database, form 5 only occurs in Deir el-Bersha, which suggests that it represents a regional preference. However, when compared to form 6, it becomes clear that the use of these two forms are more or less similar. Notably, there is an interesting feature hidden here, as form 5 is more popular with the later period of coffin decoration in Deir el-Bersha, where form 6 is more popular with the earlier period of coffin decoration. However, the forms are not completely exclusive, as form 5 has one attestation from B3Bo, and two from B4C,521 and form 6 has one attestation from B9C.522 Moreover, form 1 and 3 are not attested beyond the reign of Amenemhat II. Thus, the use of the classifier Y2 (𓏝) is most commonly a later period of coffin decoration preference in Deir el-Bersha. The use of form 5 is not unique to Deir el-Bersha, as outside the database the form is attested in Asyut as well.523 The attestations from Meir seem to prefer the complete absence of the Y2 classifier.

As form 8 is based on L2li, a witness de Buck did not see himself, it cannot be said if the use of the U5 (𓌶) represents a regional preference, or if this is a feature of the witness itself. However, there are no other attestations of this lemma in the Coffin Text for el-Lisht.

Appendix 6.105. mAa (to offer, to present)524

In the database, there are a total of fifteen attestations for this lemma, from the same phrase of spell 335.525 In table 6.96 the attestations per region are set out for every graphical form of the stem. Note

521 B4Bo is dated to the late 11th dynasty and early 12th dynasty, and B4C to Amenemhat I-II. The other attestations (B15C, B1L, B3L and B1P) are dated to Amenemhat II and Sesostris II-III.
522 B9C is the youngest attestation with Amenemhat II, where the other attestations (B2Bo, B3Bo, B4Bo, B4C and B6C) are dated to the late 11th dynasty and early 12th dynasty and Amenemhat I-II.
523 Buck (1938) CT II, p. 381,d (S2P).
525 Buck (1951) CT IV, p. 290-291,a). Note however that Plas & Borghouts (1998), p. 121 consider this phrase part of the lemma mAa (to lead, to guide).
however that only form 3 and 4 can be distinguished from the graphical forms attested for $ms^\ast$ (to be true).\footnote{\textsuperscript{526}}

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
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<td><img src="image" alt="Graphical form" /></td>
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</tr>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Meir</td>
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<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Theban area</td>
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<td></td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
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<td>Saqqara</td>
<td>3</td>
<td><img src="image" alt="Graphical form" /></td>
<td>5</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Meir</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
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<td>Theban area</td>
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<td><img src="image" alt="Graphical form" /></td>
<td>6</td>
<td>Meir</td>
<td>1</td>
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</tbody>
</table>

Table 6.96 Graphical forms of the stem of $ms^\ast$ (to offer).

For this lemma, there does not seem to be a distinct regional preference. However, the use of humanoid figures as classifier is only attested in Meir and the Theban area, even though with single attestations. Outside the database only form 1 and 2 are attested, thus the use of humanoid classifiers most likely represents a unique feature in the witness, rather than a regional preference.

**Appendix 6.106. $ms^\ast$-hrw (to be justified)**\footnote{\textsuperscript{527}}

This lemma was added as a separate entity\footnote{\textsuperscript{528}}, even though it is technically a sub-lemma of $ms^\ast$ (to be true), as it represents a compound verb. Nonetheless, there are 162 attestations of the lemma $ms^\ast$-hrw in the database, although only 110 attestations represent a verbal form,\footnote{\textsuperscript{529}} as the substantive $ms^\ast$-hrw (justification) was added in the database under this lemma. As one can see in table 6.97, the graphical form of this lemma can be remarkably varied.

\textsuperscript{526} See appendix 6.104, table 6.95, form 5, 6 and 7.


\textsuperscript{529} Buck (1935) \textit{CT I}, p. 3,d, 9,c, 10,d, 16,b, 19,b, 22,b, 22,d, 23,b, 24,a, 25,b, 26,b, 29-30,c-a, 33,c, 34-35,d-a, 37,b, 41-42,c-a, 42,c, 43,a, 52,f, 80,e; Buck (1938) \textit{CT II}, p. 87,c; Buck (1947) \textit{CT III}, p. 212,a, 219,e; Buck (1951) \textit{CT IV}, p. 88,o, 93,k; Buck (1954) \textit{CT V}, p. 155,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 122.
<table>
<thead>
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<th>Attestations</th>
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<td>Deir el-Bersha</td>
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<td></td>
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</tr>
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<td>22</td>
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<td></td>
<td>23</td>
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</tr>
<tr>
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<td>24</td>
<td>Asyut</td>
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</tr>
<tr>
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</tr>
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<td>Graphical form stem no.</td>
<td>Region</td>
<td>Attestations</td>
<td>Graphical form stem no.</td>
</tr>
<tr>
<td>------------------------</td>
<td>-------------------------</td>
<td>--------------</td>
<td>-------------------------</td>
</tr>
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</tr>
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<td>Deir el-Bersha</td>
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</tr>
<tr>
<td>17</td>
<td>Asyut</td>
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<td></td>
</tr>
</tbody>
</table>

Table 6.97 Graphical forms of the stem of msɛ-ḥrw.

In this lemma, a graphical form often occurs only in one witness, and therefore seems to represent a personal preference of the artist, rather than a regional feature. For example, form 32 has six attestations, but all come from the same witness (B4C). Nonetheless, there are some features that can represent a regional preference. The complete phonetic spelling of ḥrw occurs only in Deir el-Bersha.
(form 14, 18, 20, 23). However, with the exception of form 20, all these attestations are from the same witness (B3Bo). The addition of the Aa1 (𓀁) and D21 (𓉀) to the P8 (𓊤) in ḫrw occurs in the Theban area as well (form 21), but is more common in Deir el-Bersha. The other regions only add the G43 (𓅄) to ḫrw.

Based on the attestations from the database, it is possible to suggest that there is a preference in Asyut to use the long format (form 17, 24, 29 and 30). However, outside the database, compact forms are used as well.\textsuperscript{530} The use of a Y2 (𓀃) is attested in Deir el-Bersha (form 4, 19, 22 and 27) and the Theban area (16), but is most prevalent in Deir el-Bersha.

Appendix 6.107. \textit{m3t} (to acclaim)\textsuperscript{531}

The lemma \textit{m3t} has seven attestations in the database, all from the same phrase in spell 36.\textsuperscript{532} In table 6.98, one can see that the majority of variation occurs due to the occurrence of the A2 (𓀁) classifier, and which vessel is used as a phono-repeat.

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|c|c|c|}
\hline
Graphical form stem & no. & Region & Attestations & Graphical form stem & no. & Region & Attestations \\
\hline
\begin{tikzpicture}
\fill[white] (0,0) circle (0.5); \fill[white] (0,1) circle (0.5); \fill[white] (0,2) circle (0.5); \fill[white] (0,3) circle (0.5);
\end{tikzpicture} & 1 & Deir el-Bersha & 1 & \begin{tikzpicture}
\fill[white] (0,0) circle (0.5); \fill[white] (0,1) circle (0.5); \fill[white] (0,2) circle (0.5); \fill[white] (0,3) circle (0.5);
\end{tikzpicture} & 4 & Deir el-Bersha & 1 \\
\hline
\begin{tikzpicture}
\fill[white] (0,0) circle (0.5); \fill[white] (0,1) circle (0.5); \fill[white] (0,2) circle (0.5); \fill[white] (0,3) circle (0.5);
\end{tikzpicture} & 2 & Deir el-Bersha & 1 & \begin{tikzpicture}
\fill[white] (0,0) circle (0.5); \fill[white] (0,1) circle (0.5); \fill[white] (0,2) circle (0.5); \fill[white] (0,3) circle (0.5);
\end{tikzpicture} & 5 & Deir el-Bersha & 3 \\
\hline
\begin{tikzpicture}
\fill[white] (0,0) circle (0.5); \fill[white] (0,1) circle (0.5); \fill[white] (0,2) circle (0.5); \fill[white] (0,3) circle (0.5);
\end{tikzpicture} & 3 & el-Lisht & 1 & \\
\hline
\end{tabular}
\caption{Table 6.98 Graphical forms of the stem of \textit{m3t}.}
\end{table}

The attestation from el-Lisht (L2Li) stands out, as it uses a different vessel than the W7 (𓎭) as the phono-repeat. However, as this witness was not seen by de Buck himself, it cannot be said if this represents a regional variant, or if the vessel was a modern transcription instead. Due to the lack of attestations from different regions, it is difficult to say whether the forms from Deir el-Bersha are a representation of a regional preference. However, outside the database there is an attestation from Meir, which added a T14 (𓆾),\textsuperscript{533} which does not occur in Deir el-Bersha, or el-Lisht.

\textsuperscript{530} Buck (1938) \textit{CT II}, p. 154,b (S2C).
\textsuperscript{531} Molen (2000), p. 158.
\textsuperscript{532} Buck (1935) \textit{CT I}, p. 141,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 123.
\textsuperscript{533} Buck (1956) \textit{CT VI}, p. 345,b (M57C).
Appendix 6.108. m(w)t (to die, to be dead)$^{534}$

In the database, this lemma has a total of 58 attestations. However, as the substantive m(w)t (dead) was encoded under this lemma as well, there are only 18 attestations where this lemma is used as a verbal form.$^{535}$ As one can see in table 6.99, the graphical form of this lemma is remarkably stable. However, due to this stability, there does not seem to be any evidence of regional preferences for this lemma.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
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<th>Attestations</th>
</tr>
</thead>
<tbody>
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<td></td>
<td>1</td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td>4</td>
<td>Deir el-Bersha</td>
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</tr>
<tr>
<td></td>
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<td>1</td>
<td></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Theban area</td>
<td>1</td>
<td></td>
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<td>4</td>
<td></td>
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</tr>
</tbody>
</table>

Table 6.99 Graphical forms of the stem of m(w)t.

Appendix 6.109. mn (to endure, to remain, to be firm)$^{536}$

This lemma is a good example that the choice of spells can strongly influence the number of attestations, as there is only one attestation of this lemma in the database,$^{537}$ even though it is relatively common in the Coffin Texts.$^{538}$ The sole attestation from Beni Hasan (see figure 6.10), cannot be considered a regional preference, as it is used in Deir el-Bersha as well.$^{539}$ Rather, it is one of the two most common forms of the lemma, as the other common form is written without the Y2 (𓊃) classifier.

Appendix 6.110. mni (to moor, to steer)$^{540}$

In the database this lemma has fifteen attestations.$^{541}$ In table 6.100, the attestations per region are set out for every graphical form of the stem:

---

$^{534}$ Molen (2000), p. 188.
$^{535}$ Buck (1935) CT I, p. 30,c, 31,b, 72,c, 80,b; Buck (1951) CT IV, p. 93,o. For additional attestations outside the database, see Plas & Borghouts (1998), p. 125-126.
$^{537}$ Buck (1951) CT IV, p. 193,d-f.
$^{539}$ Buck (1938) CT II, p. 14,d.
$^{541}$ Buck (1951) CT IV, p. 308,c, 325,e, 326,c-d, 326,e-f. For additional attestations outside the database, see Plas & Borghouts (1998), p. 126-127.
Table 6.100 Graphical forms of the stem of *mni*.

For this lemma, there does not seem to be a regional preference, as nearly every feature is used in at least two regions. Form 6 which uses a T22 (𓌢) is unique, but as this witness (Sq2C) is fragmentary, and not seen by de Buck himself, it cannot be said if it is an ancient variation, or simply a modern error for the P11 (𓊧). The use of the T14 (𓌙) in form 4 and 5 only occurs in Meir and the Theban area, but if one considers the similarity between the T14 and P11 in near hieratic cursive script, it might have been a modern transcription error, instead of an intentional variation by the artist.

Appendix 6.111. *mr* (to be ill, to suffer, to have pain)

In the database, this lemma has 28 attestations. However, only fourteen attestations represent verbal forms. In table 6.101, the attestations per region are set out for the graphical forms of the stem:

---

544 Buck (1951) *CT IV*, p. 89,m, 303,b; Buck (1954) *CT V*, p. 155,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 128.
In the database, there are some features that resemble regional preferences for this lemma. In Meir, there seems to be a preference for the long format of form 6 and the absence of a classifier. However, outside the database there is an attestation of form 4 as well, even though a classifier is not attested in Meir for this lemma. The use of the G37 (𓁤) classifier is only attested in Deir el-Bersha and the Theban area, including the attestations outside the database. The use of the D40 (𓁣) classifier is only attested in Deir el-Bersha. In Gebelein and Aswan, only the compact format of form 1 and 4 is used, and there is no classifier attested, including the attestations outside the database. Note that form 4 is one of the most common forms for this lemma, and should not be considered a regional variant, but rather the standard form for this lemma in all regions.

Appendix 6.112. *mr* (to bind)

In the database there are 20 attestations for this lemma, although all are from the same phrase in spell 225. In table 6.102, the attestations per region are set out for every graphical form of the stem:

---

545 Buck (1947) *CT III*, p. 3,d (M22C).
547 Buck (1947) *CT III*, p. 216-217,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 128.
For this lemma, there is one clear regional variation which occurs in the Theban area, where this lemma is written mi rather than mr. However, mr is used as well (form 5). It could be argued that this is due to the date of the witness, as MC105 (form 5) is dated to Mentuhotep II-IV, whereas T1Be, T2Be and T2L (form 7 and 8) are dated to Sesostris I – Amenemhat II (T2L) or Sesostris III (T1Be, T2Be). Thus, it seems that the use of mi for this lemma in the Theban area reflects a later period of coffin decoration.

In Deir el-Bersha, there are some witnesses (B2Bo, B4Bo, B4C and B1Y; form 2 and 3) that include a rectangle (𓈙) sign with this lemma. Based on the attestation from Saqqara (form 4), it could be suggested that Saqqara only uses the S28 (𓋳) as classifier (form 4). However, outside the database, form 5 is used in Saqqara as well.

Appendix 6.113. mri (to love, to wish)

The lemma mri is relatively common in the database, with 160 attestations. However, only 142 of these attestations reflect verbal forms. In table 6.103, the attestations per region are set out for the graphical forms of the stem. Note that this is a 3ae inf. lemma and gemination occurs in the database, therefore the table has been divided in gemination and no gemination.

For additional attestations outside the database, see Plas & Borghouts (1998), p. 128-129.

---

548 M25C and M2NY, both these attestations are reconstructions, that cannot be distinguished from mri (to love). However, based on the available space in the lacuna, the addition of a classifier seems unlikely.
552 Buck (1956) CT VI, p. 251,e, (Sq5C, Sq3C).
554 Buck (1935) CT I, p. 44-45,e-a, 68,a, 69,d, 83,d, 104-106,e-a, 106,b, 112,c, 120,d; Buck (1938) CT II, p. 255,a; Buck (1947) CT III, p. 10,b, 212,b-d, 220-221,a, 223,e; Buck (1951) CT IV, p. 252-253,b, 260,a, 260,b; Buck (1954) CT V, p. 7,b, 122,a, 122,b, 123,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 128-129.
### Table 6.103 Graphical forms of the stem of mri.

As one can see in the table, the majority of the attestations are either form 2 or form 9. However, some regional conditioned variation does seem to occur. The classifier Y2 (𓏝) is only attested in witnesses from Deir el-Bersha (form 6, 7 and 11) as well as the N36 (𓏵) phono-repeater. The N37 (𓈙) phono-repeater is only attested in Meir and Deir el-Bersha. The Theban area is the only region where the N36 is used as a phonemogram when this lemma is used as a verb.
Appendix 6.114. *mhi* (to be forgetful, to be neglectful)\(^{555}\)

This lemma has only five attestations in the database, from the same phrase of spell 151.\(^{556}\) In Table 6.104, the attestations per region are set out for the graphical forms of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Saqqara</td>
<td>1</td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1(^{557})</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.104 Graphical forms of the stem of *mhi*.

In the database, it seems that the use of classifiers only occurs in Deir el-Bersha, but outside the database the G37 (𓊉) is attested in Gebelein as well.\(^{558}\) The minimal format of form 1 is in the database only attested in Saqqara, but outside the database attested for A1C as well.\(^{559}\) The use of the G43 (𓊌) is only attested in Asyut and Deir el-Bersha, but due to a lack of additional attestations outside the database, it cannot be said with certainty if the use of the G43 is a regional preference.

Appendix 6.115. *mḫt* (to fill, to complete)\(^{560}\)

In the database, the lemma *mḫt* has 72 attestations.\(^{561}\) In Table 6.105, the attestations per region are set out for every graphical form of the stem:

---


\(^{556}\) Buck (1938) *CT II*, p. 259,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 129.

\(^{557}\) Buck (1938) *CT II*, p. 259,b (81C), assumed to be a corruption, due to the imperative of *tm* before it, as the other lemmas of *hm* (to be hot) or *hm* (to shout) make little sense with the D35 (𓊉) classifier.

\(^{558}\) Buck (1947) *CT III*, p. 296,k (G1T).

\(^{559}\) Buck (1947) *CT III*, p. 296,k (A1C).


\(^{561}\) Buck (1935) *CT I*, p. 90-91,b, 118,a, 137,d; Buck (1951) *CT IV*, p. 232-233,a; Buck (1954) *CT V*, p. 123,d, 158,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 129.
### Table 6.105 Graphical forms of the stem of mH.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
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<td><img src="image2" alt="Graphic" /></td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
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</tr>
<tr>
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<td><img src="image6" alt="Graphic" /></td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
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<td><img src="image8" alt="Graphic" /></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image9" alt="Graphic" /></td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image10" alt="Graphic" /></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image11" alt="Graphic" /></td>
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<td><img src="image12" alt="Graphic" /></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
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<td><img src="image14" alt="Graphic" /></td>
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<td>1</td>
</tr>
<tr>
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<td>4</td>
</tr>
<tr>
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<td>4</td>
</tr>
<tr>
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<td>4</td>
</tr>
<tr>
<td><img src="image23" alt="Graphic" /></td>
<td>Meir</td>
<td>1</td>
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<td>Saqqara</td>
<td>4</td>
</tr>
<tr>
<td><img src="image25" alt="Graphic" /></td>
<td>Deir el-Bersha</td>
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<td><img src="image26" alt="Graphic" /></td>
<td>Saqqara</td>
<td>4</td>
</tr>
<tr>
<td><img src="image27" alt="Graphic" /></td>
<td>Theban area</td>
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<td>4</td>
</tr>
<tr>
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<td>4</td>
</tr>
<tr>
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<td>4</td>
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<tr>
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<td>4</td>
</tr>
<tr>
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<td>4</td>
</tr>
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<td>4</td>
</tr>
<tr>
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<td>4</td>
</tr>
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<td>Saqqara</td>
<td>4</td>
</tr>
<tr>
<td><img src="image43" alt="Graphic" /></td>
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<td>1</td>
<td><img src="image44" alt="Graphic" /></td>
<td>Saqqara</td>
<td>4</td>
</tr>
<tr>
<td><img src="image45" alt="Graphic" /></td>
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<td>Saqqara</td>
<td>4</td>
</tr>
<tr>
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<td>Saqqara</td>
<td>4</td>
</tr>
<tr>
<td><img src="image49" alt="Graphic" /></td>
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<td>Saqqara</td>
<td>4</td>
</tr>
<tr>
<td><img src="image51" alt="Graphic" /></td>
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<td>4</td>
</tr>
<tr>
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<td>Saqqara</td>
<td>4</td>
</tr>
<tr>
<td><img src="image55" alt="Graphic" /></td>
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<td><img src="image56" alt="Graphic" /></td>
<td>Saqqara</td>
<td>4</td>
</tr>
<tr>
<td><img src="image57" alt="Graphic" /></td>
<td>Theban area</td>
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<td><img src="image58" alt="Graphic" /></td>
<td>Saqqara</td>
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<tr>
<td><img src="image59" alt="Graphic" /></td>
<td>Theban area</td>
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<td><img src="image60" alt="Graphic" /></td>
<td>Saqqara</td>
<td>4</td>
</tr>
<tr>
<td><img src="image61" alt="Graphic" /></td>
<td>Theban area</td>
<td>1</td>
<td><img src="image62" alt="Graphic" /></td>
<td>Saqqara</td>
<td>4</td>
</tr>
</tbody>
</table>

One of the major variations between the forms is the use of a G17 (𓊎) as the initial sign. Although most regions have forms with or without the initial G17, Gebelein and Aswan are only attested with the initial G17 (form 5), where Saqqara is only attested without the initial G17 (form 8 and 12). However, outside the database this is not true for Saqqara or Aswan or Gebelein.\(^{562}\) In the database, the use of the D40 (𓊎) classifier seems to only occur in Meir, although it needs to be noted that there are no other attestations of the use of D40 as classifier for the lemma mH in the Coffin Texts. The attestations from Asyut are always accompanied by a Y2 (𓊎) classifier in the database. However, outside the database this is not true,\(^{563}\) although the use of Y2 is more common than the absence of it. Beni Hasan only occurs with form 12, but as it is a single attestation, it would be assumptive to suggest it represents a regional preference.

\(^{562}\) Buck (1935) *CT I*, p. 284, b (Sq3C); Buck (1947) *CT III*, p. 321, e (A1C); Buck (1956) *CT VI*, p. 272, h (G1T).

\(^{563}\) Buck (1956) *CT VI*, p. 178, k (S1C).
Appendix 6.116. *mḥi* (to drown, to swim, to overflow)\(^{564}\)

In the database there are only three attestations of this lemma, from Gebelein and Aswan, in the same phrase of spell 398.\(^{565}\) Moreover, as one can see in table 6.106, the two forms are closely related to each other, as the only variation occurs in the position of the V28 (𓎛) to the N35A (𓇧). Note that these two forms cannot be considered a regional variant,\(^{566}\) as outside the database form 1 is attested in Deir el-Bersha as well.\(^{567}\)

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
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<td>Gebelein</td>
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</tr>
<tr>
<td>2</td>
<td>Gebelein</td>
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</tr>
<tr>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.106 Graphical forms of the stem of *mḥi*.

Appendix 6.117. *msi* (to bear, to give birth, to bring forth)\(^{568}\)

This lemma is relatively common in the database, with a total of 234 attestations. However, only 194 attestations are of verbal forms.\(^{569}\) In table 6.107, the attestations per region are set out for every graphical form of the stem. Note that this is a *3ae inf.* lemma and gemination occurs in the database, therefore the table has been divided in gemination and no gemination. Due to the extremely varied nature of the hieroglyph B3 (𓇧), B4 (𓇪), and their classes, all the classifiers of some form of humanoid with lines beneath it should be considered the same classifier, as the variation between them is rarely intentional.

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Asyut</td>
<td>1⁵⁷⁰</td>
</tr>
<tr>
<td>2</td>
<td>Asyut</td>
<td>3⁵⁷¹</td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1⁵⁷²</td>
</tr>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1⁵⁷³</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>16</td>
<td>Deir el-Bersha</td>
<td>1⁵⁷⁰</td>
</tr>
<tr>
<td>17</td>
<td>Deir el-Bersha</td>
<td>1⁵⁷¹</td>
</tr>
<tr>
<td>18</td>
<td>Deir el-Bersha</td>
<td>1⁵⁷²</td>
</tr>
<tr>
<td>19</td>
<td>Beni Hasan</td>
<td>1⁵⁷³</td>
</tr>
</tbody>
</table>

3126
| Graphical form stem | no. | Region       | Attestations | | Graphical form stem | no. | Region       | Attestations |
|-------------------|-----|--------------|--------------|-------------------|
| ![Graphical form](image) | 5   | Meir         | 2            | ![Graphical form](image) | 20 | Saqqara      | 1            |
| ![Graphical form](image) | 6   | Meir         | 2            | ![Graphical form](image) | 21 | Unknown (Y1C)| 1            |
| ![Graphical form](image) | 7   | Deir el-Bersha | 2       | ![Graphical form](image) | 22 | Deir el-Bersha | 1           |
| ![Graphical form](image) | 8   | Meir         | 2            | ![Graphical form](image) | 23 | Beni Hasan   | 3            |
| ![Graphical form](image) | 9   | Meir         | 1            | ![Graphical form](image) | 24 | Deir el-Bersha | 6           |

566 As G1T and A1C should be considered to be a group together with T3C, see Willems (1988), p. 110. Note that the suggestion of grouping A1C, G1T and T3C together originates from Derchain (1952), p. 361.
567 Buck (1956) CT VI, p. 106,a (B10C,b).
569 Buck (1935) CT I, p. 30-31,d-a, 48,a, 88-89,b, 97,d, 99,b, 99,c, 101,d, 106,a, 117,a, 344-345,c, 354-355,c; Buck (1938) CT II, p. 82,b, 82,c, 244,a, 399,b, 400,a; Buck (1951) CT IV, p. 91,e, 91,f, 224,a, 244-245,a, 246-247,b, 248,a, 251,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 131-132.
570 Buck (1935) CT I, p. 106,a, (S1C). The A40 (𓁐) is a corruption of the B1 (𓀭) (form 2). Note that this should be considered one grapheme which functions as a class of B3/B4.
571 Only attested in S1C. Note that this should be considered one grapheme which functions as a class of B3/B4.
572 Buck (1935) CT I, p. 117,a (B3L). Note that this should be considered one grapheme which functions as a class of B3/B4.
573 Buck (1935) CT I, p. 48,a (B6C). Note that this should be considered one grapheme which functions as a class of B3/B4.
574 Buck (1935) CT I, p. 345,c (M4C). Note that this should be considered one grapheme which functions as a class of B3/B4.
575 Note that the B1 (𓀭) and the Z2 (𓀩) should be considered one grapheme which functions as a class of B3/B4.
576 Buck (1938) CT II, p. 400,a (Y1C). Note that the B1 (𓀭) and the two Z2 (𓀩) should be considered one grapheme which functions as a class of B3/B4.
Table 6.107 Graphical forms of the stem of *msi*.

577 Buck (1938) *CT II*, p. 82,b (B3L). The B1 (𓁐) and N33A (𓌮) should be considered one grapheme which functions as a class for B3/B4.

578 Buck (1935) *CT I*, p. 88,b (S12C). The Z3 (𓏪) signs are simply filler strokes.
In this lemma, there are hardly any regional features when all the humanoid classifiers are treated as the same sign. Nonetheless, minor regional preferences seem to occur. For example, in el-Lisht, Gebelein and Aswan (form 11, 14 and 25), there is no attestation of a humanoid classifier or logogram. The use of the humanoid figure as a logogram is only attested in Deir el-Bersha, Meir and Asyut (form 1-10 and 32), whereas Beni Hasan and the Theban area only use it as a classifier (form 12, 13, 19, 20 and 30). The use of the G17 (𓅓) interpretant is only attested in Saqqara (form 31), although it is extremely rare in the Coffin Texts. The reversed direction of the S29 (𓋴) occurs only in Asyut (form 26 and 34), but this is due to the left to right direction of the writing in this witness (S2C), rather than an intentional variation.

Appendix 6.118. msbi (to burn)\textsuperscript{579}

There is only one attestation of this lemma in the database, in a name of a divinity in spell 335.\textsuperscript{580} The attestation occurs in M1NY (see figure 6.11). However, based on another attestation of this name (B1P), it could be possible that the G17 (𓅓) is a corruption of the G1 (𓄿), in which case ssb (see appendix 6.9) should be read. According to van der Molen, there is one other attestation of this lemma in the Coffin Texts in Deir el-Bersha,\textsuperscript{581} where the other witnesses use ssb as well.

Appendix 6.119. msdl (to hate, to dislike)\textsuperscript{582}

In the database there are a total of 27 attestations of this lemma.\textsuperscript{583} In table 6.108, the attestations per region are set out for every graphical form of stem. Note that in the database only imperfective participles are attested, thus every form shows gemination.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form 1" /></td>
<td>1</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image2" alt="Graphical form 2" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form 3" /></td>
<td>3</td>
<td>Theban area</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.108 Graphical forms of the stem of msdl.

\textsuperscript{579} Molen (2000), p. 183.
\textsuperscript{580} Buck (1951) CT IV, p. 272,a.
\textsuperscript{581} Buck (1961) CT VII, p. 288,c (B4L,b).
\textsuperscript{582} Molen (2000), p. 185-186.
\textsuperscript{583} Buck (1935) CT I, p. 9,c, 13,d, 18,g, 22,c, 35,d 39,c, 40,b, 46,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 13.)
In the database, the only noticeable variation occurs with the use of the A2 (𓀁) classifier. However, this does not represent a regional pattern for the Theban area, as this classifier is used outside the database in Saqqara and Deir el-Bersha as well. Therefore, it is unlikely that there are any regional preferences for this lemma.

Appendix 6.120. mki (to guard, to protect)

The lemma mki has only four attestations in the database, from the same phrase of spell 27. In table 6.109, one can see that every region has its own form, although it needs to be noted that one of the attestations from the Theban area (MC105) is a reconstruction.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
</tbody>
</table>

Although the database suggests distinct variants in the regions, form 1 is used in other regions as well. The use of a D40 (𓁙) classifier after the V31 (𓁓) or V31A (𓁝) is most common in Asyut, but occurs in Deir el-Bersha as well. The use of a A24 (𓀜) classifier is most commonly attested in Deir el-Bersha, but is attested in P.Gard.2 as well, which is assumed to originate from Asyut. However, the use of the A24 classifier is only attested in Deir el-Bersha for coffin decorations.

Appendix 6.121. mtn (to assign)

There are only ten attestations of this lemma in the database, from the same phrase in spell 215. As one can see in table 6.110, the spelling is relatively constant, and the variation rather takes place in the graphical form.

---

584 Buck (1935) CT I, p. 292,d (Sq3C, B10C).
586 Buck (1935) CT I, p. 79,h. For additional attestations outside the database, see Plas & Borghouts (1998), p. 133.
587 Buck (1947) CT III, p. 190,c (S1C, B2Bo).
588 Buck (1954) CT V, p. 315,q.
589 Buck (1956) CT VI, p. 198,d.
590 (Schenkel, 1996, p. 125.
Based on the table, there does not seem to be a regional preference for this lemma. The only clear exception occurs in P.Gard.2, which uses a N31 (𓀐) classifier rather than a Y2 (𓏝). Outside the database there are only three additional attestations of this lemma, which all use the N31 classifier, which is interesting as these are from P.Gard.3 and P.Gard.4. Thus, the use of this classifier might represent a feature of papyri, rather than a regional feature of the Coffin Texts.

Appendix 6.122. *mdw* (to speak)\textsuperscript{594}

This lemma has 217 attestations in the database. However, only 62 attestations represent verbal forms.\textsuperscript{595} In table 6.111, the attestations per region are set out for every graphical form of the stem:

\begin{table}[h]
\begin{tabular}{|l|l|l|}
\hline
*Graphical form stem* & *no.* & *Region* & *Attestations* \\
\hline
1 & Saqqara & 2 & 3
Deir el-Bersha & 2 & 3
1 & Deir el-Bersha & 1 & 1
Meir & 1 & 1
Asyut & 1 & 1
el-Lisht & 1 & 1
1 & Deir el-Bersha & 1 & 1
Asyut & 1 & 1
Theban area & 2 & 2
Meir & 4 & 4
1 & Meir & 1 & 1
\hline
\end{tabular}
\end{table}

\textsuperscript{593} Buck (1961) *CT VII*, p. 152,l, 153,g.
\textsuperscript{595} Buck (1935) *CT I*, p. 39,b, 39,d; Buck (1938) *CT II*, p. 274-276,c-a; Buck (1951) *CT IV*, p. 252-253,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 134.
\textsuperscript{596} Buck (1951) *CT IV*, p. 253,b (M1NY), the A1 (𓀟) classifier is assumed to be an error for A2 (𓀠), as this witness uses a A40 (𓀕) for the first person.
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Asyut</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td>9</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>598</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>Deir el-Bersha</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>6</td>
</tr>
<tr>
<td>15</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td>16</td>
<td>Saqqara</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.111 Graphical forms of the stem of *mdw*. 

In this lemma, the Theban area is the only region where all the interpretants of the S43 (𓌃) were added (form 6), although this might be a feature of the witness (MC105). The absence of the G43 (𓅱) only occurs in Deir el-Bersha and Asyut. In the other regions the sign is constantly included, even though the G43 is used in Deir el-Bersha and Asyut as well. In el-Lisht, there seems to be a preference for using a compact format (form 2 and 8). Form 9 and 16 represent variants where the A2 (𓀁) classifier was replaced by a M17*Z1 group (𓇋𓏤), but as this occurs in Saqqara and Meir, it most likely reflects features of the witnesses (Sq1C, M1C) rather than a regional preference. Therefore, Saqqara does not use any

---

597 Buck (1951) *CT IV*, p. 252,b (Sq1C). The Z1 (𓏤) functions as a classifier, replacing the A2, as this witness prefers to replace the humanoid figures with Z1.

598 Buck (1951) *CT IV*, p. 253,b (M1C) Note that the M17*Z1 (𓇋𓏤) group functions as a classifier, replacing the A2 (𓀁), as this witness dislikes using humanoid figures.
humanoid classifier for this lemma in the database. However, outside the database the A2 is used in Saqqara as well.  

**Appendix 6.123. mds (to be sharp, to be violent)**

In the database there are sixteen attestations of this lemma, although only two are considered verbal forms. As both these attestations are from the Theban area, and considered a substantive by van der Plas & Borghouts, the value of this lemma for regional variation is limited. As one can see in table 6.112, the two attestations have two different forms, based on the classifier and which sign for the phonemogram s is used. Compared to the attestations outside the database, it seems that the O34 (…) is only attested in the Theban area.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.112 Graphical forms of the stem of mds.

**Appendix 6.124. mdh (to be invested)**

This lemma has only four attestations, from the same phrase in spell 398. As one can see in table 6.113, there are two forms, which vary based on the position of G17 (𓅓) and the classifier. However, form 1 should not be considered a sign of a regional pattern, as form 2 occurs in Gebelein (G2T) as well. Moreover, the substantive mdh (fillet) which occurs in the same phrase is written as form 2.

---

599 Buck (1938) *CT II*, p. 164.e (Sq3Sq).
601 Buck (1951) *CT IV*, p. 315.e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 135. However, it could be argued that the substantives of Buck (1938) *CT II*, p. 56,a, are actually participles: mds (the sharp/ferocious one).
603 Buck (1954) *CT V*, p. 158,a. Note that this is the only attestation of this lemma in the *Coffin Texts* according to Plas & Borghouts (1998), p. 135.
604 It is the compact writing of G1T, where the I10 (𓆓) and V28 (𓎛) are written next to the G17 (𓅓) in the column, which forced the alternative placement of the classifier.
### Appendix 6.125. *nī* (to rebuff, to drive away)\(^{605}\)

In the database, there is only one attestation of this lemma.\(^{606}\) However, based on the attestations outside the database, it seems that the form (see figure 6.12) is unique for this witness (T1C). However, as there are no other attestations of this lemma from the Theban area in the *Coffin Texts*, it cannot be said if this is a regional preference, or if this is a feature of this witness.

### Appendix 6.126. *nīs* (to call, to reckon, to invoke)\(^{607}\)

In the database there are seven attestations of this lemma, which all come from the same phrase of spell 398.\(^{608}\) As one can see in table 6.114, the graphical form is remarkably stable, as the only variation occurred due to the classifier Y2 (𓏝) instead of the A2 (𓀁). In the database the Y2 classifier is only attested in Meir, but beyond the database the Y2 classifier is attested in Deir el-Bersha as well,\(^{609}\) thus there does not seem to be a clear regional preference for this lemma.

---


\(^{606}\) Buck (1951) *CT IV*, p. 208,c (T1C,a). For additional attestations outside the database, see Plas & Borghouts (1998), p. 149.


\(^{608}\) Buck (1954) *CT V*, p. 150,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 149.

\(^{609}\) Buck (1951) *CT IV*, p. 376,d (B1C, B2L, B1P).
Appendix 6.127. *nwd* (to turn aside, to turn back)*610*

There is only one attestation of this lemma in the database, in G1T.611 The graphical form (see figure 6.13) is unique in this witness, although this is most likely due the placement of the W24 (𓊪), which is normally written above the I10 (𓊪). Thus, this compact format could represent a regional feature. Nonetheless, the use of this exact form is only attested in Gebelein, but could be a feature of the witness rather than a regional feature.

Appendix 6.128. *nbi* (to swim)*612*

In the database there are 21 attestations of this lemma.613 In table 6.115, the attestations per region are set out for every graphical form of the stem. Note that this is a 3ae inf. lemma and gemination occurs in the database, therefore the table has been divided in gemination and no gemination. Note that the humanoid classifiers (form 5, 6, 8 and 10) represent the closest similarity to the sign used in the original, rather than being exact representations of the signs.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>No gemination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Meir</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2 Deir el-Bersha</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Gemination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5 Saqqara</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>6 Theban area</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Gemination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11 Deir el-Bersha</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>12 Saqqara</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Theban area</td>
<td>2</td>
<td></td>
</tr>
</tbody>
</table>

---

614 One of these attestations (B1Y) is a reconstruction.
615 One of these attestations (T2Be) is a reconstruction.
616 Reconstruction (Sq2C), could be any other spelling as well.
As one can see in the table above, the graphical forms of the lemma *nbi* are remarkably varied. However, there are some minor details that suggest a regional preference. The use of the S12 (𓋞) as a phonemogram is only attested in el-Lisht and Meir,\(^{617}\) although it is more common in Meir. The use of the D40 (𓂡) classifier occurs in Deir el-Bersha and the Theban area (form 13), but is much more common in Deir el-Bersha (form 2, 9, 11 and 14). If the humanoid figures (form 5, 6, 8 and 10) are treated as classes of the same sign, namely a man who is swimming, there is no regional pattern to the use of these classifiers. Otherwise, these different graphemes should be considered unique forms bound to the region where they were attested.

**Appendix 6.129. *nbi* (to be aflame, to be on fire)\(^{618}\)**

This lemma has only three attestations in the database, and all from the same witness (L1NY).\(^{619}\) There are no additional attestations of this lemma in van der Plas & Borghouts. Thus, it is not possible to suggest a regional preference based on this lemma. As one can see in table 6.116, there are two graphical forms in which this lemma occurs, which vary based on the classifier.

---

\(^{617}\) Note that this attestation is based on Buck (1951) *CT IV*, p. 295,b (L1NY), as the support deteriorated since de Buck worked on it. In the more recent image I had access to (see appendix.supports for more detail) this token is now lost. Therefore, I cannot say with certainty if this transcription is correct.


\(^{619}\) Buck (1951) *CT IV*, p. 269,c, 271,b, 272,a.
Table 6.116 Graphical forms of the stem of nbi (to be aflame).

Appendix 6.130. nbs (to burn)

This lemma has only eight attestations in the database. Moreover, there are no additional attestations of this lemma outside the database. In table 6.117, the attestations per region are set out for every graphical form of the stem:

Table 6.117 Graphical forms of the stem of nbs.

For this lemma, there are only minor variation between the regions. The southernmost attestations, Meir and the Theban area, use a Q7 (𓊮) or one of its classes as classifier (form 3 and 4), where the northernmost attestations, Beni Hasan and Deir el-Bersha, do not use a classifier or use a D40 (𓋡) classifier. The use of the V30 (𓎟) as phonemogram is only attested in Deir el-Bersha, as is the use of the O34 (𓊃) instead of the S29 (𓋴). However, there are too few attestations of this lemma to suggest any regional preference with any degree of certainty.

---

621 Buck (1951) CT IV, p. 270b-271b, 272a.
Appendix 6.131. *nf₂* (to exhale, to blow)*623*

In the database there are 79 attestations of this lemma, with the majority of the attestations coming from spell 75. However, only 77 attestations are of verbal forms.624 In table 6.118, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1625</td>
<td>8</td>
<td>Theban area</td>
<td>3</td>
</tr>
<tr>
<td>2</td>
<td>Meir</td>
<td>1626</td>
<td>9</td>
<td>Saqqara</td>
<td>1627</td>
</tr>
<tr>
<td>3</td>
<td>Asyut</td>
<td>4</td>
<td></td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Meir</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Asyut</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>10</td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>1</td>
<td></td>
<td>Aswan</td>
<td>3</td>
</tr>
<tr>
<td>5</td>
<td>Gebelein</td>
<td>1</td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Gebelein</td>
<td>1</td>
<td>12</td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>13</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
</tbody>
</table>

Table 6.118 Graphical forms of the stem of *nf₂*.

---

625 Buck (1935) *CT I*, p. 356,a (B6C), the D20 (𓊧) classifier makes this reading most likely.
626 Buck (1935) *CT I*, p. 357,a (M28C), the D20 (𓊧) classifier makes this reading most likely. However, as de Buck did not see this witness himself, it might be a modern error as well.
627 Buck (1935) *CT I*, p. 359-361, d-a (Sq5C). Reconstruction, although there are traces left of the D20.
Although form 9 is the favourite form for this lemma in most witnesses, there are signs of regional preferences. In the database, the use of the A2 (𓀁) classifier only occurs in Aswan, Gebelein and the Theban area. Moreover, the attestation from the Theban area is T3C. As these attestations are considered a group representing a south Egyptian school of artists in the First intermediate period, it seems that the use of the A2 classifier with this lemma is a feature of that school.

The Y2 (𓏝) is only attested in Deir el-Bersha, although all attestations are from the same witness (B1C). Including the attestations outside the database, which do not use the Y2 classifier, it might be better to consider this a feature of the support, rather than a regional preference, even though it does not occur outside Deir el-Bersha in the Coffin Texts, and the use of the Y2 classifier is more commonly used in Deir el-Bersha for the other lemmas as well. The absence of one of the phonemograms (form 1, 2 and 4) is only attested in Deir el-Bersha and Meir.

**Appendix 6.132. nfr (to be beautiful, to be good)**

This lemma is common in the database, as it has 346 attestations. However, most of these are substantives or adjectives, and only seventeen attestations are of verbal forms. In table 6.119, the attestation per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Gebelein</td>
<td>2</td>
</tr>
<tr>
<td>5</td>
<td>Deir el-Bersha</td>
<td>7</td>
</tr>
<tr>
<td>6</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.119 Graphical forms of the stem of nfr.

The database suggests multiple regional preferences, that sadly cannot be supported when attestations outside the database are included as well. Form 1 is only attested in Meir, but outside the database it is attested in Deir el-Bersha as well. The use of the D21 (𓂋) interpretant only (form 4) is attested in the Theban area and Gebelein, but outside the database it is attested in Deir el-Bersha as well. The use of the Y2 (𓏝) classifier is only attested in Deir el-Bersha, but outside the database it is attested in Asyut as well. Therefore, it seems unlikely that there is any regional preference for this lemma.

---

630 Buck (1935) *CT I*, p. 28,c, 52,a, 54,b; Buck (1951) *CT IV*, p. 90,i; Buck (1954) *CT V*, p. 156,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 157.
631 Buck (1935) *CT I*, p. 206,f (B10C,c).
632 Buck (1935) *CT I*, p. 206,f (B12C).
633 Buck (1951) *CT IV*, p. 166,c (S1C, S2C).
Appendix 6.133. *nmi* (to traverse, to travel)*634*

This lemma has 23 attestations in the database. In table 6.120, the attestation per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image2" alt="Graphical form" /></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
<td>Deir el-Bersha</td>
<td>2</td>
<td><img src="image4" alt="Graphical form" /></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
<td>Deir el-Bersha</td>
<td>3</td>
<td><img src="image6" alt="Graphical form" /></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form" /></td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image8" alt="Graphical form" /></td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td><img src="image9" alt="Graphical form" /></td>
<td>Deir el-Bersha</td>
<td>2</td>
<td><img src="image10" alt="Graphical form" /></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image11" alt="Graphical form" /></td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image12" alt="Graphical form" /></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image13" alt="Graphical form" /></td>
<td>Deir el-Bersha</td>
<td>2</td>
<td><img src="image14" alt="Graphical form" /></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.120 Graphical forms of the stem of *nmi*.

In the database, the addition of the M17 (𓊇) seems only to occur in Deir el-Bersha and Meir. However, outside the database this is attested in Asyut and the Theban area as well. The use of the phono-repeator O5 (𓉕) is only attested in Deir el-Bersha and Asyut, although its use is more common in Deir el-Bersha. However, the different classes of the O5 of form 7 and 9 only occur in Deir el-Bersha. However, outside the database the O5 is used as phonemogram in the Theban area. The use of the D40 (𓉱) classifier is only attested in Deir el-Bersha (form 3 and 6), which is true outside the database as well.

---

636 Buck (1935) *CT I*, p. 137,b (B16C). Could be a corruption, as all the other witnesses have *min* (today) here.
637 Buck (1935) *CT I*, p. 302,c (T1C, T2C); Buck (1951) *CT IV*, p. 352,c, (S1C, S2C).
638 Buck (1956) *CT VI*, p. 414,e.
Appendix 6.134. *nhm* (to rejoice, to shout, to tremble, to quake)\(^{639}\)

In the database there are fifteen attestations, of which fourteen attestations are of verbal forms.\(^{640}\) As one can see in table 6.121, the graphical form of this lemma is remarkably constant:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>el-Lisht</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 6.121 Graphical forms of the stem of *nhm*.

It is difficult for this lemma to suggest any regional preferences, as the majority of the attestations, including those outside the database are from Deir el-Bersha. Nonetheless, it seems that the use of the D54 (ירת) classifier only occurs in Beni Hasan, although this is the only attestation from Beni Hasan and the only attestation of the D54 for this lemma in the *Coffin Texts*. The attestations from el-Lisht suggest that this region does not use a classifier, but outside the database that is true for Deir el-Bersha as well.\(^{641}\) However, as these are the only attestations from el-Lisht, it might still be a regional preference for el-Lisht, even though the absence of the classifier occurs outside el-Lisht as well.

However, including the attestations outside the database, it seems that this lemma does not occur south of Deir el-Bersha. This is most likely due to the spells in which this lemma occurs rather than an objection to the lemma south of Deir el-Bersha, as the substantive *nhm* (shout) is attested in Asyut.\(^{642}\)

Appendix 6.135. *nHb* (to give, to loan, to bestow)\(^{643}\)

There are fourteen attestations of this lemma in the database.\(^{644}\) In table 6.122, the attestations per region are set out for every graphical form of the stem:

---


\(^{641}\) Buck (1954) *CT V*, p. 349,f (B9C).

\(^{642}\) Buck (1938) *CT II*, p. 279,a (S1C,b). However, this is likely an error for *whm* which is used in the other witnesses, including the S1C,a.


\(^{644}\) Buck (1947) *CT III*, p. 9,b; Buck (1951) *CT IV*, p. 88,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 161.
In the database, there seems to be a clear distinction between Deir el-Bersha and the other regions (form 3). However, this is not true. Form 5 is attested in Saqqara as well, thus the use of the Y2 (𓏝) classifier is not restricted to Deir el-Bersha. Nor is the use of the V28 (𓎛) interpretant, which is attested in Saqqara as well. However, as there are no other attestations for Meir or Asyut beyond the database for this lemma, it cannot be said with certainty if these features occurred Meir and Asyut as well, or if the Y2 and V28 are features of the more northern attestations of this lemma.

Appendix 6.136. nḫm (to take away, to rescue)

There are 128 attestations for the lemma nḫm in the database. In table 6.123, the attestations per region are set out for every graphical form of the stem:

---

645 Buck (1947) CT III, p. 9,b (B3Bo). The F39 (𓄪) classifier is assumed to be an addition due to the similarity of this lemma with nḥb.t (neck).
646 Buck (1938) CT II, p. 53,b (Sq6C).
647 Buck (1938) CT II, p. 53,b (Sq1C).
649 Buck (1935) CT I, p. 15,c, 38,a, 52,a, 370-373,c-a); Buck (1938) CT II, p. 58,b, 88,a, 88,b); Buck (1951) CT IV, p. 295,e, 298-299,a, 303,a, 312,b, 319,e, 321,e; Buck (1954) CT V, p. 121,b, 152,d-e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 161.
<table>
<thead>
<tr>
<th>Graphical form stem</th>
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<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
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<td></td>
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<td>Meir</td>
<td>2</td>
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<td>13</td>
<td>Saqqara</td>
<td>5</td>
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<td></td>
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<td></td>
<td></td>
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<td>el-Lisht</td>
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</tr>
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<td></td>
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<td></td>
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<td>Deir el-Bersha</td>
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<td></td>
<td></td>
<td>Theban area</td>
<td>3</td>
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<tr>
<td></td>
<td>4</td>
<td>Meir</td>
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<td></td>
<td>14</td>
<td>Deir el-Bersha</td>
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</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Meir</td>
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<td></td>
<td>15</td>
<td>Saqqara</td>
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</tr>
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<td>Papyrus (Pap.Berl)</td>
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<tr>
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<td>6</td>
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<td></td>
<td>16</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
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<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>7</td>
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<td></td>
<td>17</td>
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<td>1</td>
</tr>
<tr>
<td></td>
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<td></td>
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<td></td>
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</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
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<tr>
<td></td>
<td>8</td>
<td>Meir</td>
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<td>18</td>
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<td>1</td>
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<td>Meir</td>
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</tr>
<tr>
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<td></td>
</tr>
<tr>
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<td>Aswan</td>
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</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.123 Graphical forms of the stem of ḫm.

In Gebelein, there seems to be a preference for a compact format, as form 10 and 12-16 are not attested in that region. The addition of the interpretant V28 (𓊬) is only attested in Gebelein and Meir. In Deir el-Bersha the N42 (𓊨) is always attested without any other sign next to it, as the attestations from Deir el-Bersha seem to prefer to use the long format of form 10 and 12-16. In the other regions both the compact and long format are attested.

\[650\] Buck (1935) *CT I*, p. 371c (M-Ann), the V30 (𓊬) is assumed to be a corruption of the N42 (𓊨). However, as de Buck did not see this witness himself, I cannot say if the corruption is modern, or ancient. This might be true for the D34 (𓊬) as well, which could have been a A24 (𓊬) if the script of the original was near hieratic cursive script.
Appendix 6.137. *nhn* (to be young, to be a child)\(^{651}\)

In the database there are only six attestations of this lemma, from the same phrase of spell 8.\(^{652}\) In table 6.124, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="Image" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image2.png" alt="Image" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3.png" alt="Image" /></td>
<td>2</td>
<td>Theban area</td>
<td>1</td>
<td><img src="image4.png" alt="Image" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5.png" alt="Image" /></td>
<td>3</td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.124 Graphical forms of the stem of *nhn*.

As one can see in the table above, there does not seem to be any regional preference in the graphical form of the lemma, as nearly every feature occurs in Deir el-Bersha and the Theban area. However, outside the database it seems that Deir el-Bersha prefers to use the G37 (𓀔) over the A17 (𓀒) as classifier.\(^{653}\)

Appendix 6.138. *ns(¯)* (to burn)\(^{654}\)

In the database, there are a total of 66 attestations of this lemma. However, only 44 attestations represent verbal forms.\(^{655}\) In table 6.125, the attestations per region are set out for every graphical form of the stem:

---


\(^{652}\) Buck (1935) *CT I*, p. 24,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 162.

\(^{653}\) Buck (1961) *CT VII*, p. 312,a.

\(^{654}\) Molen (2000), p. 245. Note that in the database this lemma is under *nsr*, but due to the attestations I decided to add it here as *ns(¯)*.

\(^{655}\) Buck (1935) *CT I*, p. 362-363,c, 380-381,b, 395,e, 398,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 163.
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Aswan</td>
<td>1</td>
<td></td>
<td>Deir el-Bersha</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Meir</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Asyut</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Gebelein</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
<td></td>
<td>Deir el-Bersha</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Meir</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
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<td></td>
<td>Meir</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.125 Graphical forms of the stem of *nsr, ns, nsi*.

The use of *nsi* (form 5) is only attested in Meir. The absence of the N35 interpretant is only attested in the Theban area, although it is most likely due to the negation in this phrase. The absence of the F20 phonemogram occurs only in Deir el-Bersha, although rarely. In Gebelein there is a clear preference for the compact format of form 7, although form 7 represents one of the most common forms of this lemma.

**Appendix 6.139. nsb (to lick, to devour)**

This lemma has nine attestations in the database. In table 6.126, the attestations per region are set out for every graphical form of the stem:

---

656 Buck (1935) *CT I*, p. 398,e (S2C). Reconstruction, might be a different spelling, or not have been written at all.

657 Buck (1935) *CT I*, p. 362,c, (T3C).


659 Buck (1951) *CT IV*, p. 320,a, 320,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 163.
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Saqqara</td>
<td>2660</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.126 Graphical forms of the stem of *nsb*.

In the database, there is no real variation in the regions. However, it seems that the attestations from Deir el-Bersha prefer to use a long format (form 1 and 4), rather than the more compact format used in the other witnesses. Outside the database, Deir el-Bersha uses compact formats as well. Although it does not occur in the database, the Y2 (𓏝) can be used as classifier, but is only attested in Deir el-Bersha.

**Appendix 6.140. *nš* (to drive away, to expel)**

In the database there are eighteen attestations of this lemma. In table 6.127, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.127 Graphical forms of the stem of *nš*.

660 Buck (1951) *CT IV*, p. 407 (Sq2C). Both attestations are reconstructions, and might have been spelled differently.
661 Buck (1938) *CT II*, p. 44,h.
664 Buck (1938) *CT II*, p. 278-280,e-b; Buck (1951) *CT IV*, p. 260,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 164.
In the database, the only variation occurs based on the classifiers A24 (𓀝) and V36 (𓎨). It seems that Asyut and Deir el-Bersha can use either classifier, although the V36 is preferred. Outside the database form 2 is used for Gebelein and Aswan as well, which suggests that form 2 is the most common form for this lemma, no matter the region. Meir only uses the A24 classifier, but this seems to be the only attestation in the Coffin Texts, and could therefore be a feature of this witness (M4C) as well.

Appendix 6.141. *nšnî* (to rage, to be furious)

This lemma is relatively common in the database with a total of 71 attestations. However, only 22 attestations are of verbal forms. In table 6.128, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
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<th>Graphical form</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form</th>
<th>no.</th>
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<th>Attestations</th>
</tr>
</thead>
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<td></td>
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<td>el-Lisht</td>
<td>1</td>
<td></td>
<td>5</td>
<td>Saqqara</td>
<td>1</td>
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<td></td>
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<td>Beni Hasan</td>
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</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>2</td>
<td></td>
<td></td>
<td>Theban area</td>
<td>4</td>
</tr>
</tbody>
</table>

Table 6.128 Graphical forms of the stem of *nšnî*.

As one can see in the table above, the variation in the graphical form only occurs in the classifier. The use of the D40 (𓀝) classifier is attested in three regions (form 2), although it is remarkable that it does not occur to the south of Deir el-Bersha. The A24 (𓀝) classifier is only attested in the Theban area in the database (form 3), but occurs in Deir el-Bersha as well. The use of the N4 (𓇲) classifier (form 4 and 7) are attested in Meir and the Theban area. Notably, it seems that this is a required Coffin Texts classifier for this lemma in Meir. Although the use of a Sethian animal in the classifier (form 5 and 6) seems to be limited to Saqqara and the Theban area in the database, it occurs in other regions outside the database.

---

665 Buck (1956) *CT VI*, p. 264,j.
667 Buck (1951) *CT IV*, p. 239,c, 242-243,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 164.
668 Buck (1951) *CT IV*, p. 239,c, 243,a (T2Be). Reconstruction, only the first N35 (𓀝) and N37 (𓀝) are visible. It is possible that this witness should only be reconstructed as form 7, which occurs in T1Be (which belongs to the same owner). However, the reconstruction was based on IV,141,a, where only the classifier is visible.
669 Buck (1938) *CT II*, p. 30,f (B1Bo).
670 Buck (1938) *CT II*, p. 340,b (S2P, B4Bo).
Appendix 6.142. *nk* (to copulate)

The lemma *nk* has 65 attestations in the database. In table 6.129, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Asyut</td>
<td>9</td>
<td></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>29</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Meir</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Asyut</td>
<td>10</td>
<td></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Meir</td>
<td>8</td>
</tr>
</tbody>
</table>

Table 6.129 Graphical forms of the stem of *nk*.

As one can see in the table above, the variation mostly occurs in the classifier. Form 1 and 2 are only attested in Asyut, while form 3 and 4 are only attested in Deir el-Bersha and Meir, although Deir el-Bersha favours form 3. However, outside the database form 1 is attested in Dendera and P.Gard.3. Thus, it is unlikely that there is a regional preference for this lemma.

Appendix 6.143. *ngg* (to cackle, to screech)

In the database there are nineteen attestations of this lemma. In table 6.130, the attestations per region are set out for every graphical form of the stem. Note that as this is a *2ae gem.* lemma and gemination occurs in the database, the table has been divided in gemination and no gemination. Note as well that *ngn* and *ngi* are considered alternative spellings for this lemma.

---

672 Buck (1938) *CT II*, p. 67,d, 68,d, 68,2*, 70,d, 72,a, 77,b, 78,c, 80,b, 80,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 164.
673 Buck (1951) *CT IV*, p. 72,b (D1C).
674 Buck (1961) *CT VII*, p. 182,f (P.Gard.3).
676 Buck (1935) *CT I*, p. 74,b); Buck (1951) *CT IV*, p. 311,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 165.
For this lemma, there are some features that suggest a regional preference. Form 3 is only attested in Deir el-Bersha, and moreover, only in B3Bo and B4C, which are both witnesses which belong to women. However, as there are no additional attestations of ngn outside the database, it cannot be said whether this is random, or intentional. Moreover, the witness B3C which belongs to the same owner as B4C uses form 5 as well, so the variation might have been random. Form 7 only occurs in the Theban area, but there are no other attestations of ngi in the Coffin Texts, nor is the G41 (𓀱) used as classifier anywhere else, so this might simply reflect a feature of the witness. The attestations from Meir (form 1 and form 9) seem to suggest that the compact format is preferred in this region. However, there are no other attestations from Meir in the Coffin Texts to validate this preference.

Appendix 6.144. *nd* (to consult, to inquire about, to ask)\(^{679}\)

This lemma has a total of 32 attestations in the database.\(^{680}\) In table 6.131, the attestations per region are set out for every graphical form of the stem:

---

677 Buck (1951) *CT IV*, p. 311,a (T1C), the A1 (𓀱) is assumed to be a corruption of the A2 (𓀰).
678 Buck (1951) *CT IV*, p. 311,a (T3Be).
<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="Image" /></td>
<td>1</td>
<td>Asyut</td>
<td>1</td>
<td><img src="image2.png" alt="Image" /></td>
<td>7</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3.png" alt="Image" /></td>
<td>2</td>
<td>Meir</td>
<td>1681</td>
<td><img src="image4.png" alt="Image" /></td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td><img src="image5.png" alt="Image" /></td>
<td>3</td>
<td>Meir</td>
<td>2</td>
<td><img src="image6.png" alt="Image" /></td>
<td>9</td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td><img src="image7.png" alt="Image" /></td>
<td>4</td>
<td>Beni Hasan</td>
<td>1</td>
<td><img src="image8.png" alt="Image" /></td>
<td>10</td>
<td>Theban area</td>
<td>2682</td>
</tr>
<tr>
<td><img src="image9.png" alt="Image" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>3</td>
<td><img src="image10.png" alt="Image" /></td>
<td>11</td>
<td>Theban area</td>
<td>1683</td>
</tr>
<tr>
<td><img src="image11.png" alt="Image" /></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image12.png" alt="Image" /></td>
<td>12</td>
<td>Deir el-Bersha</td>
<td>1684</td>
</tr>
</tbody>
</table>

Table 6.131 Graphical forms of the stem of *nd* (to consult).

In the database, the use of the Aa27 (𓀀) without interpretants is only attested in Asyut (form 1). However, outside the database this is additionally attested in Deir el-Bersha. The use of the A24 (𓀜) as classifier is only attested in the Theban area (form 10), but as these attestations are from the same witness (T3C), it might simply represent a feature of this witness, rather than a regional preference. Beni Hasan is the only region in which the A26 (𓀞) is attested as classifier (form 4). However, there are no other attestations of this sign with this lemma in the Coffin Texts, thus it might reflect a unique feature of the witness BH2C, even though this witness uses form 7 as well.

---

681 Buck (1935) *CT I*, p. 332,c (M20C), the A1 (𓀁) is assumed to be a corruption for the A2 (𓀀).
682 Buck (1935) *CT I*, p. 332,c, 333,3* (T3C). Due to the A24 (𓀜) it looks more like *nd* (to protect; see appendix 6.145). However, based on the context and the other witnesses, this lemma seems to be more likely here.
683 Buck (1935) *CT I*, p. 326-328,c-a (T3C), the G17 (𓅓) is considered to be a corruption for a humanoid classifier.
684 Buck (1935) *CT I*, p. 332,c (B1P), the I9 (𓆑) addition should be considered an error, as the lemma *nfD* does not seem to exist, nor does a *n=f* make sense in this position.
685 Buck (1947) *CT III*, p. 154,a (B2Bo, B3Bo).
Appendix 6.145. *nd* (to protect, to save)

The lemma *nd* is relatively common, with a total of 218 attestations in the database. However, only 200 of these attestations are verbal forms. Note that following Griffiths, the attestations of *nd-Hr* (to greet) were encoded under this lemma as well, which provided a large number of the attestations for this lemma. In table 6.132, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>Saqqara</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>el-Lisht</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Beni Hasan</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>3</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>3</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>4</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>5</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td>6</td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
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<tbody>
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<tr>
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<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>21</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>22</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>23</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
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</tr>
<tr>
<td></td>
<td>24</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
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</tr>
<tr>
<td></td>
<td>25</td>
<td>Saqqara</td>
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</tr>
<tr>
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<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
</tbody>
</table>

---

687 Buck (1935) *CT I*, p. 2,c, 3,c, 22,a, 24,a, 27,b, 27-28,c-a, 51,d, 66,a, 66,b, 100-101,c, 115-116,d-a, 116,c, 117,b, 119-120,d-a,120,b; Buck (1938) *CT II*, p. 399,a; Buck (1947) *CT III*, p. 186,b, 188,b; Buck (1951) *CT IV*, p. 92,b, 204-205,c, 252-255,c-a, 266-267,a, 280-281,c; Buck (1954) *CT V*, p. 156,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 170.
688 Griffiths (1951), p. 36-37.
689 Usually with the *i*. prefix for the imperative, in all regions. Of the 115 imperatives of this lemma, only 4 attestations did not have the *i*. prefix, once in Beni Hasan, Deir el-Bersha, Meir and the Theban area.
690 Buck (1935) *CT I*, p. 66,a (BH5C). Note that the A24 (%) classifier is a placeholder for a complicated sign not currently in Jsesh.
691 Note that due to the A2 (𓀁) classifier this could be read as *nd* (to consult; see 0) as well.
692 Note that the M17 (𓇋) is considered a classifier, rather than a phonogram.
693 Buck (1947) *CT III*, p. 188,b (B2Bo, B4Bo), due to the A2 (𓀁) classifier this could be read as *nd* (to consult; see 0) as well.
<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
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<td>26</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Image" /></td>
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<td>Meir</td>
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<td><img src="image4" alt="Image" /></td>
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<td>Meir</td>
<td>4</td>
</tr>
<tr>
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<td>Meir</td>
<td>1</td>
<td><img src="image6" alt="Image" /></td>
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<td>Theban area</td>
<td>5</td>
</tr>
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</tr>
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<td>2</td>
</tr>
<tr>
<td><img src="image11" alt="Image" /></td>
<td>10</td>
<td>Beni Hasan</td>
<td>1</td>
<td><img src="image12" alt="Image" /></td>
<td>29</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image13" alt="Image" /></td>
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<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image14" alt="Image" /></td>
<td>30</td>
<td>Deir el-Bersha</td>
<td>10</td>
</tr>
<tr>
<td><img src="image15" alt="Image" /></td>
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<td>Meir</td>
<td>1</td>
<td><img src="image16" alt="Image" /></td>
<td>31</td>
<td>Deir el-Bersha</td>
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<tr>
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<td>Meir</td>
<td>1^695</td>
</tr>
<tr>
<td><img src="image19" alt="Image" /></td>
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</tr>
<tr>
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</tr>
<tr>
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<td>Deir el-Bersha</td>
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</tr>
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</tr>
<tr>
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<td><img src="image32" alt="Image" /></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image33" alt="Image" /></td>
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<td>Theban area</td>
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<td><img src="image34" alt="Image" /></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
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<td>Papyrus (P.Gard.2)</td>
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<td><img src="image36" alt="Image" /></td>
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</tr>
<tr>
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<td>Unknown (Y1C)</td>
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<td></td>
</tr>
<tr>
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</tr>
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<td>Asyut</td>
<td>1</td>
<td><img src="image44" alt="Image" /></td>
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<td></td>
<td></td>
</tr>
<tr>
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<td>Theban area</td>
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<td><img src="image46" alt="Image" /></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image47" alt="Image" /></td>
<td>16</td>
<td>Asyut</td>
<td>1</td>
<td><img src="image48" alt="Image" /></td>
<td>36</td>
<td>Deir el-Bersha</td>
<td>1^696</td>
</tr>
</tbody>
</table>

^694 Note that due to the A2 (𓀁) classifier this could be read as nD (to consult; see 0) as well.

^695 Note that due to the A2 (𓀁) classifier this could be read as nD (to consult; see 0) as well.

^696 Buck (1935) *CT I*, p. 115-116,d-a (B16), the Z11 (𓀐) is assumed to be a corruption of the Aa27 (𓀄).
As one can see in the table above, the graphical form of this lemma is remarkably varied. However, it needs to be noted that the position of the signs under the tail of the I10 (𓆓), for example in form 27 and 31 could be considered a modern interpretation, as in near hieratic cursive script the I10 does not necessarily have a long downwards tail, which is the case in hieroglyphic script. It seems that for this lemma there is a clear preference to not use the interpretant N35 (𓈖) over its inclusion, as only 50 attestations out of the 200 attestations use the interpretant N35. However, it is not unlikely that this is due to the imperative, which commonly gets the i. prefix attached.

Nonetheless, there are some regional features. The attestations from Gebelein and Aswan do not occur without the N35 and I10 as interpretants. Additionally, T3C from the Theban area does not include these interpretants. Thus, there seems to be a preference in the attestations representing the First Intermediate Period southern Egyptian school of artists.

In the database, the use of the A24 (𓀜) classifier is only attested in the Theban area (form 13 and 29). However, outside the database this is attested in Deir el-Bersha and Beni Hasan as well. Therefore, it cannot represent a regional preference.

**Appendix 6.146. n(dm) (to be sweet, to be pleasant)**

In the database, this lemma has 40 attestations, but only 24 of these attestations reflect verbal forms. As one can see in table 6.133, the majority of the attestations are form 3, which is represented in most regions.

---

697 Buck (1954) *CT V*, p. 156,c (T3L), the Z11 (𓁋) is assumed to be a corruption of the Aa27 (𓁋).
700 The A24 (𓀜) of form 20 from Beni Hasan represents a placeholder sign.
701 Buck (1951) *CT IV*, p. 17,l (B2Bo, BH1Ox).
703 Buck (1935) *CT I*, p. 23,a, 23,b, 24,b, 101,c; Buck (1951) *CT IV*, p. 93,j. For additional attestations outside the database, see Plas & Borghouts (1998), p. 170.
### Table 6.133 Graphical forms of the stem of ndm.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Image" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image2" alt="Image" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>15</td>
</tr>
<tr>
<td><img src="image3" alt="Image" /></td>
<td>2</td>
<td>el-Lisht</td>
<td>1</td>
<td><img src="image4" alt="Image" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Form 2 only occurs in el-Lisht, as it uses a partial form of the hieroglyph G17 (𓊵). However, this resembles a feature of the witness (L2Li) rather than a regional preference.\(^{704}\) In the database, form 4 is only attested in Deir el-Bersha, but outside the database it is used in Asyut as well.\(^{705}\) Likewise, the use of the Y2 (𓏝) classifier is only attested in Deir el-Bersha in the database, but occurs outside the database in Asyut.\(^{706}\) The use of the M29 (𓇛) in the initial position in a verbal form is only attested in Deir el-Bersha and el-Lisht, which is true outside the database as well.\(^{707}\) However, the use of the M29 in the initial position is rare.

### Appendix 6.147. ndri (to hold fast, to seize, to grasp)\(^{708}\)

The lemma ndri has 29 attestations in the database.\(^{709}\) In table 6.134, the attestations per region are set out for every graphical form of the stem:

---

\(^{704}\) However, the use of partial hieroglyphs for the hieroglyphs of animates is to my knowledge only attested in el-Lisht.

\(^{705}\) Buck (1938) *CT II*, p. 245,d (S1C,b).

\(^{706}\) Buck (1956) *CT VI*, p. 170,j (S10C).

\(^{707}\) For example, see Buck (1961) *CT VII*, p. 65,q (L1Li), 370,a (B6C).


\(^{709}\) Buck (1935) *CT I*, p. 397,b; Buck (1938) *CT II*, p. 258,a, 393,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 170.
Table 6.134 Graphical forms of the stem of *ngri*.

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1(^{710})</td>
</tr>
<tr>
<td>2</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Saqqara</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Beni Hasan</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
</tbody>
</table>

For this lemma, the major variation occurs in the use of the classifier. In the database, there is a remarkable feature between form 3 and form 4. All the attestations from Deir el-Bersha with form 3\(^{711}\) are from the early period of coffin decoration, whereas the attestations of form 4\(^{712}\) are from the later period of coffin decoration. However, outside the database there is a witness from the later period of coffin decoration (B12C) which uses form 3 as well.\(^{713}\) Nonetheless, the earlier period of coffin decoration in Deir el-Bersha does not use the D40 (𓀠) as classifier, but rather uses a A24 (𓀠) or no classifier at all. The use of form 1 only occurs in Deir el-Bersha, even though it is only attested in B3Bo, even outside the database. Therefore, it should be considered a feature of this witness, rather than a regional feature. There are no clear regional preferences for the other regions, which commonly use form 2-4.

Appendix 6.148. *rwī* (to go away, to depart)\(^{714}\)

In the database there are eleven attestations of this lemma, from the same phrase in spell 75.\(^{715}\) As table 6.135 shows, the only variation is based on the position of the D54 (𓀠). There does not seem to be a regional preference for this lemma, as form 2 is attested outside the database in Asyut as well.\(^{716}\)

\(^{710}\) Buck (1938) *CT II*, p. 258,a (B3Bo), the A19*V1 group (𓀠) should be considered a single grapheme.

\(^{711}\) B1Bo, B4Bo and B6C.

\(^{712}\) B1C, B7C, B2L and B1P, although B7C represents a reconstruction.

\(^{713}\) Buck (1935) *CT I*, p. 181,c (B12C). There are many additional attestations as well.


\(^{716}\) Buck (1947) *CT III*, p. 120,e (S6C), it seems that form 2 only occurs if there is a lack of space available in the column.
Appendix 6.149. *rmni* (to shoulder, to carry, to support)\(^{717}\)

This lemma has seven attestations in the database.\(^{718}\) In table 6.136, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.135 Graphical forms of the stem of *rwi*.

In the database, the majority of the witnesses and regions use form 1, while there are two additional forms in Meir. Outside the database form 1 is most commonly used form in other regions as well. Form 2 and 3 seem to be unique forms, rather than additional regional features of Meir.

Appendix 6.150. *rnn* (to rejoice, to praise)\(^{720}\)

This lemma has seven attestations in the database, from the same phrase of spell 36.\(^{721}\) Table 6.137 shows that there are only two variations of the lemma in the database, based on the use of the N35 (𓊖) or M22 (𓊐).

---


\(^{718}\) Buck (1954) *CT V*, p. 148,b, 149,a.

\(^{719}\) Buck (1954) *CT V*, p. 149,a (M46C). Not seen by de Buck himself, it might be a modern transcription error.


\(^{721}\) Buck (1935) *CT I*, p. 141,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 183. Note that van der Molen and van der Plas & Borghouts placed this phrase under the lemma *rmn* (to nurse) instead.
It can be suggested that the use of the M22 for this lemma only occurs in Deir el-Bersha, which is true outside the database, even though the use of the N35 is attested in Deir el-Bersha as well.

**Appendix 6.151. ḫ (to know, to learn)**

This is one of the more common lemmas in the database, with a total of 378 attestations. However, only 365 attestations represent verbal forms. In table 6.138, the attestations per region are set out for every witness:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Saqqara</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Beni Hasan</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>71</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>17</td>
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<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>71</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Meir</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>El-Lisht</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Saqqara</td>
<td>16</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Beni Hasan</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>74</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>31</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.138 Graphical forms of the stem of ḫ.

As table 6.138 shows, the form of this lemma is remarkably constant, with most regions using either form 1 or form 5. Form 2 and form 3 are only attested in one witness (M1NY), where the script allows for the differentiation between the Y1 (-) and the Y2 (―) classifier. In the database it seems that Aswan is only attested with form 1, but outside the database form 5 is attested as well. As el-Lisht only has attestations with form 5, it can be suggested that the addition of the Y2 classifier is a regional feature.

---

723 Buck (1935) *CT I*, p. 17,c, 24,b, 26,a, 104-105,d,119,a, 138,c, 139-140,c-a,140,d-e, 140,g, 334-335,b, 340-341,d, 362-363,b, 394-395,c-a, 394,f, 399,c; Buck (1938) *CT II*, p. 266-267,a, 266-267,b, 266-267,c, 268-269,d, 272-273,a, 273,g-h, 274-275,b, 275,d, 286-287,b, 287-d-g, 390,e, 399,b; Buck (1951) *CT IV*, p. 192-193,a, 196-197,a, 199,a, 218-219,a, 219,b, 221,a, 245,a, 257,b, 262-263,b, 306,b; Buck (1954) *CT V*, p. 154,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 184-185.
Although form 1 and form 5 both occur in Asyut, there is a clear preference for writing this lemma without the Y2 classifier. This occurs in Beni Hasan as well. On the other hand, in Meir there seems to be a preference to include the Y1/Y2 classifier, although enough attestations without the Y2 classifier exist. This likewise seems to be true in Saqqara. In Deir el-Bersha and the Theban area, one is as likely to find this lemma with or without the Y2 classifier. The compact format of forms 2 and 4 are only attested in Meir, but it is assumed that these do not represent regional features, but are compact due to the available space in the column.

Appendix 6.152. rs (to wake, to watch)726

There are four attestations of this lemma in the database,727 but they all represent functional corruptions of tr-s (its time) which is used in the other regions. As table 6.139 shows, there are distinct forms for el-Lisht and the Theban area. However, outside the database form 2 is used in Deir el-Bersha as well,728 although the witnesses from Deir el-Bersha prefer to add a D5 (𓁺) classifier. In the Theban area the addition of an eye classifier is likewise more common than form 2.729 Form 1 is a unique form that is not repeated in the Coffin Texts, as habitually a T13 (𓌘) or T14 (𓌙) is added.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>el-Lisht</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Theban area</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 6.139 Graphical forms of the stem of rs.

Appendix 6.153. rkrk (to creep)730

In the database there are 3 attestations of this lemma,731 which are the only attestations of this lemma in the Coffin Texts. Table 6.140 shows that there are two graphical forms for this lemma, one for the Theban area, and one for Meir. For this lemma, the Theban area added a D54 (𓂻) classifier, which does not occur in Meir.

---

725 Buck (1951) CT IV, p. 197,b (M57C), 306,b (M1NY).
727 Buck (1951) CT IV, p. 239,c, 241,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 185.
728 Buck (1935) CT I, p. 208,e (B17C).
729 Buck (1935) CT I, p. 282,a, 282,b (T1C, T2C).
731 Buck (1954) CT V, p. 156,b.
Appendix 6.154. *rd* (to grow)

In the database there are seventeen attestations of this lemma, from the same phrase of spell 75. As can be seen in table 6.141, the variation in the graphical form is limited to the classifier.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.140 Graphical forms of the stem of *rkrk*.

Form 3 is clearly the common form for this lemma, although the exact form of the M32 (𓇟) can vary lightly. In the database, it seems that the use of the M31 (𓇝) classifier only occurs in Beni Hasan, which is true outside the database as well. Form 2 seems to be a unique form, which only occurs in this phrase. Therefore, this form should not be considered a regional feature of Meir, as the majority of the attestations from Meir use form 3.

Appendix 6.155. *rdi* (to give, to place, to cause)

The lemma *rdi* is the most common lemma in the database, with a total of 970 attestations. In table 6.142, the attestations per region for every graphical form of the stem are set out. As this is an irregular

---

734 Buck (1956) *CT VI*, p. 121,d, (BH1Ox, BH2C).
736 Buck (1935) *CT I*, p. 6,c, 7,b, 7,c, 7,d, 8,c, 19,b, 22,b, 36,d-e, 46,d, 49,b, 50,b, 54,b, 56,c, 57,b, 63-64,d-a, 64,b, 65,b, 66,b, 70,d, 71,a, 71,c, 71,e, 71,g, 76,b, 76,j, 77,d-e, 77,f-g, 78,c, 79,a, 79,m, 83,d, 83,e, 83,i, 83,k, 96,b-c, 98,a-b, 98-100,d-a, 104-105,d, 113,a, 140,g, 141,a, 141,d, 142,a, 322-323,b, 330-331,a, 330-331,b, 333,c, 354-355,a, 356,a, 362-363,b, 376-377,c, 384,b, 392,b, 394-395,c-a, 400,b; Buck (1938) *CT II*, p. 56,d, 57-58,d-a, 76,b, 85,d, 3159
verb form, and gemination occurs, the table has been divided into a section for the imperative and a section for gemination and no gemination. Additionally, note that the forms 46, 51 and 52 which use a D46 (𓘦) could be considered part of the lemma wdl (to put, to place; see appendix 6.73) as well.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperative</td>
<td>1</td>
<td>Saqqara</td>
<td>1</td>
<td>Imperative</td>
<td>18</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Theban area</td>
<td>2</td>
<td></td>
<td>19</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Asyut</td>
<td>1</td>
<td></td>
<td>20</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Asyut</td>
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<td>1</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Beni Hasan</td>
<td>1</td>
<td></td>
<td>22</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Papyrus (Pap.Berl)</td>
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</tr>
<tr>
<td></td>
<td>6</td>
<td>Saqqara</td>
<td>3</td>
<td></td>
<td>23</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>el-Lisht</td>
<td>1</td>
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</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Asyut</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Theban area</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
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<td>Unknown (Y1C)</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>Meir</td>
<td>1</td>
<td></td>
<td>25</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

87,d, 91,d, 92,a, 92,b-c, 296-297,f-c, 389,b, 391,b, 391,c, 391,e, 393,c, 394,c, 395,b, 397,a, 397,b, 398,d, 399,b, 402,b, 402,c, 402,d; Buck (1947) CT III, p. 5,b, 12,b, 16,a, 17,b, 19,a, 19,c, 22,d, 26,c, 179,b, 178,c, 180,a, 183,b, 186,a, 187,b, 187-188,d-a, 189,a, 213,a, 215,d-e, 218-219,d, 223,e, 248-249,c; Buck (1951) CT IV, p. 87,d, 89,a, 89,c-d, 89,e, 89,h, 90,g, 90,p, 90,q, 91,a, 185,a, 202-203,d, 228-229,a, 237,a, 254-255,b, 257,b, 260-261,a, 262-263,a, 264-265,c, 268-269,c, 269,i, 296-297,b, 300,b, 317,a, 319,b, 321,f, 322,b, 325,a, 326,c-d, 326,m; Buck (1954) CT V, p. 1,c, 123,b, 150,b, 151,b, 152,d-e, 155,c, 158,c, 159,c, 159,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 186-188.
<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
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<td></td>
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<td>el-Lisht</td>
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<td>26</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
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737 Pap.Berl and P.Gard.2.
738 Buck (1935) *CT I*, p. 104,d (S5C)), the Z1 (.) is simply a filler stroke, as this witness prefers to fill empty spaces in the texts with strokes.
739 Buck (1935) *CT I*, p. 8,c (B2Bo)), the signs are in the wrong order, assumed to be a mistake by the artist.
740 Buck (1938) *CT II*, p. 394-395,c-a (BH1Ox)), I assume the X1 (.) is a corruption for the D21 (—).
Although there is a high variety in the graphical forms of the stem, it needs to be noted that some of the variation is most likely a modern interpretation, as the arms signs which are used can easily overlap when written in near hieratic cursive script. Thus, the arms signs cannot serve as a distinctive marker, unless the original script instead of the hieroglyphic representations is studied.

In general, there are no regional preferences for this lemma, but some minor features are visible. In Meir, it is possible for the imperative to replace the Aa13 (𓀗) with a sign which resembles the U2 (𓌴) sign (form 20 and 21). P.Gard.2 seems to prefer using the X8 (𓏙) for this lemma, even though the D37 (𓂞) occurs as well. Note that this does not support the suggestion that this witness originates from Asyut, as the use of the X8 in Asyut is rare. The long format of form 54 is only attested in the Theban area, although all attestations are from the same witness (T1C).

Appendix 6.156. *ḥ3i* (to come down, to descend, to go aboard)

This lemma is common in the database, with a total of 148 attestations. In table 6.143, one can see the attestations per region for every graphical form of the stem. As this lemma is a *3ae inf.*, the table is separated due to the occurrence of gemination.

---

741 Möller (1909), p. 9, no. 99, 100, 103, 104, 105, 106. However, in some witnesses the separation between the signs is clear, as they use a type 2 or 3a cursive script, see Appendix Supports for more detail.

742 Which falls outside the scope of this work.


745 Buck (1935) *CT I*, p. 9,b, 10,c, 54,c-d, 54,g, 93,b, 103,a, 108,a, 114,a, 116,b, 119,b, 121,b, 135,b, 135,c, 139,a, 145,e; Buck (1938) *CT II*, p. 257,b, 258-259,c-a, 403,a; Buck (1947) *CT III*, p. 23-24,a, 223,k; Buck (1951) *CT IV*, p. 207,c-d, 243,b, 305,b, 323,d; Buck (1954) *CT V*, p. 154,d, 156,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 191 and Gracia Zamacona (2008), p. 785-856.
As one can see in the 112 attestations of form 6, it is the preferred form for this lemma in most regions. Form 9 should be considered he same as form 6, as the variation is due to the preference of the witness (L1Li) to use partial forms for hieroglyphs of animates.

The attestations from Gebelein are the only witnesses that do not use form 6, as these all prefer the compact format of form 3. Gebelein is attested with gemination outside the database as well,\footnote{Buck (1938) \textit{CT II}, p. 29.b.} where it uses a compact form, as the second G1 (𓄿) is placed in front of the D54 (𓄿) in the column. Thus, there seems to be a preference for compact formats in Gebelein. On the other hand, Saqqara and Asyut seem to prefer the long formats (form 6 and 12). In Deir el-Bersha there seems to be a lot of freedom in the graphical form. However, the use of the Y2 (𓏝) classifier only seems to occur in Deir el-Bersha.\footnote{For this lemma only attested in B12C.}

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Table 6.143 Graphical forms of the stem of \(\text{hsi}\).
Appendix 6.157. \textit{h3b} (to send)\textsuperscript{748}

The lemma \textit{h3b} has a total of 31 attestations in the database.\textsuperscript{749} In table 6.144, the attestations per region are set out for every graphical form of the stem:

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<td><img src="image5" alt="Image" /></td>
<td></td>
<td>Saqqara</td>
<td>4</td>
</tr>
<tr>
<td><img src="image6" alt="Image" /></td>
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<td>el-Lisht</td>
<td>2</td>
</tr>
<tr>
<td><img src="image7" alt="Image" /></td>
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<td>2</td>
</tr>
<tr>
<td><img src="image8" alt="Image" /></td>
<td></td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td><img src="image9" alt="Image" /></td>
<td></td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td><img src="image10" alt="Image" /></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td><img src="image11" alt="Image" /></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.144 Graphical forms of the stem of \textit{h3b}.

Form 1 only occurs in el-Lisht, but is attested in a witness (L1Li) which prefers to use partial versions of hieroglyphs of animates. Therefore, it should not be considered a regional preference, but rather a feature of this witness.\textsuperscript{750} The long format of form 5 is not attested in Asyut or Gebelein in the database. However, outside the database, form 5 is attested for Asyut.\textsuperscript{751} Nonetheless, Gebelein seems to use some sort of compact form for this lemma, although it can vary from form 4. The absence of the D54 (ramids) classifier might seem unique in Meir, but outside the database, it occurs in Deir el-Bersha as well.\textsuperscript{752}

Appendix 6.158. \textit{hbi} (to plough, to tread, to trample)\textsuperscript{753}

In the database, this lemma has only four attestations.\textsuperscript{754} As one can see in table 6.145, there is a clear difference between the attestations from Deir el-Bersha and the Theban area. However, due to the limited number of attestations, it would be assumptive to base regional preferences on these four

\textsuperscript{748} Molen (2000), p. 295.
\textsuperscript{749} Buck (1938) CT II, p. 55,a, 59,c, 90,c, 259,b; Buck (1951) CT IV, p. 242-243,b, 242,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 191.
\textsuperscript{750} Although to my current knowledge the constant use of partial versions of hieroglyphs of animates in the CT only occurs in el-Lisht.
\textsuperscript{751} Buck (1947) CT III, p. 140,a (S10C).
\textsuperscript{752} Buck (1951) CT IV, p. 393,e (B1Bo,b).
\textsuperscript{753} Molen (2000), p. 297.
\textsuperscript{754} Buck (1951) CT IV, p. 305,a, 322,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 192 and Gracia Zamacona (2008), p. 858-860.
attestations alone. Moreover, form 3 is attested in Deir el-Bersha and Asyut outside the database as well.\footnote{Buck (1954) CT V, p. 51,b.} Therefore, there does not seem to be a regional preference for this lemma.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>2</td>
<td>Theban area</td>
<td>1\footnote{Reconstruction of T1Be, the form is a guess based on the limited space in the lacuna, as form 1 and form 3 would not fit, based on the size of the lacuna given in de Buck.}</td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>3</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.1.45 Graphical forms of the stem of hbi.

**Appendix 6.159. hni (to rejoice)**\footnote{Molen (2000), p. 298-299.}

This lemma has 24 attestations in the database. However, only two attestations are considered verb forms.\footnote{Buck (1947) CT III, p. 179,a, 179,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 193.} Moreover, these two attestations are participles, and could therefore be considered substantives as well. As one can see in table 6.146, there are two different forms, based on the use of the A28 (𓀠) classifier. However, outside the database, it seems that the use of a A28 or A30 (𓀢) classifier is most commonly used for this lemma across all regions.\footnote{For example, Buck (1935) CT I, p. 4-5,e.}

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image" alt="Graphical form" /></td>
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<td>Papyrus (P.Gard.2)</td>
<td>1</td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
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<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.1.46 Graphical forms of the stem of hni.

**Appendix 6.160. hrw (to be pleased, to be satisfied)**\footnote{Molen (2000), p. 300.}

In the database there are only five attestations of this lemma, all from the same phrase of spell 25.\footnote{Buck (1935) CT I, p. 76,h. For additional attestations outside the database, see Plas & Borghouts (1998), p. 193.} As table 6.147 shows, there are only three forms which vary based on the classifier:

\footnote{Buck (1954) CT V, p. 51,b.} \footnote{Reconstruction of T1Be, the form is a guess based on the limited space in the lacuna, as form 1 and form 3 would not fit, based on the size of the lacuna given in de Buck.} \footnote{Molen (2000), p. 298-299.} \footnote{Buck (1947) CT III, p. 179,a, 179,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 193.} \footnote{For example, Buck (1935) CT I, p. 4-5,e.} \footnote{Molen (2000), p. 300.} \footnote{Buck (1935) CT I, p. 76,h. For additional attestations outside the database, see Plas & Borghouts (1998), p. 193.}
Based on the database, the use of the A2 (𓀁) classifier only occurs in Deir el-Bersha. Outside the database the A2 classifier is not used in any other region, although Beni Hasan is attested with a humanoid classifier as well,\textsuperscript{762} even though it is not the A2 classifier.

**Appendix 6.161. \textit{hk} (to break)**

This lemma has one attestation in the database,\textsuperscript{763} although it could be considered a corruption of \textit{hks} (to be injured),\textsuperscript{764} which is used in the other witnesses. However, as it is a functional lemma, which suits the phrase, it was not corrected. However, there do not seem to be any additional attestations in the \textit{Coffin Texts}, so this lemma is of limited use for a discussion of regional variation, nor can its form (figure 6.14) be used to suggest a regional preference in Meir for the graphical form.

**Appendix 6.162. \textit{hks} (to damage, to be damaged)\textsuperscript{765}**

In the database, this lemma has a total of five attestations,\textsuperscript{766} all in the same phrase as the sole attestation of \textit{hk} (to break; see 0), as it could be argued that \textit{hks} is a corruption or variant of the lemma \textit{hks} (to be injured; see appendix 6.208). As table 6.148 shows, the form of this lemma is remarkably stable. It could be suggested that Saqqara represents a different form, but it would be assumptive to allocate a regional preference based on one attestation. However, there are no additional attestations of this lemma in the \textit{Coffin Texts} according to van der Plas & Borghouts.\textsuperscript{767} Thus, this lemma is of limited use to discuss regional preferences in the graphical form of the verbal lemmas.

\textsuperscript{762} Buck (1951) \textit{CT IV}, p. 20,g (BH2C).
\textsuperscript{763} Buck (1951) \textit{CT IV}, p. 233,a (M1NY).
\textsuperscript{764} See appendix 6.208.
\textsuperscript{765} Molen (2000), p. 301.
\textsuperscript{766} Buck (1951) \textit{CT IV}, p. 232-233,a.
\textsuperscript{767} Plas & Borghouts (1998), p. 194.
Appendix 6.163. *h3l* (to mourn, to lament, to cry, to screech)

This lemma has a total of 20 attestations in the database, of which eleven attestations are verb forms. As table 6.149 shows, the graphical form for this lemma is remarkably varied.

In the database, the use of the G41 (𓄉) classifier only occurs in Beni Hasan. However, outside the database this classifier is used in Aswan and Gebelein as well. Due to the lack of an G1 (𓄉), it would be possible to read this as *h3l* (to rejoice; see appendix 6.164) as well.

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769 Buck (1935) *CT I*, p. 73-74,d-a, 74,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 196.
770 Due to the lack of an G1 (𓄉), it would be possible to read this as *h3l* (to rejoice; see appendix 6.164) as well.
771 Buck (1947) *CT III*, p. 297,i.
Deir el-Bersha (B6C) is attested with the classifier D40 (𓀩). However, this classifier is used in the Theban area as well.\textsuperscript{772} For this lemma, there are no clear signs of a regional preference in the graphical form.

**Appendix 6.164. $h^{	ext{i}}i$ (to rejoice)\textsuperscript{773}**

This lemma has a total of 42 attestations in the database, although only 41 are verb forms.\textsuperscript{774} In table 6.150, one can see the attestations per region for every graphical form of the stem. As this is a 3ae inf. lemma, the table is separated due to the occurrence of gemination.

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
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<td></td>
<td></td>
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</tr>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>5</td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>el-Lisht</td>
<td>1</td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Asyut</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Theban area</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td>6</td>
<td>Deir el-Bersha</td>
</tr>
</tbody>
</table>

| Gemination             |                |              | Gemination             |                |              |
| 7                      | Meir           | 3            | 8                      | Meir           | 1            |
|                        | Asyut          | 2            |                        |                |              |
|                        | Gebelein       | 1            |                        |                |              |
|                        |                |              |                        | Theban area    | 1            |

Table 6.150 Graphical forms of the stem of $h^{	ext{i}}i$.

For this lemma, there are some signs of a regional preference. In Gebelein, only form 1 and 7 are attested. Both these forms use a compact format, which suggests a regional preference for writing compact formats. However, as the attestations come from the same support, it might simply be a feature of the support. On the other hand, the attestations of the Theban area use form 5 and 8. This suggests a regional preference to write this lemma in the long format instead. The use of a Y2 (𓀩) classifier is only attested in Deir el-Bersha in the database.

\textsuperscript{772} Buck (1947) *CT III*, p. 317,l (T2L).


\textsuperscript{774} Buck (1935) *CT I*, p. 83,e, 96,a, 113,d, 121,c, 356-357,c, 357,f, 357,g, 371,d, 371,f, 387,c, 388,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 197-198.
Appendix 6.165. $h^c b$ (to play)$^{775}$

The lemma $h^c b$ has only one attestation in the database. Therefore, it has limited value for a regional study. Beyond the database, the lemma occurs another two times in the Coffin Texts, where one can see that the graphical form (see figure 6.15) is unique to this witness, but that there are other forms used in the Theban area as well. Nonetheless, a compact format for the graphical form seems to be preferred in all regions.

Appendix 6.166. $hwi$ (to strike, to attack)$^{778}$

This lemma has only fourteen attestations in the database, and only four of these reflect verbal forms. In table 6.151, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>form stem</td>
<td>no.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1 Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>2 Saqqara</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3 Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>4 Theban area</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

Table 6.151 Graphical forms of the stem of $hwi$.

As one can see, the forms are extremely variable, and as form 1 and form 3 are from the same witness (B5C) in the same spell, it seems unlikely that there are any clear regional preferences. Moreover, outside the database it becomes clear that the use of the V28 ($\text{𓎛}$) separate from the striking man hieroglyph (form 2) is not unique to the Theban area, and the Theban area can use forms with form 2 as well.

Appendix 6.167. $hpt$ (to embrace)$^{781}$

In the database, the lemma $hpt$ has 28 attestations. In table 6.152 one can see the attestations per region for every graphical form of the stem:

\[776\] Buck (1951) CT IV, p. 236,e (T1Be). For additional attestations outside the database, see Plas & Borghouts (1998), p. 198.
\[779\] Buck (1935) CT I, p. 61,a; Buck (1951) CT IV, p. 90,l, 92,e, 282,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 200.
\[780\] For example, Buck (1935) CT I, p. 274,e.
According to van der Plas & Borghouts, there is only one more attestation in the Coffin Texts beside the attestations of this table.\textsuperscript{783} However, according to Carrier,\textsuperscript{784} this is actually \textit{shn} (to embrace). In Meir there is a high variety in the forms, although it is the only region where the logogram function of D32 (𓊨) is attested. However, it could be argued that it should be read as \textit{shn} instead. Additionally, the use of a D54 (𓊩) is only attested in Meir. However, as form 6 is attested in nearly every region, it could be argued that there might be some regional variation for this lemma, but that the preference lies with form 6.

Appendix 6.168. \textit{hmi} (to drive back, to repel)

This lemma is only attested once in the database,\textsuperscript{785} where the other witnesses use \textit{nhm} (to take away, to rescue; see appendix 6.136). The graphical form of the lemma is remarkably simple (see figure 6.16). However, this simple form is far from unique, and occurs outside the database in Deir el-Bersha as well,\textsuperscript{786} although a D40 (𓊠) or D54 (𓊩) classifier is often found in Deir el-Bersha as well.\textsuperscript{787} Therefore, this attestation not represent a distinct regional preference.

\textsuperscript{783} Buck (1961) \textit{CT VII}, p. 225,x (P.Gard.2).
\textsuperscript{784} Carrier (2004,c), p. 2142.
\textsuperscript{786} Buck (1954) \textit{CT V}, p. 188,b.
\textsuperscript{787} Buck (1951) \textit{CT IV}, p. 346,b.
Appendix 6.169. ḫmsi (to sit)\textsuperscript{788}

This lemma is common in the database, with a total of 187 attestations.\textsuperscript{789} Note that the humanoid hieroglyphs used in table 6.153 are at best an interpretation, as they represent different classes of A3 (𓀂) or A7 (𓀉), that are extremely varied due to the near hieratic cursive script used in the majority of the witnesses.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
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<th>Attestations</th>
</tr>
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<tbody>
<tr>
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</tr>
<tr>
<td></td>
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<td>5</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Deir el-Bersha</td>
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</tr>
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<td>4</td>
<td>Deir el-Bersha</td>
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</tr>
<tr>
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</tr>
<tr>
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<td>6</td>
<td>Deir el-Bersha</td>
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</tr>
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<td>Theban area</td>
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<td>8</td>
<td>Asyut</td>
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</tr>
<tr>
<td></td>
<td>9</td>
<td>Unknown (Y1C)</td>
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</tr>
</tbody>
</table>

<table>
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<th>Attestations</th>
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<td></td>
<td>Meir</td>
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</tr>
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<td></td>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
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<td>el-Lisht</td>
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</tr>
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<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aswan</td>
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</tr>
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</tr>
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<td></td>
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<td>Meir</td>
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</tr>
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</tr>
<tr>
<td></td>
<td>26</td>
<td>Asyut</td>
<td>12</td>
</tr>
</tbody>
</table>

\textsuperscript{788} Molen (2000), p. 334.

\textsuperscript{789} Buck (1935) \textit{CT I}, p. 7,d, 21,d, 47,b, 330-331,a; Buck (1947) \textit{CT III}, p. 16,c, 17,a, 184,b, 185,c, 185,d, 238-239,a, 238,2*, 248-249,d; Buck (1951) \textit{CT IV}, p. 87,g, 93,f, 306,c, 323,a, 323,c, 324,a, 326,e-f; Buck (1954) \textit{CT V}, p. 2,c, 3,b, 4,a, 4,c, 5,b, 6,a, 6,c, 7,b, 159,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 203 and Gracia Zamacona (2008), p. 877-935.
Due to the problem of differentiation of the humanoid hieroglyphs and the high number of forms, it is difficult to suggest any regional preference for this lemma. However, some features do stand out. For example, form 1, 2, 8, 16 and 26 only occur in Asyut. However, these are only attested in two witnesses, S1C and S2C, which belong to the same owner. Moreover, as form 27 and 28 occurs in Asyut as well.

<table>
<thead>
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<th>Attestations</th>
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<tr>
<td></td>
<td>Meir</td>
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</tr>
<tr>
<td></td>
<td>Theban area</td>
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<td></td>
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<td>15</td>
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</tr>
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<tr>
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<td>Deir el-Bersha</td>
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</tr>
<tr>
<td></td>
<td>Meir</td>
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</tr>
<tr>
<td></td>
<td>Theban area</td>
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<table>
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<th>Region</th>
<th>Attestations</th>
</tr>
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<tr>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td>28</td>
<td>Deir el-Bersha</td>
<td>42</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Aswan</td>
<td>5</td>
</tr>
<tr>
<td>29</td>
<td>Theban area</td>
<td>1791</td>
</tr>
<tr>
<td>30</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>31</td>
<td>Meir</td>
<td>1792</td>
</tr>
</tbody>
</table>

Table 6.153 Graphical forms of the stem of ḫmsi.

790 Buck (1954) CT V, p. 159,e (T3L). Note that it is assumed that the Aa1 (𓊏) is a corruption of the N42 (𓈝).
791 Buck (1935) CT I, p. 21,d, the Q1 (𓊨) is used as this is a feminine participle, due to the phonetic value st, and should not be extracted from the stem, even though it is technically not needed due to the S29 (𓋴).
792 Buck (1935) CT I, p. 331,a (M-Ann), the V30 (𓋴) is assumed to be a corruption of the N42 (𓈝).
(S2C, S10C and S14C), it is clear that form 1, 2, 8, 16, and 26 represent a feature of a pair of supports, rather than a regional preference.  

The attestations from Gebelein (form 12, 32 and 33) show that this region is much more likely to include the interpretants V28 (𓎛) and G17 (𓅓), compared to only a single attestation in the Theban area (form 31). However, the use of these interpretants cannot be considered a feature of the southern attestations, as the attestations from Aswan do not use the V28 and/or G17. Moreover, the G17 is used in Beni Hasan as well (form 19), although form 17 is more commonly used there.

The use of the humanoid figure as a logogram is most common in Asyut, even though it occurs in the Theban area as well (form 10). Moreover, if the suggestion that Y1C originates from Asyut is correct, its attestations would support this placement, even though it could be suggested to originate from the Theban area as well, based on this lemma.

Finally, the use of a Y2 (𓏝) classifier seems to only occur in Deir el-Bersha (form 14 and 24). Moreover, these attestations are dated to the reign of Sesostris II-III, and could therefore represent a regional pattern of this period of coffin decoration in Deir el-Bersha.

Appendix 6.170. ḫn (to provide, to equip)  

This lemma is only attested once in the database, where it is part of a unique phrase of spell 225, which is mostly gone, thus the reading of the lemma is uncertain. Moreover, as one can see in figure 6.17, the stem is only the M2 (𓆰), so it would be possible to read this as ḫn (to travel) as well. As it is uncertain that this is even the right lemma, it cannot be said if there is any regional feature to this graphical form.

Appendix 6.171. ḫnk (to present, to offer)  

In the database, this lemma has only six attestations, which all originate from Meir. In table 6.154, one can see the different graphical forms of this lemma. Based on attestations outside the database, the use of the M2 (𓆰) in this lemma seems to be a feature unique to Meir, even though it can occur without it (form 1).

---

793 Even though these forms are not attested outside Asyut, and the use of the A193 (𓎛) sign might still represent a unique feature from Asyut.
795 B1C, B17C and B2L, see (Willems, 1988, pp. 75-77, although other forms are used in this period as well.
797 Buck (1947) CT III, p. 223,h (B4C). For additional attestations outside the database, see Plas & Borghouts (1998), p. 203-204.
799 Buck (1938) CT II, p. 74,c, 81,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 206.
### Appendix 6.172. ḫri (to be far)\(^{800}\)

There are 22 attestations for this lemma in the database. However, all are from the same phrase of spell 14.\(^{801}\) In table 6.155, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 6.155 Graphical forms of the stem of ḫri.

In this lemma, the addition of a second classifier beyond the N31 (…) seems only to occur in Deir el-Bersha. In Asyut, there seems to be a preference for the long format of form 5. However, outside the database form 2 occurs as well in Asyut.\(^{802}\) Thus, there only seems to be some preference for an additional classifier in Deir el-Bersha, while the attestations from the Theban area and Asyut cannot be distinguished from Deir el-Bersha.

---


\(^{802}\) Buck (1947) *CT III*, p. 111,c (S2C).
Appendix 6.173. ḫṣi (to turn back, to go to meet)⁸⁰³

There are eight attestations of this lemma in the database.⁸⁰⁴ As one can see in table 6.156, there only one variation due to the use of Y2 (…) classifier:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="Graphical form 1" /></td>
<td>1</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td><img src="image2.png" alt="Graphical form 2" /></td>
<td>2</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>6</td>
</tr>
</tbody>
</table>

Table 6.156 Graphical forms of the stem of ḫṣi.

As both regions use form 2, it is unlikely that the sole attestation of the Y2 is a regional preference, as both attestations from el-Lisht are from the same witness (L2L1). Moreover, outside the database the Y2 classifier is used in the Theban area as well.⁸⁰⁵ Nonetheless, the use of any classifier is not attested in the Coffin Texts outside el-Lisht and the Theban area.

Appendix 6.174. ḫṣk (to cut off, to cut out)⁸⁰⁶

This lemma is only attested once in the database,⁸⁰⁷ in an attestation from the Theban area. As it only occurs once, it cannot be used for comparison. However, when attestations outside the database are included, it becomes clear that the form of this attestation (figure 6.18) is used outside the Theban area as well,⁸⁰⁸ thus does not represent a regional preference.

Appendix 6.175. ḫkáz (to rule)⁸⁰⁹

In the database, this lemma has a total of fourteen attestations, even though only one attestations is of a verb form.⁸¹⁰ As there is only one attestation in the database (see figure 6.19), it cannot be said if there is a regional preference. However, based on the attestations outside the database,⁸¹¹ it seems that the use of a G1 (𓄿) interpretant or an Y2 (…) classifier

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⁸⁰⁵ Buck (1947) CT III, p. 130,c (T18Be).
⁸⁰⁷ Buck (1951) CT IV, p. 300,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 214.
⁸⁰⁸ Buck (1947) CT III, p. 296,a.
⁸¹⁰ Buck (1951) CT IV, p. 93,c, the other attestations are substantives like ḫkáz.t (rulership). For additional attestations outside the database, see Plas & Borghouts (1998), p. 215.
⁸¹¹ For example, Buck (1938) CT II, p. 212,d, or Buck (1947) CT III, p. 285,b (BH3Ox).
are used outside Deir el-Bersha as well, thus there does not seem to be a regional preference for this lemma.\textsuperscript{812}

Appendix 6.176. \textit{hkr} (to be hungry)\textsuperscript{813}

The lemma \textit{hkr} has a total of 41 attestations in the database. However, only 21 attestations represent verbal forms.\textsuperscript{814} In table 6.157, the attestations per region are depicted for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1\textsuperscript{815}</td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Papyrus (P.Gard.2)</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td>5</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>9</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>10</td>
<td>Asyut</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 6.157 Graphical forms of the stem of \textit{hkr}.

There do seem to be some regional preferences for this lemma, as the use of the G37 (\textsuperscript{812}𓅪) or Y2 (\textsuperscript{813}𓏝) classifier only occurs in Deir el-Bersha. Although form 4 occurs in Asyut, there seems to be a preference to using the long format of form 8 and 9. However, if P.Gard.2 originates from Asyut,\textsuperscript{816} it is not reflected in the form, as it constantly uses the compact format of form 3 or 4.\textsuperscript{817} Meir does not seem to occur without the A2 (𓀁) classifier, but as there are no other attestations outside the database for Meir in the \textit{Coffin Texts}, this assumption is based on limited data.

\textsuperscript{812} Although it could be argued that Asyut is less likely to use the G1 interpretant.
\textsuperscript{813} Molen (2000), p. 359.
\textsuperscript{814} Buck (1947) \textit{CT III}, p. 19,b, 187,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 215.
\textsuperscript{815} Buck (1947) \textit{CT III}, p. 187,b (B4Bo). In the original, there is a X1 (𓁏) written below the N29 (𓅲), which I took as a marker for the third person feminine stative. However, it could be argued that it is a corruption of a D21 (𓀘) as well.
\textsuperscript{816} Schenkel (1996), p. 125.
\textsuperscript{817} Buck (1947) \textit{CT III}, p. 178,b.
Appendix 6.177. ḫkn (to be joyful, to exult, to praise) 818

This lemma has 49 attestations in the database, but only nineteen attestations are of verb forms. 819 In table 6.158, the attestations per lemma are shown for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>1</td>
<td>el-Lisht</td>
<td>1</td>
<td><img src="image2" alt="Graphical form" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image4" alt="Graphical form" /></td>
<td>6</td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>Meir</td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td><img src="image6" alt="Graphical form" /></td>
<td>4</td>
<td>Theban area</td>
<td>1</td>
<td><img src="image7" alt="Graphical form" /></td>
<td>8</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.158 Graphical forms of the stem of ḫkn.

For this lemma, there are some features that can be considered a regional preference, as the use of a D39 (𓊅) or W24 (𓏌) is only attested in the Theban area in the database. However, outside the database, there seems to be an attestation of the D39 in Deir el-Bersha as well. 820 There is no difference between Deir el-Bersha and Meir, and due to the script used in the witness (B1P), the D38 (𓊅) of form 2 could be read as any other arm as well. The use of D36 (𓊅) seems to only occur in el-Lisht (L3Li), but as the cursive script of L3Li is supposed to be close to hieratic, and the original was not seen by de Buck himself, it is possible that it is a modern misinterpretation of another sign of an arm.

Appendix 6.178. ḥtp (to be content, to be at rest) 821

This lemma is relatively common in the database, with a total of 264 attestations. However, only 124 attestations are of verb forms. 822 As one can see in table 6.159, the graphical form of the stem is remarkably constant, with two main versions, form 2 and form 4, which are a compact format and a long format for the same spelling.

818 Molen (2000), p. 360
819 Buck (1935) CT I, p. 49-50,c-a; Buck (1938) CT II, p. 74,c, 81,a, 89,c-d, 89,g; Buck (1951) CT IV, p. 197,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 215.
820 Buck (1954) CT V, p. 311,a (B18o,a).
822 Buck (1935) CT I, p. 20,c, 57,b, 57,c, 77,b 86,b, 350,b; Buck (1947) CT III, p. 6,a, 18,b, 184,b; Buck (1951) CT IV, p. 87,e, 93,h, 256-257,a, 260-261,b; Buck (1954) CT V, p. 2,a, 146,a 154,f. For additional attestations outside the database, see Plas & Borghouts (1998), p. 216 and Gracia Zamacona (2008), p. 954-959.
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Saqqara</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>el-Lisht</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Beni Hasan</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>5</td>
</tr>
<tr>
<td>3</td>
<td>Meir</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Saqqara</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>33</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>19</td>
</tr>
</tbody>
</table>

Table 6.159 Graphical forms of the stem of *htp*.

Even though form 2 and 4 both occur in most regions, there are some regional preferences. In Asyut, only form 4 is attested, thus it seems that this region prefers the long format for this lemma. el-Lisht is the opposite, as it prefers the compact format (form 2). Even though both forms occur, Beni Hasan and Meir seem to prefer the compact format over the long format, while the opposite is true for Deir el-Bersha and the Theban area. Only in Saqqara seems the use of form 2 and 4 to be even. The use of the Y2 (𓏝) classifier is rare, and is only attested in Deir el-Bersha and Meir.

Appendix 6.179. *htm* (to perish, to quench, to be destroyed)\(^{823}\)

In the database, this lemma has 108 attestations. However, only 92 of these attestations represent verbal forms.\(^{824}\) In table 6.160, the attestations per region are set out for every graphical form of the stem. Note that the variation in the duck hieroglyphs might be a modern adaptation, rather than a variation in the original text.\(^{825}\) Thus, the protruding feather on the G38 (𓅬) should not necessarily be considered an important variation.\(^{826}\)

---


\(^{824}\) Buck (1935) *CT I*, p. 21,a, 30,c, 31,b, 31,c, 90-91,c, 90,d, 118,b, 118,c-d, 138,a, 138,b; Buck (1947) *CT III*, p. 213,b-c; Buck (1951) *CT IV*, p. 93,o, 284-285,b, 293,d, 304,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 217.

\(^{825}\) Especially when the witnesses with near hieratic cursive script are concerned.

\(^{826}\) For example, form 2 and form 3 should be considered similar, as they are both attested in B1L, which uses a near hieratic cursive script in which the variation is not really visible for this sign.
<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1^{827}</td>
<td></td>
<td>23</td>
<td>el-Lisht</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td></td>
<td>24</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td></td>
<td>25</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>3</td>
<td>Asyut</td>
<td>26</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>el-Lisht</td>
<td>1</td>
<td></td>
<td>27</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>el-Lisht</td>
<td>1</td>
<td></td>
<td>28</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td>29</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>Meir</td>
<td>1</td>
<td></td>
<td>30</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>Saqqara</td>
<td>1</td>
<td></td>
<td>31</td>
<td>Deir el-Bersha</td>
<td>1^{828}</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td>32</td>
<td>Meir</td>
<td>1</td>
</tr>
</tbody>
</table>

^{827} Buck (1935) *CT I*, p. 90,c (B2Bo). This form is a placeholder, as the actual sign is of a duck with water coming from its mouth (that is what it looks like in de Buck, the sign seems unique to me).

^{828} Buck (1935) *CT I*, p. 31,c (B2Bo). This form is a placeholder, as the actual sign is of a duck with water coming from its mouth (that is what it looks like in de Buck, the sign seems unique to me).
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Saqqara</td>
<td>2</td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>3</td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Saqqara</td>
<td>1</td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>6</td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

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829 Buck (1935) *CT I*, p. 21,a (T1L). The V13 (…) is assumed to be a corruption of the U15 (…).
As one can see in table 6.160 above, there is a high number of variations in the form of this lemma, as there are nearly half as many variations in the graphical form as there are attestations. Although attested once in Asyut as well (form 4), in Deir el-Bersha it is possible that the V28 (𓎛) is not written. The use of the partial version of the G17 (𓅓) in form 6 and 43 occurs only in el-Lisht, although it occurs in one witness (L2Li) only. However, as the full forms of birds are used in el-Lisht as well (form 23), it would be assumptive to consider it a regional preference to use partial hieroglyphs for hieroglyphs of animates.

The addition of the D35 (𓎊) seems to only occur in Deir el-Bersha or Asyut (form 7, 25, 29 and 37). In the same vein, the A2 (𓀁) classifier is only attested in Deir el-Bersha and Asyut (form 29 and 35). The use of the A24 (𓀜) classifier is currently only attested in Meir. There do not seem to be any other clear regional preferences for this lemma, as for example form 1 and form 31 represent a unique feature of one support (B2Bo), rather than a regional preference.

Appendix 6.180. ḥḏ (to be white, to be bright)\textsuperscript{830}

This lemma has 35 attestations in the database, even though the majority are adjectives or substantives. Only elven of the attestations are verbal forms.\textsuperscript{831} Table 6.161 shows the attestations per regions for every graphical form of the stem:

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|c|c|c|c|}
\hline
Graphical form stem no. & Region & Attestations & Graphical form stem & no. & Region & Attestations \\
\hline
19 & Meir & 1 & 41 & Deir el-Bersha & 6 & Meir \\
 & & & & & 2 & Theban area \\
20 & Deir el-Bersha & 2 & 42 & Theban area & 1 & \\
 & Meir & 2 & & & & \\
21 & Deir el-Bersha & 1 & 43 & el-Lisht & 1 & \\
 & & & & & & \\
22 & Meir & 1 & & & & \\
\hline
\end{tabular}
\caption{Graphical forms of the stem of ḥḏ.}
\end{table}

\textsuperscript{830} Molen (2000), p. 367-368.
\textsuperscript{831} Buck (1947) \textit{CT III}, p. 18,c; Buck (1951) \textit{CT IV}, p. 296,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 218.
Based on this table, the use of the V28 (𓎛) seems obligatory for verb forms of this lemma outside of Deir el-Bersha. However, for adjectives and substantives this is not the case. For the verbal forms of this lemma, form 1 seems to be unique in Deir el-Bersha.

### Appendix 6.181. ḫḏi (to destroy)\(^\text{832}\)

In the database, there are a total of fifteen attestations of this lemma.\(^\text{833}\) In table 6.162, the attestations per region are set out for every graphical form:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td>7</td>
<td>Asyut</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.162 Graphical forms of the stem of ḫḏi.

All three forms are attested in Deir el-Bersha, suggesting a high level of freedom in this region. The other regions are only attested with form 3, which suggests a preference for a long format. However, outside the database it is clear that form 2 can be used in Asyut as well,\(^\text{834}\) even though the preference lies with

---


\(^{833}\) Buck (1935) *CT I*, p. 38,a, 402,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 218.

\(^{834}\) Buck (1938) *CT II*, p. 300,b (S2P).
form 3. The use of a D46 (𓇖) instead of I10 (𓇞) seems to only occur in B1C, and represents a feature of that support, rather than a regional feature.\textsuperscript{835}

Appendix 6.182. \textit{ḥr}î (to appear, to rise)\textsuperscript{836}

In the database, this lemma has 56 attestations. However, only 22 attestations represent verbal forms.\textsuperscript{837} In table 6.163, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>𓇖</td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td>𓇖</td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>7</td>
</tr>
<tr>
<td>𓇞</td>
<td>2</td>
<td>Beni Hasan</td>
<td>1</td>
<td>𓇞</td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
<td></td>
<td></td>
<td>Theban area</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.163 Graphical forms of the stem of \textit{ḥr}î.

In the database, it seems that the I12 (𓇞) is only used in Deir el-Bersha, but outside the database it is attested in Asyut as well.\textsuperscript{838} The use of the Y2 (𓇞) classifier is only attested in Deir el-Bersha and the Theban area in the database, but occurs outside the database in other regions as well.\textsuperscript{839} However, form 1 is only attested in Deir el-Bersha, even though it represents a rare form for this lemma.

Appendix 6.183. \textit{ḥwī} (to protect, to prevent)\textsuperscript{840}

There are 60 attestations in the database, but only 59 represent verbal forms.\textsuperscript{841} In table 6.164, the attestations per region are set out for every graphical form of the stem:

835 Even though the use is not attested outside Deir el-Bersha.
837 Buck (1935) \textit{CT I}, p. 45, d, 46, a, 46, d, 52-53, c-a; Buck (1951) \textit{CT IV}, p. 87, m, 90, o, 187, d-f. For additional attestations outside the database, see Plas & Borghouts (1998), p. 222-223 and Gracia Zamacona (2008), p. 969-1020.
838 Buck (1947) \textit{CT III}, p. 145, d (S2C).
839 Buck (1951) \textit{CT IV}, p. 61, h (L2Li), 64, f (BH4C).
841 Buck (1951) \textit{CT IV}, p. 256-257, a, 260-261, b; Buck (1954) \textit{CT V}, p. 144, b, 145, a, 149, a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 223.
Table 6.164 Graphical forms of the stem of ḫw̓ ỉ.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>el-Lisht</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Saqqara</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>5</td>
</tr>
<tr>
<td>4</td>
<td>Beni Hasan</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td>5</td>
<td>Saqqara</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>el-Lisht</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
</tbody>
</table>

For this lemma, any variation based on the arms is considered of less importance. Even though not all the witnesses missing the D43 (𝙋) sign use a near hieratic cursive script, in which the difference between the D43 and the other arms can be lost,\(^{842}\) it can be assumed that for the witnesses with a more hieroglyphic script the change is due to the precursor text, rather than an intentional variation. In the database, the absence of any arm hieroglyph is only attested in Meir and the Theban area. However, outside the database it occurs in other regions as well.\(^{843}\) The absence of the Aa1 (asInstanceOf) phonemogram is in the database only attested in Deir el-Bersha (form 8), but occurs outside the database in the Theban area as well.\(^{844}\) Based on the database, one could suggest that in el-Lisht the G43 (𓂤) is always added, while in Beni Hasan it is always left out. However, although this is true for Beni Hasan, this is not true for el-Lisht.\(^{845}\) Finally, the Y2 (𓏝) classifier is in the database only attested in Meir (form 6), but the Y2 classifier occurs outside the database in Deir el-Bersha as well.\(^{846}\) Thus, with the exception of Beni Hasan, it seems unlikely that there is a regional preference in this lemma.

Appendix 6.184. ḫw̓ ỉ (to reduce, to deduct, to hush)\(^{847}\)

In the database, there are 33 attestations of this lemma. However, only sixteen attestations represent verbal forms.\(^{848}\) As table 6.165 shows, there are only three graphical forms for this lemma. Form 1 is

---


\(^{843}\) Buck (1935) CT I, p. 297,a (B10C, Sq3C); Buck (1961) CT VII, p. 65,n (L1Li).

\(^{844}\) Buck (1935) CT I, p. 309,l (T1C).

\(^{845}\) Buck (1961) CT VII, p. 3,j (L1Li).

\(^{846}\) Buck (1961) CT VII, p. 419,d (B1C).


\(^{848}\) Buck (1938) CT II, p. 272-273,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 223.
only attested in Deir el-Bersha, which is true outside the database as well. Note however that this lemma is only attested in Asyut and Deir el-Bersha.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Asyut</td>
<td>4</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Asyut</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 6.165 Graphical forms of the stem of ḫbi.

Appendix 6.185. ḫbs (to hack up, to plough, to be hacked up)\textsuperscript{849}

This lemma has eleven attestations in the database, from the same phrase of spell 7.\textsuperscript{850} In table 6.166, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>Deir el-Bersha</td>
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</tr>
<tr>
<td></td>
<td>3</td>
<td>Deir el-Bersha</td>
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</tr>
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<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.166 Graphical forms of the stem of ḫbs.

\textsuperscript{849} Molen (2000), p. 379.
\textsuperscript{850} Buck (1935) CT I, p. 19,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 224.
In the database, it seems that the Z9 classifier only occurs in the Theban area. However, outside the database, the Z9 classifier is attested in other regions as well.\textsuperscript{851} The use of the A21 classifier is only attested in Deir el-Bersha, which is true outside the database as well,\textsuperscript{852} although it seems to only occur in B2Bo and B3Bo, which are part of an assemblage. In the database the A58 classifier is only attested in Deir el-Bersha, but outside the database it occurs in Asyut as well.\textsuperscript{853} However, the use of the D40 classifier is only attested in Deir el-Bersha. In the database, it seems that the O34 classifier is only used in Deir el-Bersha, but it occurs in Meir and the Theban area as well.\textsuperscript{854} Finally, in Gebelein it is possible to use a G37 classifier, although there is only one attestation of its use.\textsuperscript{855}

**Appendix 6.186. \textit{hpi} (to travel, to depart, to encounter)\textsuperscript{856}**

This lemma has 62 attestations in the database, although only 48 represent verbal forms.\textsuperscript{857} In table 6.167, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Image" /></td>
<td>1</td>
<td>Meir</td>
<td>4</td>
<td><img src="image2" alt="Image" /></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>20</td>
</tr>
<tr>
<td><img src="image3" alt="Image" /></td>
<td>2</td>
<td>Meir</td>
<td>1</td>
<td><img src="image4" alt="Image" /></td>
<td>8</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Image" /></td>
<td>3</td>
<td>el-Lisht</td>
<td>3</td>
<td><img src="image6" alt="Image" /></td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image7" alt="Image" /></td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image8" alt="Image" /></td>
<td>10</td>
<td>Deir el-Bersha</td>
<td>8</td>
</tr>
<tr>
<td><img src="image9" alt="Image" /></td>
<td>4</td>
<td>Meir</td>
<td>1</td>
<td><img src="image10" alt="Image" /></td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td><img src="image11" alt="Image" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image12" alt="Image" /></td>
<td>12</td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td><img src="image13" alt="Image" /></td>
<td>6</td>
<td>Aswan</td>
<td>1</td>
<td><img src="image14" alt="Image" /></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.167 Graphical forms of the stem of \textit{hpi}.

\textsuperscript{851} Buck (1935) \textit{CT I}, p. 268,f (B10C); Buck (1951) \textit{CT IV}, p. 337,b (M7C, M8C); Buck (1956) \textit{CT VI}, p. 268,u (G1T).
\textsuperscript{852} Note that B2Bo uses form 3 as well, see Buck (1954) \textit{CT V}, p. 292,c (B2Bo), but if the transcription in de Buck is correct, it could explain how form 2 and 7 came to be.
\textsuperscript{853} Buck (1938) \textit{CT II}, p. 49,c, (S1C).
\textsuperscript{854} Buck (1951) \textit{CT IV}, p. 337,b (M7C, M8C, T1Be, T2Be).
\textsuperscript{855} Buck (1938) \textit{CT II}, p. 49,c, (G2T).
\textsuperscript{856} Molen (2000), p. 380.
\textsuperscript{857} Buck (1935) \textit{CT I}, p. 115,b, 121,a, 145,c; Buck (1938) \textit{CT II}, p. 280-281,d; Buck (1951) \textit{CT IV}, p. 289,b; Buck (1954) \textit{CT V}, p. 146,b, 147,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 224 and Gracia Zaamacona (2008), p. 1022-1027.
\textsuperscript{858} Buck (1954) \textit{CT V}, p. 146,b (G1T). I assume the X1 classifier is an error.
In this lemma, most of the regions use form 7 or any of its graphical variants. However, form 9-11 are only attested in Deir el-Bersha, which is true outside the database as well. The Y2 (𓏝) classifier is only attested in Beni Hasan and the Theban area, and does not occur again with this lemma outside the database.\footnote{Molen (2000), p. 380, calls these attestations an incomplete writing for ypr, which is used in the other witnesses that have the phrase IV.388-389,b.}

Appendix 6.187. hpr (to come to be, to become)\footnote{Molen (2000), p. 380-381.}

This is a common lemma in the database, with 920 attestations. However, only 827 attestations represent verbal forms.\footnote{Buck (1935) CT I, p. 12, d, 73, b, 314, a, 314-315, b, 316-317, a, 316, b, 316-317, c, 318-319, b, 318-319, c, 320-321, a, 324-325, a, 326-327, b, 328-329, b, 330, b, 332, b, 332, c, 334-335, a, 334-335, b, 334-335, c, 336-337, a, 336, b, 338-341, d-a, 342-343, b, 350-353, c-a, 372-373, c, 374-375, c-d, 374-375, d, 377, a, 384, a, 385, a, 387, a, 388, b, 389, b, 397, a, 400, a 402-403, e-a; Buck (1938) CT II, p. 268-271, f-c, 276-277, c, 278-279, c, 280-281, c, 282-283, b, 284-285, b, 284-285, c, 284-287, e-a, 396, b, 398, e-f, 400, a; Buck (1951) CT IV, p. 184-185, b, 188-189, a, 188, b, 228-229, b, 280-281, a, 288-289, b, 309, a, 310, a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 224.}

This is a common lemma in the database, with 920 attestations. However, only 827 attestations represent verbal forms.\footnote{Buck (1935) CT I, p. 324, a (B1P). This witness habitually writes hpr with two D21 (𓊪) signs, see form 8 as well. I assume that the precursor text used the L1 (𓆣) with an D21 interpretant. This witness prefers not to use the L1 however, thus the artist replaced every L1 with the Aa1-Q3-D21 group (𓊪𓊪𓊪), but forgot to remove the D21 interpretant.} In table 6.168, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1\footnote{Buck (1935) CT I, p. 324, a (B1P). This witness habitually writes hpr with two D21 (𓊪) signs, see form 8 as well. I assume that the precursor text used the L1 (𓆣) with an D21 interpretant. This witness prefers not to use the L1 however, thus the artist replaced every L1 with the Aa1-Q3-D21 group (𓊪𓊪𓊪), but forgot to remove the D21 interpretant.}</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>34</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>Saqqara</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>31</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>39</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>33</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>Meir</td>
<td>7</td>
</tr>
<tr>
<td>Graphical form stem no.</td>
<td>Region</td>
<td>Graphical form stem no.</td>
<td>Region</td>
</tr>
<tr>
<td>------------------------</td>
<td>----------------------</td>
<td>------------------------</td>
<td>----------------------</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td></td>
<td>Deir el-Bersha</td>
</tr>
<tr>
<td>5</td>
<td></td>
<td></td>
<td>15</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Saqqara</td>
<td></td>
<td>Saqqara</td>
</tr>
<tr>
<td>6</td>
<td>el-Lisht</td>
<td></td>
<td>Meir</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>15</td>
<td>Asyut</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td></td>
<td>Theban area</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>15</td>
<td>Gebelein</td>
</tr>
<tr>
<td>7</td>
<td>Beni Hasan</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Deir el-Bersha</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td></td>
<td>18</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Beni Hasan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Asyut</td>
<td>19</td>
<td></td>
</tr>
<tr>
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<tr>
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<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.168 Graphical forms of the stem of ḫpr.

For this lemma, Aswan and Gebelein are only attested with the L1 (𓆣) in the initial position, where the other regions both use the L1 in the initial position (form 16-20) and the phonetic spelling of the lemma. However, in Deir el-Bersha it is more likely that the lemma is written phonetically, rather than with the L1 in the initial position. The other regions have the opposite, preferring the initial L1 over the phonetic spelling. The use of the O1 (𓉐) phonemogram is only attested in Deir el-Bersha.

For this lemma, there are some forms that are only attested in one region. Form 14 is only attested in Meir, while form 17 is only attested in Gebelein. Note that this lemma is only written in a long format in Asyut (form 10, 12, 13, 16 and 19).

---

863 Buck (1938) *CT II*, p. 280, c (B4L). The second D21 (𓋇) is assumed to be an error, automatically added after writing the L1 (𓆣).
864 All from B1P.
865 Form 19, the only form with L1 in the initial position has 41 attestations, whereas the phonetic spelling has 272 attestations.
In Deir el-Bersha, forms both with the L1 and without the L1 occur, but over time it becomes clear that although the L1 is used in both periods of coffin decoration in Deir el-Bersha, the L1 becomes less popular. In the early period of coffin decoration, the L1 is used in 33% of the attestations, whereas in the later period this is reduced to only 8%.

Thus, although the borders are fuzzy, there are some regional preference for this lemma.

Appendix 6.188. ḫps (to acquire strength)

There are only ten attestations in the database, which represent all the attestations of this lemma in the Coffin Texts. In table 6.169, the attestations per region are set out for every graphical form of the stem. For this lemma, the only variation occurs in Deir el-Bersha, while form 3 seems to be the common form, used in both regions. However, there are too few attestations to suggest specific regional preferences.

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 6.169 Graphical forms of the stem of ḫps.

Appendix 6.189. ḫf (to seize, to grasp)

In the database this lemma has 30 attestations, although only ten represent verbal forms. In table 6.170, the attestations per region are set out for every graphical form of the stem. Note that form 2-4 have an additional D36 ( ), as these forms are a sḏm=f.

---

866 For the early period of coffin decoration there are 38 attestations with the L1 and 79 attestations without the L1.
867 For the later period of coffin decoration there are only 15 attestations with the L1 and 181 attestations without the L1.
869 Buck (1935) CT I, p. 42,b.
871 Buck (1935) CT I, p. 398,a; Buck (1951) CT IV, p. 184,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 225.
In the database, the D49 (𓀁) classifier is only attested in Deir el-Bersha. However, outside the database this classifier is attested in Meir as well. It seems as if Asyut and the Theban area only use this lemma without a classifier, but outside the database both regions use a D40 (𓂡) classifier as well.

Appendix 6.190. 𓅕m (to not know, to be ignorant)

The lemma 𓅕m has 21 attestations in the database, although only 20 represent verbal forms. In table 6.171, the attestations per region are set out for every graphical form of the stem:

For this lemma, form 3 is the preferred form for all the regions. However, in the database it seems that the A2 (𓀁) classifier is only attested in Deir el-Bersha, while it occurs in Asyut and the Theban area as well. The compact format of form 1 is only attested in Deir el-Bersha in the database, but occurs outside the database in Gebelein as well. Thus, there does not seem to be a regional preference for this lemma.

---

872 Buck (1951) CT IV, p. 184,d (B3C). Reconstructed based on the suggestion of de Buck (note 4*-6*), could be something else as well.
873 Buck (1961) CT VII, p. 131,k (M23C).
874 Buck (1954) CT V, p. 391,i (S2C); Buck (1961) CT VII, p. 13,n (T1L).
876 Buck (1935) CT I, p. 24,b, 119,a, 138,c; Buck (1951) CT IV, p. 326,k. For additional attestations outside the database, see Plas & Borghouts (1998), p. 226.
877 Buck (1947) CT III, p. 134,a (S1C), 137,b (T2Be).
878 Buck (1938) CT II, p. 140,g (G1T).
Appendix 6.191. *hn* (to direct)\(^{879}\)

There are seventeen attestations of this lemma in the database,\(^{880}\) which are the only attestations of this lemma in the *Coffin Texts*.\(^{881}\) In table 6.172, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="Image" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td><img src="image2.png" alt="Image" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3.png" alt="Image" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td><img src="image4.png" alt="Image" /></td>
<td>5</td>
<td>Asyut</td>
<td>5</td>
</tr>
<tr>
<td><img src="image5.png" alt="Image" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>5</td>
<td><img src="image6.png" alt="Image" /></td>
<td>6</td>
<td>Asyut</td>
<td>1(^{882})</td>
</tr>
<tr>
<td><img src="image7.png" alt="Image" /></td>
<td></td>
<td>Asyut</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.172 Graphical forms of the stem of *hn*.

In this lemma, the A24 (𓀜) classifier is only attested in Deir el-Bersha, in the witnesses from the earlier period of coffin decoration (B2Bo, B4Bo). The D54 (𓀧) classifier is only attested in Deir el-Bersha as well. Asyut on the other hand is the only region where the I3 (𓆊) classifier is used. The absence of a classifier, or the use of the D40 (𓀕) is attested in both regions.

Appendix 6.192. *hni* (to play music)\(^{883}\)

There are five attestations of this lemma in the database, from the same phrase in spell 7.\(^{884}\) In table 6.173, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image8.png" alt="Image" /></td>
<td>1</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image9.png" alt="Image" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td><img src="image10.png" alt="Image" /></td>
<td>3</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image11.png" alt="Image" /></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.173 Graphical forms of the stem of *hni*.

---


\(^{880}\) Buck (1935) *CT I*, p. 280-281.e.


\(^{882}\) Buck (1938) *CT II*, p. 281, e (S1C,b). I assume the I9 (𓆑) is an error for the N35 (𓀧).


\(^{884}\) Buck (1935) *CT I*, p. 23,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 228.
In the database, form 1 is only attested in the Theban area, but it occurs outside the database in Meir as well.\textsuperscript{885} For this lemma, Asyut seems to prefer to not use a humanoid classifier, which is true outside the database as well.\textsuperscript{886} Form 2 is unique to Deir el-Bersha, but as the attestations are from B2Bo and B3Bo belong to the same assemblage, it might be a feature of these witnesses, rather than a regional feature.\textsuperscript{887}

\textbf{Appendix 6.193. \( \textit{hn}\textit{p} \) (to snatch, to steal)\textsuperscript{888}}

There are fourteen attestations of this lemma in the database.\textsuperscript{889} In table 6.174, the attestations per region are set out for every graphical form of the stem. Note that form 2 and form 3 should be considered to be the same, as the variation between the D37 (…) and D40 (…) here is due to the script, rather than an intentional variation.

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|c|c|c|}
\hline
\textbf{Graphical form stem} & \textbf{no.} & \textbf{Region} & \textbf{Attestations} & \textbf{Graphical form stem} & \textbf{no.} & \textbf{Region} & \textbf{Attestations} \\
\hline
\includegraphics[width=0.1\textwidth]{fig1.png} & 1 & Meir & 1 & \includegraphics[width=0.1\textwidth]{fig2.png} & 3 & Saqqara & 1 \\
\includegraphics[width=0.1\textwidth]{fig3.png} & 2 & Theban area & 1 & \includegraphics[width=0.1\textwidth]{fig4.png} & 4 & Asyut & 5 \\
\includegraphics[width=0.1\textwidth]{fig5.png} & Deir el-Bersha & 2 & Meir & 2 & Theban area & 2 \\
\includegraphics[width=0.1\textwidth]{fig6.png} & & & & & & & \\
\hline
\end{tabular}
\caption{Table 6.174 Graphical forms of the stem of \( \textit{hn}\textit{p} \).}
\end{table}

The use of the A24 (\%) classifier is only attested in Meir, which is true outside the database as well, although form 1 is rare. In the database it seems that the D54 (\;) classifier is only attested in Asyut, but it occurs in other regions as well.\textsuperscript{890} Moreover, although the database suggests that form 4 is the only form used in Asyut, other classifiers can be used in Asyut as well.\textsuperscript{891} Nonetheless, form 3 is the preferred form for this lemma in most regions.

\textbf{Appendix 6.194. \( \textit{hn}\textit{r} \) (to restrain)\textsuperscript{892}}

There are only seven attestations of this lemma in the database, from the same phrase in spell 23.\textsuperscript{893} In table 6.175, the attestations per region are set out for every graphical form of the stem:

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|c|c|c|}
\hline
\textbf{Graphical form stem} & \textbf{no.} & \textbf{Region} & \textbf{Attestations} & \textbf{Graphical form stem} & \textbf{no.} & \textbf{Region} & \textbf{Attestations} \\
\hline
\includegraphics[width=0.1\textwidth]{fig7.png} & 1 & B1C, B2P & 2 & \includegraphics[width=0.1\textwidth]{fig8.png} & 3 & Buck (1966) CT VII, p. 58,n (Sq3C) \\
\includegraphics[width=0.1\textwidth]{fig9.png} & 2 & B4Bo, B4C, B6C, B1P & 3 & & & & \\
\textsuperscript{885} Buck (1956) CT VI, p. 130,b (M6C).
\textsuperscript{886} Buck (1956) CT VI, p. 405,o (S10C).
\textsuperscript{887} As the other witnesses from Deir el-Bersha (B4Bo, B4C, B6C, B1P) with phrase I,23,b use \( \textit{hn}\textit{i} \) (to row; see appendix 6.206) instead.
\textsuperscript{889} Buck (1938) CT II, p. 280,d; Buck (1951) CT IV, p. 314,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 228.
\textsuperscript{890} Buck (1938) CT II, p. 94,c (B1C, B2P); Buck (1956) CT VI, p. 274,k (G1T); \textit{Buck (1961) CT VII}, p. 58,n (Sq3C).
\textsuperscript{891} Buck (1956) CT VI, p. 208,a (S1C).
\textsuperscript{892} Molen (2000), p. 394.
\textsuperscript{893} Buck (1935) CT I, p. 70,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 228.
Table 6.175 Graphical forms of the stem of ḫmr.

In the database it seems that form 3 only occurs in Deir el-Bersha, but outside the database it occurs in Asyut\(^{995}\) and the Theban area as well.\(^{896}\) The use of the V1 (𓊳) classifier is only attested in the Theban area in the database, but occurs in Asyut as well.\(^{897}\) Both within and outside the database, form 2 is only attested in Beni Hasan.

Appendix 6.195. ḫns (to travel, to traverse)\(^{898}\)

This lemma has eleven attestations in the database.\(^{899}\) In table 6.176, the attestations per region are set out for every graphical form of the stem:

Table 6.176 Graphical forms of the stem of ḫns.

---

\(^{894}\) Buck (1935) *CT I*, p. 70, b (BH5C). I assume the *r* weakened into an *i*, which is why the M17 (𓊳) is used instead of the D21 (𓊳). See Peust (1999), p. 140.

\(^{895}\) Buck (1938) *CT II*, p. 232, a (S2C,d). Note that de Buck transcribed an D20 (𓊳) instead of a U31 (𓊳), as these signs are nearly identical in cursive script. See Möller (1909), p. 8, 46, no. 98, 491.

\(^{896}\) Buck (1961) *CT VII*, p. 18, z (T3C).

\(^{897}\) Buck (1938) *CT II*, p. 357, a (S2P).


\(^{900}\) Buck (1935) *CT I*, p. 395, c (M23C). Reconstruction, could be any other form as well.
In the database, the addition of the D32 (𓂘) is only attested in Deir el-Bersha. However, outside the database it occurs in other regions as well. The D40 (𓂡) classifier is only attested in Deir el-Bersha (form 3 and 6), which is true outside the database as well. Asyut seems to only occur with a O35 (𓊄) and without a classifier, but form 1 is attested in Asyut as well. The use of the S29 (𓋴) instead of an O34 (𓊃) is only attested in Deir el-Bersha and Meir, but occurs outside the database in Saqqara as well.

Appendix 6.196. hnti (to be in front of)

The lemma hnti has eight attestations in the database, from the same phrase in spell 11. In table 6.177, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Image" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td><img src="image2" alt="Image" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Image" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td><img src="image4" alt="Image" /></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 6.177 Graphical forms of the stem of hnti.

In the database the absence of the P1 (𓂞) classifier only occurs in Deir el-Bersha. However, outside the database this occurs in the other regions, which all use form 2. Form 1 on the other hand only occurs in Deir el-Bersha, and is not attested anywhere else in the Coffin Texts.

Appendix 6.197. hr (to fall)

The lemma hr has 34 attestations in the database. In table 6.178, the attestations per region are set out for every graphical form of the stem:

901 Buck (1935) CT I, p. 277,b (T1C); Buck (1951) CT IV, p. 35,e (Sq6C); Buck (1956) CT VI, p. 196,s (P.Gard.2).
902 Buck (1947) CT III, p. 191,a (S2C). Note that in form 4, see Buck (1935) CT I, p. 393,i (S2C) the O35 (𓊄) is damaged, thus it is possible that this should be read as form 1 as well.
903 Buck (1951) CT IV, p. 35,c (Sq6C).
905 Buck (1935) CT I, p. 37,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 229-230 and Gracia Zamacona (2008), p. 1044-1045. Note however that Gracia Zamacona placed this phrase under hnti (to sail upstream) instead.
906 Buck (1938) CT II, p. 178,a (P.Gard.2); Buck (1951) CT IV, p. 118,d (S1P); Buck (1956) CT VI, p. 267,m (G1T), 396,p (T1L).
908 Buck (1935) CT I, p. 40,a, 140,g; Buck (1951) CT IV, p. 87,n, 91,o-p, 305,a, 322,d; Buck (1954) CT V, p. 120-121,c-a, 133,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 230-231 and Gracia Zamacona (2008), p. 1061-1089.
<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>𓅚𓅘</td>
<td>1</td>
<td>Meir</td>
<td>1</td>
<td>𓆆𓆉</td>
<td>5</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td>𓆁𓆇</td>
<td>2</td>
<td>Meir</td>
<td>1</td>
<td>𓆆𓆉</td>
<td>6</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>𓆁𓆇</td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>𓆆𓆉</td>
<td>7</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td>𓆁𓆇</td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>3</td>
<td>𓆆𓆉</td>
<td>7</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td>𓆁𓆇</td>
<td>4</td>
<td>Meir</td>
<td>15</td>
<td>𓆆𓆉</td>
<td>7</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td>𓆁𓆇</td>
<td>4</td>
<td>Theban area</td>
<td>3</td>
<td>𓆆𓆉</td>
<td>7</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td>𓆁𓆇</td>
<td>4</td>
<td>Gebelein</td>
<td>2</td>
<td>𓆆𓆉</td>
<td>7</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td>𓆁𓆇</td>
<td>4</td>
<td>Aswan</td>
<td>2</td>
<td>𓆆𓆉</td>
<td>7</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.178 Graphical forms of the stem of ḫr.

In the database, the use of the A15 as logogram is only attested in Meir. However, outside the database it is attested in Saqqara and the Theban area as well. Form 3 is only attested in Deir el-Bersha in the database, but occurs in the Theban area as well. The use of the D54 as classifier is only attested in el-Lisht and Meir in the database, but it occurs in Saqqara and Deir el-Bersha as well. The use of the Y2 (𓆆) classifier is in the database only attested in el-Lisht, but occurs outside the database in Deir el-Bersha as well. Nonetheless, form 4 is the preferred form for this lemma in most regions. However, it needs to be noted that in Deir el-Bersha it is possible to use a D40 (𓆆) classifier as well.

Appendix 6.198. ḫsf (to drive away, to oppose, to repel)

This lemma has 63 attestations in the database, but only 38 represent verbal forms. In table 6.179, the attestations per region are set out for every graphical form of the stem:

---

909 Buck (1951) *CT IV*, p. 8,g (T1L, Sq6C).
910 Buck (1954) *CT V*, p. 76,c (T1Be).
911 Buck (1951) *CT IV*, p. 39,d (Sq1C); Buck (1954) *CT V*, p. 56,a (B3L).
913 Buck (1954) *CT V*, p. 29,b (B1C).
915 Buck (1935) *CT I*, p. 357,g; Buck (1951) *CT IV*, p. 87,l, 89,l, 90,c-d, 90,f, 190-191,b, 304,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 232.
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Meir</td>
<td>1</td>
<td>8</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>el-Lisht</td>
<td>1</td>
<td>9</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>el-Lisht</td>
<td>Theban area</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Saqqara</td>
<td>1</td>
<td>10</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Saqqara</td>
<td>5</td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>el-Lisht</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Asyut</td>
<td>1</td>
<td>12</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Deir el-Bersha</td>
<td>6</td>
<td>13</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Saqqara</td>
<td>1</td>
<td>14</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.179 Graphical forms of the stem of ḫṣf (to drive away).

There does not seem to be a regional preference for this lemma, as nearly every feature occurs in multiple regions. Although the D40 (…) is only attested in Deir el-Bersha (form 11), the use of the D36 (…) in Meir (form 8) makes it unlikely to be a regional preference, as the different arms can look similar in near hieratic cursive script.⁹¹⁶ Although it seems in the database that the A24 (𓀜) classifier is not attested in Asyut, it occurs there as well.⁹¹⁷ Additionally, it seems in the database that Asyut always includes the I9 (𓆑) interpretant, which is not true.⁹¹⁸ The use of the U35 (تحضير) in the initial position seems to be only attested in Deir el-Bersha (form 14), but occurs in the Theban area as well.⁹¹⁹

---

⁹¹⁷ Buck (1947) CT III, p. 341,e (S2C).
⁹¹⁸ Buck (1947) CT III, p. 348,9 (S1C,a-b).
Appendix 6.199. *hsf* (to draw near, to approach, to meet, to answer)

There are 23 attestations of this lemma in the database, but only eight attestations represent verbal forms. In table 6.180, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.180 Graphical forms of the stem of *hsf* (to draw near).

In the database, it seems as if the only variation occurs in Deir el-Bersha. However, the D54 (*s*) classifier is attested in Saqqara, the use of the U35 (*+*) in the initial position is attested in Asyut, Gebelein and Aswan, and the A24 (*%) classifier is attested in Asyut. However, the A30 (*%) classifier seems to only occur in Deir el-Bersha, although de Buck considers it an error, most likely for the A24 classifier. Thus, it could be argued that there is no regional preference in this lemma.

Appendix 6.200. *hsfi* (to travel upstream)

There are seven attestations of this lemma in the database, from the same phrase of spell 398. In table 6.181, the attestations per region are set out for every graphical form of the stem:

---

922 Buck (1935) *CT I*, p. 284,b (Sq3C).
923 Buck (1938) *CT II*, p. 21,b (G1T, A1C), 252,f (S2C,d).
924 Buck (1938) *CT II*, p. 252,f (S1C,a, S2C,d).
925 Buck (1935) *CT I*, p. 113,d (B2Bo).
Appendix 6.201. *ḥsr* (to drive away, to dispel)\(^\text{932}\)

There are 49 attestations of this lemma in the database, but only 43 attestations represent verbal forms.\(^\text{933}\) In table 6.182, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td>1</td>
<td>2</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>3</td>
<td>Saqqara</td>
<td>4</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
<td>el-Lisht</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>5</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>6</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>7</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>8</td>
<td>el-Lisht</td>
<td>1(^\text{934})</td>
</tr>
<tr>
<td>3</td>
<td>9</td>
<td>Saqqara</td>
<td>1(^\text{935})</td>
</tr>
</tbody>
</table>

\(^{928}\) Buck (1954) *CT V*, p. 101,b (T1C, T1Be, Sq1C).

\(^{929}\) Buck (1947) *CT III*, p. 76,i (S10C,a-b).


\(^{931}\) Buck (1954) *CT V*, p. 378,e (B1C).


\(^{933}\) Buck (1935) *CT I*, p. 59,b, 63,c; Buck (1938) *CT II*, p. 259;b; Buck (1951) *CT IV*, p. 208,c, 208-209,d, 256-257,c.

\(^{934}\) Buck (1951) *CT IV*, p. 209,d (L3Li). I assume the D21 (…) was lost, but should be reconstructed.

\(^{935}\) Buck (1951) *CT IV*, p. 208,c (Sq4Sq). I assume this is an incorrect spelling of *ḥsr*. 
In this lemma, the variation in the arm classifiers should be considered a variation due to the script used in the witnesses, rather than an intentional variation. Form 3 is clearly the preferred form of this lemma in all the regions. However, the inclusion of the A60 (𓁅) or the V29 (𓎝) classifier is only attested in Meir (form 5-6). There are no additional features which represents a regional preference.

Appendix 6.202. ḫṭi (to retire, to retreat, to turn back)

There are nineteen attestations of this lemma in the database. In table 6.183, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>el-Lisht</td>
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</tr>
<tr>
<td></td>
<td>2</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>Saqqara</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.183 Graphical forms of the stem of ḫṭi.

In the database, el-Lisht is the only region where no classifier is attested, which is true outside the database as well. The use of the D55 (𓁅) classifier is only attested in Beni Hasan and Meir in the database (form 4 and 8), but occurs outside the database in the Theban area as well. If a classifier is written, the

---

936 Buck (1951) *CT IV*, p. 208,9 (T3L). I assume this is an incorrect spelling of ḫṣr.
939 Buck (1956) *CT VI*, p. 276,s (TT319).
other regions use a D54 (𓊙) classifier, which occurs outside the database in Asyut and Gebelein as well.\textsuperscript{940}

**Appendix 6.203. htm (to seal)\textsuperscript{941}**

The lemma htm has 31 attestations in the database, although only 29 attestations represent verbal forms.\textsuperscript{942} In table 6.184, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
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<td>Meir</td>
<td>1</td>
<td><img src="image2" alt="Graphical form" /></td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
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<td>Meir</td>
<td>4</td>
<td><img src="image4" alt="Graphical form" /></td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
<td>3</td>
<td>Gebelein</td>
<td>1</td>
<td><img src="image6" alt="Graphical form" /></td>
<td>10</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image8" alt="Graphical form" /></td>
<td>11</td>
<td>Theban area</td>
<td>1\textsuperscript{943}</td>
</tr>
<tr>
<td><img src="image9" alt="Graphical form" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image10" alt="Graphical form" /></td>
<td>12</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image11" alt="Graphical form" /></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td><img src="image12" alt="Graphical form" /></td>
<td>13</td>
<td>Deir el-Bersha</td>
<td>1</td>
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<tr>
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<td>Meir</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.184 Graphical forms of the stem of htm.

In this lemma, the D40 (𓊙) classifier is only attested in Deir el-Bersha (form 9), which is true outside the database as well. In the database it seems that Asyut only uses the long format for this lemma (form 8,

\textsuperscript{940} Buck (1938) CT II, p. 127,f (S1C, G2T).

\textsuperscript{941} Molen (2000), p. 413-414.

\textsuperscript{942} Buck (1935) CT I, p. 352-353,d; Buck (1938) CT II, p. 91,b; Buck (1954) CT V, p. 155,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 233-234.

\textsuperscript{943} Buck (1954) CT V, p. 155,c (T3L) Note that the S19 (𓊙) is written in the hieratic form.
12), but outside the database a compact format is used as well, although the long format is much more common in Asyut. The S19 is only attested in the Theban area, although form 11 is the only attestation of the S19 in the Coffin Texts, so it might be better to read this hieratic sign as a S20 instead. There are no other variations in this lemma that represent a regional preference.

Appendix 6.204. *ḥḥt* (to turn back, to drive away)

There is only one attestation of this lemma in the database, from the Theban area. The graphical form used in this witness (see figure 6.20) represents an unique form of this lemma, as all the other attestations in the Coffin Texts do not include a D54 in the middle of the word, and habitually use two M3 instead of only one. However, this variation might be due to an error, rather than an intention. This attestation is a variation of the other witnesses in this phrase (IV,270-271), which all use ḫḥi (to retire; see appendix 6.202) instead. It could be argued that this attestation is simply a mistake in which the m in front of the first ḫḥ was lost, in which case m-ḥḥt ḫḥ, which is used in the other witnesses, should be read here instead.

Appendix 6.205. *ḫdi* (to travel downstream)

This lemma has only seven attestations in the database, from the same phrase of spell 398. As table 6.185 shows, the only exception to form 2 occurs in Gebelein, which uses an F32 instead of the Aa1 to write ḫ. Based on the other attestations, this form is unique, as all other attestations of this lemma in the Coffin Texts use form 2. Thus, there is no regional preference for this lemma, as form 1 needs to be understood as an exception, rather than the rule in Gebelein.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
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<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image" alt="Graphical form" /></td>
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<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td><img src="image" alt="Graphical form" /></td>
<td>2</td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.185 Graphical forms of the stem of *ḫdi*.

---

944 Buck (1951) *CT IV*, p. 106,d (S2P).
947 For example, see Buck (1938) *CT II*, p. 13,d (G1T).
948 This might be the reason why Gracia Zamacona did not include this phrase in his work.
951 For Deir el-Bersha and Asyut, see Buck (1935) *CT I*, p. 184,g and Buck (1938) *CT II*, p. 150,c (S1C).
Appendix 6.206. *lni* (to row, to convey by boat)*\textsuperscript{952}*

There are 22 attestations of this lemma in the database.\textsuperscript{953} In table 6.186, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>el-Lisht</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
</tbody>
</table>

In the database, the only variation occurs in Deir el-Bersha itself, as all other regions use form 2. However, outside the database the D40 (𓀢) classifier is attested in Asyut as well.\textsuperscript{954} The use of the N18 (𓈀) is only attested in Deir el-Bersha (form 4-5). Outside the database, there is some additional variation in the other regions as well. In multiple regions it is possible to leave out the classifier,\textsuperscript{955} or to use the F26 (𓀩) phonemogram instead of the D33 (𓂙).\textsuperscript{956} Note that it is possible to use the D33B (𓀩) as classifier in Asyut as well. However, form 2 remains the preferred form in all regions.

Appendix 6.207. *lnm* (to join, to enfold)*\textsuperscript{957}*

This lemma has 55 attestations in the database.\textsuperscript{958} In table 6.187, the attestations per region are set out for every graphical form of the stem:

---

\textsuperscript{952} Molen (2000), p. 419.
\textsuperscript{954} Buck (1947) *CT III*, p. 77,j (S10C).
\textsuperscript{955} Buck (1938) *CT II*, p. 388,n (L1Li); Buck (1947) *CT III*, p. 75,m (S10C); *Buck (1961) CT VII*, p. 44,i (T9C).
\textsuperscript{956} Buck (1947) *CT III*, p. 112,g (B9C, T1C); Buck (1954) *CT V*, p. 225,c (S2C).
\textsuperscript{957} Molen (2000), p. 422.
\textsuperscript{958} Buck (1935) *CT I*, p. 104-106,e-a, 106,b, 107,d, 115,b, 121,a, 145,c; Buck (1954) *CT V*, p. 156,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 236.
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>1</td>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>el-Lisht</td>
<td>4</td>
<td></td>
<td>Deir el-Bersha</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td></td>
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<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>el-Lisht</td>
<td>1</td>
<td></td>
<td>Deir el-Bersha</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Deir el-Bersha</td>
<td>7</td>
<td></td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
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</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.187 Graphical forms of the stem of ḫmn.

Form 1 is in the database only attested in Deir el-Bersha. However, outside the database it is attested in el-Lisht and the Theban area as well. The use of classifiers is only attested in Deir el-Bersha and Meir, which is true outside the database as well. Although the A2 (𓀁) classifier is attested in both regions, it is more likely to occur in Deir el-Bersha. The D40 (𓀵) classifier is only attested in Meir, but is rare. The Y2 (𓏝) classifier is only attested in Deir el-Bersha.

---

959 Buck (1947) *CT III*, p. 295,e (T3C); Buck (1961) *CT VII*, p. 9,o (L2Li).
Appendix 6.208. *hks* (to be injured)*\textsuperscript{960}*

This lemma has 24 attestations in the database, from the same phrase in spell 335.\textsuperscript{961} However, these attestations represent all the attestations of this lemma in the *Coffin Texts.*\textsuperscript{962} In table 6.169, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Image" /></td>
<td>1</td>
<td>Theban area</td>
<td>1</td>
<td><img src="image2" alt="Image" /></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Image" /></td>
<td>2</td>
<td>el-Lisht</td>
<td>1</td>
<td><img src="image4" alt="Image" /></td>
<td>8</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Image" /></td>
<td>3</td>
<td>Meir</td>
<td>1</td>
<td><img src="image6" alt="Image" /></td>
<td>9</td>
<td>Saqqara</td>
<td>3</td>
</tr>
<tr>
<td><img src="image7" alt="Image" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image8" alt="Image" /></td>
<td>10</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td><img src="image9" alt="Image" /></td>
<td>5</td>
<td>Saqqara</td>
<td>1</td>
<td><img src="image10" alt="Image" /></td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image11" alt="Image" /></td>
<td>6</td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.188 Graphical forms of the stem of *hks.*

As table 6.169 shows, this lemma is highly varied. However, some regional features occur. In the Theban area it is possible to replace the F32 (…) with an Aa1 («). Moreover, the Theban area is the only region where the classifier can be left out (form 1 and 6). In Meir it is possible to replace the G37 (𓅪) classifier with an Y2 (𓏝) classifier. In Deir el-Bersha the G37 can be replaced with a D5 (𓁺), referring to *hks.t,* the injured eye of Horus. The use of the O34 (𓄃) instead of the S29 (𓋴) is only attested in Saqqara, while in Deir el-Bersha the S29 can be left out (form 4). Nonetheless, form 9 seems to represent the common form for this lemma. However, it is not unlikely that due to the lack of additional attestations the perceived variations are only features of the witnesses, rather than regional features, as every form except for form 9 is only attested once.

\textsuperscript{960} Molen (2000), p. 429.
\textsuperscript{961} Buck (1951) CT IV, p. 232-233.a.
### Appendix 6.209. $s^3w$ (to guard, to watch over, to beware)\textsuperscript{963}

In the database, there are 143 attestations of this lemma. However, only 105 attestations represent verbal forms.\textsuperscript{964} In table 6.189, the attestations per region are set out for every graphical form of the stem. As this is a $3ae$ inf. lemma, the table is separated due to the occurrence of gemination.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>No gemination</td>
<td></td>
<td></td>
<td>No gemination</td>
<td></td>
<td></td>
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<tr>
<td>![Image](87x573 to 117x594)</td>
<td>Asyut</td>
<td>1</td>
<td>![Image](87x573 to 117x594)</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>![Image](325x532 to 356x594)</td>
<td>Beni Hasan</td>
<td>1</td>
<td>![Image](325x532 to 356x594)</td>
<td>Deir el-Bersha</td>
<td>6</td>
</tr>
<tr>
<td>![Image](87x487 to 117x526)</td>
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<td>1</td>
<td>![Image](325x532 to 356x594)</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>![Image](325x473 to 356x526)</td>
<td>Meir</td>
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<td>![Image](325x532 to 356x594)</td>
<td>Theban area</td>
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<tr>
<td>![Image](87x385 to 117x410)</td>
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<td>![Image](325x532 to 356x594)</td>
<td>Deir el-Bersha</td>
<td>1</td>
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<tr>
<td>![Image](325x356 to 357x410)</td>
<td>Asyut</td>
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<td>![Image](325x532 to 356x594)</td>
<td>Aswan</td>
<td>1</td>
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<tr>
<td>![Image](88x310 to 116x350)</td>
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<td>![Image](325x532 to 356x594)</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>![Image](326x284 to 356x350)</td>
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<td>![Image](325x532 to 356x594)</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>![Image](88x239 to 116x278)</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>![Image](325x532 to 356x594)</td>
<td>Theban area</td>
<td>3</td>
</tr>
<tr>
<td>![Image](326x199 to 356x278)</td>
<td>Meir</td>
<td>1</td>
<td>![Image](325x532 to 356x594)</td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td>![Image](88x239 to 116x278)</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>![Image](325x532 to 356x594)</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
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<td>1</td>
<td>![Image](325x532 to 356x594)</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>


\textsuperscript{964} Buck (1935) CT I, p. 70,c, 71,b, 71,d, 71,f, 76,i, 362-363,d, 396,b, 398,b; Buck (1938) CT II, p. 55,c, 84,b; Buck (1947) CT III, p. 216-217,a, 219,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 241.
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Gebelein</td>
<td>2</td>
<td>20</td>
<td>Deir el-Bersha</td>
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<td></td>
</tr>
<tr>
<td>8</td>
<td>Theban area</td>
<td>1</td>
<td>20</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Beni Hasan, Meir, Theban area</td>
<td>1, 2, 1</td>
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<tr>
<td>10</td>
<td>Deir el-Bersha, Meir, Theban area</td>
<td>9, 7, 1</td>
<td>22</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
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</tr>
<tr>
<td>11</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td>23</td>
<td>el-Lisht</td>
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</tr>
<tr>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>24</td>
<td>Deir el-Bersha</td>
<td>2</td>
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<td></td>
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<td>Gemination</td>
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<tr>
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</tr>
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</tr>
<tr>
<td>26</td>
<td>Asyut, Gebelein</td>
<td>3, 1</td>
<td>30</td>
<td>Saqqara</td>
<td>1</td>
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<td></td>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Theban area</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
</tbody>
</table>
In general, there are no clear signs of regional preferences for this lemma, but there are a few rare features that could be considered regional. The use of the D40 (𓀲) or the Y2 (𓏝) classifier is only attested in Deir el-Bersha. The use of the S25 (𓋮) occurs only in the Theban area, but all attestations are from T3C. Therefore, it should be considered a feature of the witness, rather than a regional preference.

Appendix 6.210. *s3wî* (to lengthen)\(^967\)

This lemma has only one attestation in the database. The form used in B5C (see figure 6.21) represents a unique variant, as there are no other attestations in the Coffin Texts with the Y2 (𓏝) classifier. However, the same graphical form without the Y2 is attested in Asyut\(^969\) and Deir el-Bersha,\(^970\) even though in Deir el-Bersha the long format of the same spelling occurs as well.

Appendix 6.211. *s3m* (to burn up)\(^971\)

This lemma has 21 attestations in the database. In table 6.190, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
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<td>27</td>
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<td>Deir el-Bersha</td>
<td>1(^965)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Papyrus (Pap.Berl)</td>
<td>1</td>
</tr>
<tr>
<td>31</td>
<td></td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td>32</td>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 6.189 Graphical forms of the stem of *s3wî*.

---

\(^965\) Buck (1938) *CT II*, p. 84,b (B3L). The D54 (𓀲) is assumed to be an error.

\(^966\) De Buck considers it a corruption of the near hieratic cursive form of the A47 (𓀲), see Buck (1935) *CT I*, p. 365,2*.


\(^968\) Buck (1951) *CT IV*, p. 90,k (B5C). For additional attestations outside the database, see Plas & Borghouts (1998), p. 242. Note that I consider the compound *s3wî-ib* part of this lemma.

\(^969\) Buck (1947) *CT III*, p. 157,b (S1C).

\(^970\) Buck (1961) *CT VII*, p. 385,b (B44Bo, B2Bo).


\(^972\) Buck (1951) *CT IV*, p. 262-263,a, 263,c. There are no additional attestations in the Coffin Texts according to Plas & Borghouts (1998), p. 242.
Table 6.190 Graphical forms of the stem of ssm.

Form 1 is only attested in Meir and the Theban area, which could imply that the use of the O34 (𓊃) is more likely in the southern attestations. The use of the Aa17 (𓊃) phonemogram is only attested in Meir. The use of the U1 (𓊃) phonemogram is attested in Beni Hasan and the Theban area.

Appendix 6.212. s3k (to pull together, to gather together)

In the database there are 27 attestations of this lemma. In table 6.191, the attestations per region are set out for every graphical form of the stem:

---

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Meir</td>
<td>1975</td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td>6</td>
<td>Meir</td>
<td>1976</td>
</tr>
<tr>
<td>7</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>9</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>10</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td>11</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>2</td>
</tr>
<tr>
<td>12</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>13</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.191 Graphical forms of the stem of ss$k$.

In the database it seems that the use of the Y2 (𓊭) classifier only occurs in Deir el-Bersha and Meir, but outside the database it occurs in el-Lisht and Aswan as well, which makes it unlikely that the use of the Y2 classifier is a regional feature. In the database the use of the D40 (𓊬) classifier seems to only

---

975 Buck (1954) *CT V*, p. 123,a (M4C). Reconstruction, could be any other form. For example, form 1, which occurs in this witness as well.

976 Buck (1954) *CT V*, p. 123,a (M46C). Note that this witness was not seen by de Buck, and it is not unlikely that the X1 (𓊬) is a modern error for a N29 (𓊬) and the I3 (𓊥) a modern error for I5 (𓊬).

977 Buck (1947) *CT III*, p. 64,g (L1Li).

occur in Meir, but outside the database it is attested in the Theban area as well. Finally, in the database the absence of the I5 (𓆌) is only attested in Deir el-Bersha, but outside the database it occurs in the Theban area and Aswan as well. Therefore, there does not seem to be a regional preference for this lemma.

Appendix 6.213. sît (to damage, to cheat, to mutilate)

In the database there are eight attestations of this lemma, although only seven represent verbal forms. In table 6.192, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.192 Graphical forms of the stem of sît.

In this lemma the classifier does not occur in Asyut. The Theban area is the only region which uses the long format. The D57 (𓆌) classifier only occurs in Deir el-Bersha. However, as these are the only attestations of this lemma in the Coffin Texts, there is a reasonable chance that these variations are random, instead of a regional preference.

---

979 Buck (1947) CT III, p. 295,d (T3C).
982 Buck (1935) CT I, p. 403-404,c-a. There are no additional attestations according to Plas & Borghouts (1998), p. 244.
983 Buck (1935) CT I, p. 403-404,c-a (B1P). I assume that the S29 (𓇠) and M17 (𓇡) switched positions, and that this should be considered the same as form 2.
Appendix 6.214. *sip* (to inspect, to examine, to allot)*984*

In the database there are 40 attestations of this lemma, but only three represent verbal forms.*985* In table 6.193 it is clear that the only variation is based on the position of the S29 (𓋴). Form 1 occurs in Deir el-Bersha as well,*986* while form 2 is only attested in Deir el-Bersha. However, it only occurs in B1Bo, thus should be considered a feature of the support, rather than a regional feature.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Meir</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Asyut</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

Table 6.193 Graphical forms of the stem of *sip*.

Appendix 6.215. *sidi* (to make impotent, to reduce to order)*987*

This lemma has only fifteen attestations in the database, from the same phrase of spell 75.*988* In table 6.194, the attestations per region are set out for every graphical form of the stem. Note that there are no clear distinguishing features for this lemma that suggest a regional variation, as the use of the D21 (𓋴) in form 6 is considered an error, instead of an intentional variation.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Beni Hasan</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Meir</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Asyut</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Gebelein</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Asyut</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>Theban area</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Meir</td>
<td>2</td>
<td></td>
</tr>
</tbody>
</table>

*985* Buck (1935) *CT I*, p. 402,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 244.
*986* Buck (1935) *CT I*, p. 255,b.
*988* Buck (1935) *CT I*, p. 320-321,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 245.
*989* Buck (1935) *CT I*, p. 320,b (S1C). I assume that the S29 (𓋴) and M17 (𓋴) switched positions.
*990* Buck (1935) *CT I*, p. 320,b (M20C), 321,b (M28C). I assume that the D21 (𓋴) is an error for a D46 (𓋴), due to the double column writing of sgr and s(i)dd in this phrase.
### Graphical forms of the stem of *sidi*.

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1(^{991})</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.194 Graphical forms of the stem of *sidi*.

### Appendix 6.216. *sām* (to swallow, to wash down)

There are seventeen attestations of the lemma *sām* in the database, which come from the same phrase in spell 225.\(^{993}\) In table 6.195, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Papyrus (Pap.Berl)</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>Meir</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.195 Graphical forms of the stem of *sām*.

---

\(^{991}\) Buck (1935) *CT I*, p. 320,b (B6C). Perfective participle instead of the imperfective participle, as there is no gemination.


\(^{993}\) Buck (1947) *CT III*, p. 236-237,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 245.
In the database, there are some features that can be considered regional. The use of the Y2 (𓏝) classifier is only attested in Deir el-Bersha, which is true outside the database as well. The F20 (𓄓) classifier is only attested in the Theban area, but as all attestations belong to T1Be and T2Be, which belong to the same owner, it might be a preference of these witnesses, rather than a regional feature. The use of the D40 (𓂡) classifier seems to be unique to Meir. However, there are no other attestations from Meir for this lemma in the Coffin Texts, nor any other attestation of the D40 classifier. In the database Asyut seem to have a preference to habitually include the A2 (𓀁) classifier. However, outside the database the N35A (𓈗) occurs as well, even though the use of the A2 classifier remains the preference in Asyut.

**Appendix 6.217. sꜣnḥ (to cause to live, to nourish)**

This lemma has 25 attestations in the database. As table 6.196 shows, the graphical form of sꜣnḥ is remarkably stable. It is unlikely that there are any regional features for this lemma, as form 1 occurs in the Theban area as well. Additionally, the direction of the S29 (𓋴) in form 2 is only due to the direction of writing in the witness (S1C), instead of an intentional variation.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.196 Graphical forms of the stem of sꜣnḥ.

**Appendix 6.218. sꜣr (to cause to come near, to cause to ascend)**

The lemma sꜣr has 38 attestations in the database. In table 6.197, the attestations per region are set out for every graphical form of the stem:

---

994 Buck (1956) *CT VI*, p. 406,n (S10C).
997 Buck (1947) *CT III*, p. 300,b (T3C).
999 Buck (1935) *CT I*, p. 72,c, 104-105,c, 358-359,b; Buck (1951) *CT IV*, p. 90,j. For additional attestations outside the database, see Plas & Borghouts (1998), p. 244, under the lemma sꜣr.
| Graphical form stem | no. | Region      | Attestations | | Graphical form stem | no. | Region     | Attestations |
|---------------------|-----|-------------|--------------|---------------------|-----|-------------|--------------|
|                     | 1   | el-Lisht    | 1            |                     | 9   | Theban area | 1            |
|                     |     | Deir el-Bersha | 2           |                     |     |             |              |
|                     |     | Meir        | 5            |                     |     |             |              |
|                     | 2   | Asyut       | 1            |                     | 10  | Asyut       | 1            |
|                     |     |             |              | 1000                |     |             |              |
|                     | 3   | Deir el-Bersha | 1           |                     | 11  | Beni Hasan | 1            |
|                     |     |             |              |                     |     | Asyut       | 1            |
|                     | 4   | Asyut       | 1            |                     | 12  | Deir el-Bersha | 9           |
|                     |     |             |              |                     |     | Meir        | 2            |
|                     |     |             |              |                     |     | Asyut       | 1            |
|                     | 5   | Deir el-Bersha | 1           |                     | 13  | Deir el-Bersha | 3           |
|                     |     |             |              |                     |     |             |              |
|                     | 6   | Theban area | 1            |                     | 14  | Deir el-Bersha | 1           |
|                     |     |             |              |                     |     |             |              |
|                     | 7   | Asyut       | 2            |                     | 15  | Deir el-Bersha | 1            |
|                     |     |             |              |                     |     |             | 1001         |
|                     | 8   | Deir el-Bersha | 1           |                     | 16  | Theban area | 1            |
|                     |     |             |              |                     |     |             | 1002         |

Table 6.197 Graphical forms of the stem of sṝr.

In the database the sṝr form of this lemma is only attested in the Theban area (form 9). However, outside the database sṝr occurs in other regions as well.\(^{1003}\) Form 3 is in the database only attested in Deir el-Bersha, but outside the database in el-Lisht as well,\(^ {1004}\) thus the use of the O34 (…) cannot be considered a regional feature. The use of the Y2 (…) as classifier is only attested in Deir el-Bersha for text written on the coffins, as it does occur outside the database in P.Gard.2 and P.Gard.3,\(^ {1005}\) although these attestations use the sṝ form of this lemma.

---

\(^{1000}\) Buck (1935) CT I, p. 104,c (S12C), the Z1 (…) strokes are simply filler.
\(^{1001}\) Buck (1935) CT I, p. 72,c, (B6C). Due to the N31 (…) classifier, I assume that the second D36 (…) is a corruption of the D21 (…).
\(^{1002}\) Buck (1935) CT I, p. 358,b (T3C). Considered a \(s\text{dmn}\text{m}f\), hence the duplication of the D21 (…).
\(^{1003}\) Buck (1947) CT III, p. 143,f (S2C, B2Be).
\(^{1004}\) Buck (1956) CT VI, p. 322,q (L1Li).
\(^{1005}\) Buck (1961) CT VII, p. 204,k.
### Appendix 6.219. *sˁḥ* (to ennoble, to be noble)\(^{1006}\)

In the database there are 37 attestations of this lemma. However, one attestation is an adjective, thus only 36 attestations represent verbal forms.\(^{1007}\) In table 6.198, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image2" alt="Graphical form" /></td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
<td>2</td>
<td>el-Lisht</td>
<td>1</td>
<td><img src="image4" alt="Graphical form" /></td>
<td>10</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
<td>3</td>
<td>Gebelein</td>
<td>1</td>
<td><img src="image6" alt="Graphical form" /></td>
<td>11</td>
<td>Theban area</td>
<td>3</td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form" /></td>
<td>4</td>
<td>Theban area</td>
<td>1</td>
<td><img src="image8" alt="Graphical form" /></td>
<td>12</td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td><img src="image9" alt="Graphical form" /></td>
<td>5</td>
<td>Theban area</td>
<td>1(^{1008})</td>
<td><img src="image10" alt="Graphical form" /></td>
<td>13</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image11" alt="Graphical form" /></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image12" alt="Graphical form" /></td>
<td>14</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image13" alt="Graphical form" /></td>
<td>7</td>
<td>Theban area</td>
<td>1</td>
<td><img src="image14" alt="Graphical form" /></td>
<td>15</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td><img src="image15" alt="Graphical form" /></td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td><img src="image16" alt="Graphical form" /></td>
<td>16</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.198 Graphical forms of the stem of *sˁḥ*.

---


\(^{1007}\) Buck (1935) *CT I*, p. 20,c, 104,c, 111,a, 143,a, 370-371,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 245-246.

\(^{1008}\) Buck (1935) *CT I*, p. 20,c (T1L). Based on I,20,b, I assume that the artist forgot to add a V28 (𓎛).
For this lemma there are some features that could be considered regional. The use of the Y2 (𓏝) classifier is only attested in the Theban area and Deir el-Bersha. In the database the use of the Y2 classifier is much more common in the Theban area, but outside the database it is clearly quite common in Deir el-Bersha as well.\(^{1009}\) However, the use of the Z5 (𓏴) or Z9 (𓏵) classifier is only attested in the Theban area.

Although the E31 (𓃶) and its classes are often attested in multiple regions, it seems that in Asyut the addition is constant, including in attestations outside the database. Although not attested in the database, P.Gard.2 uses the E31 constantly as well with this lemma,\(^{1010}\) which could support the suggestion that this papyrus originates from Asyut.\(^{1011}\) On the other hand, based on the database it could be suggested that there is a preference in el-Lisht to only use the S20 (𓏵) as classifier. However, outside the database S28 (𓏴) and the absence of a classifier are attested in el-Lisht as well.\(^{1012}\)

**Appendix 6.220. sʻḥz (to cause to fight)\(^{1013}\)**

There are two attestations of this lemma in the database, from the same phrase in spell 335, from Meir.\(^{1014}\) However, there does not seem to be any other attestation of this lemma in the *Coffin Texts* according to van der Molen and van der Plas & Borghouts. Moreover, the graphical form of these two attestations (see table 6.199) varies only in the position of the S29 (𓏵). Due to the lack of additional attestations it is not possible to suggest that this represent a regional feature. However, based on the habitual graphical form of ḥz (to fight; see appendix 6.46), it seems unlikely that if this lemma occurs in other regions, it would be distinct.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>1</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image2" alt="Graphical form" /></td>
<td>2</td>
<td>Meir</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.199 Graphical forms of the stem of sʻḥz.

**Appendix 6.221. sʻḥc (to erect, to set up)\(^{1015}\)**

There are seventeen attestations of this lemma in the database, from the same phrase in spell 154.\(^{1016}\) In table 6.200, the attestations per region are set out for every graphical form of the stem:

---


\(^{1010}\) For example, see Buck (1961) *CT VII*, p. 237,v, 237,i.


\(^{1012}\) Buck (1961) *CT VII*, p. 64,m, 66,j (L1Li).


\(^{1014}\) Buck (1951) *CT IV*, p. 195,d.


\(^{1016}\) Buck (1938) *CT II*, p. 278-281,e-b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 246.
The only major variation between Deir el-Bersha and Asyut are form 2 and form 4 in the database. Here, the use of the D54 (𓎉) as classifier is only attested in Deir el-Bersha. However, outside the database the D54 classifier is attested in Meir as well. Nonetheless, the use of the D54 classifier is not attested in any other region. Form 4 cannot be considered a regional preference, as the witnesses S1C,b and S1Tü write the text from left to right, thus the opposite direction of the S29 (𓎆) is most likely due to the different writing direction, rather than an intentional variation.

Appendix 6.222. sḫ ḫ (to cause to enter)

This lemma only has four attestations in the database. As table 6.201 shows, every attestation has its own graphical form. Although the database suggests that the D54 (𓎉) classifier is not used in Deir el-Bersha, it is used there outside the database. The absence of the G35 (𓎈) seems to only occur in Deir el-Bersha.

---

1017 Buck (1951) CT IV, p. 355,e (M7C, M8C).
1019 Buck (1938) CT II, p. 92,e; Buck (1951) CT IV, p. 290-291,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 246.
1020 Buck (1935) CT I, p. 147,c (B4L).
Appendix 6.223. *sw3l (to pass)*\textsuperscript{1021}

There are only seventeen attestations in the database,\textsuperscript{1022} even though this lemma is relatively common in the *Coffin Texts*.\textsuperscript{1023} In table 6.202, the attestations per region are set out for every graphical form of the stem. With the exception of the use of the Z9 (.), which only occurs in Deir el-Bersha,\textsuperscript{1024} there does not seem to be any regional preference for this lemma.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>![Image]</td>
<td>1</td>
<td>Theban area</td>
<td>1</td>
<td>![Image]</td>
<td>6</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>![Image]</td>
<td>2</td>
<td>Theban area</td>
<td>1</td>
<td>![Image]</td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td>![Image]</td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>3</td>
<td>![Image]</td>
<td>8</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>![Image]</td>
<td></td>
<td>Theban area</td>
<td>2</td>
<td>![Image]</td>
<td>9</td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
<tr>
<td>![Image]</td>
<td>4</td>
<td>Meir</td>
<td>1</td>
<td>![Image]</td>
<td>10</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.202 Graphical forms of the stem of *sw3l*.

Appendix 6.224. *sw3d (to make green, to make fresh)*\textsuperscript{1025}

This lemma has 38 attestations in the database.\textsuperscript{1026} In table 6.203, the attestations per region are set out for every graphical form of the stem. Note that as de Buck corrected every M13A (𓊾) into a M13 (𓊸), it was only possible to distinguish between the two classes of the same sign in the attestations which were

\textsuperscript{1021} Molen (2000), p. 462.
\textsuperscript{1022} Buck (1935) *CT I*, p. 397,b, 398-399,c-a; Buck (1938) *CT II*, p. 393,a; Buck (1951) *CT IV*, p. 324,c.
\textsuperscript{1024} As phonogram (form 10) or phono-repeater, see Buck (1954) *CT V*, p. 189,i (B9C, B10C).
\textsuperscript{1025} Molen (2000), p. 463.
\textsuperscript{1026} Buck (1935) *CT I*, p. 40,d, 348-349,d, 350-351,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 247.
seen by the author. Therefore, the variation between these two classes of the same sign should not be considered important.

| Graphical form stem | no. | Region           | Attestations | | Graphical form stem | no. | Region           | Attestations |
|---------------------|-----|------------------|--------------|---------------------|-----|------------------|--------------|
| ![image](image1)    | 1   | Theban area      | 1            | ![image](image2)    | 9   | Deir el-Bersha   | 4            |
| ![image](image3)    | 2   | Deir el-Bersha   | 1            | ![image](image4)    | 10  | Deir el-Bersha   | 1            |
| ![image](image5)    | 3   | Meir             | 2            | ![image](image6)    | 11  | Beni Hasan       | 1            |
| ![image](image7)    | 4   | Deir el-Bersha   | 1            | ![image](image8)    | 12  | Asyut            | 2            |
| ![image](image9)    | 5   | Meir             | 1            | ![image](image10)   | 13  | Asyut            | 1            |
| ![image](image11)   | 6   | Meir             | 1            | ![image](image12)   | 14  | Deir el-Bersha   | 1            |
| ![image](image13)   | 7   | Deir el-Bersha   | 1            | ![image](image14)   | 15  | Asyut            | 1            |
| ![image](image15)   | 8   | Deir el-Bersha   | 3            | ![image](image16)   |     |                  |              |
| ![image](image17)   |     | Theban area      | 1            | ![image](image18)   |     |                  |              |

Table 6.203 Graphical forms of the stem of *sw3d*.

In the database, the use of the D46 (𓋂) instead of the I10 (𓋂) is only attested in Deir el-Bersha (form 10), which is true outside the database as well. Likewise, all the attestations in Asyut are written with a V4 (𓋂), both within and outside of the database.\(^\text{1027}\) Moreover, the use of the V4 is only attested in Beni Hasan, Deir el-Bersha, Asyut and Meir. Thus, it could be argued that the use of the V4 only occurs to the

\(^\text{1027}\) There is one attestation, Buck (1954) *CT V*, p. 226,k (52C) which might be form 3 or 6 instead, but as the M13 (𓋂) is damaged, it could be a V4 (𓋂) as well.
north of Asyut, as it is not attested in the Theban area and further to the south. The addition of the Y2 (⟨⟩) classifier is only attested in Deir el-Bersha and Meir, which is true outside the database as well. Note that outside the database, the use of an M14 (⟨⟩) in this lemma is only attested in el-Lisht.1028

Appendix 6.225.  𝑠𝑤⟨⟩ (to cleanse, to purify)1029

In the database there are 40 attestations of this lemma.1030 In table 6.204, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>1</td>
<td>Saqqara</td>
<td>1</td>
<td><img src="image2" alt="Graphical form" /></td>
<td>6</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
<td>2</td>
<td>el-Lisht</td>
<td>1</td>
<td><img src="image4" alt="Graphical form" /></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
<td>3</td>
<td>Saqqara</td>
<td>5</td>
<td><img src="image6" alt="Graphical form" /></td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image8" alt="Graphical form" /></td>
<td>9</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td><img src="image9" alt="Graphical form" /></td>
<td>5</td>
<td>Meir</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.204 Graphical forms of the stem of 𝑠𝑤⟨⟩.

1028 Buck (1947) *CT III*, p. 72,d (L1Li).
1030 Buck (1935) *CT I*, p. 62,c, 144,b; Buck (1951) *CT IV*, p. 212-213,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 247.
1031 Buck (1951) *CT IV*, p. 212,b (Sq4Sqq). Note that I took the double N35 (⟨⟩) as an incomplete N35A (⟨⟩) classifier, as the column ends after the two N35 signs. However, it would be possible to read this as a *sdȝm. n·f* as well.
In the database, only in Saqqara is a humanoid hieroglyph used (form 1), but outside the database this occurs in Asyut\textsuperscript{1032} and Beni Hasan as well.\textsuperscript{1033} The absence of any classifier (form 2) is only attested in el-Lisht and Deir el-Bersha, but occurs outside the database in the Theban area as well.\textsuperscript{1034} The use of a completely phonetic spelling of the lemma (form 9) only occurs only in Beni Hasan, which is true outside the database as well.\textsuperscript{1035} However, the other regions do include some of the interpretants. In the database, the G43 (𓋴) interpretant is only attested in Meir and the Theban area, but occurs outside the database in Asyut as well.\textsuperscript{1036} The use of the D36 (𓊃) interpretant is only attested in Meir, but occurs outside the database in Deir el-Bersha as well.\textsuperscript{1037} Finally, the D58 (𓋵) interpretant is only attested in Deir el-Bersha and the Theban area. Note that although it does not occur in the database, it is possible in Deir el-Bersha to replace the S29 (𓋴) with the O34 (𓊃).

Appendix 6.226. \textit{swr} (to drink)\textsuperscript{1038}

In the database there are fourteen attestations of this lemma.\textsuperscript{1039} As table 6.205 shows, the graphical form of this lemma is remarkably constant:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>![Graph]</td>
<td>1</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Papyrus (P.Gard.2)</td>
<td>1</td>
</tr>
<tr>
<td>![Graph]</td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>![Graph]</td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.205 Graphical forms of the stem of \textit{swr}.

In general, form 1 is the preferred form for this lemma in all the regions. However, the N35A (𓋴) and Y2 (𓊃) classifier are only attested in Deir el-Bersha, which is true outside the database as well. However, there are some additional classifiers used for this lemma outside the database. In Saqqara, it is possible to use a D40 (𓊃) classifier.\textsuperscript{1040} Moreover, in Deir el-Bersha, Saqqara and the Theban area it is possible to

\textsuperscript{1032} Buck (1947) \textit{CT Ill}, p. 334,f (S1C).
\textsuperscript{1033} Buck (1956) \textit{CT VI}, p. 121,f (BH1Ox).
\textsuperscript{1034} Buck (1947) \textit{CT Ill}, p. 299,b (T3C).
\textsuperscript{1035} See Buck (1956) \textit{CT VI}, p. 121,f (BH2C).
\textsuperscript{1036} Buck (1947) \textit{CT Ill}, p. 334,f (S1C).
\textsuperscript{1037} Buck (1935) \textit{CT I}, p. 147,b (B3Bo).
\textsuperscript{1039} Buck (1935) \textit{CT I}, p. 59,d; Buck (1947) \textit{CT Ill}, p. 175,c, 236,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 247.
\textsuperscript{1040} Buck (1935) \textit{CT I}, p. 293,d (Sq6C).
us the A116 (𓊴) classifier as well. Additionally, the A115 (𓊵) classifier is attested in Beni Hasan. Finally, it is possible in multiple regions to not write a classifier at all.

Appendix 6.227. swd (to hand over, to bequeath, to pass on)

There is only one attestation of this lemma in the database, from Deir el-Bersha. The form used in B1Y (see figure 6.22) is used in Asyut as well. However, there is a long format of figure 6.22 attested in Asyut as well. Moreover, it is possible in el-Lisht and Asyut to leave out the G43 (𓅱). Beyond these variations, the spelling of this lemma is remarkably stable.

Appendix 6.228. swdš (to make whole, to heal)

There are twelve attestations of this lemma in the database. As table 6.206 shows, the graphical form of this lemma can be remarkably varied:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

1041 Buck (1935) CT I, p. 293, d (Sq3C, T9C); Buck (1947) CT III, p. 126, i (B1Bo).
1042 Buck (1947) CT III, p. 126, i (BH3Ox).
1043 Buck (1947) CT III, p. 154, c (S1C); Buck (1947) CT III, p. 259, e (B15C).
1045 Buck (1951) CT IV, p. 210, a (B1Y). For additional attestations outside the database, see Plas & Borghouts (1998), p. 248.
1046 Buck (1947) CT III, p. 363, b (S1C, a).
1047 Buck (1947) CT III, p. 363, b (S1C, c).
1048 Buck (1947) CT III, p. 363, b (S3C); Buck (1956) CT VI, p. 323, c (L1Li).
In the database, it seems that the Y2 (𓏝) classifier is only used in Deir el-Bersha, but outside the database it is attested in Meir, the Theban area, Gebelein and Aswan as well.\textsuperscript{1051} Note that the $s(w)q\ddot{s}$ spelling of this lemma\textsuperscript{1052} does not only occur in Deir el-Bersha (form 5) and Meir (form 4), but is attested in Asyut and the Theban area as well.\textsuperscript{1053} Thus, there does not seem to be a regional preference for this lemma.

Appendix 6.229. \textit{sbi} (to go, to travel, to send, to conduct)\textsuperscript{1054}

The lemma \textit{sbi} has 40 attestations in the database.\textsuperscript{1055} In table 6.207, the attestations per region are set out for every graphical form of the stem. Note that this is a \textit{3ae inf}. lemma and gemination occurs in the database, therefore the table has been divided in gemination and no gemination.

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>No gemination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td>Gemination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>No gemination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>Gemination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>4</td>
</tr>
</tbody>
</table>

\textsuperscript{1051} Buck (1947) \textit{CT III}, p. 321,h (T3C, G1T, A1C); Buck (1956) \textit{CT VI}, p. 175,d (M9C).

\textsuperscript{1052} Note that it is usually only context or the other witnesses with the same phrase that can distinguish these attestations from $g\ddot{s}$ (to travel; see Appendix 6.300).

\textsuperscript{1053} Buck (1947) \textit{CT III}, p. 327.b; Buck (1956) \textit{CT VI}, p. 261,i (T2Be).


In this lemma, the use of the D₅₄ (𓊖) classifier is only attested in Meir and Deir el-Bersha. However, outside the database the D₅₄ classifier is used in Saqqara and the Theban area as well. ¹⁰⁵⁶ In the database Gebelein and Aswan only use form 1 when the lemma does not geminate. However, outside the database forms with a D₅₈ (𓃀) interpretant occur in these two regions as well. ¹⁰⁵⁷ Thus, there is no meaningful variation in this lemma that suggests a regional preference.

**Appendix 6.230. spi (to remain, to leave, to leave out)¹⁰⁵⁸**

In the database there are eight attestations of this lemma. ¹⁰⁵⁹ In table 6.208, the attestations per region are set out for every graphical form of the stem. Form 2 is the only variation for this lemma in the database, and both attestations come from B₄C. Although the D₄₀ (𓊐) classifier is only attested in Deir el-Bersha, it seems to be restricted to B₄C alone. Form 1 is commonly used in all regions outside the database.

```
<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
</tbody>
</table>
```

Table 6.208 Graphical forms of the stem of spi (to remain).

---

¹⁰⁵⁶ Buck (1947) *CT III*, p. 112,k (T1C), 356,a (Sq6C).
¹⁰⁵⁷ Buck (1961) *CT VII*, p. 135,i.
¹⁰⁵⁹ Buck (1935) *CT I*, p. 139,b; Buck (1947) *CT III*, p. 223,i. For additional attestations outside the database, see Plas & Borghouts (1998), p. 250. Note that van der Plas & Borghouts consider this lemma a noun.
Appendix 6.231. *spi* (to bind together)\textsuperscript{1060}

This lemma has ten attestations in the database, from the same phrase of spell 398.\textsuperscript{1061} In table 6.209, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Meir</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.209 Graphical forms of the stem of *spi* (to bind together).

For this lemma, there does not seem to be a clear regional pattern, as this lemma habitually uses form 1-3 in most other regions, or even a long format of the same spelling.\textsuperscript{1062} In the database the addition of the O50 (𓊗) only occurs in Meir, but outside the database it is attested in Deir el-Bersha as well.\textsuperscript{1063} Outside the database the use of the V1 (𓊘) as classifier is attested in the Theban area and Deir el-Bersha.\textsuperscript{1064}

Appendix 6.232. *spr* (to arrive at, to reach)\textsuperscript{1065}

In the database there are 30 attestations of this lemma, which all occur in the same phrase of spell 335.\textsuperscript{1066} In table 6.210, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
</tbody>
</table>

\textsuperscript{1060} Molen (2000), p. 480.
\textsuperscript{1061} Buck (1954) *CT V*, p. 124,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 250-251.
\textsuperscript{1062} Buck (1947) *CT III*, p. 113,p (B4C).
\textsuperscript{1063} Buck (1947) *CT III*, p. 223,i (B4C).
\textsuperscript{1064} Buck (1947) *CT III*, p. 113,n (T1L, B4C).
\textsuperscript{1065} Molen (2000), p. 482.
Table 6.210 Graphical forms of the stem of spr.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>3</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
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</tr>
<tr>
<td></td>
<td>4</td>
<td>Saqqara</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>Saqqara</td>
<td>2</td>
</tr>
</tbody>
</table>

In this lemma, the use of the P1 (𓊛) as classifier only occurs in the Theban area and Saqqara (form 5 and 7). However, this use is unique, as it does not occur anywhere else in the Coffin Texts for this lemma. Although it is most likely meaningless, it is remarkable that the use of the P1 classifier only occurs when the S29 (𓊳) is used. In el-Lisht and Beni Hasan, the O34 (𓋴) is used instead of the S29, although in el-Lisht the F42 (𓊺) is used as phonogram as well (form 1),\(^{1067}\) while in Beni Hasan form 2 is attested as well.\(^{1068}\) In a similar manner as el-Lisht, Meir uses either a O34, or uses the F42 as a phonogram. However, there is a lack of attestations from Meir outside the database. In the database, the absence of the F42 only occurs in Saqqara (form 7), but outside the database it is possible in Deir el-Bersha to leave the F42 out as well.\(^{1069}\)

Appendix 6.233. spH (to lasso)\(^{1070}\)

The lemma spH has 25 attestations in the database. However, only ten attestations represent verbal forms,\(^{1071}\) as the word spH (lasso) was encoded under this lemma as well. In table 6.211, the attestations per region are set out for every graphical form of the stem:

\(^{1067}\) Buck (1956) *CT VI*, p. 323,z (L1Li).
\(^{1068}\) Buck (1947) *CT III*, p. 331,a (BH4C).
\(^{1069}\) Buck (1935) *CT I*, p. 206,a (B16C, B17C, B1Y).
\(^{1071}\) Buck (1938) *CT II*, p. 400,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 251.
### Graphical forms of the stem of *spH*

<table>
<thead>
<tr>
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<th>Attestations</th>
</tr>
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<tr>
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<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Meir</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
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<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
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<td>Deir el-Bersha</td>
<td>1</td>
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<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.211 Graphical forms of the stem of *spH*.

In the database the only variation that occurs is in the graphical form, as the spelling is identical for all attestations. In the database it seems that Asyut only uses the long format (form 5), but outside the database form 3 and 4 are used in Asyut as well. Moreover, form 5 is used in Deir el-Bersha as well. As there are no additional attestations for Beni Hasan, the Theban area and Gebelein, it would be possible to suggest that these regions prefer a compact format (form 1-2). However, these forms could just as well be features of the witnesses, rather than a regional preference. Thus, it seems unlikely that there is a regional preference in the graphical form of this lemma.

### Appendix 6.234. *spd* (to be sharp, to make sharp)*

In the database there are nineteen attestations of this lemma, but only seventeen represent verbal forms. In table 6.212, the attestations per region are set out for every graphical form of the stem:

---

1072 Buck (1956) *CT VI*, p. 179,c (S1C, S2C).
1073 Buck (1956) *CT VI*, p. 289,e (B1Bo).
1075 Buck (1938) *CT II*, p. 72,b-c; Buck (1951) *CT IV*, p. 89,m, 91,i, 303,a, 303,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 251.
In the database, form 1 is only attested in Meir. However, this form is attested outside the database in Deir el-Bersha as well.\textsuperscript{1076} The D40 (_proba) and Y2 (_proba) classifier are only attested in Deir el-Bersha. In Asyut, the M44 (_proba) is only used as a phonemogram (form 5-8), not as a phono-repeater (form 2-4). In el-Lisht the M44 is only used as a phono-repeater.

Appendix 6.235. \textit{sf\textdegree} (to hate)\textsuperscript{1077}

This lemma has three attestations of this lemma, from the same phrase of spell 30.\textsuperscript{1078} It could be argued that these attestations are corruptions, as the other witnesses use \textit{sd\textdegree} (to tremble) in this phrase. Both the Theban area and Asyut use the same graphical form (see figure 6.23), which occurs outside the database in Deir el-Bersha as well.\textsuperscript{1079} Therefore, this form cannot be considered a regional preference.

Appendix 6.236. \textit{sfl} (to loosen, to release, to be released)\textsuperscript{1080}

The lemma \textit{sfl} has 31 attestations in the database.\textsuperscript{1081} In table 6.213, the attestations per region are set out for every graphical form of the stem:

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|c|c|c|}
\hline
Graphical form stem & no. & Region & Attestations & Graphical form stem & no. & Region & Attestations \\
\hline
\begin{figure}[h]
\centering
\begin{tabular}{c}
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\end{tabular}
\end{figure}
1 & Meir & 1 & & & 5 & Deir el-Bersha & 1 \\
\hline
\begin{figure}[h]
\centering
\begin{tabular}{c}
\includegraphics[width=0.5\textwidth]{stem.png}
\end{tabular}
\end{figure}
2 & Saqqara & 1 & & & 6 & Saqqara & 1 \\
\hline
\begin{figure}[h]
\centering
\begin{tabular}{c}
\includegraphics[width=0.5\textwidth]{stem.png}
\end{tabular}
\end{figure}
3 & Deir el-Bersha & 1 & & & 7 & Deir el-Bersha & 1 \\
\hline
\begin{figure}[h]
\centering
\begin{tabular}{c}
\includegraphics[width=0.5\textwidth]{stem.png}
\end{tabular}
\end{figure}
4 & Deir el-Bersha & 1 & & & 8 & Deir el-Bersha & 2 \\
\hline
\end{tabular}
\caption{Graphical forms of the stem of \textit{spd}.}
\end{table}

\textsuperscript{1076} Buck (1935) \textit{CT I}, p. 194,e (B13C).
\textsuperscript{1077} Molen (2000), p. 486.
\textsuperscript{1078} Buck (1935) \textit{CT I}, p. 90,d (T1L,a-b, S2C). For additional attestations outside the database, see Plas & Borghouts (1998), p. 252.
\textsuperscript{1079} Buck (1961) \textit{CT VII}, p. 293,c (B3C, B2L).
\textsuperscript{1080} Molen (2000), p. 486-487.
For this lemma, there is no clear regional preferences, as nearly all features are attested in multiple regions. Although Deir el-Bersha seems to prefer to use a V1 (𓊪) classifier (form 3, 5, 6, 10 and 12), there are attestations from Deir el-Bersha without it as well (form 4, 7, 8 and 13). Moreover, the V1 classifier is used in Asyut as well (form 11). The D54 (𓊱) classifier is attested in the Theban area (form 1 and 9), but Asyut as well (form 11). In the database, the D40 (𓊬) classifier is only attested in Deir el-Bersha, which is true outside the database as well, although the use of the D40 classifier is rare for this lemma.

Appendix 6.237. **sf₉** (to be unseen, to be invisible)**

In the database this lemma has 49 attestations. Note that all attestations in the *Coffin Texts* are participles, as the lemma only occurs in the compound *sf₉-irw* (invisible of shape). In table 6.214, the attestations per region are set out for every graphical form of the stem:

---

1082 Buck (1947) *CT III*, p. 217,a (T1Be). I assume this is an incorrect writing for *sfḥ*.
1084 Buck (1935) *CT I*, p. 316-317,b, 318-319,a, 405,b; Buck (1938) *CT II*, p. 57-58,d-a, 86,d, 87,d, 88,a, 90,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 252.
<table>
<thead>
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<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
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</tr>
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</tr>
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<td>Deir el-Bersha</td>
<td>6</td>
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<td>Beni Hasan</td>
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</tr>
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<td>Meir</td>
<td>7</td>
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<td>Deir el-Bersha</td>
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</tr>
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</tr>
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</tr>
<tr>
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<td>Meir</td>
<td>2</td>
<td><img src="image22" alt="Image" /></td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.214 Graphical forms of the stem of $sfg$.

There are features in this lemma that can be considered a regional preference. The use of an D4 (𓁹) or D5 (𓁺) classifier is only attested in Meir. The use of the F51 (𓄼) classifier is only attested in Gebelein and Aswan, which represent the southernmost attestation of this lemma. However, form 3 is attested in Gebelein as well, suggesting a preference for a compact format. The Y2 (𓏝) classifier is only attested in Deir el-Bersha.

The other regions use either form 3 or form 9. The database suggests that the Theban area prefers to use the long format of form 9, but outside the database form 3 is attested as well. Beni Hasan seems to prefer the long format as well, but as there are no additional attestations of this lemma in the Coffin Texts for Beni Hasan, it would be assumptive to suggest that this is a regional preference based on one attestation. Although both the long and compact format is attested in Asyut (form 4 and 9), it seems that the preference lies with the long format.

**Appendix 6.238. sm3 (to unite, to join, to partake)**

In the database there are 35 attestations of this lemma, but only 26 represent verbal forms. In table 6.215, the attestations per region are set out for every graphical form of the stem:

---

1085 Buck (1938) *CT II*, p. 87,d (B1L). The V12 (𓁹) is a placeholder for an unclear sign, which might be an unfinished eye according to de Buck.

1086 Buck (1938) *CT II*, p. 63,f (T1Be).


<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
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<td>8</td>
<td>Deir el-Bersha</td>
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</tr>
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<td>9</td>
<td>Saqqara</td>
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</tr>
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<td>Deir el-Bersha</td>
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<td>10</td>
<td>Deir el-Bersha</td>
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</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>11</td>
<td>Deir el-Bersha</td>
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</tr>
<tr>
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<td>Asyut</td>
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<td>12</td>
<td>Deir el-Bersha</td>
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<tr>
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<td>13</td>
<td>Deir el-Bersha</td>
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</tr>
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<td>Deir el-Bersha</td>
<td>1</td>
<td>14</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 6.215 Graphical forms of the stem of smA (to unite).

Form 9 only occurs in Saqqara, but most likely is an error in the witness (Sq10C), as it is not repeated in the Coffin Texts. Based on the database, it can be suggested that in Asyut and Meir the G1 (𓄿) interpretant is never added. However, outside the database this is not true for Asyut. In Asyut the O34 (𓊃) phonemogram is always included inside and outside the database. The use of the Y2 (𓏝) classifier is only attested in Deir el-Bersha.

Appendix 6.239. sm3 (to slay, to destroy)

There are ten attestations of this lemma in the database. In table 6.216, the attestations per region are set out for every graphical form of the stem:

---

1089 Buck (1947) CT III, p. 7,a (Sq10C). Note that de Buck transcribed a F36 (𓄥) here, although in his notes (3*) he states that it is written as the hieratic Aa20 (𓆮).
1090 Unless de Buck repeated the correction of an Aa20 (𓆮) into a F36 (𓄥) without mentioning it.
1091 Buck (1947) CT III, p. 44,b (S10C).
1093 Buck (1935) CT I, p. 52,a); Buck (1951) CT IV, p. 263,a, 263,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 253.
Table 6.216 Graphical forms of the stem of *sm3* (to slay).

For this lemma, the attestations from Meir always include the G1 (𓄿) interpretant in the database, but outside the database the lemma occurs without the G1 interpretant as well.\(^{1095}\) However, it is the only region in which a form without the U1 (𓌳) is possible (form 8), although this form is rare in the Coffin Texts. The only and only use of the E1 (𓃒) classifier in the Coffin Texts is attested in Deir el-Bersha. In the database the A24 (𓀜) classifier only occurs in Deir el-Bersha and Meir, but it is attested in Asyut outside the database as well.\(^{1096}\) However, the A24 classifier does not seem to occur in the Theban area.

**Appendix 6.240. *sm3* (to put to order, to correct, to cause to be true)\(^{1097}\)**

There are 15 attestations of this lemma in the database.\(^{1098}\) In table 6.217, the attestations per region are set out for every graphical form of the stem. Note that form 5 and form 6 should be considered to be the same, as the N20 (𓄿) and Aa11 (𓌳) can look remarkably similar to each other in cursive script.

---

\(^{1094}\) Buck (1935) *CT I*, p. 52,a, (B1P). Due to the E1 (𓃒) classifier, it is possible to read this as *sm3* (wild bull) as well.

\(^{1095}\) Buck (1956) *CT VI*, p. 261,i (M2NY).

\(^{1096}\) Buck (1938) *CT II*, p. 213,b.


\(^{1098}\) Buck (1935) *CT I*, p. 1,a, 22,b, 136-137,d-a; Buck (1951) *CT IV*, p. 91,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 254.
Both within and outside of the database, the use of the D54 (𓁊) classifier is only attested in Deir el-Bersha. In the database, the use of the Y2 (𓏝) classifier is only attested in Deir el-Bersha and el-Lisht, but occurs outside the database in Asyut, the Theban area and Saqqara as well.¹⁰⁹ There are no other features that could be considered a regional preference.

Appendix 6.241. *smz*-ٍ*hrw* (to justify, to make triumphant)¹¹⁰⁰

This lemma was added as a separate lemma, even though it is technically a sub-lemma of *sms* (to put to order; see appendix 6.240). In the database there were only three attestations of this lemma,¹¹⁰¹ which occurred in two graphical forms (see table 6.218). Note that in both these cases it would be possible to read the *hrw* separately from the *sms*. As the use of the A2 (𓀁) classifier is attested in other regions¹¹⁰² and the P8-G43 (𓊤𓅱) form is attested in other regions as well,¹¹⁰³ it is unlikely that a regional preference exists for this lemma.

¹⁰⁹ Buck (1954) *CT V*, p. 96,d (Sq1C, T1C, T1Be); Buck (1956) *CT VI*, p. 248,h (S10C,b).
¹¹⁰² Buck (1951) *CT IV*, p. 94,d (B5C).
¹¹⁰³ Buck (1951) *CT IV*, p. 331,a (B1L).
<table>
<thead>
<tr>
<th>Graphical form stem</th>
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<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
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</tr>
<tr>
<td>![Image]</td>
<td>2</td>
<td>Asyut</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 6.218 Graphical forms of the stem of *sms*-hrw.

Appendix 6.242. *smi* (to report, to complain)\textsuperscript{1104}

There are only three attestations of this lemma in the database.\textsuperscript{1105} Based on the only visible forms (see table 6.219), there is no regional preference as both forms occur in Meir. Moreover, the use of the A2 (𓀁) classifier and Y2 (𓏝) classifier is attested in Deir el-Bersha as well.\textsuperscript{1106} However, the combination of the A2 and Y2 classifier (form 1) is only attested in Meir, even though this is the only attestation of this form in the Coffin Texts.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
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<td>1</td>
</tr>
<tr>
<td>![Image]</td>
<td>2</td>
<td>Saqqara</td>
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</tr>
</tbody>
</table>

Table 6.219 Graphical forms of the stem of *smi*.

Appendix 6.243. *smn* (to make firm, to establish, to cause to endure)\textsuperscript{1108}

In the database there are 44 attestations of this lemma.\textsuperscript{1109} In table 6.220, the attestations per region are set out for every graphical form of the stem:

---

\textsuperscript{1104} Molen (2000), p. 494.

\textsuperscript{1105} Buck (1951) *CT IV*, p. 253,d-f, 307,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 254.

\textsuperscript{1106} Buck (1951) *CT IV*, p. 344,g (B1Y, B1L, B3L).

\textsuperscript{1107} Buck (1951) *CT IV*, p. 407, 307,e (Sq2C). Reconstruction, it might have been something completely different here.

\textsuperscript{1108} Molen (2000), p. 495.

\textsuperscript{1109} Buck (1935) *CT I*, p. 29-30,c-a, 58,a, 140,c, 393-394,e-a; Buck (1938) *CT II*, p. 92,a; Buck (1947) *CT III*, p. 14,a; Buck (1951) *CT IV*, p. 87,d, 87,k, 88,c, 91,s, 93,g. For additional attestations outside the database, see Plas & Borghouts (1998), p. 254 and Gracia Zamacona (2008), p. 1238-1240.
Table 6.220 Graphical forms of the stem of *smn*.

For most of the regions, there is no clear regional preference, as both form 3 and 7 are most commonly attested. In the database, the use of the O34 (𓊃) instead of the S29 (𓋴) is only attested in Deir el-Bersha. This is true outside the database as well. Gebelein and el-Lisht seem to prefer the compact format of form 3, but as there are no additional attestations from Gebelein or el-Lisht for this lemma, it might be a feature of the supports (G1T and L2Li), rather than a regional preference.

Appendix 6.244. *smḥi* (to cause to forget)\(^{1110}\)

There are eight attestations of this lemma in the database, although only one represents a verbal form.\(^{1111}\) The form used in B1C (see figure 6.24) is unique, as the attestations outside the database use either an A2 (𓀁) classifier or a G37 (𓏿) classifier.\(^{1112}\) Thus, it seems that the Y2 (𓏝) classifier only occurs in Deir el-Bersha for this lemma.

Appendix 6.245. *smḥ* (to forget)\(^{1113}\)

This lemma has seven attestations in the database, from the same phrase of spell 398.\(^{1114}\) In table 6.221, the attestations per region are set out for every graphical form of the stem:

---

\(^{1110}\) Molen (2000), p. 496.

\(^{1111}\) Buck (1947) *CT III*, p. 22,b (B1C). For additional attestations outside the database, see Plas & Borghouts (1998), p. 255.

\(^{1112}\) Buck (1938) *CT II*, p. 95,g (G2T, S1C); Buck (1954) *CT V*, p. 333,q (B3L).


\(^{1114}\) Buck (1954) *CT V*, p. 150,a.
As form 2, 3 and 4 occur in at least two regions, it seems unlikely that there is a clear regional preference for this lemma. However, as there are no other attestations from Gebelein and the Theban area in the *Coffin Texts*, it could be argued that Gebelein prefers a compact format (form 1 and 3), whereas the Theban area prefers a long format (form 4).

**Appendix 6.246. smsi (to deliver, to cause to be born)**

In the database there are ten attestations for this lemma, from the same phrase of spell 162. In table 6.222, the attestations per region are set out for every graphical form of the stem:

---

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.222 Graphical forms of the stem of *smsi*.

In the database it seems that the use of a S29 (𓃠) interpretant only occurs in the southern attestations of this lemma (form 1 and 2). However, this is not true, as it occurs in Deir el-Bersha as well. Thus, there does not seem to be a distinct regional preference for this lemma.

---

1116 Buck (1938) *CT II*, p. 399,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 255.
1117 Buck (1956) *CT VI*, p. 311,j (B1Bo).
Appendix 6.247. *smt* (to hear, to overhear)\textsuperscript{1118}

In the database there are eighteen attestations of this lemma.\textsuperscript{1119} In table 6.223, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>1</td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Meir</td>
<td>1\textsuperscript{1120}</td>
<td></td>
<td>9</td>
<td>Meir</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Asyut</td>
<td>1\textsuperscript{1121}</td>
<td></td>
<td>10</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1\textsuperscript{1122}</td>
<td>14</td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Asyut</td>
<td>2</td>
<td></td>
<td>12</td>
<td>Asyut</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.223 Graphical forms of the stem of *smt*.

As table 6.223 shows, this lemma can be extremely varied in its form. In the database the D52 (𓁄) phonemogram is only attested in Deir el-Bersha and Meir. However, outside the database it is attested

\textsuperscript{1119} Buck (1935) *CT I*, p. 47,b; Buck (1947) *CT III*, p. 13,b, 14,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 255, although they consider these attestations the substantive *smt.t* (spy), while I consider them participles, although the use of the B1 (𓁇) and A40 (𓀭) classifier would support a substantive reading as well.
\textsuperscript{1120} Buck (1947) *CT III*, p. 14,a (M2C). I have no idea what the F34 (𓁁) is doing here, or if it is even a F34.
\textsuperscript{1121} Buck (1947) *CT III*, p. 13,b (S2C). Note that this could be read as *sqmt.t* as well.
\textsuperscript{1122} Buck (1947) *CT III*, p. 13,b (B4Bo). Note that this could be read as *sqmt.t* as well.
in Asyut as well.\textsuperscript{1123} Thus, there does not seem to be a distinct regional feature for this lemma, as form 11 comes from an uncertain section,\textsuperscript{1124} which might not be this lemma. Therefore, the Y2 (…) classifier should not be considered a feature of Deir el-Bersha.

**Appendix 6.248. \textit{sn} (to open)\textsuperscript{1125}**

The lemma \textit{sn} has 56 attestations in the database.\textsuperscript{1126} In table 6.224, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>No.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>No.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Image" /></td>
<td>1</td>
<td>Theban area</td>
<td>1</td>
<td><img src="image2" alt="Image" /></td>
<td>4</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Meir</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Asyut</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Theban area</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Unknown (Y1C)</td>
<td>2</td>
</tr>
<tr>
<td><img src="image3" alt="Image" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image4" alt="Image" /></td>
<td>5</td>
<td>Theban area</td>
<td>1\textsuperscript{1127}</td>
</tr>
<tr>
<td><img src="image5" alt="Image" /></td>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image6" alt="Image" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image7" alt="Image" /></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>7</td>
</tr>
<tr>
<td><img src="image8" alt="Image" /></td>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.224 Graphical forms of the stem of \textit{sn}.

As table 6.224 shows, form 4 is clearly the preferred form used in all the regions. Any variation in the database is only attested in Deir el-Bersha and the Theban area. However, form 2 is attested outside the database in Gebelein and Asyut,\textsuperscript{1128} which therefore cannot be considered a regional preference. The use of the D40 (…) classifier is only attested in the Deir el-Bersha and the Theban area, which is true outside the database as well. However, it is much more likely to be used in Deir el-Bersha than in the Theban area.

\textsuperscript{1123} Buck (1961) \textit{CT VII}, p. 101,r (S10C).
\textsuperscript{1124} Buck (1935) \textit{CT I}, p. 47,b (B6C).
\textsuperscript{1125} Molen (2000), p. 499.
\textsuperscript{1126} Buck (1935) \textit{CT I}, p. 11,b, 75,c, 75,e-f, 75,h; Buck (1938) \textit{CT II}, p. 84,c, 392,c; Buck (1947) \textit{CT III}, p. 214-215,c, 215,f-g, 215-219,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 255-256.
\textsuperscript{1127} Buck (1947) \textit{CT III}, p. 219,c (T1Be). Reconstruction, only the D36 (…) is visible. Note that it is not unlikely that due the script used in this witness that the D36 should be read as a D40 (…) instead, as form 6.
\textsuperscript{1128} Buck (1938) \textit{CT II}, p. 120,e (G2T); Buck (1951) \textit{CT IV}, p. 152,h (S1C,b).
Appendix 6.249. *sni* (to pass, to pass by, to surpass)\(^{1129}\)

There are only five attestations of this lemma in the database.\(^{1130}\) In table 6.225, the attestations per region are set out for every graphical form of the stem. Note that form 2-4 represent gemination. In the database, it seems that the witnesses from Meir prefer to include a T22 (𓌢) phonemogram in the form. However, outside the database this is attested in Asyut and the Theban area as well.\(^{1131}\)

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>![Image]</td>
<td>1</td>
<td>Theban area</td>
<td>1</td>
<td>![Image]</td>
<td>3</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td>![Image]</td>
<td>2</td>
<td>Meir</td>
<td>1</td>
<td>![Image]</td>
<td>4</td>
<td>Meir</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.225 Graphical forms of the stem of *sni* (to pass).

Appendix 6.250. *sni* (to cut off)\(^{1132}\)

There is only one attestation in the database for this lemma.\(^{1133}\) The form used in T3C (see figure 6.25) represent one of the common forms for this lemma.\(^{1134}\) Thus, there does not seem to be a clear regional preference for this lemma, although there might be some regional preference based on the classifiers used outside the database.\(^{1135}\)

Appendix 6.251. *snr* (to rejoice)\(^{1136}\)

In the database there are only three attestations of this lemma, from the same phrase in spell 75.\(^{1137}\) Moreover, these seem to be the only attestations of this lemma in the *Coffin Texts*. Additionally, the attestations are all from witnesses that are dated between Sesostris II and Sesostris III (B1C, B2L, B1P), which suggests it is a change which only occurred for that specific group of witnesses, as the other witnesses use *h3i* or *sH3i* instead. There are three graphical forms of this lemma, see table 6.226. However, it could be argued that the humanoid classifier of form 2 should actually be read separately, as B1C uses *hUw* (the chaos gods) after *snr*. As there are no other attestations, it is possible that this lemma is region and period specific.


\(^{1131}\) Buck (1951) *CT IV*, p. 353, d (S1C, S2C, T1C).


\(^{1133}\) Buck (1935) *CT I*, p. 401, c (T3C). For additional attestations outside the database, see Plas & Borghouts (1998), p. 256.

\(^{1134}\) See Buck (1947) *CT III*, p. 292, h (A1C) and Buck (1954) *CT V*, p. 322, c (B2L).

\(^{1135}\) Buck (1954) *CT V*, p. 42, b (B1C) uses an Y2 (𓌢) classifier which seems to be rare outside Deir el-Bersha.


\(^{1137}\) Buck (1935) *CT I*, p. 356, c. According to Plas & Borghouts (1998), p. 257, there are no additional attestations of this lemma in the database.
Graphical form stem  no.  Region  

1  Deir el-Bersha  1
2  Deir el-Bersha  1
3  Deir el-Bersha  1

Table 6.226 Graphical forms of the stem of snw.

Appendix 6.252. *snwr* (to cause to tremble)\(^{1138}\)

In the database, there are 29 attestations of this lemma,\(^{1139}\) which represent all attestations of this lemma in the *Coffin Texts*.\(^{1140}\) In table 6.227, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>12</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>15</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>16</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>2</td>
</tr>
</tbody>
</table>

\(^{1139}\) Buck (1935) *CT I*, p. 104-105.b, 120.f.
As one can see in table 6.227, the graphical form for this lemma is highly variable, as there are 22 forms for 29 attestations. Note that although a distinction was made between the U19 (〜) and U20 (〜), this is a modern distinction, as in near hieratic cursive script it is often difficult to differentiate between the two graphemes.

Nonetheless, some features can be considered to be regional. The D54 (𓆲), G38 (𓅬) and Y2 (𓏝) classifiers are only attested in Deir el-Bersha. The use of the K13 (𓆢) instead of the K1 (𓆡) is rare, and only occurs in Asyut and Deir el-Bersha. Additionally, the O34 (𓊃) is used in el-Lisht, instead of the S29 (𓏴). Moreover, the witness (L2Li) replaced the G43 (𓅱) with a partial form of the grapheme, as this witness prefers to use partial hieroglyphs for the hieroglyphs of animates.  

---

1141 Buck (1935) *CT I*, p. 104b (S12C)), the strokes are decorative.
Appendix 6.253. *snb* (to be healthy)\(^{1142}\)

There is one attestation of this lemma in the database.\(^{1143}\) The form used in B3Bo (see figure 6.26) represents a common graphical form for this lemma, that occurs in other regions as well.\(^{1144}\) Thus, it seems unlikely that there is a regional preference for this lemma.

Appendix 6.254. *snhm* (to prevent)\(^{1145}\)

There are five attestations in the database, from the same phrase of spell 17.\(^{1146}\) In table 6.228, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="Graphical form 1" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image2.png" alt="Graphical form 4" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3.png" alt="Graphical form 2" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image4.png" alt="Graphical form 5" /></td>
<td>5</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5.png" alt="Graphical form 3" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.228 Graphical forms of the stem of *snhm*.

As table 6.228 shows, every attestation has its own graphical form. Moreover, outside the database there is only one additional attestation from the Theban area,\(^{1147}\) which uses a different form as well. Based on these two attestations from the Theban area, it would be possible to suggest that the A24 (𓀜) classifier only occur in Deir el-Bersha. However, it is unlikely that this lemma will have a clear regional preference, as in total there are only eight attestations in the *Coffin Texts* for this lemma.


\(^{1143}\) Buck (1947) *CT III*, p. 7,b (B3Bo). For additional attestations outside the database, see Plas & Borghouts (1998), p. 257.

\(^{1144}\) Buck (1938) *CT II*, p. 342,a (S2P); Buck (1956) *CT VI*, p. 259,p (T1L).


\(^{1146}\) Buck (1935) *CT I*, p. 52,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 258.

Appendix 6.255. *snsn* (to be brotherly, to be friendly)*1148*

In the database there are twelve attestations of this lemma, from the same phrase of spell 75.*1149* In table 6.229, the attestations per region are set out for the graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Meir</td>
<td>1</td>
<td></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>3</td>
<td></td>
<td>6</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Meir</td>
<td>1</td>
<td></td>
<td>7</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.229 Graphical forms of the stem of *snsn*.

In the database it seems that Gebelein does not use a classifier or the D20 (𓊑) phono-repeater. However, outside the database the D20 occurs in Gebelein as well.*1150* The use of the Y2 (𓏝) classifier is only attested in Deir el-Bersha. The Theban area seems to prefer a long format (form 7) for this lemma, but as there are no additional attestations for this lemma from the Theban area, it cannot be said if this is a regional preference, or if this is a feature of the support.

---

*1149* Buck (1935) *CT I*, p. 389,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 258.
*1150* Buck (1951) *CT IV*, p. 179,j (G1T).
Appendix 6.256. *snš/sšn* (to unstop)\(^{1151}\)

There are seventeen attestations of this lemma in the database, although only thirteen attestations represent verbal forms.\(^{1152}\) Note however that these attestations represent the divinity ‘she who unstops’, which was taken as a participle, although it could be argued that this is a substantive instead. In table 6.230, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>5</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>Meir</td>
<td>1</td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Asyut</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 6.230 Graphical forms of the stem of *snš/sšn*.

In this lemma, there are a few features that could suggest a regional preference. The F21 (𓄔) classifier is not attested in Asyut (form 4 and 6), and constantly occurs in Meir (form 3 and 5). The use of the O34 (𓊃) instead of the S29 (𓋴) is only attested in Deir el-Bersha.

Appendix 6.257. *snk* (to suckle)\(^{1153}\)

This lemma has nine attestations in the database, from the same phrase in spell 6.\(^{1154}\) In table 6.231, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Asyut</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.231 Graphical forms of the stem of *snk*.


\(^{1152}\) Buck (1947) *CT III*, p. 13,b, 14,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 267, added under *sšn/snš*.


\(^{1154}\) Buck (1935) *CT I*, p. 17,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 259.
In this lemma, there are some features that could be considered a regional preference. Both within and outside of the database, the Y2 (𓏝) classifier only occurs in Deir el-Bersha. The T22 (𓌢) phonemogram is only attested in Asyut, and this seems to be the only attestation for this lemma in the Coffin Texts. In the database it seems that the D40 (𓂡) classifier only occurs in Deir el Bersha (form 4), but outside the database the D40 classifier is attested in Asyut as well.\textsuperscript{1155} Outside the database there are two additional classifiers that are used, B5 (𓁔)\textsuperscript{1156} and D27 (𓂑).\textsuperscript{1157} However, as both occur in multiple regions, it should not be considered a regional preference.

**Appendix 6.258. snkn (to injure, to damage)\textsuperscript{1158}**

There are only seven attestations of this lemma in the database.\textsuperscript{1159} Based on van der Plas & Borghouts, there are no additional attestations of this lemma in the Coffin Texts.\textsuperscript{1160} In table 6.232, the attestations per region are set out for every graphical form of the stem.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>1</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image2" alt="Graphical form" /></td>
<td>2</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
<td>3</td>
<td>Meir</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image4" alt="Graphical form" /></td>
<td>4</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
</tbody>
</table>

Table 6.232 Graphical forms of the stem of snkn.

As these are the only attestations of this lemma, it is possible to suggest some regional preferences. In Deir el-Bersha there is a preference to use the D57 (𓂿) classifier (form 5), which is the classifier used in Meir (form 5) as well. However, Asyut seems to prefer to use the D56 (𓂛) classifier. However, form 2 and 4 belong to the same witness, so it is possible that this is a feature of the support, rather than a regional preference. Only in Meir is a form without a classifier attested (form 3). The compact format of form 1 is only attested in Meir, as the other regions seem to prefer a long format.

\textsuperscript{1155} Buck (1947) *CT III*, p. 360,c (S1C,a). Note that it is possible to read the D40 (𓂡) as a D36 (𓂛) here as well, but the use of an arm as classifier is certain.

\textsuperscript{1156} Buck (1935) *CT I*, p. 281,a (T9C); Buck (1951) *CT IV*, p. 350,a (B2Bo, B4Bo).

\textsuperscript{1157} Buck (1935) *CT I*, p. 281,a (T1C); Buck (1951) *CT IV*, p. 182,f (G1T); Buck (1956) *CT VI*, p. 97,d (B9C).

\textsuperscript{1158} Molen (2000), p. 515.

\textsuperscript{1159} Buck (1938) *CT II*, p. 73,a.

\textsuperscript{1160} Plas & Borghouts (1998), p. 259.
Appendix 6.259. *sn*d (to fear, to be afraid)\textsuperscript{1161}

The lemma *sn*D has 62 attestations in the database, but only 45 attestations represent verbal forms.\textsuperscript{1162}

In table 6.233, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Image" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image2" alt="Image" /></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aswan</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image3" alt="Image" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>5</td>
<td><img src="image4" alt="Image" /></td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Image" /></td>
<td>3</td>
<td>Saqqara</td>
<td>1</td>
<td><img src="image6" alt="Image" /></td>
<td>10</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>9</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image7" alt="Image" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image8" alt="Image" /></td>
<td>11</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image9" alt="Image" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image10" alt="Image" /></td>
<td>12</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image11" alt="Image" /></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.233 Graphical forms of the stem of *sn*d.

In this lemma, there are some features that can be considered regional. Both within and outside of the database, the D40 (𓀱) classifier and the Y2 (𓀺) classifier are only attested in Deir el-Bersha. The use of the D46 (𓀲) phonemogram/interpretant is only attested in Deir el-Bersha, but occurs outside the database in el-Lisht as well.\textsuperscript{1163} In the database, the Aa27 (𓀳) phonemogram is only attested in Deir el-Bersha and Asyut (form 8 and 9). However, outside the database, the Aa27 phonemogram is attested in Saqqara and Dendera as well.\textsuperscript{1164} The use of a T22 (𓀵) phonemogram is unique in Deir el-Bersha and not

\textsuperscript{1161} Molen (2000), p. 516-517.

\textsuperscript{1162} Buck (1935) *CT I*, p. 348-351,e-a, 386,a; Buck (1938) *CT II*, p. 70,b; Buck (1951) *CT IV*, p. 91,o-p, 320,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 259.

\textsuperscript{1163} Buck (1961) *CT VII*, p. 64,s (L1Li).

\textsuperscript{1164} Buck (1951) *CT IV*, p. 35,l (Sq6C), 72,d (D1C).
repeated in the *Coffin Texts*. In the database, Gebelein only occurs with form 1, but outside the database form 3 is attested for Gebelein as well.\(^{1165}\) In Meir, only form 1 and form 3 are attested, but it seems that there is a preference for form 3.

**Appendix 6.260. sn\(dm\) (to make sweet, to ease, to make content)\(^{1166}\)**

There are fifteen attestations of this lemma in the database, from the same phrase in spell 32.\(^{1167}\) In table 6.234, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form 1" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image4" alt="Graphical form 4" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>8</td>
</tr>
<tr>
<td><img src="image2" alt="Graphical form 2" /></td>
<td>2</td>
<td>Asyut</td>
<td>1</td>
<td><img src="image5" alt="Graphical form 5" /></td>
<td>5</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form 3" /></td>
<td>3</td>
<td>Asyut</td>
<td>1</td>
<td><img src="image6" alt="Graphical form 6" /></td>
<td>6</td>
<td>Asyut</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 6.234 Graphical forms of the stem of sn\(dm\).

In the database, the only clear variation occurs in Asyut, which is the only region where the Y2 (𓊪) classifier is used and where the G17 (𓅓) can be left out (form 2 and 3). However, outside the database this is not the case, as the Y2 classifier is attested in Gebelein and the Theban area.\(^{1168}\) Moreover, in the Theban area the G17 can be absent as well.\(^{1169}\) Thus, it seems unlikely that there is a regional preference for this lemma.

**Appendix 6.261. sr (to foretell, to make known)\(^{1170}\)**

In the database there are 34 attestations of this lemma.\(^{1171}\) In table 6.235, the attestations per region are set out for every graphical form of the stem. Note that there is an issue with the E27 (𓊪) in this lemma, as this sign looks more like a E20 (𓊪) in multiple witnesses. However, following the transcription of de Buck, the E27 was used when an animal was written for this lemma.

\(^{1165}\) Buck (1951) *CT IV*, p. 180,v (G1T).
\(^{1167}\) Buck (1935) *CT I*, p. 100-101,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 259.
\(^{1168}\) Buck (1947) *CT III*, p. 311,d (G1T, T1Be).
\(^{1169}\) Buck (1947) *CT III*, p. 311,d (T1Be).
\(^{1171}\) Buck (1935) *CT I*, p. 120,e, 140,g, 320-323,d-a, 404-405,c-a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 260.
In Deir el-Bersha, the use of the D54 (𓊃) classifier relatively common. However, it is rarely attested in Meir (form 16) and the Theban area as well.\textsuperscript{1172} On the other hand, the use of the Y2 (𓏝) classifier is only attested in Deir el-Bersha (form 7), as is the use of the O34 (𓊃) instead of the S29 (𓊃). In the database it seems that the A2 (𓊃) classifier is only attested in Deir el-Bersha and Meir (form 5, 9, 15 and 16). However, outside the database the A2 classifier is used in Asyut\textsuperscript{1173} and the Theban area as well.\textsuperscript{1174} In general, most regions use form 4, 8 or 13 for this lemma.

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|c|}
\hline
Graphical form stem & Region & Attestations & Graphical form stem & Region & Attestations \\
\hline
$\bullet$ & Deir el-Bersha & 1 & $\bullet$ & Deir el-Bersha & 3 \\
\hline
\hline
$\bullet$ & Deir el-Bersha & 1 & $\bullet$ & Deir el-Bersha & 9 \\
\hline
\hline
$\bullet$ & Deir el-Bersha & 1 & $\bullet$ & Asyut & 1 \\
\hline
\hline
$\bullet$ & Meir & 1 & $\bullet$ & el-Lisht & 1 \\
\hline
\hline
$\bullet$ & Meir & 1 & $\bullet$ & Deir el-Bersha & 4 \\
\hline
\hline
$\bullet$ & Deir el-Bersha & 1 & $\bullet$ & Deir el-Bersha & 12 \\
\hline
\hline
$\bullet$ & Deir el-Bersha & 1 & $\bullet$ & Beni Hasan & 1 \\
\hline
\hline
$\bullet$ & Deir el-Bersha & 1 & $\bullet$ & Deir el-Bersha & 13 \\
\hline
\hline
$\bullet$ & Deir el-Bersha & 1 & $\bullet$ & Asyut & 1 \\
\hline
\hline
$\bullet$ & Deir el-Bersha & 1 & $\bullet$ & Theban area & 2 \\
\hline
\hline
$\bullet$ & Gebelein & 1 & $\bullet$ & Meir & 1 \\
\hline
\hline
$\bullet$ & Aswan & 1 & $\bullet$ & Meir & 16 \\
\hline
\end{tabular}
\caption{Graphical forms of the stem of \textit{sr}.}
\end{table}

\textsuperscript{1172} Buck (1956) \textit{CT VI}, p. 402,f (T1L).
\textsuperscript{1173} Buck (1956) \textit{CT VI}, p. 53,e (S1C).
\textsuperscript{1174} Buck (1954) \textit{CT V}, p. 176,l (T1C).
Appendix 6.262. \textit{sri} (to rule, to command)\textsuperscript{1175}

This lemma has 34 attestations in the database, but only nineteen attestations represent verbal forms,\textsuperscript{1176} as \textit{sr} (magistrate, nobleman) was encoded under this lemma as well. In table 6.236, the attestations per region are set out for every graphical form of the stem. As this lemma is a \textit{3ae inf.} lemma and gemination occurs, the table has been separated in gemination and no gemination.

\begin{longtable}{|c|c|c|c|c|c|c|c|c|}
\hline
\textbf{Graphical form stem} & \textbf{no.} & \textbf{Region} & \textbf{Attestations} & \textbf{Graphical form stem} & \textbf{no.} & \textbf{Region} & \textbf{Attestations} \\
\hline
\textit{No gemination} & & & & \textit{No gemination} & & & \\
\includegraphics[width=0.05\textwidth]{ref2} & 1 & Deir el-Bersha & 1 & \includegraphics[width=0.05\textwidth]{ref2} & 2 & Deir el-Bersha & 1 \\
\textit{Gemination} & & & & \textit{Gemination} & & & \\
\includegraphics[width=0.05\textwidth]{ref2} & 3 & Asyut & 1 & \includegraphics[width=0.05\textwidth]{ref2} & 6 & Asyut & 1 \\
\includegraphics[width=0.05\textwidth]{ref2} & 4 & Beni Hasan & 1 & \includegraphics[width=0.05\textwidth]{ref2} & 7 & Deir el-Bersha & 1 \\
\includegraphics[width=0.05\textwidth]{ref2} & 5 & Deir el-Bersha & 1 & & & & \\
\includegraphics[width=0.05\textwidth]{ref2} & & & & & & & \\
\includegraphics[width=0.05\textwidth]{ref2} & & & & & & & \\
\includegraphics[width=0.05\textwidth]{ref2} & & & & & & & \\
\includegraphics[width=0.05\textwidth]{ref2} & & & & & & & \\
\hline
\end{longtable}

The use of the A21 (𓀙) as logogram (form 3) only occurs in Asyut, but does not seem to occur again in the \textit{Coffin Texts}. In Deir el-Bersha, it is possible to add an Y2 (𓀙) classifier or replace the A21 classifier with an Y2 classifier, which is true outside the database as well. Outside the database this lemma can be written in Gebelein without the A21 classifier as well,\textsuperscript{1177} although even in Gebelein the absence of the classifier is rare. The use of the O34 (𓊃) instead of the S29 (𓋴) is only attested in Deir el-Bersha.

Appendix 6.263. \textit{srd} (to plant, to make grow)\textsuperscript{1178}

In the database there are 20 attestations of this lemma.\textsuperscript{1179} In table 6.237, the attestations per region are set out for every graphical form of the stem:

\begin{longtable}{|c|c|c|c|c|c|c|c|}
\hline
\textbf{Graphical form stem} & \textbf{no.} & \textbf{Region} & \textbf{Attestations} & \textbf{Graphical form stem} & \textbf{no.} & \textbf{Region} & \textbf{Attestations} \\
\hline
\textit{No gemination} & & & & \textit{No gemination} & & & \\
\includegraphics[width=0.05\textwidth]{ref2} & 1 & Deir el-Bersha & 1 & \includegraphics[width=0.05\textwidth]{ref2} & 2 & Deir el-Bersha & 1 \\
\textit{Gemination} & & & & \textit{Gemination} & & & \\
\includegraphics[width=0.05\textwidth]{ref2} & 3 & Asyut & 1 & \includegraphics[width=0.05\textwidth]{ref2} & 6 & Asyut & 1 \\
\includegraphics[width=0.05\textwidth]{ref2} & 4 & Beni Hasan & 1 & \includegraphics[width=0.05\textwidth]{ref2} & 7 & Deir el-Bersha & 1 \\
\includegraphics[width=0.05\textwidth]{ref2} & 5 & Deir el-Bersha & 1 & & & & \\
\includegraphics[width=0.05\textwidth]{ref2} & & & & & & & \\
\includegraphics[width=0.05\textwidth]{ref2} & & & & & & & \\
\includegraphics[width=0.05\textwidth]{ref2} & & & & & & & \\
\includegraphics[width=0.05\textwidth]{ref2} & & & & & & & \\
\hline
\end{longtable}

\textsuperscript{1175} Molen (2000), p. 518-519.
\textsuperscript{1176} Buck (1935) \textit{CT I}, p. 324-325,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 260.
\textsuperscript{1177} Buck (1956) \textit{CT VI}, p. 182,e (G2T).
\textsuperscript{1178} Molen (2000), p. 523.
\textsuperscript{1179} Buck (1935) \textit{CT I}, p. 17,b; Buck (1938) \textit{CT II}, p. 398,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 260.
Graphical form stem no. Region Attestations

1 Beni Hasan 1
Deir el-Bersha 2
Meir 2
Gebelein 1

2 Beni Hasan 1

3 Theban area 1

4 Deir el-Bersha 7
Asyut 2
Theban area 1

5 Unknown (Y1C) 1

6 Deir el-Bersha 1

Table 6.237 Graphical forms of the stem of *srd*.

For this lemma, the majority of the attestations in the *Coffin Texts* use either form 1 or form 4. However, even though Beni Hasan uses form 1 as well, the M31 (𓇝) classifier is only attested in Beni Hasan, in the same manner as *rd* (to grow; see appendix 6.154). Based on the database, it could be suggested that Asyut prefers the long format of form 4. However, outside the database, the compact format of form 1 is attested in Asyut as well.\(^{1180}\) Outside the database it is possible in Deir el-Bersha for the M32 (𓊳) classifier to be replaced by the D40 (𓊳) classifier.\(^{1181}\)

**Appendix 6.264. *shši* (to cause to descend)\(^ {1182}\)**

This lemma has only one attestation in the database,\(^ {1183}\) in a phrase where all other witnesses use *hsI* (to descend; see appendix 6.156) instead.\(^ {1184}\) The form used for this lemma (see figure 6.27) is relatively uncommon, as most other witnesses prefer to use a O34 (𓊳) over the S29 (𓊳), or prefer to use a compact format instead. However, figure 6.27 occurs in Deir el-Bersha as well.\(^ {1185}\) Therefore, there does not seem to be clear signs for a regional preference for this lemma.

---

\(^{1180}\) Buck (1938) *CT II*, p. 352,a (S1C).

\(^{1181}\) Buck (1938) *CT II*, p. 352,a (B1L).


\(^{1183}\) Buck (1938) *CT II*, p. 403,a (Y1C). For additional attestations outside the database, see Plas & Borghouts (1998), p. 261.

\(^{1184}\) Note that based on Buck (1938) *CT II*, p. 402,d (B6C), it could be argued that the S29 (𓊳) does not belong to *shši*, but is rather a suffix pronoun after the *wiš* (bark).

\(^{1185}\) Buck (1956) *CT VI*, p. 302,l (B1Bo).
Appendix 6.265. *sheri* (to acclaim)\(^{1186}\)

In the database, there are sixteen attestations of this lemma.\(^{1187}\) As table 6.238 shows, there is barely any variation in the spelling, although some variation in the graphical form exists.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.238 Graphical forms of the stem of *sheri*.

For this lemma, it seems that Meir and Gebelein prefer the compact format of form 1, where Asyut and the Theban area prefer the long format of form 3. For Aswan and Deir el-Bersha, there does not seem to be a preference of one form over the other. However, a compact format is attested outside the database for Asyut and Theban area.\(^{1188}\) Thus, there seems to be a graphical preference for form 1 only for Gebelein and Meir, as there are no other attestations for this lemma from Gebelein and Meir in the *Coffin Texts*.

Appendix 6.266. *shir* (to remove, to drive away, to cause to escape)\(^{1189}\)

In the database there are 27 attestations of this lemma.\(^{1190}\) In table 6.239, the attestations per region are set out for every graphical form of the stem:

---


\(^{1188}\) Buck (1954) *CT V*, p. 169,b (51C); Buck (1956) *CT VI*, p. 411,b. However, as this phrase is written as a line, it could still be considered the long format as well.


<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Meir</td>
<td>1</td>
<td>10</td>
<td>Saqqara</td>
<td>3</td>
</tr>
<tr>
<td>2</td>
<td>Meir</td>
<td>1</td>
<td>11</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Meir</td>
<td>1</td>
<td>12</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Theban area</td>
<td>1</td>
<td>13</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Meir</td>
<td>2</td>
<td>14</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Theban area</td>
<td>1</td>
<td>15</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>Theban area</td>
<td>2</td>
<td>16</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>Meir</td>
<td>1</td>
<td>17</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>9</td>
<td>Theban area</td>
<td>1</td>
<td>18</td>
<td>Beni Hasan</td>
<td>1(^{1191})</td>
</tr>
</tbody>
</table>

Table 6.239 Graphical forms of the stem of shri.

Although this lemma is varied in its form, there are only a few variations that represent a regional preference. In the database it seems that Deir el-Bersha always includes the N31 (𓇹) classifier with this lemma. However, outside the database it occurs without the N31 classifier as well,\(^{1192}\) although this seems to be an exception to the rule. Additionally, the D54 (𓊮) classifier is only attested in Deir el-Bersha

\(^{1191}\) Buck (1951) *CT IV*, p. 211,a (BH1Br). Due to the classifiers I assumed it was an incorrect spelling for shri.

\(^{1192}\) Buck (1961) *CT VII*, p. 39,l (B810C).
(form 12). The Y2 (—you) classifier is only attested in el-Lisht and Meir, but is only optional in both regions.1193

Appendix 6.267. sḥṣî (to meet)

The lemma sḥṣî has ten attestations in the database, from the same phrase of spell 32.1194 As table 6.240 shows, the graphical form is relatively stable. The only variation takes place within Deir el-Bersha, as the Theban area uses form 2. As there are no additional attestations of this lemma in the Coffin Texts, it is uncertain if form 1 and 3 represent unique forms, or if these might be used by other regions as well.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 6.240 Graphical forms of the stem of sḥṣî.

Appendix 6.268. sḥtp (to pacify, to satisfy, to cause to be plentiful)1195

The lemma sḥtp has 48 attestations in the database.1196 In table 6.241, the attestations per region are set out for every graphical form of the stem:

1193 See form 1, 2, 3, 8 and 11 for Meir and Buck (1961) *CT VII*, p. 2,q (L2Li) for el-Lisht.
1194 Buck (1935) *CT I*, p. 108,b. Not attested in van der Molen or van der Plas & Borghouts. It seems to be the only attestation of this lemma in the Coffin Texts, see Gracia Zamacona (2008), p. 1249.
1196 Buck (1935) *CT I*, p. 348-349,c, 350-351,b; Buck (1947) *CT III*, p. 188,c; Buck (1951) *CT IV*, p. 260,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 261-262.
<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form stem" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1197</td>
<td><img src="image2" alt="Graphical form stem" /></td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form stem" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td><img src="image4" alt="Graphical form stem" /></td>
<td>10</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form stem" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td><img src="image6" alt="Graphical form stem" /></td>
<td>11</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form stem" /></td>
<td>4</td>
<td>Meir</td>
<td>1198</td>
<td><img src="image8" alt="Graphical form stem" /></td>
<td>12</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td><img src="image9" alt="Graphical form stem" /></td>
<td>5</td>
<td>Beni Hasan</td>
<td>1</td>
<td><img src="image10" alt="Graphical form stem" /></td>
<td>13</td>
<td>Deir el-Bersha</td>
<td>10</td>
</tr>
<tr>
<td><img src="image11" alt="Graphical form stem" /></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image12" alt="Graphical form stem" /></td>
<td>14</td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td><img src="image13" alt="Graphical form stem" /></td>
<td>7</td>
<td>Aswan</td>
<td>1</td>
<td><img src="image14" alt="Graphical form stem" /></td>
<td>15</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image15" alt="Graphical form stem" /></td>
<td>8</td>
<td>Meir</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.241 Graphical forms of the stem of sHtp.

In the database, the Theban area seems to prefer a long format (form 11 and 13). However, outside the database, the compact format of form 6 is attested as well.\footnote{1197}{Buck (1935) CT I, p. 348,c (B1C). As the owner to which this participle reflects to is masculine, I assumed the X1 (𓏏) and Q3 (𓊪) were written in the wrong order. However, it could theoretically be read as an infinitive as well.} Asyut seems to prefer the long format as well (form 10, 13, 14 and 15), but is attested with form 3 outside the database.\footnote{1198}{Buck (1935) CT I, p. 351,b (M-Ann). Not seen by de Buck himself, it is possible that the Y1 (𓏛) should be read as an Y2 (𓏝) instead.} The use of the X4 (𓏒) classifier occurs only in Asyut, but only when the ‘to cause to be plentiful’ function is used. In Gebelein there is a preference for a compact format for this lemma. In Aswan there is slightly more freedom in\footnote{1199}{Buck (1935) CT I, p. 300,a (T1C).}\footnote{1200}{Buck (1938) CT II, p. 318,c (S3P).}
the position of the S29 (𓋴), but the X1 (𓏏) and Q3 (𓊪) signs are constantly written next to each other in the column (form 7 and 12). The other regions do not have a clear distinction, although the use of the O34 (…) instead of the S29 is only attested in Deir el-Bersha.

Appendix 6.269. šḥm (to destroy, to cause to stop)\textsuperscript{1201}

There are only four attestations of this lemma in the database.\textsuperscript{1202} As table 6.242 shows, every attestation has its own distinct graphical form. Based on the attestations outside the database there does not seem to be any regional preference as the graphical form can be remarkably varied. However, the use of the G41 (𓅯) is not attested in Deir el-Bersha.

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|c|c|c|}
\hline
Graphical form stem & Region & Attestations & Graphical form stem & Region & Attestations \\
\hline
1 & Deir el-Bersha & 1 & 3 & Theban area & 1 \\
\hline
2 & Deir el-Bersha & 1 & 4 & Beni Hasan & 1 \\
\hline
\end{tabular}
\caption{Graphical forms of the stem of šḥm.}
\end{table}

Appendix 6.270. šḥd (to make bright, to illuminate, to shine)\textsuperscript{1203}

This lemma has 22 attestations in the database, but only 20 attestations represent verbal forms.\textsuperscript{1204} In table 6.243, the attestations per region are set out for every graphical form of the stem:

\textsuperscript{1202} Buck (1935) CT I, p. 21,a, 31,c; Buck (1951) CT IV, p. 285,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 262.
\textsuperscript{1203} Molen (2000), p. 528.
\textsuperscript{1204} Buck (1951) CT IV, p. 296-297,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 262.
In the database, the classifier of form 2 is only attested in Meir. However, as this classifier occurs in Deir el-Bersha for the lemma *ḥd* (to be bright; see table 6.161, form 1) as well, it cannot be considered a regional feature. The use of the T4 (𓌋) only occurs in Beni Hasan (form 4), but as there are no other attestations for this lemma from this region, it might be a feature of the witness (BH1Br), rather than a regional preference.

Appendix 6.271. *šḥī* (to hit, to chop off, to grasp)

In the database, there are only three attestations of this lemma, from the same phrase of spell 24, all from Deir el-Bersha. As table 6.244 shows, there are only two graphical forms for this lemma, which vary based on the classifier. Outside the database this lemma can occur in Deir el-Bersha with an A24 (𓊔) classifier as well. Note that this lemma seemingly only occurs in witnesses from Deir el-Bersha.

---

1205 Buck (1951) *CT IV*, p. 297,c (M57C), this variation from form 3 only occurred as the column ended after the I10 (𓊔) otherwise I assume it would be the same as form 3.

1206 Molen (2000), p. 528. Note that van der Molen has *šḥī* (to chop off) as a separate lemma.

1207 Buck (1935) *CT I*, p. 74,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 262.

1208 Buck (1951) *CT IV*, p. 55,j (B3L).

1209 There might be an attestation in Asyut, see Buck (1954) *CT V*, p. 169,d (S1C). However, as the word is damaged, includes an G43 (𓅱) and the other witness from Meir uses *šḥt*-, it is not unlikely that this is something else.
Appendix 6.272. *ṣḥ3* (to call to mind, to remember)\textsuperscript{1210}

There are eight attestations of this lemma in the database, although only six of these are verbal forms.\textsuperscript{1211} In table 6.245, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td>2</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.245 Graphical forms of the stem of *ṣḥ3*.

Form 2 is only attested in el-Lisht, but this should be considered a feature of the support, rather than a feature of el-Lisht, as L2Li prefers to write partial hieroglyphs for the hieroglyphs of animates. Moreover, the absence of a classifier is attested in Deir el-Bersha as well.\textsuperscript{1212} Outside the database the Y2 (𓏝) classifier is used for this lemma in multiple regions as well.\textsuperscript{1213} Thus, it seems unlikely that there is a regional preference for this lemma.

Appendix 6.273. *ṣḥpi* (to conduct, to bring)\textsuperscript{1214}

There are only two attestations of this lemma in the database, from the same phrase in spell 6.\textsuperscript{1215} Although attested in two regions, Deir el-Bersha and the Theban area, there is only one graphical form used for this lemma in the database (see figure 6.28). Based on the attestations outside the database, it seems that this form is preferred in Asyut as well.\textsuperscript{1216} However, in Deir el-Bersha a compact format is possible as well,\textsuperscript{1217} which seems to be the preferred format in Meir.\textsuperscript{1218}

---

\textsuperscript{1210} Molen (2000), p. 535.
\textsuperscript{1211} Buck (1935) *CT I*, p. 144,e-f. For additional attestations outside the database, see Plas & Borghouts (1998), p. 263.
\textsuperscript{1212} Buck (1935) *CT I*, p. 197,h (B12C).
\textsuperscript{1213} Buck (1935) *CT I*, p. 182,f (B10C,c); Buck (1938) *CT II*, p. 115,h (G2T).
\textsuperscript{1214} Molen (2000), p. 536.
\textsuperscript{1215} Buck (1935) *CT I*, p. 18,b.
\textsuperscript{1216} Buck (1947) *CT III*, p. 371,e.
\textsuperscript{1217} Buck (1956) *CT VI*, p. 370,d (B4C).
\textsuperscript{1218} Buck (1961) *CT VII*, p. 128,b.
Appendix 6.274. *ṣm* (to have power)\textsuperscript{1219}

This is one of the common lemmas in the database, with a total of 390 attestations in the database. However, only 320 attestations represent verbal forms.\textsuperscript{1220} In table 6.246 the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>1</td>
<td>Aswan</td>
<td>1</td>
<td><img src="image2" alt="Graphical form" /></td>
<td>16</td>
<td>Saqqara</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Beni Hasan</td>
<td>5</td>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>54</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>5</td>
<td></td>
<td></td>
<td>Asyut</td>
<td>45</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>74</td>
<td></td>
<td></td>
<td>Papyrus (Pap.Berl)</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Unknown (Y1C)</td>
<td>9</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td>Saqqara</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>2</td>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
<td>4</td>
<td>Theban area</td>
<td>7\textsuperscript{1221}</td>
<td><img src="image4" alt="Graphical form" /></td>
<td>18</td>
<td>Deir el-Bersha</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>3</td>
<td></td>
<td></td>
<td>Theban area</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
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<td></td>
<td></td>
<td>Papyrus (Pap.Berl)</td>
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</tr>
<tr>
<td></td>
<td>6</td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\textsuperscript{1219} Molen (2000), p. 538.

\textsuperscript{1220} Buck (1935) *CT I*, p. 12-13,e-a, 13,b, 66-67,e-a, 67,c, 67,d, 68,a, 68,c, 69,a, 69,c, 327,b, 405,e; Buck (1938) *CT II*, p. 55,a, 56,d, 85,c, 85-86,e-a, 86,c, 90,a, 282-285,c-a, 389,a; Buck (1947) *CT III*, p. 212,b-d, 220-221,c, 222-223,a, 222-223,c, 222-223,d, 224-225,c, 225,b, 226-227,a, 226-227,b, 226-227,d, 228-229,a, 228-229,b, 228,c, 230,a, 230-231,c, 232-233,a, 242,b, 242,c, 242,d, 243,e, 243,f, 244,a, 244-245,b, 244-245,d, 247,e, 245,e, 245,f-g, 245,h-i, 246,a, 246-247,b, 247,e-f, 247,g, 247,h, 250,b; Buck (1951) *CT IV*, p. 305,a; Buck (1954) *CT V*, p. 1,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 263-264.

\textsuperscript{1221} All from the same witness (T2Be).
Table 6.246 Graphical forms of the stem of *sxm*.

In general, it seems that nearly every region prefers form 16 for this lemma. However, the D40 (𓀪) and the Y2 (𓏝) classifier are only attested in Deir el-Bersha. The A24 (𓀚) classifier is attested both in Deir el-Bersha and the Theban area. Aswan is the only region where this lemma is attested without the S42 (𓌂). Form 2 and 3, where the S42 is used as a phono-repeater, is only attested in the Theban area. The clustering of the S29 (𓋴), Aa1 (𓁵) and S42 signs in forms 4-6 only occur in the Theban area, although form 4 and 5 occur only in the witness T2Be, and form 6 only occurs in T9C. Thus, these represent features of the supports, rather than a regional feature.
Appendix 6.275. *ṣḥn* (to embrace, to enclose)\textsuperscript{1222}

This lemma has eight attestations in the database.\textsuperscript{1223} In table 6.247, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image2" alt="Graphical form" /></td>
<td>4</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td><img src="image4" alt="Graphical form" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
<td>3</td>
<td>Saqqara</td>
<td>1</td>
<td><img src="image6" alt="Graphical form" /></td>
<td>6</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form" /></td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.247 Graphical forms of the stem of *ṣḥn*.

In the database, it seems that form 6 only occurs in Asyut. Contrastingly, outside the database it becomes clear that this is one of the common forms of this lemma,\textsuperscript{1224} beside form 3. In Asyut, it only occurs with form 6\textsuperscript{1225} or without a classifier,\textsuperscript{1226} the lemma does not occur with the D32 (𓊣) classifier. This seems to be true for Gebelein as well.\textsuperscript{1227} Form 4 seems to only occur in Beni Hasan, while form 3 is attested in this region as well.\textsuperscript{1228} The use of the D28 (𓊖) instead of the D32 classifier is only attested in the later period of coffin decoration in Deir el-Bersha (form 1 and 2), but does not occur outside spell 75. Thus, the D28 could be read as the substantive *ḥt* here as well, instead of a classifier.\textsuperscript{1229}

Appendix 6.276. *ṣḥnti* (to advance, to promote)\textsuperscript{1230}

There are three attestations of this lemma in the database, from the same witness (B5C) in spell 313.\textsuperscript{1231} Table 6.248 shows the two graphical forms which are used in this witness. Based on the other attestations in the *Coffin Texts*, it is clear that these two forms are unique, as the other attestations and

---

\textsuperscript{1222} Molen (2000), p. 539-540.

\textsuperscript{1223} Buck (1935) *CT I*, p. 59,b, 363,f, 395,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 264.

\textsuperscript{1224} Buck (1947) *CT III*, p. 181,c (B1C), 323,g (G1T, A1C); Buck (1951) *CT IV*, p. 26,j (T1L, Sq6C).

\textsuperscript{1225} Buck (1956) *CT VI*, p. 405,q (S10C).

\textsuperscript{1226} Buck (1961) *CT VII*, p. 97,o (S10C).

\textsuperscript{1227} Buck (1956) *CT VI*, p. 271,f (G1T); Buck (1961) *CT VII*, p. 140,i (G1T).

\textsuperscript{1228} Buck (1951) *CT IV*, p. 64,i (BH4C).

\textsuperscript{1229} Making the phrase in Buck (1935) *CT I*, p. 363,f (B2L): *ṣḥn kṣ-i tš.w nb(.w) (My ka will embrace all the lands)

\textsuperscript{1230} Molen (2000), p. 541.

\textsuperscript{1231} Buck (1951) *CT IV*, p. 87,k, 88,c, 88,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 265.
regions use a P1 (𓊛) classifier, or more often, no classifier at all. However, the two forms of BSC should be considered a feature of the witness, instead of a regional preference.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 6.248 Graphical forms of the stem of šḥnī.

Appendix 6.277. šfr (to overthrow, to cast down)

In the database this lemma has 25 attestations. In table 6.249, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 6.249 Graphical forms of the stem of šfr.

In the database, it is only attested in Deir el-Bersha that the S29 (𓋴) can be replaced by an O34 (𓊃). However, outside the database this occurs in el-Lisht as well. It is possible in Deir el-Bersha to use the D40 (𓊛) classifier, which is true outside the database as well. However, the arm classifier in form 4 could

---

1232 Buck (1935) *CT I*, p. 152,c (B3Bo); Buck (1956) *CT VI*, p. 218,d (S1C), 239,m (T1C,b).
1233 Buck (1935) *CT I*, p. 152,c (B2Bo); Buck (1938) *CT II*, p. 223,d); Buck (1956) *CT VI*, p. 239,m (T1C,a).
1235 Buck (1935) *CT I*, p. 39,c, 40,a, 59,b; Buck (1951) *CT IV*, p. 90,l, 91,c, 211,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 265.
1236 Buck (1951) *CT IV*, p. 49,r (L1Li).
be similar, as the D36 (𓊩) and D40 can look similar in near hieratic cursive script. This would mean that the arm classifier can be used in the Theban area as well. Note that outside the database it is possible in Deir el-Bersha to use a Y2 (𓏝) classifier as well. In the database, it seems that Asyut prefers the long format of form 3. Outside the database the compact format of form 2 is attested in Asyut as well.

Appendix 6.278. **sḥt (to trap, to weave)**

This lemma has 36 attestations in the database. However, only nine attestations represent verbal forms. In table 6.250, the attestations per region are set out for every graphical form of the stem. Note that the variation in the classes of the T26 (𓌦) should be considered less important, because due to script types used in the different witnesses, the exact form of this hieroglyph can be highly varied.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form 1" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td><img src="image2" alt="Graphical form 2" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form 3" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image4" alt="Graphical form 4" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.250 Graphical forms of the stem of sḥt.

In the database, it seems that Meir, the Theban area and Gebelein prefer a compact format (form 1), where Asyut prefers a long format (form 3). As there are no additional attestations from Meir and Gebelein and Asyut in the Coffin Texts, it cannot be said if this is true, or if this is a feature of the witness. However, the long format is used in the Theban area as well. Thus, due to a lack of additional attestations, and the fact that Deir el-Bersha has the long format and short format as well, it seems unlikely that there is a regional preference for this lemma.

---

1237 Which is used in T3Be, the attestation of form 4. See Möller (1909), p. 9, no. 99 and 105.
1238 Buck (1938) *CT II*, p. 32,a (B2L).
1241 Buck (1938) *CT II*, p. 400,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 265.
1242 Buck (1935) *CT I*, p. 293,i (T1C).
1243 There are two attestations from Saqqara outside the database as well, which both use the long format. See Buck (1935) *CT I*, p. 293,i (Sq3C, Sq6C).
Appendix 6.279. shd (to be upside down)\textsuperscript{1244}

Even though this lemma is relatively common in the \textit{Coffin Texts}, there are only six attestations in the database, from the same phrase of spell 21.\textsuperscript{1245} As table 6.251 shows, there are only two graphical forms for this lemma in the database, which vary based on the addition of the A29 (𓀡) classifier. Based on the database it seems unlikely that there are any regional preferences for this lemma.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form 1" /></td>
<td>1</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image2" alt="Graphical form 2" /></td>
<td>2</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.251 Graphical forms of the stem of shd.

Appendix 6.280. shdḥḏ (to be upside down)\textsuperscript{1246}

There are only three attestations from the Theban area in the database for this lemma.\textsuperscript{1247} These three attestations share the same graphical form (see figure 6.29), which represents one of the common forms of this lemma in most regions. However, in these attestations, there is one additional feature that is not repeated for the attestations outside the database, which is the addition of a \textit{i}. Thus, this could be considered a regional feature. However, this could be due to the date of these witnesses (T9C, T1L) as well, as they are both dated to the reign of Mentuhotep II.

Appendix 6.281. ss(w)n (to destroy)\textsuperscript{1248}

In the database, there are seven attestations of this lemma, from the same phrase in spell 75.\textsuperscript{1249} In table 6.252, the attestations per region are set out for every graphical form of the stem:

\textsuperscript{1244} Molen (2000), p. 544.
\textsuperscript{1246} Molen (2000), p. 544.
\textsuperscript{1247} Buck (1935) \textit{CT I}, p. 1,a (T1L), 60,b (T1L, T9C). For additional attestations outside the database, see Plas & Borghouts (1998), p. 265 and Gracia Zamacona (2008), p. 2171-1276.
\textsuperscript{1248} Molen (2000), p. 546.
\textsuperscript{1249} Buck (1935) \textit{CT I}, p. 401,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 266.
Based on all attestations in the *Coffin Texts*, it seems that all regions, except for Deir el-Bersha, prefer to use form 1.\textsuperscript{1252} The use of the E34 (𓊃) or T11 (𓌕) is only attested in Deir el-Bersha. Moreover, the use of the T11 seems to only occur in the later period of coffin decoration. However, this is based on form 3 and 4 alone (B2L, B1P), as it not attested outside the database. Additionally, the use of the D54 (𓂻) and D40 (𓂡) classifier is only attested in Deir el-Bersha as well, although these classifiers do not occur outside the database.

**Appendix 6.282. \textit{sS} (to write)\textsuperscript{1253}**

The lemma \textit{sS} is only attested twelve times in the database.\textsuperscript{1254} As table 6.253 shows, the graphical form of this lemma is remarkably stable. Thus, it seems unlikely that there is any regional preference for this lemma.

---

\textsuperscript{1250} Buck (1935) *CT I*, p. 401,c (B2L), I assume this to be an error in which the position of the O34 (𓊃) and N35 (𓌕) were reversed.

\textsuperscript{1251} Buck (1935) *CT I*, p. 401,c (B7C) is a reconstruction, based on B1C.

\textsuperscript{1252} Form 1 is attested in Deir el-Bersha once, see Buck (1951) *CT IV*, p. 18,f (B2Bo). For the other regions, see Buck (1938) *CT II*, p. 252,e (S1C,a) and Buck (1956) *CT VI*, p. 276,x (G1T).

\textsuperscript{1253} Molen (2000), p. 549.

\textsuperscript{1254} Buck (1951) *CT IV*, p. 310,a, 411/236,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 266.
Appendix 6.283. $sSP$ (to be bright, to make bright)$^{1257}$

This lemma has 25 attestations in the database, but only six attestations represent verbal forms.$^{1258}$ As table 6.254 shows, all the attestations of this lemma in the database are from Deir el-Bersha, although with remarkable variation in the graphical form. Even so, the use of the O34 (__) instead of the S29 (𓊃) is only attested in Deir el-Bersha. Additionally, the use of the D40 (__) classifier is only attested in Deir el-Bersha as well, although rare in the Coffin Texts for this lemma.

Table 6.254 Graphical forms of the stem of $sSP$.

---

$^{1255}$ Buck (1951) CT IV, p. 310,a (M1NY). In this witness it is possible to distinguish between the Y1 (__) and the Y2 (𓊃).

$^{1256}$ Buck (1951) CT IV, p. 407/310,a (Sq2C). Reconstructed, it could be form 2 as well.


$^{1258}$ Buck (1935) CT I, p. 18,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 267.
Appendix 6.284. *šm* (to lead, to guide, to conduct)\textsuperscript{1259}

In the database there are 50 attestations of this lemma, although only 34 attestations represent verbal forms.\textsuperscript{1260} In table 6.255, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Saqqara</td>
<td>1</td>
<td>7</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>4</td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>10</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>11</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Meir</td>
<td>1\textsuperscript{1262}</td>
<td>12</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.255 Graphical forms of the stem of *šm*.

If one discounts the reconstruction of form 6 in Meir and form 10 in Saqqara, it could be argued that the use of the T32 (𓊦) phonemogram instead of the T31 (𓊧) phonemogram only occurs in Asyut and the Theban area. However, outside the database the T32 phonemogram is attested in el-Lisht as well.\textsuperscript{1263}

\textsuperscript{1259} Molen (2000), p. 552.

\textsuperscript{1260} Buck (1935) *CT I*, p. 51,b, 76,j; Buck (1947) *CT III*, p. 10,a, 14,a; Buck (1954) *CT V*, p. 319,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 267.

\textsuperscript{1261} Buck (1954) *CT V*, p. 407/319,c (Sq2C). Reconstruction, the spelling is a guess.

\textsuperscript{1262} Buck (1951) *CT IV*, p. 319,c (M1NY). Reconstructed, but reading seems likely based on the traces of the S29 (𓊦) and the Y1 (𓏛). Note that in this support it is possible to distinguish between the Y1 and the Y2 (𓏝). The T32 (𓊦) is a guess however.

\textsuperscript{1263} Buck (1947) *CT III*, p. 195,j (L1Li).
There does not seem to be a regional preference for this lemma in the *Coffin Texts*, as the only clear features, the use of the D54 (𓊮) and Y2 (𓈩) classifiers, are attested in multiple regions. Moreover, although the database suggests that the compact formats of form 1-6 are only attested in Saqqara, Deir el-Bersha and Meir, outside the database it is used in Asyut, Gebelein and Aswan as well.\textsuperscript{1264}

**Appendix 6.285. sšt3 (to make secret, to be hidden)\textsuperscript{1265}**

In the database, this lemma has only four attestations, of which only three are verbal forms.\textsuperscript{1266} As table 6.256 shows, every attestation has its own form. Based on the attestations outside the database, the forms do not represent regional preferences as the distinguishing features are attested in other regions as well. For example, the Y2 (𓈩) classifier is attested in Deir el-Bersha, as is the use of the O34 (𓊃) instead of the S29 (𓊭).

\begin{table}
\begin{tabular}{l|c|c}
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Meir</td>
<td>1\textsuperscript{1268}</td>
</tr>
<tr>
<td>3</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>
\end{tabular}
\caption{Table 6.256 Graphical forms of the stem of sšt3.}
\end{table}

**Appendix 6.286. sšs3 (to make high, to exalt)\textsuperscript{1269}**

This lemma has eight attestations in the database, from the same phrase of spell 75.\textsuperscript{1270} In table 6.257, the attestations per region are set out for every graphical form of the stem:

\begin{table}
\begin{tabular}{l|c|c}
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Meir</td>
<td>1\textsuperscript{1268}</td>
</tr>
<tr>
<td>3</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>
\end{tabular}
\caption{Table 6.257 Graphical forms of the stem of sšs3.}
\end{table}

\textsuperscript{1264} For example, see Buck (1938) *CT II*, p. 138,f (SqC, G1T, G2T, A1C).
\textsuperscript{1265} Molen (2000), p. 557-558.
\textsuperscript{1266} Buck (1938) *CT II*, p. 73,a; Buck (1951) *CT IV*, p. 298-299,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 268.
\textsuperscript{1267} Buck (1938) *CT II*, p. 335,b.
\textsuperscript{1268} Buck (1951) *CT IV*, p. 298,a (M4C). The reading of the G37 (𓊮) is uncertain, it might be a poorly made G1 (𓊭) as well.
\textsuperscript{1269} Molen (2000), p. 559.
\textsuperscript{1270} Buck (1935) *CT I*, p. 404,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 268.
In this lemma, the only variation occurs in Deir el-Bersha, with form 1 only occurring in witnesses from the later period of coffin decoration.\(^{1271}\) The use of the Y2 (𓀤) classifier occurs in earlier witnesses from Deir el-Bersha as well.\(^{1272}\) Notably, the absence of the A28 (𓀱) classifier (form 1) does not occur in the earlier period of coffin decoration in Deir el-Bersha, nor does it occur in any other region, which all use form 2 and 3, or another graphical form of the same spelling.\(^{1273}\)

**Appendix 6.287. \textit{skbb} (to cool, to calm, to extinguish)\(^{1274}\)**

The lemma \textit{skbb} has seventeen attestations in the database, from the same phrase of spell 75.\(^{1275}\) As table 6.258 shows, the graphical form for this lemma is highly variable, as there are fifteen separate forms for seventeen witnesses.

\[
\begin{array}{|c|c|c|}
\hline
\text{Graphical form stem} & \text{Region} & \text{Attestations} \\
\hline
\text{\textit{skbb}} & 1 \text{ Deir el-Bersha} & 1 \\
\hline
\text{\textit{skbb}} & 2 \text{ Meir} & 1 \\
\hline
\end{array}
\]

\[
\begin{array}{|c|c|c|}
\hline
\text{Graphical form stem} & \text{Region} & \text{Attestations} \\
\hline
\text{\textit{skbb}} & 9 \text{ Deir el-Bersha} & 1 \\
\hline
\text{\textit{skbb}} & 10 \text{ Gebelein} & 1 \\
\hline
\end{array}
\]

\(^{1271}\) B1C, B2L and B7C. Note that B7C was reconstructed, based on B1C and B2L.\(^{1271}\)

\(^{1272}\) Buck (1951) \textit{CT IV}, p. 69,a (B6Bo).

\(^{1273}\) For example, see Buck (1951) \textit{CT IV}, p. 180,i (G1T).


\(^{1275}\) Buck (1935) \textit{CT I}, p. 378-379,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 268.
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Meir</td>
<td>2</td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>12</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Meir</td>
<td>1</td>
<td>13</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Meir</td>
<td>1</td>
<td>14</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>15</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.258 Graphical forms of the stem of *skbb*.

In this lemma, the use of the W16 (𓎁) or its classes (form 7, 8 and 11) are only attested in Deir el-Bersha, which is true outside the database as well. In the database, it could be suggested that the Theban area prefers the long format of form 14, but outside the database a compact format is attested in the Theban area.\(^{1279}\) The long format additionally occurs in Deir el-Bersha.\(^{1280}\) In Asyut, the W15 (𓎄) classifier is always used, while the N35A (𓎊) classifier is never added. However, as there are no other attestations for this lemma in Asyut, and both witnesses (S1C and S2C) belong to the same owner, this might be a feature of the supports, rather than a regional preference. In the database, only Meir can be written without a classifier, but outside the database that is attested in Deir el-Bersha as well.\(^{1281}\) The other regions seem to always include the W15 or N35A classifier.

\(^{1276}\) Buck (1935) *CT I*, p. 379,b (M23C, M28). Both attestations are damaged, so it is possible that that more was written, although the size of the lacuna in both witnesses is small.

\(^{1277}\) Buck (1935) *CT I*, p. 378,b (B7C). Completely lost, it could have been written as any other form as well.

\(^{1278}\) Buck (1935) *CT I*, p. 378,b (S1C). I consider the additional S29 (𓎊) an error, and the direction of the S29 is due to the left to right writing direction of S1C.

\(^{1279}\) Buck (1947) *CT III*, p. 322,c (T3C). Note that this is the same witness as form 14.

\(^{1280}\) Buck (1956) *CT VI*, p. 153,l (B1Bo).

\(^{1281}\) Buck (1956) *CT VI*, p. 115,b (B5Bo,b).
Appendix 6.288. *skr* (to strike)\textsuperscript{1282}

There are only three attestations of this lemma in the database, all from Deir el-Bersha and the same phrase of spell 24.\textsuperscript{1283} Note that the lemma is relatively common in the *Coffin Texts*, and that the low number of attestations is only due to the spells which were chosen for encoding. In the database there are two graphical forms, see table 6.259. Both these forms should not be considered regional preferences, as they occur in other regions as well.\textsuperscript{1284} Outside the database there do not seem to be any regional preferences as well, as graphical variants of form 1 and 2 occur in multiple regions, and the use of the Aa7 (\(\text{𓋴}\)) classifier is attested in multiple regions as well.\textsuperscript{1285}

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.259 Graphical forms of the stem of *skr*.

Appendix 6.289. *skdi* (to sail, to travel)\textsuperscript{1286}

The lemma *skdi* has 83 attestations in the database.\textsuperscript{1287} In table 6.260 the attestations per region are set out for every graphical form of the stem. Note that this is a causative *3ae inf*. lemma and gemination occurred. The table was therefore separated in no gemination and gemination.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>No gemination</td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>No gemination</td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Asyut</td>
<td>1</td>
</tr>
</tbody>
</table>

\textsuperscript{1282} Molen (2000), p. 559-560.
\textsuperscript{1283} Buck (1935) *CT I*, p. 74,g). For additional attestations outside the database, see Plas & Borghouts (1998), p. 268-269.
\textsuperscript{1284} Form 1, see Buck (1938) *CT II*, p. 341,a (S2P). Form 2, see Buck (1938) *CT II*, p. 49,d (G2T, M22C).
\textsuperscript{1285} Buck (1935) *CT I*, p. 290,g (T1C, T9C); Buck (1938) *CT II*, p. 341,a, 343,a (B1L).
\textsuperscript{1287} Buck (1935) *CT I*, p. 78,h, 321,b, 328-329,b, 340-341,d, 380-383,d-a; Buck (1938) *CT II*, p. 403,a, 404,b, 404,c; Buck (1951) *CT IV*, p. 296-297,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 269 and Gracia Zamacona (2008), p. 1280-1289.
\textsuperscript{1288} Buck (1935) *CT I*, p. 380-382,d-a (S1C). I consider the second S29 (\(\text{𓋴}\)) an error for the Aa28 (\(\text{𓋴}\)).
In the database, the D54 (𓀵) classifier occurs only in Meir. However, outside the database the D54 classifier is attested in el-Lisht as well.\textsuperscript{1289} In el-Lisht, the Theban area and Aswan the N33 (𓀵) is not used in the database. Although this is true for Aswan outside the database as well, it is not true for el-Lisht\textsuperscript{1292} and the Theban area.\textsuperscript{1293} Beni Hasan is only attested with the N33 (form 10), but as there are no other attestations from Beni Hasan with this lemma in the Coffin Texts, it cannot be stated if this is a regional feature.

\textsuperscript{1289} Buck (1935) \textit{CT I}, p. 321,b (A1C). The addition of the A24 (𓀵) classifier seems a remnant of the lemma which is used by the other witnesses, \textit{sidt} (see appendix 6.215). In near hieratic cursive script, the M17 (𓀵) and Aa28 (𓀵) can easily overlap (see Möller (1909), p. 27, 46, no. 282 and 488), which most likely explains the variation here, although it is remarkable that both the classifiers for \textit{skdd} and \textit{sidd} were used here.

\textsuperscript{1290} Buck (1951) \textit{CT IV}, p. 297,a, (M57C). Note that Gracia Zamacona (2008), p. 1290 considers this a separate lemma.

\textsuperscript{1291} Buck (1947) \textit{CT III}, p. 263,c (L1Li).

\textsuperscript{1292} Buck (1947) \textit{CT III}, p. 263,c (L1Li).

\textsuperscript{1293} Buck (1947) \textit{CT III}, p. 320,h (T3C).
Appendix 6.290. *ski* (to perish, to destroy, to pass)\textsuperscript{1294}

In the database there are 38 attestations of this lemma.\textsuperscript{1295} In table 6.261, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image.png" alt="Graphical form" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td><img src="image.png" alt="Graphical form" /></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td><img src="image.png" alt="Graphical form" /></td>
<td>2</td>
<td>Meir</td>
<td>1</td>
<td><img src="image.png" alt="Graphical form" /></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td><img src="image.png" alt="Graphical form" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td><img src="image.png" alt="Graphical form" /></td>
<td>8</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td><img src="image.png" alt="Graphical form" /></td>
<td></td>
<td>Meir</td>
<td>1</td>
<td><img src="image.png" alt="Graphical form" /></td>
<td></td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td><img src="image.png" alt="Graphical form" /></td>
<td></td>
<td>Theban area</td>
<td>8</td>
<td><img src="image.png" alt="Graphical form" /></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image.png" alt="Graphical form" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image.png" alt="Graphical form" /></td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image.png" alt="Graphical form" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>3</td>
<td><img src="image.png" alt="Graphical form" /></td>
<td>10</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image.png" alt="Graphical form" /></td>
<td></td>
<td>Theban area</td>
<td></td>
<td><img src="image.png" alt="Graphical form" /></td>
<td></td>
<td>Theban area</td>
<td></td>
</tr>
</tbody>
</table>

Table 6.261 Graphical forms of the stem of *ski*.

In this lemma, there are a few features which could be considered regional, although the variation is generally limited to Deir el-Bersha. In the database, the N14 (\(\text{ *}\)) phono-repeater (form 1, 6 and 9) is only used in Deir el-Bersha and the Theban area. However, outside the database the N14 is attested in Saqqara\textsuperscript{1296} and P.Gard.3 as well.\textsuperscript{1297} For Deir el-Bersha, it seems that the use of the N14 only occurs in the early period of coffin decoration in Deir el-Bersha, but outside the database it is attested in the later period of coffin decoration as well.\textsuperscript{1298} The D40 (\(\text{…}\)) classifier is only attested in Deir el-Bersha in the database (form 4). However, outside the database it occurs in Asyut as well,\textsuperscript{1299} even though it is more common in Deir el-Bersha. The addition of a T20 () only occurs in Deir el-Bersha (form 6), but seems to be a unique feature in B4C which is not repeated. The use of a G37 (\(\text{…}\)) classifier is only attested in Deir el-Bersha (form 5), but as it only occurs in B5C, it should be considered a feature of this witness, rather than a regional preference.

\textsuperscript{1294} Molen (2000), p. 563-564, van der Molen considers *ski* (to perish, to destroy) and *ski* (to pass) separate lemmas.

\textsuperscript{1295} Buck (1935) *CT I*, p. 30,c, 31,b, 31,c; Buck (1951) *CT IV*, p. 93,p, 93,q, 311,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 269, note that *ski* (to perish, to destroy) and *ski* (to pass) are separate lemmas.

\textsuperscript{1296} Buck (1954) *CT V*, p. 81,c (Sq1C).

\textsuperscript{1297} Buck (1961) *CT VII*, p. 171,u-v.

\textsuperscript{1298} Buck (1956) *CT VI*, p. 326,u (B15C).

\textsuperscript{1299} Buck (1947) *CT III*, p. 371,a (S3C).
Appendix 6.291. *sgr* (to silence)\textsuperscript{1300}

There are 34 attestations of this lemma in the database, of which 31 represent verbal forms.\textsuperscript{1301} In table 6.262, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Image" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image2" alt="Image" /></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td><img src="image3" alt="Image" /></td>
<td>2</td>
<td>Meir</td>
<td>5</td>
<td><img src="image4" alt="Image" /></td>
<td>8</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td><img src="image5" alt="Image" /></td>
<td>3</td>
<td>Asyut</td>
<td>2</td>
<td><img src="image6" alt="Image" /></td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td><img src="image7" alt="Image" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image8" alt="Image" /></td>
<td>10</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image9" alt="Image" /></td>
<td>5</td>
<td>Meir</td>
<td>2</td>
<td><img src="image10" alt="Image" /></td>
<td>11</td>
<td>Theban area</td>
<td>1\textsuperscript{1302}</td>
</tr>
<tr>
<td><img src="image11" alt="Image" /></td>
<td>6</td>
<td>Meir</td>
<td>2</td>
<td><img src="image12" alt="Image" /></td>
<td>12</td>
<td>Deir el-Bersha</td>
<td>1\textsuperscript{1303}</td>
</tr>
</tbody>
</table>

Table 6.262 Graphical forms of the stem of *sgr*.

For this lemma, there are a few signs of a regional preference. The A2 (𓀁) classifier is constantly added in Asyut (form 2, 3 and 7), which is true outside the database as well. The use of form 8 is only attested in Beni Hasan, but as there are no other attestations for this lemma from Beni Hasan in the *Coffin Texts*, it cannot be stated with certainty if this is a regional preference, or a feature of the support. Except for the problematic form 11, the Y2 (𓏝) classifier is only used in Deir el-Bersha. Moreover, this classifier is only attested in witnesses which belong to the later period of coffin decoration in Deir el-Bersha.\textsuperscript{1304} The A69

\textsuperscript{1300} Molen (2000), p. 568.

\textsuperscript{1301} Buck (1935) *CT I*, p. 320-321,b, 378-379,c, 405,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 270.

\textsuperscript{1302} Buck (1935) *CT I*, p. 405,b (T3C). Assumed to be a variant of *sgr*. However, as all other witnesses use *sfg* here (as it is the *sfg*-irw construction, it is possible that T3C simply left out the I9 (…) instead of the D21 (…). However, as shown in appendix 6.237, T3C normally does not add a Y2 (…) classifier to *sfg*.

\textsuperscript{1303} Buck (1935) *CT I*, p. 320,b (B3C). Although this spelling would suggest the lemma *gr* (to be silent), based on the other witnesses and the structure of the phrase I considered the loss of the *s* more likely. Moreover, as *gr* is the start of a new column, it is not unlikely that the artist missed a sign. However, reading *gr* is possible here: *ss.t-hd-htp* *tn gr n-f pt sidd n-f ts.wy* (This *ss.t-hd-htp*, the sky is silent for him, the lands are reduced to order for him).

(𓄝) classifier is only attested in Deir el-Bersha (form 9), but occurs only in B1Bo, including attestations outside the database, and represents a feature of this support, rather than a regional preference.

Appendix 6.292. sti (to shoot, to pour, to thrust)

This lemma has 24 attestations in the database. In Table 6.263, the attestations per region are set out for every graphical form of the stem. Note that this is a 3ae inf. lemma and gemination occurs, therefore the table has been separated in gemination and no gemination.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>No gemination</td>
<td></td>
<td></td>
<td></td>
<td>No gemination</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1</td>
<td>Meir</td>
<td>1</td>
<td></td>
<td>4</td>
<td>Theban area</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Meir</td>
<td>1</td>
<td></td>
<td>5</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>el-Lisht</td>
<td>1</td>
<td></td>
<td>6</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gemination</td>
<td></td>
<td></td>
<td></td>
<td>Gemination</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td>10</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td></td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>3</td>
<td></td>
<td>12</td>
<td>Asyut</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Papyrus (Pap.Berl)</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Unknown (Y1C)</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.263 Graphical forms of the stem of sti (to shoot).

In the database, only Meir uses the F29 (𓄝) as a logogram. However, outside the database this occurs in P.Gard.2 as well, although this witness includes a S29 (𓄞) interpretant. In Deir el-Bersha the V13 (𓄢) can be added and the V1 (𓄭) can be included as classifier (form 11). Outside the database, the V13 occurs only in Deir el-Bersha, although the V1 classifier seems not to reoccur in the Coffin Texts. In Asyut the

1305 Buck (1961) CT VII, p. 462,c (B1Bo).
1307 Buck (1947) CT III, p. 216-217,b; Buck (1951) CT IV, p. 89,m, 307,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 270.
1308 Buck (1951) CT IV, p. 307,b (M54C). Reconstruction. Note that the lacuna seemed too small to me to contain anything else.
1309 Buck (1947) CT III, p. 216,b (S2C,a-b). In the original the shield has only one arrow in it, not two.
1310 Buck (1956) CT VI, p. 45,m (P.Gard.2).
F29 classifier can be replaced by a variant of the T57 (𓋕) with only one arrow.\footnote{See Buck (1938) \textit{CT II}, p. 343,a (S1C, S2P, S3P).} There are no distinctive features from the other regions.

**Appendix 6.293. \textit{stī} (to burn, to kindle)\footnote{Molen (2000), p. 570.}**

In the database there are eleven attestations of this lemma, from the same phrase in spell 4.\footnote{Buck (1935) \textit{CT I}, p. 12,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 270.} In table 6.264, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image2" alt="Graphical form" /></td>
<td>4</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
<td>2</td>
<td>Theban area</td>
<td>1</td>
<td><img src="image4" alt="Graphical form" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>3</td>
<td><img src="image6" alt="Graphical form" /></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image7" alt="Graphical form" /></td>
<td></td>
<td>Theban area</td>
<td>1</td>
<td><img src="image8" alt="Graphical form" /></td>
<td></td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
<tr>
<td><img src="image9" alt="Graphical form" /></td>
<td></td>
<td>Unknown (Y1C)</td>
<td>1</td>
<td><img src="image10" alt="Graphical form" /></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.264 Graphical forms of the stem of \textit{stī} (to burn).

In the database, Deir el-Bersha is the only region which adds the V13 (𓋕), which is true outside the database as well.\footnote{Buck (1947) \textit{CT III}, p. 305,d (G1T).} In the database it seems that the D40 (𓋕) classifier only occurs in Asyut and Deir el-Bersha. However, outside the database it occurs in Gebelein as well,\footnote{Buck (1935) \textit{CT I}, p. 250,d (B10C,c). The classifier makes this reading certain.} which makes it unlikely that this could be considered a regional feature. In the Theban area and in Y1C there is no classifier written. However, as there is no other attestation of this lemma from these regions, it is possible that this is simply a feature of the supports.

**Appendix 6.294. \textit{stī3} (to inflame)\footnote{Buck (1938) \textit{CT II}, p. 73,a.}**

There are seven attestations of this lemma in the database,\footnote{See Plas & Borghouts (1998), p. 270.} which are the only attestations of this lemma in the \textit{Coffin Texts}.\footnote{See Molen (2000), p. 571-572.} In table 6.265, the attestations per region are set out for every graphical form of the stem. Note that with the exception of form 3, all the other attestations are a \textit{sdjmm=f}, which is the reason the G1 (𓄿) is geminating.

\begin{itemize}
\item \footnote{See Buck (1938) \textit{CT II}, p. 343,a (S1C, S2P, S3P).}
\item \footnote{Molen (2000), p. 570.}
\item \footnote{Buck (1935) \textit{CT I}, p. 12,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 270.}
\item \footnote{See Buck (1935) \textit{CT I}, p. 250,d (B10C,c). The classifier makes this reading certain.}
\item \footnote{Buck (1947) \textit{CT III}, p. 305,d (G1T).}
\item \footnote{Molen (2000), p. 571-572.}
\item \footnote{Buck (1938) \textit{CT II}, p. 73,a.}
\end{itemize}
Table 6.265 Graphical forms of the stem of stA.

As these are the only attestations of this lemma, the variation might be unique to the witnesses, rather than a true regional feature. Nonetheless, the use of the O34 (𓊃) instead of the S29 (𓋴) is only attested in Deir el-Bersha. Asyut is the only region in which there is no classifier (form 4). Regrettably, there are no features which could distinguish Deir el-Bersha and Meir from each other.

Appendix 6.295. stbn (to hasten)\textsuperscript{1319}

In the database there are only seven attestations of this lemma,\textsuperscript{1320} which are the only attestations of this lemma in the Coffin Texts.\textsuperscript{1321} In table 6.266, the attestations per region are set out for every graphical form of the stem. Based on this table, it seems that in the Theban area the D54 (𓊷) classifier can be left out, and that Beni Hasan prefers to use a compact format (form 2) over a long format (form 3 or 4). However, due to the lack of additional attestations, these might be features of the supports, rather than regional preferences.

Table 6.266 Graphical forms of the stem of stbn.

\textsuperscript{1319} Molen (2000), p. 572.
\textsuperscript{1320} Buck (1935) CT I, p. 73,a.
Appendix 6.296. *ṣṭi* (to impregnate, to beget, to ejaculate)\textsuperscript{1322}

In the database, this lemma has 75 attestations.\textsuperscript{1323} In table 6.267, the attestations per region are set out for every graphical form of the stem. Note that as this is a 3ae inf. lemma and gemination occurs, the table has been separated in gemination and no gemination.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
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<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
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</tr>
<tr>
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</tr>
<tr>
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</tr>
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<td>Meir</td>
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</tr>
</tbody>
</table>


\textsuperscript{1323} Buck (1935) *CT I*, p. 364-365,b, 364-365,c, 366-367,b, 374,c; Buck (1947) *CT III*, p. 216-217,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 271.

\textsuperscript{1324} Considered a variant of this lemma, based on the classifier. See Molen (2000), p. 515.

\textsuperscript{1325} Buck (1935) *CT I*, p. 364-365,b (M20C, M23C, M28C, M6C, M-Ann). Due to the other witnesses, I placed this with this lemma, as I assume the U15 ((bot) is a corruption of the phallus.

\textsuperscript{1326} Buck (1935) *CT I*, p. 364,b (M3C). Due to the other witnesses, I placed this with this lemma, I assume the U15 (bot) is a corruption of the phallus.

3278
<table>
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</tr>
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<td>22</td>
<td>Deir el-Bersha</td>
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<td></td>
<td></td>
<td></td>
</tr>
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<td>23</td>
<td>Meir</td>
<td>2\textsuperscript{1327}</td>
<td>31</td>
<td>Theban area</td>
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<td>32</td>
<td>Deir el-Bersha</td>
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</tr>
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<td>Meir</td>
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<td>33</td>
<td>Saqqara</td>
<td>1</td>
</tr>
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<td>26</td>
<td>Meir</td>
<td>1\textsuperscript{1328}</td>
<td>34</td>
<td>Saqqara</td>
<td>1</td>
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<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
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<td>27</td>
<td>Meir</td>
<td>1\textsuperscript{1329}</td>
<td>35</td>
<td>Meir</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.267 Graphical forms of the stem of stj.

\textsuperscript{1327} Buck (1935) *CT I*, p. 364,c, 366,b (M3C). Due to the other witnesses, I placed this with this lemma, I assume the U15 (... is a corruption of the phallus.

\textsuperscript{1328} Buck (1935) *CT I*, p. 367,b (M-Ann). Due to the other witnesses, I placed this with this lemma, I assume the U15 (... is a corruption of the phallus.

\textsuperscript{1329} Buck (1935) *CT I*, p. 366,b (M20C). Due to the other witnesses, I placed this with this lemma, I assume the U15 (... is a corruption of the phallus.
In this lemma, Gebelein and Aswan use their own form for *sți*, which is written as *snT* (form 1 and 2). This seems to represent a southern Egyptian form of this lemma, that does not occur north of Gebelein in the *Coffin Texts*. The classifiers D40 (𓊳) and N35A (𓊳) are only attested in Deir el-Bersha, which is true outside the database as well. In Asyut there is a preference to write this lemma in the long form (form 8, 9, 28, 29), and the phallus is constantly included as a classifier. This is true outside the database as well. The addition of an U15 (𓊳) occurs only in Meir. However, it is not clear if this is a correct transcription, or if this should be read as a different sign altogether.

Appendix 6.297. *sțsi* (to cause to raise)\textsuperscript{1331}

In the database there is only one attestation of this lemma from Asyut.\textsuperscript{1332} The form used in this witness (see figure 6.30) is a common form for this lemma, although Deir el-Bersha is likely to add a D40 (𓊳) classifier.\textsuperscript{1333} In Asyut it is possible to leave the U39 (𓊳) classifier out,\textsuperscript{1334} whereas Gebelein and Aswan replace the U39 classifier with a T14 (𓊳) instead.\textsuperscript{1335}

Appendix 6.298. *sdʒ* (to tremble)\textsuperscript{1336}

The lemma *sdʒ* has 41 attestations in the database.\textsuperscript{1337} In table 6.268, the attestations per region are set out for every graphical form of the stem. In the same manner as appendix 6.179, the variation due to the protruding feather of the G38 (𓅬) should not be considered important. Therefore, form 5 and 7 and form 8 and 10 should be considered to be the same.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
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<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>6</td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>7</td>
<td></td>
<td>Aswan</td>
<td>1</td>
</tr>
</tbody>
</table>

\textsuperscript{1330} See Buck (1954) *CT V*, p. 308,c (S14C,a), note that this witness replaced the S29 (𓊳) with a O34 (𓊳).

\textsuperscript{1331} Molen (2000), p. 584.

\textsuperscript{1332} Buck (1938) *CT II*, p. 257,c (S14C). For additional attestations outside the database, see Plas & Borghouts (1998), p. 272.

\textsuperscript{1333} Buck (1938) *CT II*, p. 35,h (B1P).

\textsuperscript{1334} Buck (1951) *CT IV*, p. 137,d (S1P).

\textsuperscript{1335} Buck (1951) *CT IV*, p. 173,c (G1T, A1C).

\textsuperscript{1336} Molen (2000), p. 586.

\textsuperscript{1337} Buck (1935) *CT I*, p. 14,c, 48,b, 90-91,d, 118,c-d, 138,b; Buck (1954) *CT V*, p. 156,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 272-273.
In the database, only el-Lisht and Beni Hasan use the O34 (𓊃) instead of the S29 (𓋴). This could suggest a regional variation of the northern attestations of this lemma. However, the S29 is used in Saqqara, and the O34 additionally occurs in Deir el-Bersha, which makes it less likely to be a feature of the northern regions. The attestations from Asyut only occur in the long format of form 8 in the database. Outside the database, the compact format is attested in Asyut as well, but overall the long format still seems to be preferred. The A24 (𓀜) classifier is only attested in Meir in the database, but occurs outside the database in Asyut as well. However, this could still represent a regional feature of the southern section of Middle Egypt. The G33 (𓅥) is used in multiple regions, albeit rarely, and the phonemogram function of form 1 is only attested in Deir el-Bersha.

Appendix 6.299. **sd** (to break)**

There is only one attestation in the database, even though the lemma is relatively common in the Coffin Texts. However, the form of this attestation (see figure 6.31) is a variation, as the majority of the other witnesses use *srd* (to plant) in this phrase, thus this attestation might simply be a corruption of the *srd*, as B1P did not write the D21 (𓊃) as well, although still using a M32 (𓐍) classifier. Moreover, this could be a modern corruption, as de

---

Table 6.268 Graphical forms of the stem of *sd*.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
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</tr>
<tr>
<td>[Image]</td>
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<td>Beni Hasan</td>
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</tr>
<tr>
<td>[Image]</td>
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<td>7</td>
</tr>
<tr>
<td>[Image]</td>
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<table>
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<th>Attestations</th>
</tr>
</thead>
<tbody>
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</tr>
<tr>
<td>[Image]</td>
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</tr>
<tr>
<td>[Image]</td>
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<td>2</td>
</tr>
<tr>
<td>[Image]</td>
<td>1</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

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1338 Buck (1935) *CT I*, p. 90,d (M24C, M25C). Reconstructed, the form might have been something else entirely.
1339 Buck (1951) *CT IV*, p. 36,d (Sq6C).
1340 Buck (1935) *CT I*, p. 205,f (B10C,b).
1341 Buck (1951) *CT IV*, p. 110,b (S1C).
1342 Buck (1954) *CT V*, p. 390,f (S2C).
1343 Deir el-Bersha and Meir in the database, but attested in Beni Hasan, see Buck (1956) *CT VI*, p. 194,k (BH3C), and Asyut, see Buck (1956) *CT VI*, p. 177,c (S1C).
1345 Buck (1935) *CT I*, p. 17,b (B15C).
Buck did not see the original himself. Additionally, this lemma usually uses a I10 (𓆓) instead of a D46 (𓂧), although the Z9 (𓏴) classifier fits a lot better with this lemma.

Appendix 6.300. $s\text{d}3$ (to travel, to go)$^{1347}$

This lemma has 60 attestations in the database.$^{1348}$ In table 6.269, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
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</table>

Table 6.269 Graphical forms of the stem of $s\text{d}3$.


$^{1348}$ Buck (1935) CT I, p. 12,a, 86-87,b, 89,c, 109,b, 113,e; Buck (1938) CT II, p. 402,c, 403,d; Buck (1947) CT III, p. 240-241,b; Buck (1951) CT IV, p. 226,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 273 and Gracia Zamacona (2008), p. 1296-1308.

$^{1349}$ Buck (1951) CT IV, p. 92,m (B5C), the D54 (𓆓) is a reconstruction based on the size of the lacuna, thus might not have been there.
Although the use of the D54 (𓋚) classifier (form 1, 4, 5, 7, 9, 10, 11, 13 and 14) and the Y2 (𓋝) classifier (form 2, 6, 7, 9 and 14) cannot be considered a regional preference, the combination seems to be the most prevalent in Asyut (form 7 and 14). However, this should be considered a feature of a witness, as all the attestations come from S2C. Moreover, outside the database the use of both the D54 and Y2 classifier is attested in Deir el-Bersha as well. Therefore, it cannot be considered a regional preference.

The P1 (𓊛) classifier (form 8) is only attested in the Theban area, but only in T1Be and T2Be, which belong to the same owner. It is possible the classifier was used here to clarify that the movement is intended to be done specifically by boat. However, there are no additional attestations of the P1 classifier for this lemma outside the database, nor of T1Be and T2Be, thus it is more likely a feature of these two witnesses, instead of a regional feature, even though it is not attested outside the Theban area.

Form 10 is only attested in el-Lisht, but should not be considered a regional feature, as this witness (L2Li) prefers to write partial hieroglyphs for the hieroglyphs of animates.

Appendix 6.301. 𓋝m (to hear, to listen)

The lemma 𓋝m has 100 attestations in the database. In table 6.270, the attestations per region are set out for every graphical form of the stem:

<table>
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<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
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<td>𓋝m</td>
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<td>Deir el-Bersha</td>
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<td>2</td>
<td>Meir</td>
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<td></td>
<td>11</td>
<td>Aswan</td>
<td>1</td>
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<td>Meir</td>
<td>8</td>
<td></td>
<td>Meir</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
<td></td>
<td></td>
<td>Asyut</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Papyrus (Pap.Berl)</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

1350 Buck (1938) CT II, p. 41.e.
1351 However, this tendency is only attested in L1Li and L2Li, which belong to the same owner, and could still be considered a feature of el-Lisht, as it is not attested in other regions.
1353 Buck (1935) CT I, p. 28,c, 106-107,d-a, 121,f, 143-144,d-a, 322-323,c, 327,b, 372-373,b, 389,a; Buck (1938) CT II, p. 57,c, 87,b, 90,d; Buck (1947) CT III, p. 13,b, 14,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 274.

3283
Table 6.270 Graphical forms of the stem of *sDm*.

In the database, the use of the A2 (𓀁) classifier (form 7) is only attested in Meir. However, outside the database it is attested in the Theban area as well.\footnote{Buck (1935) *CT I*, p. 372,b (S2C). Based on the other versions, *sDm* seems more likely here than *sDm* (to paint).} The Y2 (𓏝) classifier is only attested in Deir el-Bersha (form 3), which additionally seems to be true outside the database. In the database el-Lisht only has an attestation which uses the F21 (𓄔) in the initial position (form 1). However, there are no other attestations from el-Lisht for this lemma, thus it is possible the lemma *sDm* only occurs in el-Lisht with the F21 in the initial position.

There are no other features in this lemma that can be considered regionally conditioned, as nearly every feature of the graphical form is attested in more than one region.

Appendix 6.302. *sDr* (to lie down, to rest, to spent the night)\footnote{Molen (2000), p. 594-595.}

The lemma *sDr* has thirteen attestations in the database.\footnote{Buck (1938) *CT II*, p. 390,c, 390,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 274 and Gracia Zamacona (2008), p. 1309-1321.} In table 6.271, the attestations per region are set out for every graphical form of the stem:

\footnote{Buck (1935) *CT I*, p. 143-144,d-a (B6C), one of the rare attestations of a *sDm*-f.}
There seems to be a high level of variation based on the classifiers, but if one considers the cursive script used in the witnesses, it can simply be assumed that the classifier groups of form 3, 6, 7 and 8 should be read as A55 (𓁀) instead. In the database, it seems that Deir el-Bersha and Asyut prefer to use only the long format for this lemma. However, outside the database the compact format occurs for these regions as well. However, in Asyut the long format is more common than the compact format.

The absence of a classifier (form 1) is in the database only attested in Beni Hasan, but occurs outside the database in Deir el-Bersha as well. Gebelein and Aswan seem to prefer to use a compact format (form 3 and 4), which is true outside the database as well. Moreover, these regions can use the A55 as a logogram as well.

Appendix 6.303. 𓁀𓁀 (to begin)

In the database there is only one attestation of this lemma from Beni Hasan. The form used in Beni Hasan (see figure 6.32) cannot be considered a regional variant, as it is attested

---

1359 Buck (1938) CT II, p. 233,c (S2P); Buck (1954) CT V, p. 53,b (B6C).
1360 Buck (1951) CT IV, p. 41,c (B9C).
1361 Buck (1938) CT II, p. 111,e (G2T); Buck (1947) CT III, p. 164,d (G1T, A1C).
1363 Buck (1951) CT IV, p. 187,d-f (BH1Br). For additional attestations outside the database, see Plas & Borghouts (1998), p. 276.
in Deir el-Bersha as well.\footnote{Buck (1956) \textit{CT VI}, p. 343, o (B3L).} However, there is another attestation in Deir el-Bersha that does not include the G1 (𓄊) interpretant.\footnote{Buck (1961) \textit{CT VII}, p. 116, i (B6Bo).}

**Appendix 6.304. \s\s (to travel, to go, to tread on)**\footnote{Molen (2000), p. 602-603.}

This lemma has only one attestation in the database,\footnote{Buck (1951) \textit{CT IV}, p. 88, f (B5C).} even though it is common in the \textit{Coffin Texts}.\footnote{See Plas & Borghouts (1998), p. 276 and Gracia Zamacona (2008), p. 1325-1340.} The graphical form used in B5C (see figure 6.33) is one of the two common forms used in Deir el-Bersha, as both the O34 (𓊃) and S29 (𓋴) are used. However, there do not seem to be any other attestations outside Deir el-Bersha which use the O34 phonemogram.

**Appendix 6.305. \s (to cut, to cut off)**\footnote{Molen (2000), p. 604.}

In the database there are nine attestations of this lemma.\footnote{Buck (1935) \textit{CT I}, p. 72, b); Buck (1951) \textit{CT IV}, p. 209, e-g. For additional attestations outside the database, see Plas & Borghouts (1998), p. 277.} Although attested in Beni Hasan, Deir el-Bersha and the Theban area, there is no variation in the graphical form (see figure 6.34). Thus, based on the database there is no regional preference for the form of this lemma. In general, this is true outside the database as well, although in Beni Hasan it is possible to replace the T30 (𓌪) classifier with a F37 (𓄦) instead.\footnote{Buck (1947) \textit{CT III}, p. 9, a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 278.}

**Appendix 6.306. \sw (to be empty, to lack)**\footnote{Molen (2000), p. 607.}

There are thirteen attestations of this lemma in the database, from the same phrase in spell 165.\footnote{Buck (1954) \textit{CT V}, p. 62, a, 62, b (BH3C).} In table 6.272, the attestations per region are set out for every graphical form of the stem:

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|c|c|}
\hline
Graphical Form & Region A & Region B & Region C & Region D \\
\hline
\text{G1} & 10 & 20 & 30 & 40 \\
\text{G2} & 11 & 21 & 31 & 41 \\
\text{G3} & 12 & 22 & 32 & 42 \\
\hline
\end{tabular}
\caption{Table showing the distribution of the lemma in the database.}
\end{table}
In the database, the H6 (𓆄) is only used in Saqqara, as the other attestations use the H6A (𓆅) instead. However, outside the database the H6 occurs in Deir el-Bersha as well.\textsuperscript{1374} Meir and Saqqara are only attested without the N37 (𓆆) interpretant in the database, but outside the database it is used in Saqqara.\textsuperscript{1375} There are no additional attestations from Meir for this lemma to verify the absence of the N37, although it is remarkable that in ṣw (to ascend, see appendix 6.307), the attestations from Meir are only attested with a N37 interpretant.

Appendix 6.307. ṣw (to ascend, to be raised up)\textsuperscript{1376}

This lemma has sixteen attestations in the database, from the same phrase in spell 75.\textsuperscript{1377} In table 6.273, the attestations per region are set out for every graphical form of the stem:

\begin{table}
\begin{tabular}{|l|l|l|}
\hline
Graphical form stem & no. & Region & Attestations \\
\hline
\includegraphics[width=0.1\textwidth]{graph1} & 1 & Deir el-Bersha & 2 \\
\includegraphics[width=0.1\textwidth]{graph2} & 2 & Asyut & 1 \\
\includegraphics[width=0.1\textwidth]{graph3} & 3 & Deir el-Bersha & 1 \\
\includegraphics[width=0.1\textwidth]{graph4} & 4 & Deir el-Bersha & 1 \\
\hline
\end{tabular}
\end{table}

\begin{table}
\begin{tabular}{|l|l|l|}
\hline
Graphical form stem & no. & Region & Attestations \\
\hline
\includegraphics[width=0.1\textwidth]{graph1} & 5 & Beni Hasan & 1 \\
\includegraphics[width=0.1\textwidth]{graph2} & 6 & Deir el-Bersha & 1 \\
\includegraphics[width=0.1\textwidth]{graph3} & 7 & Theban area & 1 \\
\hline
\end{tabular}
\end{table}

\begin{table}
\begin{tabular}{|l|l|l|}
\hline
Graphical form stem & no. & Region & Attestations \\
\hline
\includegraphics[width=0.1\textwidth]{graph1} & 4 & Deir el-Bersha & 1 \\
\includegraphics[width=0.1\textwidth]{graph2} & 5 & Deir el-Bersha & 5 \\
\includegraphics[width=0.1\textwidth]{graph3} & 6 & Asyut & 1 \\
\includegraphics[width=0.1\textwidth]{graph4} & 7 & Meir & 1 \\
\hline
\end{tabular}
\end{table}

\textsuperscript{1374} Buck (1956) CT VI, p. 294,a (B1Bo).
\textsuperscript{1375} Buck (1961) CT VII, p. 54,a (Sq6C).
\textsuperscript{1376} Molen (2000), p. 610-611.
\textsuperscript{1377} Buck (1935) CT I, p. 342-343,c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 278 and Gracia Zamacona (2008), p. 1341-1342. Note that van der Plas & Borghouts placed this phrase under ṣwi (to be empty) instead.
In the database, it seems as if Asyut does not use the N37 (𓁄) interpretant. However, outside the database the N37 interpretant is attested in Asyut. In Beni Hasan, Meir and the Theban area, the N37 interpretant is always included. However, as there are no other attestations of this lemma in these regions, it might not be a regional feature. In the Theban area and Asyut, there seems to be a preference of using the H6A (𓀁) over the H6 (𓀂), whereas in Meir and Beni Hasan the H6 is preferred. It seems that nearly all forms are possible in Deir el-Bersha, although the N37 is more likely to be left out. This is true outside the database as well.

Appendix 6.308. 𓁁pt (to be angry)

The lemma 𓁁pt has seven attestations in the database, from the same phrase of spell 398. In table 6.274, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form 1" /></td>
<td>1</td>
<td>Gebelein</td>
<td>1</td>
<td><img src="image2" alt="Graphical form 4" /></td>
<td>4</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image1" alt="Graphical form 2" /></td>
<td>2</td>
<td>Meir</td>
<td>1</td>
<td><img src="image2" alt="Graphical form 5" /></td>
<td>5</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image1" alt="Graphical form 3" /></td>
<td>3</td>
<td>Gebelein</td>
<td>1</td>
<td><img src="image2" alt="Graphical form 6" /></td>
<td>6</td>
<td>Aswan</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.274 Graphical forms of the stem of 𓁁pt.

There are some features in this lemma that could be considered regional. However, it needs to be noted that the distinction between the fishes might be modern, as in near hieratic cursive script the fishes can look similar. In Gebelein and Aswan, the A2 (𓀁) classifier is never used. In the Theban area, the A2 classifier is used, but there are no additional attestations in the Coffin Texts for the Theban area, Gebelein and Aswan. Meir can occur both with and without the A2 classifier, which is true for Deir el-Bersha and Asyut as well. Note that in Deir el-Bersha an Y2 (𓀄) classifier can be used as well.

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1378 Buck (1947) CT III, p. 77,c (S1C,a).
1379 For example, see Buck (1956) CT VI, p. 105,a (B1C,b, B9C), 311,n (B1Bo).
1381 Buck (1954) CT V, p. 151,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 279.
1384 Buck (1938) CT II, p. 228,a (S2C,c, S2P).
1385 Buck (1956) CT VI, p. 389,t (B1C).
Appendix 6.309. šm (to go)\textsuperscript{1386}

In the database there are 86 attestations of this lemma. However, only 58 attestations represent verbal forms,\textsuperscript{1387} as the substantive šm.\textit{I} (movement) was encoded under this lemma as well. As table 6.275 shows, there are only four different graphical forms for this lemma.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>(\text{\text{-}})</td>
<td>1</td>
<td>Saqqara</td>
<td>1</td>
<td>(\text{\text{-}})</td>
<td>3</td>
<td>el-Lisht</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>el-Lisht</td>
<td>1</td>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>4</td>
<td></td>
<td></td>
<td>Meir</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>el-Lisht</td>
<td>1</td>
<td>(\text{\text{-}})</td>
<td>4</td>
<td>Saqqara</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Meir</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Theban area</td>
<td>7</td>
</tr>
</tbody>
</table>

Table 6.275 Graphical forms of the stem of šm.

Even though Asyut is only attested with form 3 in the database, outside the database form 4 occurs in Asyut as well.\textsuperscript{1388} As the use of the G17 (⟨⟩), D54 (𓂻) or both occurs in most regions, it is unlikely that there is a regional preference for this lemma.

Appendix 6.310. šms (to follow, to attend, to serve)\textsuperscript{1389}

The lemma šms has 107 attestations in the database, but only 34 attestations represent verbal forms,\textsuperscript{1390} as the substantive šms.\textit{w} (following) was encoded under this lemma. In table 6.276, the attestations per region are set out for every graphical form of the stem:

\textsuperscript{1386} Molen (2000), p. 616-617.
\textsuperscript{1387} Buck (1935) \textit{CT I}, p. 1,a, 94,b; Buck (1947) \textit{CT III}, p. 10,a, 16,b; Buck (1951) \textit{CT IV}, p. 218-219,a, 219,b, 220-221,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 279 and Gracia Zamacona (2008), p. 1343-1405.
\textsuperscript{1388} Buck (1947) \textit{CT III}, p. 117,c (S6C).
\textsuperscript{1389} Molen (2000), p. 620.
\textsuperscript{1390} Buck (1935) \textit{CT I}, p. 110,c, 136,b-c, 342-343,a; Buck (1951) \textit{CT IV}, p. 310,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 280.
<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>12</td>
<td>Deir el-Bersha</td>
<td>7</td>
</tr>
<tr>
<td>3</td>
<td>1</td>
<td>Beni Hasan</td>
<td>8</td>
</tr>
<tr>
<td>4</td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>9</td>
</tr>
<tr>
<td>5</td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.276 Graphical forms of the stem of šnis.

In the database, the N37 (𓊀) phonemogram only occurs in Beni Hasan, Deir el-Bersha and Meir. However, outside the database the N37 is attested in Asyut and the Theban area as well.\(^\text{1391}\) Moreover, although the database suggests that form 2 only occurs in Deir el-Bersha, it is attested in Asyut, Saqqara and the Theban area as well.\(^\text{1392}\) In the database it seems that Asyut constantly adds the D54 (𓂻) classifier, but outside the database Asyut has attestations without the D54 classifier as well.\(^\text{1393}\) Thus, although the attestations in the database suggest regional preferences, they do not seem to exist.

**Appendix 6.311. šni (to be round, to surround, to encircle)**\(^\text{1394}\)

In the database there are two attestations of this lemma, both from the same witness (T3Be).\(^\text{1395}\) Both graphical forms used in this witness are distinct from each other, see table 6.277. Form 2 is attested in Deir el-Bersha\(^\text{1396}\) and Saqqara as well.\(^\text{1397}\) Form 1 seems to only occur in the Theban area, although the use of the N37 (𓊀) is attested outside the Theban area as well.\(^\text{1398}\)

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\(^\text{1391}\) Buck (1935) *CT I*, p. 310,f (T9C); Buck (1938) *CT II*, p. 219,e (S1C,a, S1P, S1C,b).

\(^\text{1392}\) Buck (1951) *CT IV*, p. 15,b (Sq6C, T1L), 161,c (S1C,a).

\(^\text{1393}\) Buck (1951) *CT IV*, p. 161,c (S1C,a).


\(^\text{1395}\) Buck (1947) *CT III*, p. 219,c (T3Be); Buck (1951) *CT IV*, p. 241,d (T3Be). For additional attestations outside the database, see Plas & Borghouts (1998), p. 280.

\(^\text{1396}\) Buck (1935) *CT I*, p. 188,b (B12C, B13C, B1Y).

\(^\text{1397}\) Buck (1951) *CT IV*, p. 8,c (Sq6C, Sq3C). Note that these forms show gemination.

\(^\text{1398}\) Buck (1935) *CT I*, p. 188,b (B10C,b).
Appendix 6.312. $\overline{\text{nT}}$ (to revile, to oppose, to punish)$^{1399}$

This lemma has 29 attestations in the database, although only six represent verbal forms.$^{1400}$ As table 6.278 shows, there are only attestations from Deir el-Bersha for this lemma. As there are no other regions, the database cannot be used to suggest regional preferences. However, outside the database this lemma is attested in Asyut as well,$^{1401}$ where the D54 (𓆉) and Y2 (𓏝) classifiers are not used.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>$\overline{\text{nT}}$</td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>$\overline{\text{nT}}$</td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>$\overline{\text{nT}}$</td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 6.278 Graphical forms of the stem of $\overline{\text{nT}}$.

Appendix 6.313. $\overline{sSp}$ (to take, to receive)$^{1402}$

This lemma is relatively common in the database, with 76 attestations.$^{1403}$ In table 6.279, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>$\overline{sSp}$</td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>$\overline{sSp}$</td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>$\overline{sSp}$</td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 6.279 Graphical forms of the stem of $\overline{sSp}$.

---

$^{1400}$ Buck (1935) CT I, p. 46,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 281.  
$^{1401}$ Buck (1938) CT II, p. 231,b.  
$^{1403}$ Buck (1935) CT I, p. 10,b, 11,e, 71-72,h-a, 141,a, 143,c, 387,b; Buck (1938) CT II, p. 257,d, 278-279,b; Buck (1947) CT III, p. 175,a, 183,b, 213,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 282-283.
For this lemma, there does not seem to be a regional preference, as most features are attested in multiple regions. Although the arm classifiers are attested in multiple regions, they are more likely to occur in Deir el-Bersha, even though the arm classifier can be left out in this region as well. The use of the phonetic spelling of this lemma (form 3 and 4) are rare, but occur in other regions as well.\textsuperscript{1404}

Appendix 6.314. \textit{štr} (to be secret, to be hidden)\textsuperscript{1405}

There are 60 attestations of this lemma in the database, but only sixteen represent verbal forms.\textsuperscript{1406} In table 6.280, the attestations per region are set out for every graphical form of the stem:

\begin{table}[h!]
\centering
\begin{tabular}{|c|c|c|c|c|}
\hline
\textbf{Graphical form stem} & \textbf{Region} & \textbf{Attestations} & \textbf{Graphical form stem} & \textbf{Region} & \textbf{Attestations} \\
\hline
1 & Beni Hasan & 1 & 9 & Saqqara & 1 \\
1 & Deir el-Bersha & 5 & 9 & Saqqara & 19 \\
1 & Theban area & 4 & 10 & Meir & 2 \\
1 & Gebelein & 1 & 10 & Asyut & 3 \\
1 & Papyrus (P.Gard.2) & 2 & 10 & Theban area & 4 \\
2 & Deir el-Bersha & 1 & 11 & el-Lisht & 1 \\
2 & Meir & 1 & 11 & Deir el-Bersha & 2 \\
3 & Saqqara & 1 & 12 & Deir el-Bersha & 7 \\
3 & Deir el-Bersha & 2 & 13 & Deir el-Bersha & 1 \\
4 & Deir el-Bersha & 1 & 14 & Deir el-Bersha & 3 \\
4 & Asyut & 3 & 14 & Asyut & 3 \\
4 & Unknown (Y1C) & 2 & & & \\
5 & Deir el-Bersha & 1 & 15 & Deir el-Bersha & 1 \\
5 & Deir el-Bersha & 2 & & & \\
6 & Deir el-Bersha & 3 & & & \\
6 & Asyut & 2 & & & \\
6 & Unknown (Y1C) & 1 & & & \\
7 & Deir el-Bersha & 2 & & & \\
8 & Deir el-Bersha & 1 & & & \\
\hline
\end{tabular}
\caption{Graphical forms of the stem of \textit{šsp}.}
\end{table}

\textsuperscript{1404} For example, see Buck (1947) \textit{CT III}, p. 389,a (S2C,a).

\textsuperscript{1405} Molen (2000), p. 635-636.

\textsuperscript{1406} Buck (1951) \textit{CT IV}, p. 298-299,a, 412/268,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 283. Note that this specific phrase is under \textit{šttr}\textit{ɪr(i)w}.
In the database, it could be suggested that Deir el-Bersha only uses a long format (form 5, 6 and 8), but outside the database a compact format is used in Deir el-Bersha as well. In the database, only in Deir el-Bersha is the G1 (𓄿) interpretant left out, but outside the database it occurs in the Theban area as well. Thus, it seems unlikely that this lemma has any regional preferences in the verbal forms.

Appendix 6.3.15. šdî (to take, to take away, to remove, to dig out)

In the database there are 72 attestations of this lemma. In table 6.281, the attestations per region are set out for every graphical form of the stem. Note that this is a 3ae inf. lemma and gemination occurs in the database, therefore the table has been divided in gemination and no gemination. Although some variation exists in the use of an arm as classifier, there does not seem to be any regional preference for this lemma as it is remarkably constant in its form.

---

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
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<td>1</td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Saqqara</td>
<td>1</td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Meir</td>
<td>1</td>
<td>7</td>
<td>Saqqara</td>
<td>2</td>
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<tr>
<td>4</td>
<td>Meir</td>
<td>2</td>
<td>8</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>2</td>
<td></td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.280 Graphical forms of the stem of štṣ.

1407 Buck (1951) CT IV, p. 299,a, (M1NY). One of the few witnesses in which the distinction between the Y1 (𓊧) and Y2 (𓊨) can be made.
1409 Buck (1961) CT VII, p. 24,i (T1Be).
1410 As the majority of attestations of this lemma are adjectives or substantives, which might have some regional features.
1411 Molen (2000), p. 638-640. Note that I encoded šdî (to take, to take away) and šdî (to dig out) under the same lemma, as I consider digging a variation of taking away.
1412 Buck (1935) CT I, p. 19-20,d-a, 76,b; Buck (1938) CT II, p. 91,d, 92,d, 403-404,e-a; Buck (1954) CT V, p. 124,b, 124,c, 150,c, 159,d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 284.
Appendix 6.316. šdi (to nurture, to bring up)\textsuperscript{1413}

This lemma has nine attestations in the database, from the same phrase in spell 16.\textsuperscript{1414} As table 6.282 shows, there is no visual distinction between this lemma and šdi (to take; see appendix 6.315). There does not seem to be a clear regional distinction for this lemma, although it seems that Asyut only occurs without the D40 (𓀠) classifier.\textsuperscript{1415} The Theban area is only attested with the D40 classifier in the database, but there are no other attestations outside the database to verify this. Note however that in the lemma šdi (to take) form 1 does occur in the Theban area.

\begin{table}
\centering
\begin{tabular}{ccc}
\hline
\textbf{Graphical} & \textbf{no.} & \textbf{Region} & \textbf{Attestations} \\
form stem & & \\
\hline
No gemination & & \\
\includegraphics{no_gemination_1} & 1 & Beni Hasan & 1 \\
& & & & Deir el-Bersha & 15 \\
& & & & Meir & 18 \\
& & & & Asyut & 3 \\
& & & & Theban area & 11 \\
& & & & Gebelein & 9 \\
& & & & Aswan & 4 \\
& & & & Unknown (Y1C) & 1 \\
Gemination & & \\
\includegraphics{gemination_4} & 4 & Meir & 3 \\
& & & & Gebelein & 2 \\
\hline
\end{tabular}
\caption{Table 6.281 Graphical forms of the stem of šdi (to take).}
\end{table}

Appendix 6.317. ƙ3i (to be tall, to be high)\textsuperscript{1416}

There are 22 attestations of this lemma in the database. However, only sixteen of these attestations represent verbal forms.\textsuperscript{1417} In table 6.283, one can see that there are only four graphical forms for this lemma, which vary based on the classifier A28 (𓀠), Y2 (𓀝) or the absence of a classifier.

\begin{table}
\centering
\begin{tabular}{ccc}
\hline
\textbf{Graphical} & \textbf{no.} & \textbf{Region} & \textbf{Attestations} \\
form stem & & \\
\hline
\includegraphics{no_gemination_1} & 1 & Deir el-Bersha & 5 \\
& & & & Asyut & 1 \\
\includegraphics{gemination_2} & 2 & Deir el-Bersha & 1 \\
& & & & Theban area & 2 \\
\hline
\end{tabular}
\caption{Table 6.282 Graphical forms of the stem of ƙ3i (to nurture).}
\end{table}

\textsuperscript{1414} Buck (1935) CT I, p. 48,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 284.
\textsuperscript{1415} See Buck (1951) CT IV, p. 169,d (SIC,a-b, S2C) as well.
\textsuperscript{1417} Buck (1938) CT II, p. 68,a, 71,a, 77,c; Buck (1951) CT IV, p. 88,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 287 and Gracia Zamacona (2008), p. 1407-1426.

3294
In the database, form 1, 2 and 4 are only attested in Deir el-Bersha. Outside the database there seems to be a preference for using A28 as classifier in nearly any other witness, although form 1 occurs in other regions as well.\footnote{Buck (1938) \textit{CT II}, p. 146,c (P.Gard.2); Buck (1947) \textit{CT III}, p. 314,a (T1Be); Buck (1951) \textit{CT IV}, p. 32,c (Sq3C).} The use of the Y2 classifier is not attested outside Deir el-Bersha in the \textit{Coffin Texts}, although it needs to be noted that the attestations with the Y2 classifier are all from the later period of coffin decoration in Deir el-Bersha.\footnote{B1C, B5C and B2L.}

**Appendix 6.318. \textit{km3} (to throw, to create, to wrestle)\footnote{Molen (2000), p. 652-653. Note that in van der Molen and in the database the lemma \textit{km3} (to create) and \textit{km3} (to throw, to wrestle) were kept separately, but are combined here.}**

This lemma has a total of 122 attestations in the database.\footnote{Buck (1935) \textit{CT I}, p. 336-339,c-a, 338-341,d-a, 344-345,a-b, 360-363,c-a, 393,g, 394,b; Buck (1951) \textit{CT IV}, p. 88,i, 91,h, 190-191,a; Buck (1954) \textit{CT V}, p. 128,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 288-289.} In table 6.284, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Saqqara</td>
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<tr>
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<td>Meir</td>
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</tr>
<tr>
<td></td>
<td></td>
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</tr>
<tr>
<td>19</td>
<td>Saqqara</td>
<td>1\footnote{Buck (1935) \textit{CT I}, p. 361-363,c-a (Sq5C). Reconstruction, could be any other form as well.}</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
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<tr>
<td>20</td>
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Table 6.283 Graphical forms of the stem of \textit{k3i}.
<table>
<thead>
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<th>Region</th>
<th>Attestations</th>
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<tr>
<td>11</td>
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<table>
<thead>
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</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
</tbody>
</table>

\textsuperscript{1423} Buck (1951) \textit{CT IV}, p. 191,a (M\textsuperscript{1}NY). Note that the script of the witness allows for the distinction between the Y1 (𓏛) and the Y2 (𓏝).

\textsuperscript{1424} Buck (1954) \textit{CT V}, p. 128,a (G\textsuperscript{1}T, A\textsuperscript{1}C). This classifier is the reason why van der Molen made this lemma in two separate lemmas, as this classifier is only used for the specific function of wrestling.
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
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</tr>
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<td>Gebelein</td>
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<td>Aswan</td>
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</tr>
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<td>35</td>
<td>Beni Hasan</td>
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</tr>
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<td>36</td>
<td>Meir</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 6.284 Graphical forms of the stem of *kmś*.

Although there are 36 different graphical forms for this lemma, there are no real regional preferences, as nearly every feature of the form is attested in at least two regions. The use of form 9 is only attested in Gebelein and Aswan, as the other witnesses in this phrase use only the T14 (𓌙) as classifier. However, form 9 is only attested in this phrase, as it classifies the function wrestling. The use of the T14 as phonemogram without interpretants (form 36) is only attested in Meir,\(^{1426}\) but it seems that the reduced writing is due to the limited amount of space in the column, rather than a regional variation. In form 27 and 28 the T14 was replaced by M17A (𓌙), although that might simply be due to the script, instead of an intentional variation, as it occurs in the Theban area and el-Lisht.

\(^{1425}\) Buck (1951) *CT IV*, p. 191,a (BH1Br). Assumed to be an incorrect writing of *kmś*.

\(^{1426}\) Buck (1954) *CT V*, p. 128,a (M5C), the other attestation is from M4C, where it is reconstructed based on M5C.
Appendix 6.319. *kni* (to damage, to injure)\(^{1427}\)

There is only one attestation of this lemma in the database,\(^{1428}\) from the Theban area, in a phrase which only occurs in this witness. The form used in T1C,b (see figure 6.35) is unique for this lemma. Although the A24 (𓀜) occurs in other attestations as well,\(^{1429}\) the combination of the Z9 (𓏴) and A24 only occurs in this witness. However, as there are no additional attestations of this lemma from the Theban area, it cannot be said if this is a feature of the witness, or a regional preference.

Appendix 6.320. *kni* (to embrace)\(^{1430}\)

In the database there is only one attestation for this lemma, from Meir.\(^{1431}\) It is a unique variation in this phrase, as the other witnesses use *hpt* (to embrace; see appendix 6.167). The form used in Meir (see figure 6.36) represents the common spelling of this lemma, although the other attestations of this lemma outside the database seem to prefer a long format,\(^{1432}\) rather than figure 6.36 where the M17 (𓀞) and D32 (𓂘) are written beside each other in the column. Note that outside the database the attestations from Asyut are more likely to not include the M17.\(^{1433}\)

Appendix 6.321. *krs* (to bury)\(^{1434}\)

In the database there are eight attestations of this lemma, but only three represent verbal forms.\(^{1435}\) As can be seen in table 6.285, every graphical form is unique, but only due to the variability in the classes of the signs, as in general the same five signs are used, in the same graphical form.\(^{1436}\) As the variation is based on classes of signs, it would be assumptive to consider any of these classes a regional preference. Moreover, the general structure of form 1-3 occurs in other regions as well.\(^{1437}\)

---


\(^{1428}\) Buck (1951) *CT IV*, p. 325,c (T1C,b). For additional attestations outside the database, see Plas & Borghouts (1998), p. 289.

\(^{1429}\) Buck (1961) *CT VII*, p. 378,c.


\(^{1431}\) Buck (1951) *CT IV*, p. 279,d (M1NY). For additional attestations outside the database, see Plas & Borghouts (1998), p. 289.

\(^{1432}\) Buck (1956) *CT VI*, p. 54,h (B1Bo); Buck (1961) *CT VII*, p. 132,m (A1C).

\(^{1433}\) Buck (1956) *CT VI*, p. 54,h (S1C); Buck (1961) *CT VII*, p. 205,r (P.Gard.2). Note that this is based on the suggestion that P.Gard.2 originates from Asyut. See Schenkel (1996), p. 125.


\(^{1435}\) Buck (1938) *CT II*, p. 273,g-h; Buck (1951) *CT IV*, p. 315,f. For additional attestations outside the database, see Plas & Borghouts (1998), p. 289.

\(^{1436}\) In form 2, see Buck (1938) *CT II*, p. 273,g-h (S1C,b), the direction of the S29 (𓋴) is changed, but this is more likely due to the fact that this witness is written from left to right, as form 1 comes from the same support.

\(^{1437}\) Buck (1935) *CT I*, p. 183,e (B10C,b-c, B12C).
Appendix 6.322. *ḳsn* (to be difficult)*\(^{1438}\)

There are ten attestations in the database for this lemma, which come from the same phrase of spell 8.\(^{1439}\) In table 6.286, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.286 Graphical forms of the stem of *ḳsn*.

In the database there are no regional features that distinguishes one region from another. However, outside the database it becomes clear that form 3 is the preferred form of Asyut,\(^{1440}\) although there are no clear preferred forms for any of the other regions.

Appendix 6.323. *ḳd* (to build)*\(^{1441}\)

This lemma has 30 attestations in the database.\(^{1442}\) In table 6.287, the attestations per region are set out for every graphical form of the stem. Note that in the table the A35 (𓀨) is often a placeholder for one of its classes.

---


\(^{1440}\) Buck (1938) *CT II*, p. 150,i (S1C); Buck (1954) *CT V*, p. 172,a (S1C). Note that V.172,a is technically not form 3, as the text is written as a line. However, the spelling of the stem is still exactly that of form 3.


<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
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<td>1</td>
<td>Deir el-Bersha</td>
<td>4</td>
<td><img src="image" alt="Graph" /></td>
<td>7</td>
<td>Asyut</td>
<td>4</td>
</tr>
<tr>
<td><img src="image" alt="Graph" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td><img src="image" alt="Graph" /></td>
<td>8</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image" alt="Graph" /></td>
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<td>Deir el-Bersha</td>
<td>6</td>
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<td>Asyut</td>
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</tr>
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<td><img src="image" alt="Graph" /></td>
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<td>2</td>
<td><img src="image" alt="Graph" /></td>
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<td>Beni Hasan</td>
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</tr>
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<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image" alt="Graph" /></td>
<td>5</td>
<td>Gebelein</td>
<td>1</td>
<td><img src="image" alt="Graph" /></td>
<td>11</td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td><img src="image" alt="Graph" /></td>
<td>6</td>
<td>Asyut</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.287 Graphical forms of the stem of *kd*.

The use of A35 as a logogram is only attested in Deir el-Bersha and Aswan in the database, but occurs outside the database in Asyut as well.\textsuperscript{1444} In the database, the W24 (\textsuperscript{ \textcircled{1} }) phono-repeater is only used in Asyut. Outside the database it occurs in Deir el-Bersha as well,\textsuperscript{1445} but it is a rare variant, as this witness (B1Bo) habitually uses form 4 or 10. The use of a Y2 (\textsuperscript{ \textcircled{1} }) classifier is in the database only attested in Deir el-Bersha, but occurs outside the database in Asyut as well.\textsuperscript{1446} The use of a D40 (\textsuperscript{ \textcircled{1} }) classifier is only attested in Deir el-Bersha. The use of the O36 (\textsuperscript{ \textcircled{1} }) classifier is in the database only attested in Gebelein, in G1T, but occurs outside the database in Asyut as well.\textsuperscript{1447} However, it does not seem that the O36 is a regional feature for Gebelein or G1T, as form 4 is attested as well.\textsuperscript{1448} Beni Hasan seems to prefer the long format of form 10, but as there are no other attestations from Beni Hasan for this lemma, it might simply be a feature of the witness.

---

\textsuperscript{1443} Buck (1938) *CT II*, p. 271,d (M38C). Not seen by de Buck himself, and he suggest that the M17 (\textsuperscript{ \textcircled{1} }) should be read as a Aa28 (\textsuperscript{ \textcircled{1} }), the Aa1 (\textsuperscript{ \textcircled{1} }) as a N33 (\textsuperscript{ \textcircled{1} }) and the Y2 (\textsuperscript{ \textcircled{1} }) should be read as a D46 (\textsuperscript{ \textcircled{1} }), see note 5*. However, I currently cannot say if the error is modern or ancient (although I assume modern).

\textsuperscript{1444} Buck (1951) *CT IV*, p. 119,g (S1C).

\textsuperscript{1445} Buck (1965) *CT VI*, p. 170,g (B1Bo).

\textsuperscript{1446} Buck (1956) *CT VI*, p. 170,g (S10C), although it is rare in Asyut.

\textsuperscript{1447} Buck (1956) *CT VI*, p. 61,h (S1C).

\textsuperscript{1448} Buck (1951) *CT IV*, p. 182,p (G1T).
Appendix 6.324. \textit{k3} (to say)\textsuperscript{1449} 

In the database, there are only nine attestations of this lemma, all from the same phrase of spell 30,\textsuperscript{1450} and only attested in Deir el-Bersha. Moreover, there is no variation in the form (see figure 6.37). However, even outside the database there is no variation in this form, even in other regions.\textsuperscript{1451} Therefore, this lemma is of limited use for the discussion of regional preferences in the graphical form.

Appendix 6.325. \textit{kfi} (to uncover, to remove)\textsuperscript{1452} 

This lemma has a total of 23 attestations in the database.\textsuperscript{1453} In table 6.288, the attestations per region are set out for every graphical form of the stem. Note that the variation between form 2 and form 4 only occurred due to the orientation of the V31 (\textsuperscript{1454}), which varies due the opposite orientation of the text in S2C,a in regard to the other witnesses with spell 94.

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|}
\hline
\textbf{Graphical form stem} & \textbf{no.} & \textbf{Region} & \textbf{Attestations} \\
\hline
\includegraphics[width=0.2\textwidth]{figure637} & 1 & Deir el-Bersha & 1\textsuperscript{1454} \\
\hline
\includegraphics[width=0.2\textwidth]{figure637} & 2 & Asyut & 2 \\
\hline
\includegraphics[width=0.2\textwidth]{figure637} & 3 & el-Lisht & 1 \\
\hline
\end{tabular}
\end{table}

As one can see in the table, form 4 is most commonly used across the regions. Form 3 from el-Lisht should not represent a regional preference, as it only occurs in L2Li, which commonly replaces the hieroglyphs of animates with partial hieroglyphs. The use of the D40 (\textsuperscript{1455}) classifier seems to be unique in Deir el-Bersha in the database. However, the arm is used as classifier in Gebelein as well.\textsuperscript{1455}

\textsuperscript{1449} Molen (2000), p. 662.
\textsuperscript{1450} Buck (1935) \textit{CT I}, p. 94.c. For additional attestations outside the database, see Plas & Borghouts (1998), p. 291.
\textsuperscript{1451} Buck (1938) \textit{CT II}, p. 359.d.
\textsuperscript{1452} Molen (2000), p. 672.
\textsuperscript{1453} Buck (1935) \textit{CT I}, p. 141,g; Buck (1938) \textit{CT II}, p. 69-70,c-a, 70,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 294.
\textsuperscript{1454} The use of the F40 (\textsuperscript{1448}) is considered a corruption, rather than an intentional variation. See Buck (1935) \textit{CT I}, p. 141,2*.
\textsuperscript{1455} Buck (1954) \textit{CT V}, p. 13,e (G1T), although this witness used the D41 (\textsuperscript{1456}) here.
Appendix 6.326. *ksi* (to bow down, to bend down)*\textsuperscript{1456}

The lemma *ksi* has nineteen attestations in the database.\textsuperscript{1457} It needs to be noted that all these attestations are from spell 398, and therefore in the database the lemma is only attested in Meir, the Theban area, Gebelein and Aswan. In table 6.289, the attestations per witness are set out for every graphical form of the stem. Note that this is a 3ae inf. lemma and gemination occurs in the database, therefore the table has been divided in gemination and no gemination.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>No gemination</td>
<td>1</td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Gebelein</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>Gemination</td>
<td>8</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>Meir</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>No gemination</td>
<td>5</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>Gebelein</td>
<td>3</td>
</tr>
</tbody>
</table>

| Gemination          | 10  | Meir    | 1            |

Table 6.289 Graphical forms of the stem of *ksi*.

In the database, it seems that the attestations from Aswan are most liberal in what classifier (form 1,2 and 6). However, outside the database, the classifiers can be remarkably varied as well.\textsuperscript{1458} In the database the attestations from Gebelein only occur with the A19 (𓀗). However, there is an attestation outside the database of a class of A16 (𓀓) in Gebelein as well.\textsuperscript{1459} The use of the V31 (𓎡) over the V31A (𓎢) seems to only occur in Aswan and Gebelein (form 1 and 2), although it is most likely not a regional preference, as the form with V31A occurs in Aswan and Gebelein as well (form 6 and 7).

\textsuperscript{1456} Molen (2000), p. 675-676.
\textsuperscript{1457} Buck (1954) *CT V*, p. 130,b, 153,a, 153,b, 160,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 295 and Gracia Zamacona (2008), p. 1430-1435.
\textsuperscript{1458} Buck (1935) *CT I*, p. 273,b, T1C and Sq3C use A16 (𓀓) as well, and T9C uses A26 (𓀞). \textsuperscript{1459} Buck (1961) *CT VII*, p. 138,a (G1T).
Appendix 6.327. *gmi* (to find, to discover)\textsuperscript{1460}

In the database, there are 25 attestations of this lemma.\textsuperscript{1461} As table 6.290 shows, the graphical form of this lemma is extremely constant:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="Image" /></td>
<td>1</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td><img src="image2.png" alt="Image" /></td>
<td>2</td>
<td>Saqqara</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 6.290 Graphical forms of the stem of *gmi*.

In this lemma, there is no clear sign of regional preferences. However, it is remarkable that only the northern attestations of this lemma do not include the interpretant G17 (𓊠). However, as Saqqara and el-Lisht have attestations with the G17 as well, it is not the sole form used. Moreover, outside the database, the use of form 1 is attested in P.Gard.2 as well.\textsuperscript{1462} As all attestations of form 1 occur as a *ṣdm.n-f*, it might reflect a feature of the *ṣdm.n-f*, rather than a regional preference.

Appendix 6.328. *gr* (to be silent, to be quiet)\textsuperscript{1463}

In the database, there are a total of 23 attestations of the lemma *gr*, however, only nineteen of these are used as a verb form.\textsuperscript{1464} As table 6.291 shows, the main variation lies in the use of a classifier.

\textsuperscript{1461} Buck (1951) *CT IV*, p. 88,h, 278-279,b; Buck (1954) *CT V*, p. 153,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 298.
\textsuperscript{1462} Buck (1938) *CT II*, p. 178,d.
\textsuperscript{1463} Molen (2000), p. 689-690.
\textsuperscript{1464} Buck (1935) *CT I*, p. 330-331,c, 332,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 298.
Graphical form stem | no. | Region            | Attestations |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>2</td>
<td>Meir</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Aswan</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

Table 6.291 Graphical forms of the stem of *gr*.

It is clear that form 3, which uses the A2 (𓀁) classifier, is the preferred form to write this lemma in all the regions. However, especially Deir el-Bersha can leave out the classifier, or use a Y2 (𓏝) classifier instead. However, the absence of the classifier is not unique in Deir el-Bersha, as it is attested outside the database in the Theban area and Saqqara as well.\textsuperscript{1465} On the other hand, Meir is the only region where the A1 (𓀀) classifier is used instead of the A2 classifier.\textsuperscript{1466}

Appendix 6.329. *twr* (to show respect to)\textsuperscript{1467}

This lemma has fourteen attestations in the database, from the same phrase in spell 75.\textsuperscript{1468} In table 6.292, the attestations per region are set out for every graphical form of the stem:

Graphical form stem | no. | Region | Attestations |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Asyut</td>
<td>1\textsuperscript{1469}</td>
<td>5</td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

Table 6.292 Graphical forms of the stem of *twr*.

\textsuperscript{1465} Buck (1935) *CT I*, p. 298.g (T9C and Sq3C).
\textsuperscript{1466} Although this might be due to the modern interpretation of the script, rather than an intentional variation, as the position of the arm might imply both A1 (𓀀) and A2 (𓀁), in which case de Buck needed to make a choice.
\textsuperscript{1467} Molen (2000), p. 712.
\textsuperscript{1468} Buck (1935) *CT I*, p. 385.d. For additional attestations outside the database, see Plas & Borghouts (1998), p. 304.
\textsuperscript{1469} Buck (1935) *CT I*, p. 385.d (S1C). I assume the A1 (𓀀) is an error, as S2C, which belongs to the same owner, uses an A4 (𓀃) instead.
The use of the Y2 (𓏝) classifier is only attested in Deir el-Bersha, specifically in the witnesses of the later period of coffin decoration. This is true outside the database as well. The D40 (𓀡) classifier is only attested in Meir, although there does not seem to be an additional attestation of the D40 classifier in the Coffin Texts. In Gebelein, there seems to be a preference to not include a classifier (form 1), but as there are no other attestations of this lemma from Gebelein, it might simply be a feature of the support. Finally, the A30 (𓀢) classifier is only attested in Meir (form 4), but outside the database it is attested in Deir el-Bersha as well.\(^{1470}\) However, this might simply be an interpretation of de Buck, as in near hieratic cursive script, which is used in these witnesses (MSC and B3C), it is nearly impossible to differentiate between the A30 and the A4 (𓀢).\(^{1471}\)

Appendix 6.330. \textit{twt} (to be fair, to be full, to be complete)\(^{1472}\)

There are nineteen attestations for this lemma in the database.\(^{1473}\) In table 6.293, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>D D D D</td>
<td>1</td>
<td>Asyut</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>D D D D</td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.293 Graphical forms of the stem of \textit{twt}.

Based on the database, there does not seem to be a regional preference. Even though outside the database a G43 (𓅱) and A53 (𓀾) can be added, this occurs in multiple regions as well.\(^{1474}\) However, form 1 seems to only occur in Asyut.

Appendix 6.331. \textit{tm} (negative verb)\(^{1475}\)

In the database this lemma has 80 attestations.\(^{1476}\) In table 6.294, the attestations per region are set out for every graphical form of the stem. Note that due to the irregular form of the imperative, this has been

\(^{1470}\) Buck (1947) \textit{CT III}, p. 54,f (B3C).

\(^{1471}\) Möller (1909), p. 1, 3, no. 2 and 38.


\(^{1473}\) Buck (1935) \textit{CT I}, p. 76,g, 96,a, 96-97,d, 98-99,c, 100,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 304. Note that due to the tabular format in spell 31 the attestations of this lemma are higher in the database, as some phrases were read multiple times, but only written once.

\(^{1474}\) Buck (1935) \textit{CT I}, p. 261,a; Buck (1938) \textit{CT II}, p. 114,d (S1C, G2T), 117,a (BH3C).


\(^{1476}\) Buck (1935) \textit{CT I}, p. 1,a, 44,d, 71,d, 332-333,c, 397,b, 398-399,c-a, 404,b; Buck (1938) \textit{CT II}, p. 259,b, 259,c, 272-273,a; Buck (1947) \textit{CT III}, p. 175,b, 175,c; Buck (1954) \textit{CT V}, p. 152,d-e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 306-307.
separated from the other form. Additionally, form 10-13 represent the entries from II,272-273,a, which all geminate.\footnote{Due to the verb bs which follows, reading this lemma seems most likely. Moreover, B4Bo and S2C included the D35 (…) in its graphical form as well, which would be out of place in a lemma without a negative meaning.}

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
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<td>Imperative</td>
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</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td>4</td>
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<td></td>
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<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
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<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td>No gemination</td>
<td>8</td>
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<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td></td>
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<td></td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>10</td>
</tr>
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<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
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</tr>
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</tr>
<tr>
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<td>7</td>
<td>Beni Hasan</td>
<td>1</td>
<td></td>
<td>10</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td>Gemination</td>
<td>10</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
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<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td>13</td>
<td>Deir el-Bersha</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.294 Graphical forms of the stem of \(\text{tm}\) (negative verb).

In the database it seems that only in Beni Hasan and Deir el-Bersha the X1 (.) interpretant can be left out (form 5, 7 and 10). However, this occurs outside the database in Gebelein as well.\footnote{Buck (1938) \textit{CT II}, p. 129,h (G2T).} In the database, the \textit{im} imperative (form 3 and 4) are only attested in Meir, but outside the database this occurs in Deir el-Bersha as well. Thus, it seems unlikely that there is a regional preference in this lemma.

\footnote{Buck (1947) \textit{CT III}, p. 175,b, 175,c (M22C). Both attestations are reconstructions, and could be something else entirely.}
Appendix 6.332. *tm* (to complete, to seize, to end)\(^{1480}\)

In the database there are 50 attestations of this lemma. However, only eleven attestations represent verbal forms.\(^{1481}\) As table 6.295 shows, there are only two graphical forms in the database. As a form without the X1 ( ) interpretant is attested in the Theban area as well,\(^{1482}\) it seems unlikely that there is a regional preference for this lemma.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Image" /></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1(^{1483})</td>
</tr>
<tr>
<td><img src="image2" alt="Image" /></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>4</td>
</tr>
</tbody>
</table>

Table 6.295 Graphical forms of the stem of *tm* (to complete, to end).

Appendix 6.333. *tši* (to take, to seize)\(^{1484}\)

This lemma has nine attestations in the database.\(^{1485}\) In table 6.296, the attestations per region are set out for every graphical form of the stem. For this lemma, there does not seem to be any regional preference, as the use of the D36 (...) instead of the D40 (...) classifier is attested outside the database in Asyut as well.\(^{1486}\) For the attestations outside the database without gemination, form 1 seems to be the preferred format.\(^{1487}\)

\(^{1480}\) Molen (2000), p. 727, 734-735. Note that van der Molen separated *tm* (to complete) and *tm* (to seize, to end) in separate lemmas, but I read this as one lemma.

\(^{1481}\) Buck (1935) *CT I*, p. 21,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 307. Note that van der Plas & Borghouts consider *tm* (to complete) and *tm* (to seize, to end) two separate lemmas.

\(^{1482}\) Buck (1935) *CT I*, p. 312,h (T1C, T9C).

\(^{1483}\) Buck (1935) *CT I*, p. 21,a (B2Bo). Could theoretically be read as *tm* (negative verb), see appendix 6.331.


\(^{1485}\) Buck (1951) *CT IV*, p. 319,e, 320,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 311.

\(^{1486}\) Buck (1947) *CT III*, p. 133,d (S1C).

\(^{1487}\) Buck (1947) *CT III*, p. 133,d (T2Be); Buck (1956) *CT VI*, p. 1,k (B2L, B1P).
### Appendix 6.334. *ts* (to tie, to knot, to knit together)\(^{1490}\)

There are 74 attestations of this lemma in the database, but only 66 attestations represent verbal forms.\(^{1491}\) In table 6.297, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Meir</td>
<td>1(^{1492})</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>6</td>
<td>Theban area</td>
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<tr>
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<td>7</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>6</td>
</tr>
</tbody>
</table>

\(^{1488}\) Buck (1951) *CT IV*, p. 319,e (T2Be). Variation, as this is the only attestation in the database that does not geminate, as the other witnesses use an imperfective participle here.

\(^{1489}\) Buck (1951) *CT IV*, p. 407 (Sq2C). Both attestations are reconstructions, based on the other witnesses.


\(^{1491}\) Buck (1935) *CT I*, p. 14,d, 58-59,e-a, 140,b, 316,a, 318-319,b, 336-337,a, 336,b, 393,d; Buck (1951) *CT IV*, p. 91,g, 91,o-p, 93,b; Buck (1954) *CT V*, p. 122,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 314.

\(^{1492}\) Buck (1935) *CT I*, p. 319,b (M-Ann), I assume the O34 (...) and Y2 (...) were accidentally switched, but I cannot say if it is a modern corruption, or if it occurred on the original as well, as de Buck did not see this witness himself.
Form 1 is only attested in Aswan in the database, but occurs outside the database in Asyut as well.\(^{1493}\) In the database the V1 (\(\ddot{i}\)) classifier only occurs in Deir el-Bersha, but occurs outside the database in other regions as well.\(^{1494}\) However, the use of an D37 (\(\dddot{i}\)) or D40 (\(\dddot{u}\)) classifier (form 5 and 10) are only attested in Deir el-Bersha. In the database it seems that in Asyut the S24 (\(\dddot{u}\)) is only used in the initial position, although outside the database form 7 is attested as well.\(^{1495}\) Thus, there does not seem to be a clear regional preference for this lemma.

Appendix 6.335. \(\text{t}s\ddot{i}\) (to raise, to lift up)\(^{1496}\)

This lemma is relatively common in the database, with a total of 129 attestations.\(^{1497}\) In table 6.298, the attestations per region are set out for every graphical form of the stem. Note that as this is a 3ae inf. lemma, and gemination occurs, the table is separated in no gemination and gemination. Additionally, there are multiple classes of the U39 (\(\ddot{i}\)) used in this lemma, which should only be considered graphical variants of the same sign, as even in hieroglyphic script this sign can be extremely varied.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
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<td>Theban area</td>
<td>1</td>
<td>No gemination</td>
<td>17</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>el-Lisht</td>
<td>1</td>
<td></td>
<td>18</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Saqqara</td>
<td>1</td>
<td></td>
<td>19</td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td>20</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
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</tbody>
</table>

\(^{1493}\) Buck (1954) \textit{CT V}, p. 213,a (S2C).
\(^{1494}\) Buck (1947) \textit{CT III}, p. 77,a (S10C,b); Buck (1954) \textit{CT V}, p. 213,a (M22C).
\(^{1495}\) Buck (1938) \textit{CT II}, p. 218,e.
\(^{1497}\) Buck (1935) \textit{CT I}, p. 6-7,b, 9,a, 79,m, 83,i, 377,d; Buck (1938) \textit{CT II}, p. 242,c, 257,c; Buck (1947) \textit{CT III}, p. 246-247,d, 248,b; Buck (1951) \textit{CT IV}, p. 238-239,b, 239,e, 240-241,b, 242-243,c; Buck (1954) \textit{CT V}, p. 122,e. For additional attestations outside the database, see Plas & Borghouts (1998), p. 314 and Gracia Zamacona (2008), p. 1448-1451.
<table>
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<th>Region</th>
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</tr>
<tr>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>Meir</td>
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</tr>
<tr>
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<td>Theban area</td>
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<td>Theban area</td>
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<td></td>
</tr>
<tr>
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<td>Deir el-Bersha</td>
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<td>Meir</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
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<td>25</td>
<td>Meir</td>
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<td></td>
</tr>
<tr>
<td>11</td>
<td>Theban area</td>
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<td>26</td>
<td>Deir el-Bersha</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Theban area</td>
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<td>27</td>
<td>Saqqara</td>
<td>2</td>
<td></td>
</tr>
<tr>
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<td>Deir el-Bersha</td>
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<td>Saqqara</td>
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<td></td>
</tr>
<tr>
<td>14</td>
<td>Deir el-Bersha</td>
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<td>Saqqara</td>
<td>1</td>
<td></td>
</tr>
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<td>2</td>
<td>Beni Hasan</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Theban area</td>
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<td></td>
</tr>
<tr>
<td>15</td>
<td>Theban area</td>
<td>1(^{1498})</td>
<td>1498</td>
<td></td>
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</tr>
<tr>
<td>16</td>
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<td>30</td>
<td>Saqqara</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>5</td>
<td>Meir</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gebelein</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Papyrus (Pap.Berl.)</td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Unknown (Y1C)</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\(^{1498}\) Buck (1954) CT V, p. 122,e (T3L), 122,1*) the M17 (𓂀) is assumed to be a corruption of a U39 (𓀧), which is habitually used in this witness.
If the variation in the U39 is discounted, there does not seem to be any clear sign of a regional preference for this lemma, as nearly every feature is attested in multiple regions. However, it seems in the database that Asyut, Gebelein and Aswan do not use the U39 or any of its classes, but rather use T14 (𓌙) in that position, or leave the U39 out altogether. Outside the database, this is only true for Gebelein, as classes of U39 are attested in Asyut and Aswan.  

Appendix 6.336. *dw₃* (to praise, to worship)  

In the database, the lemma *dw₃* has eighteen attestations, although only seventeen are verbal forms.  

As one can see in table 6.299, the graphical form can be remarkably varied. Note that form one is most likely a corruption of form 3, in which the V4 (𓌙) was lost.

---

1499 Buck (1938) *CT II*, p. 210,b (S1P); Buck (1947) *CT III*, p. 298,g (A1C).  
1501 Buck (1935) *CT I*, p. 53,f,g, 136,b-c, 321,b; Buck (1951) *CT IV*, p. 248-249,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 318.
Based on the attestations from the database, there seems to be a clear preference in Deir el-Bersha to spell the lemma phonetically, rather than use the N14 (𓀃) as a phonemogram. Although form 5 occurs once in Deir el-Bersha, it is clearly the exception, rather than the rule. However, outside the database, the other regions use the spelling with the D46 (𓀧) and V4 as well, even though they are more likely to use the N14 as phonemogram than Deir el-Bersha.

Form 6 only occurs in el-Lisht, but reflect the tendency of this witness (L2Li) to use partial hieroglyphs when hieroglyphs of animates are used. Thus, this should not be considered a pattern of el-Lisht. Based on the table, one could suggest that the use of the A4 (𓀃) is unique to Meir, but beyond the database, the same use occurs in Gebelein as well.

Appendix 6.337. \textit{dwn} (to stretch out, to be stretched out)

In the database, this lemma has only three attestations. Moreover, one of these attestations seems to be an error (T9C), and the other two attestations are reconstructions (MC105 and T1L). Thus, for the database, the only certain graphical form is from the witness T9C (see figure 6.38). It is not possible to suggest any regional preference based on the database, but outside the database it is clear that the V1 (𓀳) is not a feature which only occurs in the Theban area.

Appendix 6.338. \textit{dbn} (to go round, to encircle)

This lemma is attested eleven times in the database. In table 6.300, the attestations per region are set out for every graphical forms of the stem:

\begin{itemize}
  \item \textbf{Buck (1938) CT II, p. 118,i.}
  \item Although to my current knowledge the constant use of partial versions of hieroglyphs of animates in the CT only occurs in el-Lisht.
  \item \textbf{Buck (1951) CT IV, p. 179,j. However, the graphical form is different.}
  \item \textbf{Molen (2000), p. 785-786.}
  \item \textbf{Buck (1935) CT I, p. 56,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 318 and Gracia Zamacona (2008), p. 1453.}
  \item There is a N35 (𓁃) too many, and it would not be possible to read a \textit{sdmm}-f here. However, as the D46 (𓀧) was written in another column, it is possible that the artist got confused, and added the extra N35 for certainty.
  \item \textbf{Buck (1935) CT I, p. 264,a (B1Y).}
  \item \textbf{Molen (2000), p. 788-789.}
  \item \textbf{Buck (1951) CT IV, p. 253,d-f, 307,d; Buck (1954) CT V, p. 139,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 318 and Gracia Zamacona (2008), p. 1454-1469.}
\end{itemize}
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Aswan</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td>5</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Meir</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.300 Graphical forms of the stem of *dbn*.

For this lemma, the only real variation occurs in the attestations from Meir, which can have a reduced form (4 and 6), where the F46 (𓄲) and F48 (𓄶) are used without interpretants. However, the fully spelled out forms (1 and 2) also occur. Outside the database, there are instances of a reduced form in Deir el-Bersha, although not to the extent as form 4 and 6, as there is a N35 (𓄰) interpretant or D54 (𓂻) classifier attached. Thus, the use form 4 and 6 seems to be unique in Meir.

**Appendix 6.339. *dbḥ* (to ask for, to beg, to demand)**

In the database, this lemma is attested ten times, in the same phrase of spell 162. As table 6.301 shows, the form is relatively constant, and the majority of the variation occurs in the classifiers.

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Gebelein</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Unknown (Y1C)</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td>5</td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.301 Graphical forms of the stem of *dbḥ*.

---

1511 Note that these could be read as *phr* (to turn, to go around, to envelop; see appendix 6.91) as well.
1512 Buck (1938) *CT II*, p. 385,c (B9C); Buck (1947) *CT III*, p. 290,c (B1C,b).
1514 Buck (1938) *CT II*, p. 401-402,c-a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 319.
For this lemma, there are signs of a regional preference in the graphical form, based on the use of F18 (𓄑). In Deir el-Bersha and Meir, this hieroglyph is constantly written before the D58-V28 (𓎛) group, including in attestations outside the database. On the other hand, Gebelein places it behind the D58-V28 group. Even though the attestations in the database suggest that this pattern might apply to the northern attestations versus the southern attestations, this is not true. In Aswan, the F18 is written before the D58-V28 group. Another attestation from Beni Hasan has the F18 after the group, even though it is more up north than Deir el-Bersha. Thus, for Deir el-Bersha and Gebelein there is a clear preference in the placement of the F18, where the other regions are attested with both placement options for the F18.

Appendix 6.340. *dm* (to be sharp, to pierce, to penetrate)\(^{1516}\)

This lemma is only six times attested in the database, in the same phrase of spell 75.\(^{1517}\) As one can see in table 6.302, the spelling of the lemma is identical, with only a minor variation in the position of the T30 (𓌪) in Gebelein. This lemma is of limited use for regional variation, as the graphical form does not seem to vary beyond form 1 outside the database. However, form 2 is not attested outside the database, or is there another attestation of this lemma from Gebelein.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Gebelein</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.302 Graphical forms of the stem of *dm* (to be sharp).

Appendix 6.341. *dm* (to pronounce, to proclaim)\(^{1518}\)

In the database, this lemma is only attested in Gebelein and Aswan, in the same phrase in spell 75.\(^{1519}\) However, it needs to be noted that van der Plas & Borghouts consider these attestations to belong to *dm* (to be sharp) instead.\(^{1520}\) As table 6.303 shows, the graphical form of the regions varies, but only in the position of the T30 (𓌪) classifier. Note that the form in Gebelein is identical to form 2 in lemma *dm* (to be sharp).\(^{1521}\) Based on the attestations outside the database for this lemma, the preferred form

---

\(^{1515}\) Buck (1954) CT V, p. 48,b (A1C), although it could be argued that it is written between, rather than in front of or behind.


\(^{1519}\) Buck (1935) CT I, p. 355,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 319.

\(^{1520}\) See appendix 6.340.

seems to be form 1, although in Meir the T30 classifier can be replaced with an A26 (𓀞) classifier as well.\textsuperscript{1522} Nonetheless, form 2 seems to only occur in Gebelein.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Aswan</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Gebelein</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 6.303 Graphical forms of the stem of \textit{dm}(to pronounce).

Appendix 6.342. \textit{dmD} (to unite, to assemble)\textsuperscript{1523}

In the database, the lemma \textit{dmD} is relatively common, with a total of 60 attestations.\textsuperscript{1524} In table 6.304, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Meir</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>5</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td></td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aswan</td>
<td>3</td>
</tr>
</tbody>
</table>

Table 6.304 Graphical forms of the stem of \textit{dmD}.

\textsuperscript{1522} Buck (1954) \textit{CT V}, p. 207,k.

\textsuperscript{1523} Molen (2000), p. 795.

\textsuperscript{1524} Buck (1935) \textit{CT I}, p. 340,c, 352-353,c, 354-355,a, 376-377,a); Buck (1954) \textit{CT V}, p. 124,c). For additional attestations outside the database, see Plas & Borghouts (1998), p. 320.

\textsuperscript{1525} Note that three of these attestations are from M6C, which were all reconstructed. The form is therefore a guess, and could be nearly any other form as well.
In this lemma, there are some variations that suggest a regional preference. In form 1 and 2, the S23 (𓋬) is used as a classifier, where all other forms use it as a logogram.\textsuperscript{1526} The use of S23 as a classifier seems to be a unique feature of Meir, even though nearly every other form is attested in Meir as well.

Form 9 is one of the more common forms, and represents an interesting feature, as the attestations from the Theban area are both from T3C. As the attestations from Aswan (A1C) and most of the attestations for Gebelein use form 9 as well,\textsuperscript{1527} it is possible to suggest that for the southern Egyptian First Intermediate Period school of artists there was a preferred form for this lemma.\textsuperscript{1528}

Although the exact form can vary, there seems to be a preference in Deir el-Bersha to include the Y2 (𓏝) classifier for every attestation. Based on the database alone, it seems that Asyut has a clear preference for form 6, as no other form is attested. However, form 9 is attested outside the database in Asyut as well.\textsuperscript{1529}

\textbf{Appendix 6.343. \textit{dn} (to kill, to cut off)}\textsuperscript{1530}

In the database, this lemma is only attested fourteen times, in the same phrase of spell 335.\textsuperscript{1531} In table 6.305 the attestations per regions are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="Image" /></td>
<td>1</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image2.png" alt="Image" /></td>
<td>2</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3.png" alt="Image" /></td>
<td>3</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td><img src="image4.png" alt="Image" /></td>
<td>4</td>
<td>Saqqara</td>
<td>2</td>
</tr>
<tr>
<td><img src="image5.png" alt="Image" /></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1\textsuperscript{1532}</td>
</tr>
</tbody>
</table>

Table 6.305 Graphical forms of the stem of \textit{dn}.

Based on this table, one could suggest that Meir exclusively uses A24 (𓀜) or D36 (𓀝) classifiers, and habitually a T30 (𓌪) classifier, whereas the majority of attestations only use a T30 classifier. Additionally, in the attestations outside the database, the only classifier used is T30, thus the use of A24 or D36 classifier for this lemma seems to only occur in Meir.

\textsuperscript{1526} Note that for me a logogram can occur with or without interpretants.
\textsuperscript{1527} Buck (1954) \textit{CT V}, p. 124,c (G1T) is the only exception, as it uses form 3.
\textsuperscript{1529} Buck (1947) \textit{CT III}, p. 29,b.
\textsuperscript{1530} Molen (2000), p. 797-798.
\textsuperscript{1531} Buck (1951) \textit{CT IV}, p. 301,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 320.
\textsuperscript{1532} Note that this form could be read as the lemma \textit{ḏn} (to thresh) as well, which is not attested in the \textit{Coffin Texts}.
Appendix 6.344. dns (to be heavy, to be weighty)\textsuperscript{1533}

In the database, the lemma \textit{dns} in only attested once in spell 75.\textsuperscript{1534} Based on van der Molen, it seems to be a unique attestation, which does not occur anywhere else. The lack of a classifier (see figure 6.39), and the fact that this lemma is unique in a phrase where the other witnesses use the lemma \textit{iri}, as a \textit{sdm.n=f}, it is possible that the D46 (…) is simply a corruption, or the lemma \textit{rdi} or \textit{wdi}.

Appendix 6.345. dr (to expel, to subdue, to drive out)\textsuperscript{1535}

In the database, this lemma is relatively common, with a total of 182 attestations.\textsuperscript{1536} As table 6.306 shows, the variation in the graphical form is due to the classifier or lack thereof.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1\textsuperscript{1537}</td>
<td></td>
<td>4</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>el-Lish</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Saqqara</td>
<td>2</td>
<td></td>
<td>5</td>
<td>Deir el-Bersha</td>
<td>1\textsuperscript{1538}</td>
</tr>
<tr>
<td></td>
<td></td>
<td>el-Lish</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>72</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>12</td>
<td></td>
<td>6</td>
<td>Saqqara</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>15</td>
<td></td>
<td></td>
<td>el-Lish</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>8</td>
<td></td>
<td></td>
<td>Beni Hasan</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>3</td>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>21</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aswan</td>
<td>1</td>
<td></td>
<td></td>
<td>Meir</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Saqqara</td>
<td>2</td>
<td></td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
<td></td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.306 Graphical forms of the stem of \textit{dr}.

In this table, one can see that form 2 is most commonly used. Form 6 is the most common form of the graphical forms which use a classifier. Although there are no unique forms for any specific region, there are still some regional preferences. Even though form 2 is used in every attested region, it is the only attested form for Asyut, Gebelein and Aswan. Thus, it could be argued that these regions prefer not to add a classifier with this lemma. However, this is not true for Asyut, as it is attested with a A24 (⃒) classifier outside the database as well.\textsuperscript{1539}

\textsuperscript{1533} Molen (2000), p. 799.

\textsuperscript{1534} Buck (1935) \textit{CT I}, p. 345,b (M28C).

\textsuperscript{1535} Molen (2000), p. 800-801.

\textsuperscript{1536} Buck (1935) \textit{CT I}, p. 17,a, 90-91,a 104-105,a, 117,c, 119,c, 120,e, 121,e, 136-137,d-a, 137,c, 144,c, 392,b, 400,c, 401,b; Buck (1951) \textit{CT IV}, p. 208-209,c, 256-257,c, 319,b; Buck (1954) \textit{CT V}, p. 157,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 320-321.

\textsuperscript{1537} Assumed to be a corruption in which the D46 (…) was lost. See Buck (1935) \textit{CT I}, p. 91,a (B12C,b).

\textsuperscript{1538} Buck (1935) \textit{CT I}, p. 17,a (B1P). Note that due to the script of this witness, it is nearly impossible to differentiate between the D37 (…) and the D40 (…). See Möller (1909), p. 9, no. 103, 105.

\textsuperscript{1539} Buck (1938) \textit{CT II}, p. 137,a (S1C).
The sole attestation from Beni Hasan could be a representation of a regional preference for using the D40 (𓊕) classifier. However, outside the database form 2 is used in Beni Hasan as well.\textsuperscript{1540} Saqqara and el-Lisht are the only attestations which use the D36 (𓊕) as classifier. However, this might represent a feature of the script used in these witnesses, rather than an intentional choice.\textsuperscript{1541} This would make form 4-5 and form 7 the same as form 6, and thus should not be considered a feature on which a regional preference can be based, beside the use of an arm classifier.

Appendix 6.346. \textit{drp} (to feed, to offer, to present)\textsuperscript{1542}

In the database, this lemma is only attested eight times, from the same phrase from spell 22.\textsuperscript{1543} In table 6.307, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form" /></td>
<td>1</td>
<td>Theban area</td>
<td>1</td>
<td><img src="image2" alt="Graphical form" /></td>
<td>3</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form" /></td>
<td>2</td>
<td>Beni Hasan</td>
<td>1</td>
<td><img src="image4" alt="Graphical form" /></td>
<td>4</td>
<td>Deir el-Bersha</td>
<td>4</td>
</tr>
<tr>
<td><img src="image5" alt="Graphical form" /></td>
<td></td>
<td>Teban area</td>
<td>1</td>
<td><img src="image6" alt="Graphical form" /></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.307 Graphical forms of the stem of \textit{drp}.

As is often the case with the signs for the arms, it cannot be said with certainty if the use of D37 (𓊗) or D38 (𓊘) is a modern correction of signs which do not have a clear differentiation in the cursive script used in the witnesses.\textsuperscript{1544} Thus, it would be assumptive to suggest a regional preference based on this. The use of the W23 (𓏋) classifier is only attested in the Theban area in the database, but outside the database the classifier is attested in Deir el-Bersha as well.\textsuperscript{1545} Thus, it is unlikely that there is any regional preference for this lemma.

---

\textsuperscript{1540} Buck (1938) \textit{CT II}, p. 116,r (BH3C).

\textsuperscript{1541} As in near hieratic cursive script the signs of the arms can be difficult to differentiate. See Möller (1909), p. 9, no. 99, 100, 103, 105, 106.

\textsuperscript{1542} Molen (2000), p. 802.

\textsuperscript{1543} Buck (1935) \textit{CT I}, p. 63-64,d-a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 321.

\textsuperscript{1544} See Möller (1909), p. 9, no. 99, 100, 103, 105, 106.

\textsuperscript{1545} Buck (1947) \textit{CT III}, p. 284,b (B2L,a). Note that the classifiers of B2L,b and B2L,c both vary from each other as well, which might imply that the variation was intentional, as this support has three witnesses of spell 228.
Appendix 6.347. *dhn* (to appoint, to fix, to promote)\textsuperscript{1546}

This lemma is only attested once in the database,\textsuperscript{1547} which is additionally the only attestation of this lemma in the *Coffin Texts*,\textsuperscript{1548} where it occurs in a unique phrase which only occurs in T1C,b. The graphical form of the stem is visible in figure 6.40. As it is only attested once, it is of limited use for the discussion of regional variation.

Appendix 6.348. *dšr* (to be red, to become red)

This lemma has 54 attestations in the database, but only two of these are actual verb forms.\textsuperscript{1549} Both these verb forms are only attested in Meir (M1C, M54C), and there is no variation in the spelling or graphical form (see figure 6.41). In van der Molen the lemma *dšr* is only attested as an adjective or noun,\textsuperscript{1550} which is indeed the habitual use of this lemma, as this attestation is a participle in the *nfr*-\textit{Hr} construction. Based on the two attestations from the same region, it cannot be said if there is any regional preference for this lemma, when used as a verbal form.

Appendix 6.349. *dši* (to extend, to stretch out, to turn to, to oppose)\textsuperscript{1551}

In the database, the lemma *dši* is attested 27 times.\textsuperscript{1552} Note that due to form 3 and 8 (see table 6.308), one could easily mistake this lemma for *dši* (to cross; see appendix 6.350), in which case only context can be used to differentiate between the two lemmas.

<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Deir el-Bersha</td>
<td>4</td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Asyut</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>4</td>
<td>7</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1</td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1</td>
<td>9</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

\textsuperscript{1546} Molen (2000), p. 802.
\textsuperscript{1547} Buck (1951) *CT IV*, p. 318,d-e (T1C,b).
\textsuperscript{1549} Buck (1951) *CT IV*, p. 270,a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 321. Note that most of these attestations are adjectives or substantives.
\textsuperscript{1550} Molen (2000), p. 805.
\textsuperscript{1552} Buck (1935) *CT I*, p. 74,c, 109,b; Buck (1938) *CT II*, p. 272-275,c-a. For additional attestations outside the database, see Plas & Borghouts (1998), p. 323.
Although Deir el-Bersha is overrepresented for this lemma, with 21 of the 27 attestations, there is a unique feature in the spelling, namely the use of the P1 (𓊛) classifier, which only occurs in Deir el-Bersha. However, outside the database the P1 classifier is attested in Asyut, Meir, Theban area and Gebelein as well. The D40 (𓁄) and D54 (𓁅) classifier are only attested in Deir el-Bersha, which is true outside the database as well, although rare. Form 10 only occurs in el-Lisht, as it uses only the head of the G1 (𓄚) as interpretant. However, this is a feature of the witness L2Li, rather than a regional preference. Finally, Asyut seems to prefer a compact format (form 2 and 4) for writing this lemma. However, outside the database the long format is attested as well.

Appendix 6.350. *d3il* (to cross, to ferry)\textsuperscript{1555}

This lemma is relatively common in the database, with a total of 64 attestations. However, only 59 attestations represent verbal forms,\textsuperscript{1556} as the substantive *d3 i* (ferry boat) was encoded under this lemma.\textsuperscript{1557} Note that it might be difficult to differentiate this lemma from *d3 i* (to extend; see appendix 6.349), as the differentiation can only be made based on the classifier or context. Moreover, due to the graphical form of *w d3* (to be hale, to be uninjured; see appendix 6.77) and *w d3* (to proceed, to go in procession; see appendix 6.78), it can be difficult to differentiate this lemma when a *w* is added in the prospective or in a participle,\textsuperscript{1558} in which only context and the other witnesses with the same phrase can give clarity. Nonetheless, table 6.309 shows the attestations per region for every graphical form of the stem:

\textsuperscript{1553} Buck (1951) *CT IV*, p. 139,a (S1P); Buck (1954) *CT V*, p. 172,g (M2NY,a, M5C,a); Buck (1956) *CT VI*, p. 276,m (G1T), 277,m (TT319).
\textsuperscript{1554} Buck (1947) *CT III*, p. 391,e (S1C, S2C,b).
\textsuperscript{1555} Molen (2000), p. 814-815.
\textsuperscript{1556} Buck (1935) *CT I*, p. 46,e, 53,d; Buck (1938) *CT II*, p. 76,a, 82-83,d-a, 83,1*, 83,b, 273-275,c-a, 402,c, 403,d; Buck (1951) *CT IV*, p. 218-219,a, 220-221,b 226-227,a, 246-247,a, 326,c-d; Buck (1954) *CT V*, p. 159,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 323 and Gracia Zamacona (2008), p. 1479-1509.
\textsuperscript{1557} As the substantive can be considered a participle (that which ferries). However, it is not my intention to state that the substantive developed from the verb, or vice-versa.
\textsuperscript{1558} As these attestations can write *w d3* as U29*G43 (𓊛).
<table>
<thead>
<tr>
<th>Graphical form stem no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>Saqqara</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td>Deir el-Bersha</td>
<td>9</td>
</tr>
<tr>
<td>Meir</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Theban area</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Gebelein</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Aswan</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>el-Lisht</td>
<td>1</td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Theban area</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td>8</td>
<td>Saqqara</td>
<td>1</td>
</tr>
<tr>
<td>Beni Hasan</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Deir el-Bersha</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Meir</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Deir el-Berha</td>
<td>11</td>
</tr>
<tr>
<td>Meir</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Asyut</td>
<td>4</td>
<td></td>
</tr>
</tbody>
</table>

Table 6.309 Graphical forms of the stem of *dsî* (to cross).

As table 6.309 shows, form 3 and form 9 are the most commonly used, as these represent this lemma most clearly, due to the P1 (𓊛) classifier. However, even though these are two graphical forms of the same spelling, it is clear that the distinction between the two matters, as the attestations from Aswan and Gebelein only use the compact format of form 3. As the witnesses from Aswan (A1C) and Gebelein (G1T, G2T) are considered to both originate from the same First Intermediate Period school of artists of southern Egypt,\(^{1559}\) it could suggest that this school prefers to write a compact format for this lemma.

Although the majority of the regions have at least one attestation with the P1 classifier, this is not the case for Saqqara and el-Lisht. Although the absence of a classifier, or the use of a different classifier is not unique, based on the attestations in the database, one could suggest that the northern attestations of this lemma preferred not to write the P1 classifier, but did not use a classifier, or used the D54 (𓊿) or Y2 (𓏝) classifier instead. However, this is not the case, as the use of the P1 classifier is attested in these regions as well.\(^{1560}\)


\(^{1560}\) See for example Buck (1938) *CT II*, p. 163.g (Sq3C, Sq4C).
Appendix 6.351. ḏwî (to be bad, to be evil)

This lemma is 77 times attested in the database, although only six attestations represent a verb form.\(^{1561}\)

As one can see in table 6.310, there are only two graphical forms, due to the addition of the G37 (♀-) classifier in form 2.

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 6.310 Graphical forms of the stem of ḏwî.

Even though this table suggest that the use of the G37 classifier only occurs in Deir el-Bersha, this is not true, as it occurs in the Theban area as well.\(^{1562}\) Thus, there does not seem to be a regional preference for this lemma.

Appendix 6.352. ḏr (to search out, to seek)\(^{1563}\)

In the database, this lemma is attested eighteen times, in the same phrase from spell 75.\(^{1564}\) Table 6.311 shows the attestations per region, set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Meir</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>6</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>1</td>
</tr>
</tbody>
</table>


\(^{1562}\) Buck (1935) *CT I*, p. 46,d (T2C).


In Meir, there does seem to be a preference to include the D54 (𓀄) classifier, or no classifiers at all. Although attested once, Meir seems to prefer the exclusion of the T14 (𓀁) classifier. Note that a distinction was made between form 3 and form 6, based on the position of the D21 (𓀃) in comparison to the I10 (𓀆). However, this was based more on de Buck than the originals, as in the near hieratic cursive script of A1C and G1T, the tail of the I10 stays more or less horizontal, which is not reflected in the standardised hieroglyphs. However, this would not be the case for witnesses that are more on the hieroglyphic side of cursive script. If form 3 and 6 are considered the same for A1C and G1T, it is interesting to see that this groups them together with the attestation of the Theban area (T3C), as these should be considered a group. Thus, they seem to prefer the same graphical form for this lemma, even though the form is not unique to this group of coffins.

Appendix 6.353. ḏb3 (to adorn, to provide, to clothe)

In the database, the lemma ḏb3 is attested eleven times, in the same phrase from spell 7. In table 6.312, the attestations per region are set out for every graphical form of the stem:

---

A unique spelling, where it seems that the T14 (𓀁) was replaced by a V28 (𓂂). However, in comparison to the other attestations of the V28, this one is remarkably larger, so might represent another sign. See Buck (1935) CT I, p. 322,b (B1P), 323,1*. Buck (1935) CT I, p. 322,b (B6C), assumed to be a corruption, as the lemma ḏm combined with the A24 (𓀃) classifier does not make any sense here. Based on pictures of the original. Images of G1T were provided to me by the Museo Egizio, Turin. For A1C, see Willems (1996), pl. 33. Fischer (1976), p. 41 (fig. 4), type 2-3a, although type 2 is technically not cursive script. Willems (1988), p. 110. Note that the suggestion of grouping A1C, G1T and T3C together originates from Derchain (1952), p. 361. Molen (2000), p. 827. Buck (1935) CT I, p. 20,b. For additional attestations outside the database, see Plas & Borghouts (1998), p. 325.
In this lemma, the form is relatively stable, and there does not seem to be any regional preference in the spelling or graphical form. Although the single attestation from Asyut suggest that there might be a preference for not excluding the D46 (𓎬) interpretant, outside the database the D46 interpretant is used in Asyut as well.\footnote{1572}

**Appendix 6.354. \textit{dnd} (to rage, to be angry)\textsuperscript{1573}**

This lemma is attested 24 times in the database.\footnote{1574} As table 6.313 shows, the majority of the variation is based on the classifier. However, there is an issue with the use of the F2 (𓊧) and F5 (𓊳) classifiers, as these are distinct in hieroglyphic script, but less so in near hieratic cursive script.\footnote{1575} Thus, it is possible that the separation between the two classifiers was a modern distinction.

---

Table 6.313 Graphical forms of the stem of ḏnd.

One remarkable feature is the use of the entire bull as classifier in Beni Hasan, as any other region only writes the head or the head and foreleg of the animal. However, as there are no other attestations from Beni Hasan in the Coffin Texts, it is difficult to say if this represents a regional preference, or if it is a peculiarity of the support (BH2C). The use of the A24 (𓀜) and D40 (𓂡) classifier seems to occur only in to Deir el-Bersha and Asyut, while the use of the Y2 (𓏝) classifier seems to only occur in Deir el-Bersha and Meir, which is true outside the database as well.

Appendix 6.355. ḏndn (to chastise)\textsuperscript{1576}

In the database, the lemma ḏndn is attested eight times.\textsuperscript{1577} However, of these attestations only one did not originate from Deir el-Bersha, which makes the lemma less useful for discussions of regional conditioned variation. In table 6.314, the attestations per region are set out for every graphical form of the stem:

\textsuperscript{1576} Molen (2000), p. 837.  
\textsuperscript{1577} Buck (1935) CT I, p. 49,b, 50-51,c-a; Buck (1951) CT IV, p. 90,l. For additional attestations outside the database, see Plas & Borghouts (1998), p. 326.
For this lemma, there is a distinct variation between Deir el-Bersha and the Theban area, due to the use of D46 (𓄏) instead of I10 (𓊏) in MC105. However, additional attestations from the Theban area seem to be lacking for this lemma. Thus, this might be unique to this witness, rather than a regional preference.

Based the attestations in the database, it would be possible to suggest that the use of A24 (𓀜) classifier only occurs in the earlier period of coffin decoration in Deir el-Bersha. However, outside the database, B10C, which belongs to the later period of coffin decoration, uses the A24 classifier as well. Therefore, it cannot be considered a preference depending on the period of coffin decoration.

Appendix 6.356. *dr* (to hinder, to put an end to, to remove)

This lemma is rare in the database, with a total of six attestations. In table 6.315, the attestations per region are set out for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1" alt="Graphical form 1" /></td>
<td>1</td>
<td>Beni Hasan (BH1Br)</td>
<td>1</td>
</tr>
<tr>
<td><img src="image2" alt="Graphical form 2" /></td>
<td>2</td>
<td>Meir (T2Be)</td>
<td>1</td>
</tr>
<tr>
<td><img src="image3" alt="Graphical form 3" /></td>
<td>3</td>
<td>Theban area</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 6.315 Graphical forms of the stem of *dr*.

As table 6.315 shows, the Theban area uses all the forms of this lemma. In comparison to table 6.306 in *dr* (to expel; see appendix 6.345), the witness from Beni Hasan (BH1Br) did not use a classifier. However, as was shown with lemma *dr*, this is most likely a feature of the witness, rather than a regional preference. Meir uses a classifier, but as this represents one witness only, it is unlikely that the use of classifiers with this lemma is a regional preference. Although form 3 suggest a region specific pattern, both attestations come from the same witness (T2Be), and should be considered a feature of this witness, as form 2 occurs in this witness as well. Thus, it is unlikely that this lemma will provide a regional preference.

---

1578 Form 3 is only attested in B2Bo, B3Bo and B4Bo.
1579 Buck (1935) *CT I*, p. 188.d (B10C,b).
1580 Molen (2000), p. 844-845. Note that van der Molen and van der Plas & Borghouts allocate this lemma to *dr* (to expel), see appendix 6.345.
1581 Buck (1951) *CT IV*, p. 209,c, 256-257,c, 319,b.
1582 Moreover, compared with lemma *dr*, the absence of a classifier would be just as likely.
Appendix 6.357. *dd* (to say, to speak) and *dd-mdw* (to recite)\(^\text{1583}\)

In the database, these lemmas were treated as separate entries, but as *dd-mdw* is technically a compound of *dd* and *mdw*, which does not show clear signs that it is a distinct unit in the Coffin Texts, they will be treated together. The lemma *dd* is attested 404 times\(^\text{1584}\) in the database as a verb form,\(^\text{1585}\) while *dd-mdw* was attested 37 times.\(^\text{1586}\) In table 6.316, the attestations per region are set out for every graphical form:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="Graphical form 1" /></td>
<td>1</td>
<td>Beni Hasan</td>
<td>1</td>
<td><img src="image5.png" alt="Graphical form 5" /></td>
<td>5</td>
<td>Meir</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image2.png" alt="Graphical form 2" /></td>
<td>2</td>
<td>Asyut</td>
<td>1(^\text{1587})</td>
<td><img src="image6.png" alt="Graphical form 6" /></td>
<td>6</td>
<td>Meir</td>
<td>1(^\text{1588})</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><img src="image3.png" alt="Graphical form 3" /></td>
<td>3</td>
<td>Asyut</td>
<td>1(^\text{1589})</td>
<td><img src="image7.png" alt="Graphical form 7" /></td>
<td>7</td>
<td>el-Lisht</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td><img src="image4.png" alt="Graphical form 4" /></td>
<td>4</td>
<td>Saqqara</td>
<td>14</td>
<td><img src="image8.png" alt="Graphical form 8" /></td>
<td>8</td>
<td>Theban area</td>
<td>2(^\text{1590})</td>
</tr>
<tr>
<td></td>
<td></td>
<td>el-Lisht</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Beni Hasan</td>
<td>8</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Deir el-Bersha</td>
<td>172</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Meir</td>
<td>62</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Asyut</td>
<td>50</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>54</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gebelein</td>
<td>9</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aswan</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Papyrus(^\text{1591})</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Unknown (Y1C)</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.316 Graphical forms of the stem of *dd* and *dd-mdw*.


\(^{1584}\) Buck (1935) *CT I*, p. 24,b, 28,c, 32,b, 33,b, 34,b, 34,c, 36,c, 52,d-e, 73,b, 83,g, 88-89,a, 92-93,c, 96,a, 110,b,114,b, 114,c, 119,c, 121,c, 121,g, 139-140,c-a, 322,b 330-331,c, 332-333,b, 363,g, 382-384,d-a, 385,b, 387,a; Buck (1938) *CT II*, p. 225,b, 276-279,d-a, 278-279,d, 283,a, 399,b; Buck (1947) *CT III*, p. 22,d, 181,b, 181,d, 232-233,b; Buck (1951) *CT IV*, p. 92,k, 93,g, 185,a, 187,d-f, 193,a, 193,d-f, 194-195,a, 247,a, 266-267,c, 269,e, 269,h, 271,e, 271,g, 272,b, 281,d, 286-287,c-d, 302,b, 325,e, 325,f-g, 326,a-b, 326,g, 326,g, 326,j; Buck (1954) *CT V*, p. 157,b, 159,f. For additional attestations outside the database, see Plas & Borghouts (1998), p. 329-330.

\(^{1585}\) There are two attestations in M-Ann Buck (1935) *CT I*, p. 349,d, 351,b and one in MSC Buck (1935) *CT I*, p. 331,c, where the lemma was used as a substantive.

\(^{1586}\) Buck (1935) *CT I*, p. 1,a, 11,f, 19,b, 40,d, 83,b, 83,d, 83,j, 89,a 399,d; Buck (1938) *CT II*, p. 255,b; Buck (1947) *CT III*, p. 212,a; Buck (1951) *CT IV*, p. 184-185,a, 196,b, 198,b, 199,d, 204,b, 213,c-d, 214,b, 218,b, 222,c, 228,c, 238,d, 246,b, 252,a, 276,b, 286,a, 304,a, 315,a, 317,c, 319,d, 320,e, 325,b; Buck (1954) *CT V*, p. 157,b, 159,f. For additional attestations outside the database, see Plas & Borghouts (1998), p. 330.

\(^{1587}\) Buck (1935) *CT I*, p. 88,a (S5C). Note that the Z1 (𓏤) represents a filler stroke here.

\(^{1588}\) Buck (1935) *CT I*, p. 333,b, the I9 (𓆑) is assumed to be a corruption of a I10 (𓆓). However, as de Buck did not see the original himself, it cannot be said if the corruption was modern or ancient.

\(^{1589}\) Buck (1935) *CT I*, p. 88,a (S12C). Note that the Z2 (𓏥) represents a group of filler strokes here.

\(^{1590}\) Retrograde writing of form 7.

\(^{1591}\) P.Gard.2 and Pap.Berl.
For these two lemmas, there are no real regional preferences, as the majority of the attestations are either form 4 or form 7. However, the use of form 1 only seems to occur in Beni Hasan and Deir el-Bersha, although in general the form without the D46 (𓊞) is rare.\textsuperscript{1592} For \textit{qdd-mdw}, form 8 does not represent a meaningful variant, as it is simply a retrograde writing of form 7, and the witness (MC105) uses both forms.

\textbf{Appendix 6.358. \textit{ddh} (to shut up, to imprison)}\textsuperscript{1593}

In the database this lemma is rare, with a total of six attestations.\textsuperscript{1594} Based on van der Plas & Borghouts,\textsuperscript{1595} there are no additional attestations of this lemma in the \textit{Coffin Texts}. Table 6.317 shows the attestations per region for every graphical form of the stem:

<table>
<thead>
<tr>
<th>Graphical form stem</th>
<th>no.</th>
<th>Region</th>
<th>Attestations</th>
</tr>
</thead>
<tbody>
<tr>
<td>\includegraphics[width=0.5\textwidth]{form1}</td>
<td>1</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>\includegraphics[width=0.5\textwidth]{form2}</td>
<td>2</td>
<td>Deir el-Bersha</td>
<td>1</td>
</tr>
<tr>
<td>\includegraphics[width=0.5\textwidth]{form3}</td>
<td>3</td>
<td>Deir el-Bersha</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Theban area</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 6.317 Graphical forms of the stem of \textit{ddh}.

As one can see in table 6.317, there are no clear regional preferences for this lemma, as the variation occurs only within Deir el-Bersha. Form one (B1P) is most likely a corruption, in which the D46 (𓊞) was lost, while form 2 represents change in position for the V28-A24 (𓎛𓀜) group in comparison to form 3. However, it is possible that the Theban area prefers the long format of form 3 for this lemma.

\textsuperscript{1592} As it has three attestations, versus 396 attestations of form 4.
\textsuperscript{1593} Molen (2000), p. 868.
\textsuperscript{1594} Buck (1935) \textit{CT I}, p. 70,b-c.
\textsuperscript{1595} Plas & Borghouts (1998), p. 331.
Appendix 7. Stemma graphs of the *Coffin Texts*

The following appendix provides the stemma graphs from Jürgens and Rößler-Köhler which were used in the discussion of the spells in chapter 3 and 4. Note that only the stemma graphs have been included in this appendix, and that this appendix only serves as a collected reference of these stemma graphs, not to provide any discussion or explanation regarding these stemma graphs.

For any additional information, see the original publications.
Figure 7.1 Stemma of spell group 1-27. From Jürgens (1996), p. 60, abb. 5.

Figure 7.2 Stemma of spell group 30-32+33-37. From Jürgens (1995), p. 199, abb. 12.
Figure 7.3 Stemma of spell group 75-83. From Jürgens (1995), p. 129, abb. 8.

Figure 7.4 Stemma of spell group 162+164. From Jürgens (1995), p. 97, abb. 5.
Figure 7.5 Stemma of spell group 225+226. From Jürgens (1995), p. 211, abb. 14.

Figure 7.6 Stemma of spell 335, *Grundtext*. From Rössler-Köhler (1998), p. 92, abb. 1a.
Figure 7.7 Stemma of spell 335, ordered by period. From Rößler-Köhler (1998), p. 93, abb. 1b.

Figure 7.8 The upper branches of the stemma of spell 335. From Jürgens (1999), p. 39, abb. 1.
Figure 7.9 The simplified version of the stemma of spell 335. From Jürgens (1999), p. 40, abb. 2.

Figure 7.10 Combined stemma of spell 335 and 397. From Jürgens (2001), p. 137, abb. 8.

* CT 335: M7C, M8C; CT 397: M1Lei, M2C